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Knocking at the Door

By CLETIS HANAHA

My precious church, Behold, I stand . . .
Is there no room inside?
I've waited long—so many years—
Just knocking here outside.
My arms are filled with special gifts,
Pure gold and healing balm,
A costly robe of whitest white;
There's joy and peace and calm.
Must I go now and let you sleep,
Or should I knock some more?
I love you still; please move the things
And just unlatch the door!

Jesus Is *the* Way

The apostle Peter was not exaggerating when he declared to the members of the Sanhedrin: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Peter stated the truth exactly as it is. Jesus had said, "I am *the* way" (John 14:6); now Peter was saying the same thing. There is but one way to be saved—accept Jesus Christ by faith.

Peter's declaration met a hostile response. Doubtless it also sounded bigoted. It sounds bigoted to many today. But it is true. Christ is unique, and salvation comes only through Him.

Some time ago a survey was taken of 521 ministers and laymen who attended a general assembly of the National Council of Churches (U.S.). Astonishing as it may seem, 42 per cent were unsure that Christ is divine. In another survey—of a supposedly conservative denomination—only 40 per cent agreed with the statement that "Jesus was conceived by the Holy Spirit and born of the Virgin Mary," which means that 60 per cent disagreed; 54 per cent denied that all things were created by Jesus, and a mere 37 per cent strongly agreed that "Jesus died for sinners; as a substitute, He suffered the just penalty due to us for sins in order to . . . save guilty men from hell." Only 24 per cent would say that a person was not a true Christian unless he believed Paul's teaching on the nature of Christ's atoning death. Forty-four per cent said that "salvation depends upon being sincere in whatever you believe."

How different all this sounds from the thundering declaration of Peter that the only way to be saved is through Christ. This difference underlines the necessity for Seventh-day Adventists to proclaim the truth about Jesus, to lift Him up as never before, to preach Christ and Him crucified as the world's only hope.

Seventh-day Adventists should find it easy to expound on Christ's uniqueness and virtues, for the topic of the Incarnation is exhaustless. Consider these few reasons why Christ came to this world:

1. To reveal the Father, and to show what God is like. For millenniums Satan had misrepresented God. He had pictured Him as more interested in justice than in mercy, one who sought to bring harm to human beings, a tyrant who was hateful and unforgiving. This picture had been created and perpetuated through heathen religions until people lived in fear of God and sought to placate Him lest He do them harm. "To remove this dark shadow, by revealing to the world the infinite love of God . . . Jesus came to live among men. The Son of God came from heaven to make manifest the Father."—*Steps to Christ*, p. 11. See John 1:18; 14:6-11. Because of Christ, the world knows that God is love (1 John 4:8-10).

2. "To seek and to save that which was lost" (Luke 19:10). Jesus wanted to make this point so clear that no one could ever say honestly, "God isn't interested in me.

No one cares that I'm lost." So He related three parables in Luke 15—the lost sheep, the lost coin, and the lost sons.

3. To be an example, showing us how to live (see 1 Peter 2:21-25). In His victory over Satan in the wilderness, and throughout His life, Jesus showed that human beings may overcome, if they will ally themselves fully with God through prayer, the Word, and the Holy Spirit as He did (cf. Rev. 3:21; 1 John 2:3-6).

4. To qualify Himself to be our high priest (see Heb. 2:9-18; 5:7-9). Jesus took human flesh that He might fully identify with and understand the problems and temptations of humanity. Having met successfully the trials that beset human beings, "He is able to help those who are tempted" (Heb. 2:18, R.S.V.). In the role of High Priest, He also is our Mediator (1 Tim. 2:5; cf. John 14:6), representing us before the Father.

5. To reconcile the human family to the Godhead (Rom. 5:10; 2 Cor. 5:18-20).

6. To die for our sins, as our Substitute (Rom. 5:6-8; 1 Cor. 15:3).

7. To give us everlasting life (John 3:16; 1 John 5:11-13).

8. To justify us, crediting us with righteousness (Rom. 3:21-26; 5:15-19). Christ's imputed righteousness gives us a title to heaven.

9. To sanctify and cleanse us, enabling us to live a life of obedience (Eph. 5:25-27; 1 John 1:7-9; Rom. 8:1-4; Titus 2:11-14; 1 Cor. 1:30, 31). Christ's imparted righteousness provides us with a fitness for heaven.

Other Purposes

One reason for the Incarnation (already implied but not specifically stated) is to purchase us (1 Peter 1:18-20). God did not buy us from Satan, as some have taught, but the "purchase" symbol helps us understand that we are important to God. When people pay a high price for something, they make certain that they take it with them when they leave the store. They do not leave it on the counter. People who feel they don't matter to God, that He will keep them out of heaven if at all possible, should remember the price God paid for their salvation. God will make infinite efforts to take with Him to heaven what He has "purchased."

A major reason for Christ's coming to this world was to reveal the terrible nature of sin. When we are tempted to think that sin is attractive (as Eve did), we should look at the cross. Sin is ugly. It is ghastly. It is hateful. It is destructive. It killed Jesus.

Today sin prevails to an extent perhaps unparalleled in the history of the world. Evil has become normative. Vice, crime, and wrong are defended even in some churches. Humanity is sinking lower and lower on the moral scale.

But the situation is not hopeless. Jesus can save. Let Adventists proclaim this good news with tremendous urgency and conviction.

And reveal its reality in their lives.

K. H. W.

This Week

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A. W. Truman, author of "Diet, Health, and Character" (p. 4), has been a church member for more than 80 years and an active worker for half a century, chiefly in the medical work of the church. In an interview, published in the

REVIEW (September 5, 1974) Dr. Truman related this brief personal history:

"I came to be associated for varying periods with Ellen G. White, Uriah Smith, J. N. Loughborough, S. N. Haskell, G. I. Butler, and others known as 'old hands' at the General Conference of 1901. In later years my work frequently put me in association with W. W. Prescott, G. A. Irwin, M. E. Kern, Meade MacGuire, F. M. Wilcox, W. A. Spicer, and many others. Aside from my lifetime service as physician and surgeon, and as a professor of physiology, anatomy, and allied courses in our sanitariums and hospitals, I was ordained to the

ministry in 1922. . . . For three years in the 1930's I was editor of our health journal *Life and Health*, prior to the incumbency of F. D. Nichol. For 12 years I served as medical secretary of the General Conference and in the same capacity later of what was then known as the China Division."

Dr. Truman was medical director and chief surgeon of the Glendale Adventist Hospital in California, the Washington Adventist Hospital in Takoma Park, Maryland, the Ardmore Sanitarium and Hospital in Oklahoma, and of the Shanghai Sanitarium and Hospital in China. In 1921 he helped establish the Rest Haven

Sanitarium in Sidney, British Columbia.

Charles Mitchell, public-relations director of Simi Valley Adventist Hospital, tells how friendly, caring church members influenced him to become an Adventist in "Why I Accepted the Spirit of Prophecy" (p. 6).

Have you ever felt impressed to give beyond your means? Maxine T. Rasmussen was. Read her experience in "Faith or Presumption?" (p. 11).

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Scan News briefs from the religious world

TV a New Religion?

PHILADELPHIA—Television has become a dominant force in modern society, to the extent that some scholars regard it as "a new religion" for North Americans, according to *Eternity*, the evangelical monthly published here. Television has become "in many ways, a parent, a teacher and a priest, and it has re-oriented and changed the formative roles of the home, school and church," wrote Kenneth Curtis, in an article titled "Telecult! America's Real Religion," appearing in *Eternity's* November issue.

Dr. Curtis, a media scholar and general manager of Gateway Films in Valley Forge, Pennsylvania, said, "Television has assumed a far greater role in our lives than we may think. . . . It is

a momentous and unprecedented force in shaping our future and . . . as Christians we have an urgent obligation to understand and respond to it in the light of Scripture."

Church Land Is Tax Exempt, Says Court

ST. PAUL, MINN.—The Minnesota Supreme Court has ruled that four acres of unimproved land in Robbinsdale, owned by Faith Evangelical Free Church, is used for church purposes and thus is tax exempt. The church paid 1972 taxes under protest and later added its 1973 and 1974 taxes to the dispute. The land is used for parking, boys' and girls' club activities, and church picnics. The county must refund the taxes, with interest, the court said.

Israel Prohibits Filming of "Porno" Life of Christ

JERUSALEM—Danish film maker Jens Joergen Thorsen will not be allowed to produce a pornographic movie in Israel on the sex life of Jesus Christ, a government spokesman said here. Mr. Thorsen has already been refused permission to film his controversial "Love Life of Jesus" in Denmark, Sweden, France, and Italy.

Tyndale New Testament Facsimile Published

LONDON—A facsimile edition of the historic William Tyndale New Testament of 1526, photographed and color-matched from the only surviving complete copy, has been published by David Paradine Developments, Ltd.,

here. It has been issued in commemoration of the 450th anniversary of the Tyndale New Testament to demonstrate the influence that the English Bible translator has had on all subsequent English Bibles.

Seceding Congregation Changes Locks

DENVER—St. Mary's Church, which voted to secede from the Episcopal Church in opposition to national approval of female priests, has changed the locks on its doors. Its members are guarding the building around the clock. Bishop John Frey, Diocese of Colorado, says the congregation cannot leave the Episcopal Church without his permission, which he will not give.

Letters

[Letters submitted for publication 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.]

The Mark and the Calendar

Your answer regarding the mark of the beast in the REVIEW of September 2 (p. 11) is interesting. It seems to me you might have included reference to the change in calendar arranged by the committee for standardization (mentioned in the May 10, 1973, REVIEW).

With Monday designated as the first day of each week in the format of the calendar, Sunday becomes the seventh day. It seems likely that the world calendar idea of having the 365th day of the year a big holiday—not plotted on the calendar at all—will eventually standardize the year into an even 52 weeks. Thus the true Sabbath will move through the seven days of the week, each year having a different week day.

Its development is important to watch.

RUTH F. FINK
Philadelphia, Pennsylvania

Heart Hunger

"Light on Daniel 2" (July 8) thrilled my heart! Articles like these satisfy the heart hunger of the people.

MARIAN G. BERRY
Mount Vernon, Ohio

Creation Viewpoint

Re "Adventist Education in This Scientific Age" (Oct. 28).

I do not work in a Seventh-day Adventist institution, but teach in a public university. When upon one occasion in class I stated that I was sure of the origin of the

species because of what God has said, a number of students expressed their appreciation for my remark, following the class session.

Many young people in the public school system are no longer convinced that the proposed theories of evolution provide sufficient answer to the problem of origins. They are glad for honest expressions of views, even if those views do not conform with those of the so-called scientific world.

LAURICE K. DURRAOT
Spokane, Washington

IS THERE A POSSIBLE, OR PROBABLE, connection between diet and disposition? Let us draw a diet line down the center of the animal kingdom and divide the creatures solely on the basis of their diet, then take a look at their disposition. Our diet line will separate the flesh-eaters from the flesh-abstainers. On one side we have such animals as the lion, the tiger, the leopard, the wolf, the wolverine, the panther, the hyena. Of what does their diet consist? They feast upon the quivering carcasses of their victims. What is their nature, their disposition? Are they peaceful, docile creatures, easily domesticated? Do they make good household pets? No, indeed! They are generally snarly, crabbed, vicious, ferocious, dangerous beasts of prey. Writes Ellen G. White:

“I was seated once at the table with several children under twelve years of age. Meat was plentifully served, and then a delicate, nervous girl called for pickles. A bottle of chowchow, fiery with mustard and pungent with spices, was handed her, from which she helped herself

nothing to do with soul sanctification—that it is concerned simply and solely with physical health, the health of the body?

When measured by the infallible Word of God and by the testimony of that by which “every statement and every miracle must be tested” (*The Great Controversy*, p. 593), is not this concept of the purpose and objective of the Heaven-sent light of health reform proved to be false, and about as far removed from truth as the alleged sacredness of Sunday or the doctrine of the immortality of the soul?

Paul had much to say about the body as God’s property, as a fit temple for the indwelling of the Holy Spirit. Said he, “Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:19, 20). To the Thessalonians Paul wrote: “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thess. 5:23).

A Clean Soul in a Clean Body

Can one have a clean, pure, mind and soul in an unclean, polluted body?

To emphasize the danger of failure upon the point of appetite by those “upon whom the ends of the world are come” the apostle Paul draws a warning lesson from the tragic story of ancient Israel. They all got out of Egypt in one night; they all crossed the Red Sea; but not all crossed the Jordan. They all had many wonderful experiences in their wilderness wanderings, but not all arrived in Canaan. Why did they not arrive? The pen of inspiration records five specific reasons, three of which refer to their attitude toward the instruction God gave them respecting their diet. (Read the story again as recorded in 1 Corinthians 10.)

All the trouble in our world began with a question mark, an insinuation of doubt. That question mark had to do with what God had said, with the truth and authority of His word. Are we not today confronted with the same question mark? “Yea, hath God said . . . ?” (Gen. 3:1)—or did some man or some woman, some human voice, say it?

The great murderer is interested in your health and mine, but in the health reform issue he is endeavoring to undermine the confidence of God’s people in the inspiration of the writings of the Spirit of Prophecy to the remnant church. The inspiration of these writings stands or falls with the health reform message. How could that be true? How could it possibly be otherwise! It is all inspired, or it is not at all inspired. It is not half and half; it is all or none. Is my brain, my intellect, or my judgment a safe and sufficient arbiter of inspiration? Am I competent to go through these writings, separating that which I choose to think is inspired from that which is not? Would not my personal prejudices rule out statements that attack my pet sins, darling idols I am unwilling to dethrone?

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit.”—*Testimonies*, vol. 4, pp. 147, 148.

The old adversary of God and man is still vig-

Diet, Health, and Character

All of the trouble in the world
grew out of a question mark.

By A. W. TRUMAN

freely. The child was proverbial for her nervousness and irritability of temper, and these fiery condiments were well calculated to produce such a condition.”—*Counsels on Diet and Foods*, p. 345.

On the other side of our diet line we have beasts that subsist upon the products of the soil—the nonflesh eaters such as the ox, the horse, the sheep, the goat, the deer, and the elephant. What is their nature? They are generally quiet, docile, pacific, easily domesticated creatures, and, incidentally, have much greater strength and endurance than the flesh-eaters.

Suppose we could hitch an ox and a lion together to a plow. The faithful ox could plod along all day, while the lion would be exhausted by the end of the first half mile of furrow.

Who would dare say that the diet of these two classes of animals has nothing to do with their nature, their disposition, or their endurance? Is it true, as popularly believed among Christians, that diet has nothing to do with character development, nothing to do with the mind, nothing to do with morals, nothing to do with religion,

A. W. Truman, M.D., was a professor of physiology at College of Medical Evangelists from 1909 to 1921, and from 1922 to 1926 and 1936 to 1938 was secretary of the Medical Department of the General Conference. He was also medical director of several hospitals. He presently lives in Yucaipa, California.

orously displaying upon his battle banner the symbol of his rebellion and treachery—a question mark—“Yea, hath God said . . . ?” Once a person becomes persuaded that the health message is not divinely inspired but has only a human source of origin, just where does he go from there? Will he not follow the sad trail of some who thus became confused, got lost in the fog of uncertainty and unbelief, and drifted away from the truth? “If you lose confidence in the Testimonies, you will drift away from Bible truth. . . . That which you will be least inclined to receive is the very part most needed.”—*Ibid.*, vol. 5, p. 98.

What was the basic issue in mother Eve’s failure? She accepted another voice in place of what God had said. What was God’s charge against Adam? “Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree” (Gen. 3:17). Adam honored another voice. What was God’s charge against the disobedient prophet sent from Judah to cry against the altar of Jeroboam? “Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee . . . thy carcass shall not come unto the sepulchre of thy fathers” (1 Kings 13:21, 22). This prophet of God listened to another voice, the voice of a man who “lied unto him.” But what price disobedience? What price heeding another voice? A carcass by the wayside!

The Danger of Listening to Another Voice

Is there real danger today that we may be led to listen to any other voice, or any other example, in place of the clear, plain declaration of the Holy Spirit in the testimony of Jesus?

The old false but still popular concept—that God’s mighty healing, restoring, disease-preventing, and plague-preventing health reform message must be confined strictly to, and kept upon, a purely physiologic and health basis—is fraught with danger. It is another voice. Is it not generally conceded that the health reform message, which is “the right arm of the body of truth” (*Testimonies*, vol. 6, p. 288), has been neglected, that this arm has been crippled and but poorly performs its intended function to “serve and protect the body”?

A wagon is not effective if it has one crippled wheel. An army could readily be outflanked if its right wing were shattered. A prize fighter’s defense and offense would be greatly weakened if his right arm hung limp, dangling, palsied, or atrophied by his side.

Now, turning away from every human voice and every unworthy example, can we not accept God’s declared purposes and objectives in His Heaven-sent light on health reform? Note the following:

“Our heavenly Father sees the deplorable condition of men, who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that He causes the light to shine upon health reform.”—*Counsels on Health*, p. 21.

“The work of health reform is the Lord’s means for lessening suffering in our world and for purifying His church.”—*Testimonies*, vol. 9, pp. 112, 113.

“There is sickness everywhere, and most of it might be prevented by attention to the laws of health.”—*The Ministry of Healing*, p. 146.

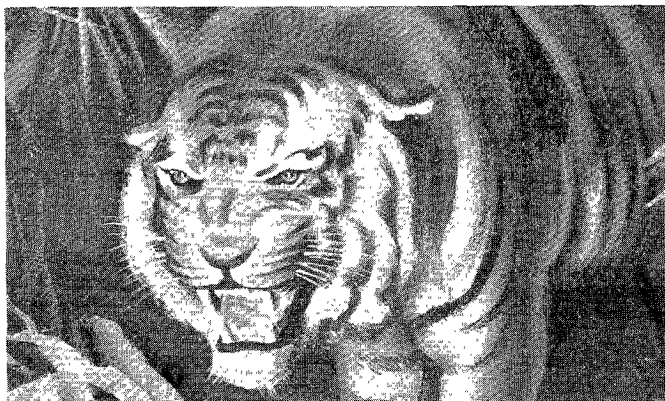
These are some of the marvelous physical benefits to

be obtained by a practical application of the principles of health reform. But there are also spiritual and moral benefits to be derived by living in harmony with the laws of physical peace:

“The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being.”—*The Ministry of Healing*, p. 130.

“He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in violation of natural law, he must pay the penalty; his spiritual powers are benumbed, and how can he perfect holiness in the fear of God?”—*Counsels on Health*, p. 22.

“It should ever be kept prominent that the great object



Many Christians believe that diet has little or nothing to do with a person’s disposition and character. But this is not what the animal kingdom teaches. Nonflesh-eating animals such as cattle, sheep, and goats are generally quiet, docile, and easily domesticated. Contrast their disposition with that of flesh-eating animals, such as tigers.

to be attained through this channel is not only health, but perfection, and the spirit of holiness, which cannot be attained with diseased bodies and minds.”—*Testimonies*, vol. 1, p. 554.

Let us note a final quotation on diet as related to morals: “Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat eating, while the real cause is not suspected by themselves or by others. The moral evils of a flesh diet are not less marked than are the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul.”—*The Ministry of Healing*, p. 315.

Anything that brings death to an organism has a serious physical effect indeed. If death is often the result of flesh eating when the real cause remains unsuspected, and if the “moral evils . . . are not less marked than are the physical ills,” then moral dereliction and moral death may follow an animalizing flesh diet.

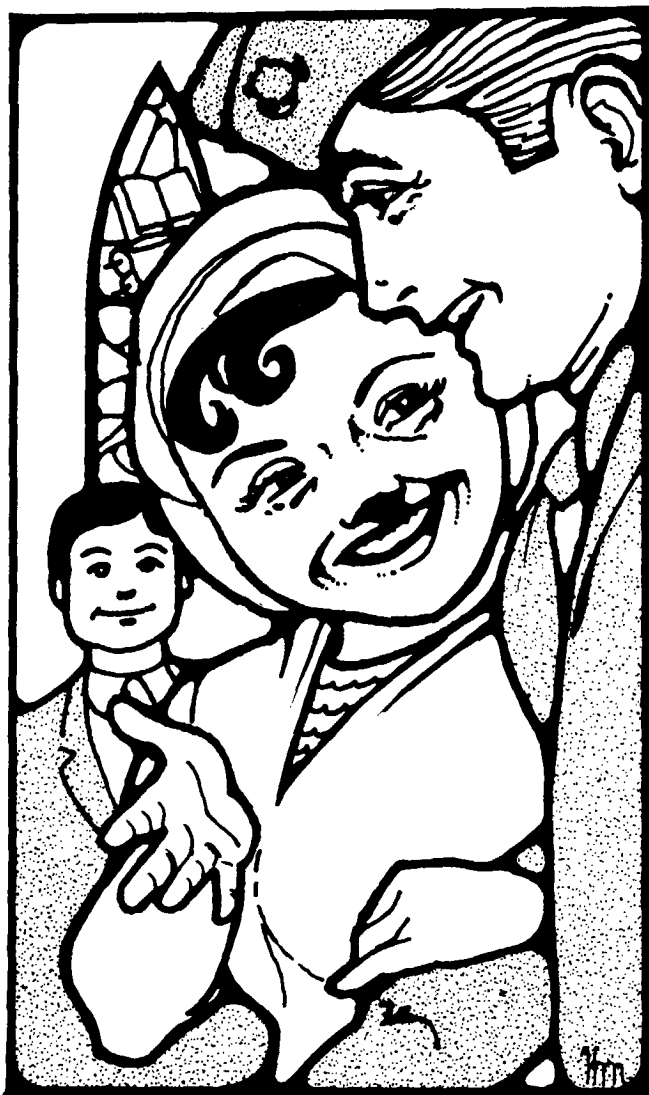
“Yea, hath God said . . . ?” What shall we do with our wonderful message of healing for body, mind, and soul? What am I doing with it? Do I love it? Do I live it? Do I thank God for it? Do I echo it? Is mine a safe example for others to follow? □

Why I Accepted the Spirit of Prophecy

That first day changed my life.

I knew then and there that this was the church to which I wanted to belong the rest of my life.

By CHARLES MITCHELL



I FIRMLY BELIEVE IN THE INSPIRATION of Ellen G. White, and the more I read the deeper that conviction grows. Since accepting this position a whole new world has opened to me, which has continued to widen as fresh thoughts keep flooding my mind from these intriguing pages. My life has been blessed, and I feel increasingly grateful to the Lord for His kind gift to us today.

It wasn't always this way. Coming from a popular Protestant church, I'd never heard of Ellen G. White. What caused the transition? What led me to read the rather heavy and lengthy volumes such as *The Great Controversy*?

It was the writings themselves. "These books . . . contain light from heaven, and will bear the test of investigation."—*Selected Messages*, book 1, p. 35.

Experience has taught me that those who conscientiously study the writings of Ellen White rarely question their inspiration. Reading settles the conviction. Anyone who has honest doubts about their genuineness should read them.

How can we encourage new Adventists to read these books? What can we do to create the desire for a prayerful study of them, and what can we do to encourage potential apostates to take a second look? By what method do we sell this priceless gift without "overselling" it and thereby "turning people off"?

As I pondered this question, my mind vividly refocused upon the experience of my first day in a Seventh-day Adventist church. I had wandered in one Sabbath morning from a U.S. Marine base, sporting a high-school-class ring on my finger. When asked by a civilian teen-ager, "Are you a Seventh-day Adventist?" I defensively answered "Yes."

I'm sure they saw through me, as I no doubt betrayed my almost total ignorance of Adventist concepts that afternoon. But that first day changed my life. I made a decision. I knew then and there that this was where I wanted to spend the rest of my life. Here, at last, was home. The kindness, the warmth that church members showed me that day precipitated the decision. I'd have been a fool to turn down such love!

Instinctively I wanted to become like these people, and to attain that status I would gladly read anything they lovingly suggested.

I'll never forget the church member at the Berkeley, California, church in 1953, who, when her nephew introduced me to her, took me by the arm and with a motherly squeeze commanded, "You're going to have dinner with us today."

But Bible statements concerning the reality of the gift of prophecy in the last days encouraged me also: Paul's admonition to "despise not prophesyings. Prove all things; hold fast that which is good" (1 Thess. 5:20, 21), and John's, "Try the spirits whether they are of God" (1 John 4:1).

The proof is in the writings themselves and in a prayerful reading and obeying of their counsel. They produce solid faith. But the way must be paved by kindness, love, and genuine concern demonstrated in the lives of those who believe. □

Charles Mitchell is public relations director for Simi Valley Adventist Hospital, Simi Valley, California.

The Authority of Scripture

What attitude should conservative Bible scholars take toward the historical-critical method of interpretation?

By **RAYMOND F. COTTRELL**

LAST WEEK WE REVIEWED, briefly, the history of the Luthern Church-Missouri Synod (LCMS) since its founding nearly 130 years ago, with a view to a better understanding of the state of crisis in which it has suffered for the past six or seven years and that, in December, led a significant segment of LCMS to secede and form a new denomination under the name Association of Evangelical Lutheran Churches (AELC).

What happened and, even more important, why did it happen? Their crisis is of concern to us as Seventh-day Adventists because we are both conservative in our theology, because we both view Scripture as our inspired, authoritative rule of faith and practice, because we are both susceptible to contemporary trends in the theological and religious world about us, and because similar contributory factors are operating in our own church.

The LCMS debate has focused on theological questions, chiefly the nature and authority of the Bible, and it is therefore important to explore this dimension of the issue. As we have said, LCMS is strongly conservative in its theology. It holds to verbal inspiration (but not dictation) by the Holy Spirit and a strictly literal pattern of interpretation, including miracles and predictive prophecy. As a result of its relative cultural isolation from the rest of American Protestantism until approximately the 1940's, the Synod was largely untouched by the stormy struggle between liberals and conservatives that shook mainline Protestant churches in the United States during the 1920's and 1930's. But after World War II it began to encounter the confusing crosscurrents of contemporary Protestant theology.

A number of important questions in this area have been raised within the Synod: (1) What position should LCMS take on such matters as the inspiration, infallibil-

ity, inerrancy, and authority of Scripture? (2) Are historical-critical methods permissible in the training of ministers for the Synod? (3) What does it mean to be liberal? conservative? moderate? (4) Who is being loyal to the Bible and the historic statements of the Lutheran faith?

Further questions have come to us in our endeavor to understand the issues at stake: (1) What are the real differences between the two factions? Are these differences primarily theological or ecclesiological, that is, are they essentially substantive or are they procedural? In other words, are there valid differences with respect to doctrine, or is the question basically one of who is to exercise authority and control within the Synod? (2) Have administrative authority and control been exercised judiciously? (3) How much real difference is there between the conservatives and the moderates on the inspiration and authority of Scripture? (4) Are the moderates as liberal as the conservatives think they are, or are they simply a little less conservative than the Synod majority? (5) Has each side been fair with the other, and has there been a serious attempt on the part of both to reach an understanding, or at least a *modus vivendi*? To what extent has communication been effective, or ineffective? Or has each side been talking past the other? (6) To what extent has semantics (word meanings) been a problem?

For several years we looked for answers to these and other questions, in the rather frequent and comprehensive Religious News Service coverage of developments within the Synod, and in various periodicals. Then we secured a considerable number of printed documents relating to the subject, from both sides involved in the controversy. But clearcut answers to certain important questions remained elusive. Accordingly, we arranged for personal interviews with Dr. Jacob A. O. Preus, president of the Synod; Dr. John Tietjen, former president of Concordia Seminary and now president of Seminec (Seminary in Exile) and leading spokesman for the moderates; and others.

Attendance at the annual meeting of the Society of Biblical Literature in St. Louis during the last few days of October provided an opportunity for these interviews, which collectively occupied five or six hours. We greatly appreciated the courtesies these men extended us, and the cordial atmosphere that prevailed. In these articles it is our intention to represent both sides as accurately and fairly as possible.

“Liberal,” “Moderate,” “Conservative”

It is not possible to discuss the Missouri Synod crisis without using the terms *liberal*, *moderate*, and *conservative*. At best these terms are ambiguous; at worst they can be misleading, especially the word *liberal*. (More liberal than whom? By what standard?) This word is often used, particularly by some conservatives, to pin a pejorative label on someone they consider more liberal and open-minded than they personally choose to be, when as a matter of fact the difference between them is trivial and the person thus labeled is not “liberal” by any fair, objective definition of the term. Often, only when the position of the speaker on the liberal-conservative spectrum is clearly known can his use of these terms be meaningful. They must be used with discrimination. In

this series of articles *liberal* denotes a person who rejects the Bible as the inspired, authoritative Word of God; and *conservative* a person who accepts it as inspired and authoritative.

No church, not even our own, lives in a vacuum. In order to understand what has happened within the Missouri Synod it is necessary to note (1) *the* major theological trend in Protestantism over the past century or so, from faith in Scripture as the Word of God to a rationalistic “Christian” humanism that views the Bible as an uninspired record of what unenlightened but well-meaning, pious people mistakenly thought about God two or three millenniums ago, and (2) certain concepts and procedures in Biblical studies that are currently used, in varying degree, by all conservative evangelical scholars, including SDA’s, as well as those of LCMS and AELC. Let us begin with the latter.

Conservative Bible Scholarship

The way to salvation in Jesus Christ as set forth in the Bible is so uncomplicated that even a child can understand it and be a practicing Christian, but its message is at the same time deeper than even the most able Bible scholar can fully grasp. The average person today can learn enough about healthful living to keep well, at least most of the time, but he also needs the help of well-trained and experienced specialists. Something the same is true in studying the Bible—God expects each person to do his or her best to understand its message, but there are times when we all need the help of others with more training and experience.

Five hundred years ago a person could enroll in a university and graduate a few years later as master of human knowledge in all branches of science and letters. Today several hundred lifetimes would probably be needed to achieve the same level of erudition. There has been a veritable explosion of human knowledge, especially in recent decades. Over the past century there has been a similar explosion of Bible-related knowledge, of such dimensions that considerable training and experience are necessary today if a person expects to engage in serious Bible study. To acquire competence in all areas of Bible-related knowledge would require several lifetimes. The great archeological discoveries of the past hundred years have vastly increased our knowledge of Bible times and our ability to read the Bible accurately and with understanding.

Today, a mature conservative Bible scholar listens intently to the Bible writers in the languages in which they wrote. He endeavors to reconstruct the historical background and the circumstances that called forth each message, in order to ascertain what a passage meant to the person by whom it was written and to those to whom it was originally addressed. He investigates its literary form and structure. He studies each word and phrase in its context, each statement in relation to the entire message. He takes note of variant readings in the ancient manuscripts. He considers the insights other scholars have gained in their study. His goal is to ascertain as accurately and as fully as possible the meaning the inspired writers sought to convey, in order to determine their message for our day. In all of this he seeks to avoid reading his own preconceived ideas into the Bible. The church is deeply indebted to its Bible scholars, for their

labor clarifies the Bible’s meaning, makes it more relevant, confirms its authority, and thereby enhances its power to transform lives.

About one hundred years ago liberal Bible scholars in Germany began to apply the same principles to the study of the Bible that they would to any book from the ancient past, strictly as a human product. They ruled out, *a priori*, everything supernatural—its claim to be an inspired revelation, its account of miraculous events, its predictive prophecy. Human experience became their standard. The Bible ceased to be the Word of God to man and became, instead, the word of man about God—whoever *He* might be—and thus fallible and lacking authority as a norm for faith and life.

This approach to the study of the Bible took deep root in German theological circles during the closing decades of the 19th century and gradually spread to other countries and across the Atlantic. By the 1920’s it had become normative in major seminaries and divinity schools in the United States, and soon captured the large Protestant churches, as well. The line was sharply drawn between liberals who rejected the inspiration and authority of Scripture, and conservatives who affirmed its inspired authority. Many conservatives withdrew and founded their own churches and seminaries. The result was a major realignment of American Protestantism on the basis of liberalism versus conservatism.

What essential difference is there between the way in which liberal and conservative Bible scholars today go about the task of studying the Bible? In practice, at least, both employ what is commonly called the historical-critical method, which is, in short, a careful study of the Bible in the light of historical evidence. This method is closely related to, if not identical with, what is known as higher criticism (strictly defined). Higher criticism stands in contrast to lower, or textual criticism, a study of the ancient Bible manuscripts that aims at reconstituting the original Biblical text. By definition, higher criticism is “the literary-historical study of the Bible that seeks to determine such factors as authorship, date, place of origin, circumstances of composition, purpose of the author, and the historical credibility of each of the various biblical writings together with the meaning intended by their authors.”¹ As a matter of fact all conservative Bible scholars, including SDA’s, make at least some use of both lower and higher criticism in their study of the Bible.²

Wherein Lies the Difference?

But if liberal and conservative Bible scholars both make use of the historical-critical approach in their study of the Bible, how does it happen that the conservatives thereby confirm its authority as God’s Word and the liberals roundly deny its inspiration and reject its authority?

The answer to this question lies in the presuppositions, the attitude, and the motives with which liberals and conservatives come to the Bible. The conservative assumes, on the basis of what he believes to be adequate, convincing evidence, that the Bible is the inspired, authoritative Word of God, and he does all of his study within that frame of reference.

Without objectively examining its claims to a supernatural origin, the liberal assumes that the Bible is a

strictly human product, and his conclusions inevitably reflect his presupposition that it is not inspired. The conservative accepts the Bible's self-evaluation and the supernatural aspects of its record; the liberal, *a priori*, rejects these aspects of Scripture. In fact, he automatically rejects anything that cannot be explained on purely human terms. The conservative goes to the Bible with the purpose of understanding its message more fully and more accurately. The liberal studies it as he would any other ancient document, as a strictly intellectual exercise. It is the presuppositions each brings to his study that make the difference.

The Scholar's Personal Attitude

Another basic factor that determines the direction scholarly Biblical studies take is the scholar's personal attitude toward the Bible. The Bible claims to be an inspired revelation of the divine will and purpose of God for man, and the person who examines the evidence objectively, inductively, and experientially will conclude that there is a reasonable basis for its claim to a supernatural origin. He will be a conservative. The liberal, however, approaches the Bible subjectively and deductively (with his secularistic presuppositions concerning it as a frame of reference). He does not examine the evidence on its merit and he does not experiment with it to discover for himself whether it works. In fact, he specifically disclaims any intention of doing so. He either refuses to look at the evidence at all, or, if he does, has already decided in advance that the evidence is not valid.

Liberal Bible scholars intentionally prescind from any consideration of the supernatural evidence because, from their *a priori* humanistic perspective, there is no supernatural dimension to Scripture. We sometimes wonder whether the real problem is not that they are fearful of succumbing to the evidence if they were to look at it objectively and dispassionately. This is what makes them liberals; this is what determines their conclusion that the Bible is not an inspired revelation from God. As a matter of fact they reason in a circle, with their intended conclusion as an *a priori* postulate.

There is also a difference in methodology between the conservative and the liberal. The intellectually mature conservative's attitude toward the Bible leads him to accept it as it is and to deal objectively with its phenomena. His application of historical-critical procedures—which, as we have seen, are valid, in and of themselves—is directed exclusively to these inherent Biblical phenomena. In other words, he aspires to deal accurately, thoroughly, and fairly with the facts as he finds them. Not so the liberal. His humanistic presuppositions often lead him into a highly subjective, speculative approach to Scripture in which he ignores data uncongenial to his chosen world view and lets his imagination run riot on phenomena of the Bible that conflict with it.

These are the basic differences between the liberal Biblical scholar's approach to Scripture and those of the conservative scholar. These are the reasons why, in the hands of a conservative scholar, the historical-critical method establishes faith, while in the hands of the liberal scholar it destroys faith.

Strange as it may at first seem, however, when a liberal scholar deals with the objective phenomena of Scripture such as the text, the languages, and the historical back-

"I Want to Do Something With My Life!"

"I WANT to do something with my life!" a young friend of mine exclaimed to me recently. The circumstances under which she made this declaration were a bit unusual; she was a student missionary, she'd become acquainted with a new "friend" (male), who wanted to be more than a friend. As a matter of fact, he hoped that she'd marry him and settle down for life.

What is wrong with that? you ask. Nothing, on the surface. But there were many factors to be taken into consideration, some of them decidedly negative. My young friend—we'll call her Kathy, since that's nowhere near her name—had done an astoundingly clear-eyed and logical job of weighing the pros and the cons of the situation, especially since it was evident that she was strongly attracted to her suitor.

As we talked I admired her more and more. "I'm only——years old," she mused, "and I haven't had much experience. I need to meet more people. I need to find out more about myself. It just isn't time for me to settle down yet."

"Then you shouldn't even consider it!" I assured her.

Rather wistfully, she gazed at a beautiful scene from the porch where we were sitting. "I could sit here and look at this for the rest of my life if I chose—but I want to do something with my life!"

She isn't sure yet just what path her resolution will cause her to follow, but she wants to make a lasting contribution to God's work. She's educating herself for that purpose.

Now, lest someone accuse me of being antimarriage, let me say I'm all for wedded bliss; I think it is the most wonderful state in which to live. I honestly do feel very sorry for those who miss out on the wonderful closeness to another human being that

a good marriage brings. The feeling that you come absolutely *first* with someone is the most meaningful of experiences.

Having said that, however, I must look at the other side of the picture. I sometimes wonder whether the ill-repute in which marriage is held in many circles nowadays doesn't often stem somewhat from hasty marriages by young people who aren't at all prepared.

Kathy, I think, had the right approach. If you aren't completely sure, then don't.

She also had the right approach on the value and satisfaction of doing something of lasting value with her life. Everyone has to spend a certain amount of time in the mundane, everyday "valley" of maintaining his bodily cleanliness, keeping his bills paid, keeping his living quarters clean. But that's only the first, or basement, level of living. On this level you begin building the real structure of your life. Will you make it a temple or a stable? It is entirely up to you.

"Doing something" may be teaching school in a mission land, or in a deprived area. It may be that a nursing career will be the answer; or becoming a physician and ministering to human need wherever it exists. Or if musical talent is God-given, perhaps a life of using that talent to bring others to Christ.

Interestingly enough, "doing something" might even take the form of a good, solid marriage at the proper time, and rearing children to love and serve our Saviour. Notice, however, that qualifying phrase—"at the proper time." That's the key to success.

Young people like Kathy restore my faith in the universe. After our talk I felt that "God's in His heaven—All's right with the world!"

ground, his study can be as accurate and reliable as that of the conservative scholar. The Christian world, in fact, is greatly indebted to the most painstaking study of the Bible on the part of many liberal scholars. In these areas they can be as intent on ascertaining the intended meaning of the various writers as their conservative counterparts. To be sure, *they* (the liberal scholars) do not "believe" what they read, as being in any sense inspired or authoritative, but they are interested in ascertaining as exactly as possible what *the Bible writers* thought and believed. The liberal's invalid presuppositions about the Bible do invalidate his conclusions in the area of inspiration and authority, but usually they do not adversely affect the accuracy and value of his scholarly labors in areas such as those mentioned.

Such is the theological background of the prolonged debate within the Lutheran Church-Missouri Synod over the nature and interpretation of Scripture. The conservative majority charged the "moderates" at Concordia

Seminary with having accepted and taught the historical-critical method of interpreting Scripture, contrary to the convictions of the conservative majority. The moderates replied that they were completely loyal both to the Scriptures and to the teachings of Martin Luther and the classic historical statements of the Lutheran faith. In turn, the moderates charged the conservatives with reinterpreting these historical statements of the Lutheran faith in a way that substantially altered the Lutheran faith.

Next week and the week following we will trace the course of this conflict, 1969 to 1976, and the week after that we will evaluate it from an SDA perspective. □

To be continued

REFERENCES

- ¹ Webster's Third International Dictionary.
² It should be understood that the words *critical* and *criticism* as used in the expressions *historical-critical*, *higher criticism*, and *lower criticism* do not necessarily imply a critical attitude toward the Bible as the inspired, authoritative Word of God. They mean simply a discriminating, careful, exact study that involves judicious evaluation. Unfortunately, however, the term *higher criticism* has become so closely identified with the liberal approach to Scripture as, for all practical purposes, to be identified with it.

For the Younger Set

Barbara Learns Two Lessons

By AUDREY LOGAN

BARBARA HAD never had her picture taken before in a photographer's studio. She really felt very important when mother told her that she had made an appointment with Mr. Thompson for this to be done.

Mother ironed Barbara's best, blue dress, brushed her dark curly hair until it shone, and stood back to see how pretty her little daughter looked.

Then they took the bus to the photographer's studio. Once in the waiting room, Barbara looked around with interest. On the walls hung all sorts of lovely portraits in

frames. Newly married couples smiled happily in wedding pictures, chubby babies grinned cheerily, and old gentlemen in robes gazed solemnly.

Suddenly the door opened, and in came another little girl with her mother. The child sat next to Barbara and looked shyly at her. Mother asked the newcomer her name, and the girl replied, "Yvonne."

"This is my little daughter, Barbara," said mother. "Now you know each other."

The two children began to play on the carpet together, when Mr. Thompson came in and said, "Right ho, Barbara, now it's your turn."

Quickly the little girl got to her feet and followed mother and the gentleman into the studio.

Inside there were brilliant lights, a large camera, and a chair for Barbara to sit on. Barbara felt very small—and a little frightened—in this strange place. Seeing her fear and the smile fading from her lips, Mr. Thompson hastened to say, "I have a special surprise for you, young lady," and into Barbara's arms he put a brown, cuddly teddy bear.

"Now you have a friend to keep you company while you have your picture taken. His name is Montgomery," beamed Mr. Thompson.

Barbara was thrilled. "Oh, thank you," she smiled happily.

The photographer moved around speedily, settling Barbara comfortably and placing Montgomery at just the right angle on the arm of the chair. Then, arranging his lights correctly, he took the photograph.

"Wonderful," he grinned. "I'm sure it will turn out fine."

He then chatted with mother about when the pictures would be ready and what sizes she wanted. All the time Barbara played with teddy bear.

Then it was time to go. "Come along, darling,"

called mother. Barbara slipped from the chair, still clutching Montgomery.

"Give Mr. Thompson the toy back now," said mother gently.

"No, I want to keep it. I like it and I don't want to give it back," she retorted.

"Barbara," exclaimed mother in surprise, "what are you saying?"

"I want this bear to take home," shouted Barbara, and stamped her foot.

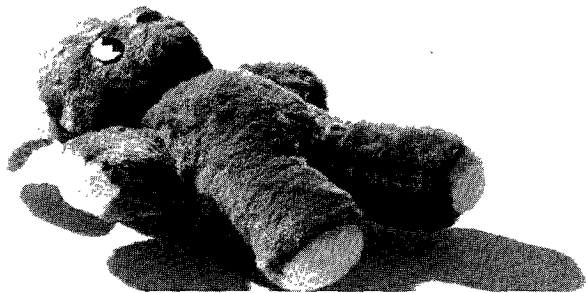
"Oh, no!" interrupted the photographer cheerfully, "Montgomery is *my* bear. He lives here, and when boys and girls come to have their pictures taken I lend him to them to keep them company. If you take him home, other children won't be able to play with him. So you just leave him here, Barbara."

Rather hesitantly Barbara returned the toy to its owner.

"You must apologize for being so rude," said mother.

The girl thought for a moment, then said, "I'm sorry, Mr. Thompson, for being so greedy and wanting to keep Montgomery for myself. I'm also sorry I was so rude. I want Yvonne to be able to play with him too."

"I knew you would want to do the right thing. Good for you, my girl," smiled the photographer.



Barbara wanted to keep Montgomery, the teddy bear. She learned that to keep him would be selfish, and apologized for being rude.

Faith or Presumption?

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FOR evangelism M. Rasmussen

Was it
impulsive giving,
or the prompting
of the Holy Spirit?

By MAXINE T.
RASMUSSEN

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28).

DURING CAMP MEETING one year I had a strange and unexpected experience. I awoke one morning with a strong impression that I should give what seemed to me a large sum to conference evangelism.

"Don't be ridiculous," I told myself. "You know you can't afford this. There is a difference between strong faith and presumption."

"But," I argued back, "you know God will take care of you. He won't let you starve."

"Oh, sure," the other me agreed. "He won't let you starve. But what about all those medical bills looming in your future? How about that winter coat you need so much? Are you going to wear that shabby, old, ragged one again all next year?"

By now, my second me had my first me totally confused, almost in tears. What should I do?

After wandering around the campground and searching for a likely-looking prospect from whom to seek advice, I was impressed to go to the cafeteria and be on the lookout for a minister with whom to talk. Walking hurriedly away from the building I met one who bore major responsibilities and who had much to do on the campground. Hesitantly I approached him, thinking perhaps it was too bold a gesture on my part, and asked whether he had a few minutes to talk with me about a problem. He was most gracious about taking his time, as though he had only one important duty right then—helping me with my problem. We went to a quiet place to talk, and I told him about my impression to give this sum of money to the fund.

I explained the debate I was having with myself, to decide whether I was being presumptuous or exercising faith. I told him I wanted to believe and trust and have

faith in God, but not to presume that He would do the impossible for me just because I did believe. I asked him if it were possible to cross the line from a strong faith to presumption.

He quietly listened, and then said, as nearly as I can recall his words:

"Sister, I would not try to tell you what to do about this. However, I *can* safely say this much. If you feel impressed by the Lord to give this amount, rest assured that He will take care of you if you do."

He then offered prayer for me. Tears flowed down my cheeks as I listened to his humble prayer. I rose from my knees determined to follow the Lord's guiding and to trust Him. Within 24 hours my check was written for the exact amount I had been impressed to give.

Impressed to Write a Second Check

The day on which I gave this check, a powerful sermon on stewardship impressed me so deeply that within another 24 hours I wrote a second check, for half as much as the first one. I almost trembled as I wrote this check, wondering what I would ever do if a real emergency arose. But almost as soon as I wondered, I also chided myself for having so little faith.

There is a sequel to this story. The day I returned home several letters awaited me. Among them was a letter from the Social Security office. It stated that my father, who had recently passed away, was still owed a certain sum of money and that I was to receive a check for this sum, which was part of his check for the last month of his life. That check, which arrived two days later, was for almost exactly the amount I had given the second time, plus \$3.73. That gave me enough money to buy my winter coat after all.

It would be impossible for me to say to you that I had been presumptuous with that second check, or even the first one. The Lord evidently wanted me to place myself in a position of expressing my complete faith before He answered my needs. How wonderful and merciful is the God whom we serve! "Shall he not much more clothe you, O ye of little faith?" □

Maxine T. Rasmussen is a medical stenographer, mother, and grandmother, living in Marshfield, Wisconsin.

Reader to Reader

My husband, who is also an SDA and in excellent health, says I am a fanatic because I do not want to eat such items as pastries, ice cream, vinegar, spices, and hard cheeses. I feel that since we have been given the health-reform message we should follow it, to promote health and to enable us to stand in the trying days ahead. My question is, am I wrong in trying to follow to the letter the counsel given through Ellen White? Why is it that no one else seems to be as strict as I am?

► You are undoubtedly correct in following health principles, but depending on one's definition, your husband may be correct in branding you a fanatic. It is your privilege to decide what you wish to eat, but it is not your privilege to dictate what your husband should eat. Whether you are a fanatic may be determined by how vigorously you promote your ideas.

The goal in health reform is to promote better health and longer life. Nothing depresses the spirit, promotes ill health, and shortens married life more than quarrels or nagging. Also, nothing drives people from health reform faster than constant preaching about it. Let your preaching be by example.

JOHN CHRISTENSEN
Collegedale, Tennessee

► Who could be wrong in following God's counsel? Take heart, and stick to your conscientious practices! You are not the only one attempting to do so.

I am thankful for *Life and Health, Today's Food*, and other Seventh-day Adventist publications in which one can find healthful yet tasty recipes that do not contain the objectionable items you listed but suggest excellent substitutes for desserts.

ETHEL NIEMANN
Williamsburg, Kentucky

► Your integrity in attempting to follow Spirit of Prophecy guidelines is commendable. All these guidelines are based on principles; this is why you find that Ellen White sometimes ate pie (see *Counsels on Diet and Foods*, pp. 333, 334, 491), not because she sometimes varied from principle, but because it is possible to make a healthful pie. The same is true of other desserts. Find out

what ingredients are harmful, and substitute healthful ones.

When your husband talks about spices, he is possibly trying to say he doesn't feel satisfied when he eats, or his food doesn't give him energy, or he would like it to taste better. Most men are as concerned about what goes into their food as women are about the nuts and bolts that hold a car together. If you try basic recipes that are healthful and tasty, your husband may react favorably.

CAROL FLETCHER
Hemet, California

► We have raised our four children, all of whom are healthy, on two meals a day and without animal products, spices, and baking powder, and using very little sugar. But that isn't all there is to health-reform.

Correct diet emphasizes not only that one use a large variety of fruits, grains, nuts, and vegetables, but that these be tastefully prepared. I've seen some "health-reform" meals very un-tastefully prepared.

When we were young, our zeal in following and promoting health principles made several of our relatives call us fanatics. Since then, Romans 14 has taken on new meaning for us: "Him that is weak in the faith receive ye, but not to doubtful disputations. . . . Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him" (verses 1-3). We take this to mean that each needs to judge for himself in matters of conscience.

If others want to bring up the subject and ask about our health habits, we are delighted to inform them and to encourage them in habits of healthful living.

KATHLEEN S. MCCURDY
Cusick, Washington

► I believe we should live up to all the light we have, including light on diet. But we also need to understand why we are so careful to follow dietary counsel. Our diet is to be a means to healthful living, not to be confused with a ground of salvation. Sometimes our "proper diet" is not proper at all but sadly lacking in important nutrients.

DIANA WAGNER
Eagle Point, Oregon

► Do not feel alone—there are many thousands in Israel who are careful of their diet. You would feel right at home in North Fork, California.

Hands off of your husband's diet; that is his responsibility. Let him know you love him. Relax, be thankful, and enjoy your meals.

VIVIAN S. HARTLEY
North Fork, California

► God gives all freedom of choice, and so must we.

Ellen White did not serve butter on her table, but she had it in her home, and if other members of her household wished to use butter, they were free to do so. (See *Counsels on Diet and Foods*, p. 351.) She speaks of simple cake being served on the table occasionally. She also speaks against rich pastries but approves of simple pies. (See *ibid.*, p. 333.)

When you prepare dishes that call for cheese or another ingredient you do not wish to use, you can reserve a portion for yourself before adding the objectionable ingredient.

EDA REID
McKinleyville, California

► Since God thought it important enough to give us specific instruction on this subject, we should follow all the light we have. However, great care is needed to avoid needlessly offending people who may not understand the reasons for the things we do.

Many times just the tone of our voice can give a wrong impression. Perhaps if you sat down with your husband and lovingly shared with him what Ellen White says regarding these foods and others, he would have a new respect for your convictions.

It's important that we don't leave a big void when we take unhealthful items out of our diet. Have you gone to a cooking school lately? There are many attractive substitutes for the things your family especially enjoys.

Christianity extends far beyond diet. As we allow Jesus to fill our lives, the various aspects of Christianity will naturally fall into place, and diet will receive the proper degree of emphasis. It will be just another area in which we render loving obedience to God.

SHEILA COCKERHAM
Lytton, British Columbia

► I think now is the time for a woman to step out and do what she feels is right, even if it is contrary to her husband's ideas.

ANNA C. SWINGLE
Marion, Iowa

► Often objections to health reform are made because the healthful foods are not as appealing as the unhealthful. While prayerfully exploring solutions to this perplexing problem, I discovered a number of delicious substitutes.

Although pastries are unhealthful, rice flour, whole-wheat flour, and natural sweeteners such as date sugar or raisins may be used moderately to create a delightful dessert. A tasty replacement for ice cream is frozen bananas, ground in a food mill or blended. Lemon juice easily replaces vinegar. There are flavorful, beneficial seasonings that may be used as spices; for example, coriander may be utilized for cinnamon. Some foods that may be used instead of cheese (they do not contain cheese, but are called cheese) are soy cheese, nut cheeses, pimento cheese. A sauce made of brewer's yeast, lemon juice, and olive oil may be used over vegetables.

THOMAS G. KUHN
Berkeley, California

NEXT QUESTION:

I am new in the faith and confused about the position I should take with regard to modern medical practices. As far as I can find, the only treatments Ellen White speaks of with favor are preventive medicine, herbal cures, and hydrotherapy. She says drugs cause disease. Does this mean that when my children become ill I should deny them penicillin and other antibiotics?

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

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

The Heart of the Laodicean Message

The wonderful thing about the message to Laodicea is that it offers a remedy.

For many physical ailments there is no remedy. The physician has to tell the patient: "We have identified your disease, but unfortunately there is nothing we can do."

However, this is not the case with Laodicea. We may rejoice that our divine, merciful Physician has not only the ability to discover the origin and the cause of our condition—lack of fervor and commitment, self-righteousness and a lack of understanding of the real problem of sin—but also the capability of effecting a complete healing, provided we use the needed medicines He graciously offers. And these medicines are specific and potent in their curing effect.

It would not be fair to overemphasize the negative part of the message without giving equal treatment to the positive aspect, which is the most beautiful part: if the needy person accepts Christ's generous offer and does what the counsel calls for, the healing effect—victory—is assured.

Actually, the three remedies offered by Christ are closely related, and they constitute the heart of the Laodicean message. Love and faith—the gold tried in fire, which makes us rich—are two of the most important fruits of the Holy Spirit. When we accept the work of the Spirit—the work of Christ—in our heart, these two fruits will be seen in abundance. Love radically transforms the life (1 Cor. 13). Combined with faith, love is the best treatment of the ills of the spirit, and is an effective balm for any emotional problem. Its only source is Christ (Eph. 3:17).

When Christ makes His triumphal entry into the heart and takes possession of the life, love becomes the supreme motivating power. And between us and God faith establishes, along with love, a link so indestructible that nothing, and nobody, can break it, except sin. It makes accessible to us the forgiveness of God and His power, in order that we may live a victorious life. Faith puts at our disposal the fulfillment of all the promises of God. It is an active principle that manifests itself by a voluntary daily surrender to Christ and obedience to the will of God.

The second remedy is the white raiment. "The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience."—*Testimonies*, vol. 4, p. 88.

Christ is the One offering us His righteousness, imputed and imparted—forgiveness and victory, cleansing and holiness.

The two processes are interrelated and inseparable. There could not be one without the other. The plan of God includes not only pardon for sin but also a change of

the life, and obedience. And the faith that secures forgiveness for us also works by love and purifies the soul.

Not for a single day can we do without imputed righteousness, which is our title to heaven. On the other hand, and simultaneously, the character and the purity of Christ are being imparted to us day by day by the mysterious working of the Holy Spirit. Forgiveness without the reception of the character of Christ—works, fruits—makes our faith void.

Through faith it is our privilege to be constantly in fellowship with God and with Christ, depending on Christ every minute of our life, either for forgiveness or for victory.

The third remedy Christ offers also has to do with the work of the Spirit. The eyesalve that opens and heals our spiritual eyes is "that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise."—*Testimonies*, vol. 4, p. 88. It is only by the prompting of the Holy Spirit that we will be able to detect sin and see it in all its sinfulness. Only if the Spirit is in our heart will we become aware of our spiritual need. By beholding the glory and beauty of the spotless life of Christ we become sensitive to the voice of God, more convinced of our own needs, more willing to let Him work in and through us by His Spirit.

Thank God for the assurance of healing and victory. This is God's provision for us.

F. CH.

Shakespeare and Psalm 46

Here is a point of historical interest. It is reported that a tribute to Shakespeare in the form of a cryptogram appears in Psalm 46.

In the King James Version, if you count 46 words from the beginning of the psalm you come to the word "shake." Ignoring the word "selah," if you count back 46 words from the end of the psalm you come to the word "spear." Shakespeare, who was born in 1564, was 46 years old in 1610, the year the King James Version was being readied for publication.

It is believed that the translators, or at least some of them, wishing to honor Shakespeare on his 46th birthday, placed the cryptogram in Psalm 46.

The words *shake* and *spear* were already in earlier English translations of the Bible, and all that it was necessary to do was to leave out one or two unimportant words.

It is thought that the cryptogram was known in Shakespeare's day, but has since been largely forgotten.

The chances are small that the various elements making up the cryptogram were coincidental. If, then, the translators designed the cryptogram, we have here simply an interesting insight into the character of the men who produced the highly acclaimed King James Version.

D. F. N.

Dedication and Faithfulness Reported at AUD Council

By M. G. TOWNEND

AN AIR of expectancy pervaded the board room of the Australasian Division headquarters Tuesday morning, November 23, as 79 committee members and delegates gathered for the 1976 annual council of the division, to nominate a candidate for recommendation to the General Conference for division president, to lay plans for the new year, and to transact the general business of the church in the South Pacific.

"We must be a 'going church for a coming Lord,'" R. R. Frame, division president, said in his opening address to the council. Pastor Frame observed that "over-ripe" fields are ready for harvest. "The coming of the Lord should fill the horizons of every worker in the cause and every lay person. Our daily prayer should be, 'Come Lord Jesus, and come quickly.'"

M. G. Townend is communication director of the Australasian Division.

The dedication and faithfulness of both ministry and laity were reported to the council. During the year under review, 8,383 persons were added to the church by baptism and profession of faith, bringing the baptized church membership of the division to 118,746, with a Sabbath school membership of 135,867.

More than half the baptisms for the year were from the Papua New Guinea Union Mission, where the Thirteenth Sabbath Offering for the first quarter, 1978, will help to ease the school accommodation situation caused by the membership explosion. Church membership in the mission territories is now 27,152 greater than the total membership of the home-base countries of Australia and New Zealand.

Of the 4,983 fully employed denominational workers in Australasia, 1,230 are employed by the division-owned Sanitarium Health Food Company; 1,193 are engaged

in the church's educational program; and almost 1,000 are in medical and health ministry.

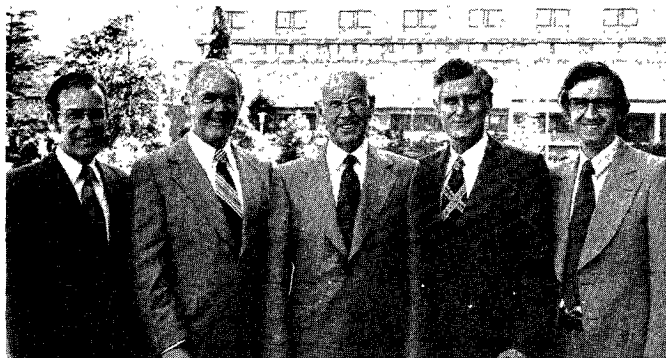
During 1975, church members in Australasia distributed 3,500,000 pieces of free literature, including more than 160,000 copies of *The Great Controversy*. A team of 124 literature evangelists delivered books valued at US\$1,411,257 and were responsible for almost 100 baptisms. *Signs of the Times* circulation rose to 750,000.

Typical of the missionary-minded youth of the church was a volunteer student missionary from Avondale College, who in one year of

service in Papua New Guinea prepared 40 persons for baptism.

During the year a division-wide Pathfinder camporee was held, with 84 clubs and 1,250 Pathfinders participating.

A total of 116 radio and television stations throughout Australasia broadcast Seventh-day Adventist religious programs on a regular basis during 1975. Ron Vince's "These Times" program headed the list, with 70 stations carrying one or more programs each week. In the home field, eight local pastors broadcast on a regular basis, and there were 29 Adventist



The officers of the Australasian Division are, from left, R. A. Evans, assistant secretary; R. W. Taylor, secretary; K. S. Parmenter, president; L. L. Butler, treasurer; and W. T. Andrews, assistant treasurer.



Seventy-nine committee members and delegates attended the Australasian Division annual council to hear reports and to lay plans for the new year.

radiobroadcasters in the mission field.

During the year, 20,650 persons applied for Bible correspondence courses, resulting in 136,974 test papers corrected and 537 baptisms. Fourteen Bible correspondence schools reported that 93.1 per cent of all interested students, whose names were sent to local pastors, were called or visited. A total of 3,511 graduated from correspondence courses.

More than 2,200 Adventist news stories, totaling 25,405 column inches, were printed in newspapers, and radio and television featured Adventist news items or personalities on 366 occasions.

Adventist hospitals in Sydney, Warburton, and Auckland have developed new community health programs, all conducted on a regular basis. As a result, good relationships have been established with medical and community agencies in the field of health education and evangelism. The annual budget of the Sydney Adventist Hospital has grown from US\$1,925,000 in 1970 to US\$9,700,000 in 1976.

Although tithes for the year rose more than 17 per cent to US\$14,057,776, and total offerings rose nearly 26 per cent, and in spite of the fact that health food company earnings rose 29 per cent for the year, the division is having to plan very carefully to meet the needs of an ever-expanding medical, educational, and evangelistic program. Australasia is the only overseas division that contributes more to the General Conference world budget than it receives back in allocations and appropriations.

On Thursday, November 25, the final day of the council, it was recorded that the General Conference had elected to office, in accordance with the division council recommendations, K. S. Parmenter, president; R. W. Taylor, secretary; and D. E. Bain, temperance director. R. R. Frame had earlier been elected president of the SDA Radio, Television, and Film Center, Thousand Oaks, California.

At the conclusion of the council, Pastor Parmenter commented, "We can look to the future with confidence in the realization that by the cooperation of the human and divine the work will be finished. For we can trust Him who promised, 'Lo, I am with you alway; even unto the end of the world.'"

CALIFORNIA

Students to Build Church in Islands

Instead of paying tuition next quarter at Pacific Union College, Angwin, California, six young men will pay their way to the Marshall Islands in the South Pacific, where they will construct a 120-seat Seventh-day Adventist church between January and March.

According to Burton Pontynen, professor of industrial education at PUC, who will lead the expedition, the students will not be offered money for their time and effort, but rather a richly rewarding experience. Tent and board will be provided, and the students will earn 12 hours of college credit.

Church missionary work in the Marshall Islands, several hundred miles east of the Philippines, began about eight years ago. This fall two student missionaries from PUC, Gary Galusha and Charles Hilliard, were teaching at the Majuro Elementary School when they became aware of an acute need for a church.

The two of them cleared some land and constructed the foundation with concrete blocks. They told Dr. Pontynen about the need, and he agreed to take six students to finish the construction. Dr. Pontynen is currently on a year's leave of absence.

Twelve students applied for the adventure in construction, and six were selected recently by the Student Missions Committee of the PUC church. They were: Peter Roesler, Rod Sterling, Guy Guilfooy, Rick Neff, Gary Amundson, and Steve Nicola. They departed January 15 and will return in time for spring-quarter classes at PUC.

Dateline Washington

By F. C. WEBSTER

SAWS ACTIVE IN '76. The Seventh-day Adventist World Service offices at General Conference headquarters were exceptionally busy during 1976. The old world waxes old like a garment, and man-made disasters add to the devastation. The executive secretary and manager, H. D. Burbank, reports that SAWS is continuously involved in from two to five disasters throughout the world. Sometimes the number is even larger.

Since January 1, 1976, 27 major earthquakes measuring 6.5 or more on the Richter scale, and many thousands of a lesser magnitude, have taken place.

In addition to the disaster responsibilities, SAWS is involved in developing-country feeding and agricultural programs. These programs are increasing to a point where this activity is equaling disaster activities.

In Central and South America, Africa, Asia, the Far East, and the islands of the sea, hundreds of thousands are being fed and clothed through SAWS programs.

In the Sahel area of Africa, SAWS is blazing a new trail in agricultural self-help programs by teaching Moslem farmers how to irrigate and rotate crops. This not only is helping to alleviate starvation but is also aiding in the opening of unentered countries for the church.

The General Conference is expanding the SAWS program in Washington by adding personnel that will have continuing expertise in this specialized field. SAWS can then continue to work with governments and private enterprise, which will in turn supplement the donations given by our people. Last year this extra help amounted to more than three million dollars in cash and gifts in kind.

The Disaster and Famine Relief Offering received in our churches in May, 1976, and additional gifts from our people through the Guatemala appeal amounted to nearly one million dollars. Here at SAWS world headquarters more than five thousand separate donations have been received from our people and friends of the church. SAWS relief operations have had favorable commendations in the news media and are an evangelistic arm of the church.

RECEPTION HONORING GUESTS FROM INDIA. A luncheon was held in late November, honoring Dr. and Mrs. L. B. M. Joseph of India. Dr. Joseph is currently president of Vellore Christian Medical College in India. For many years, the Seventh-day Adventist Church has had a close working arrangement with this excellent medical institution, maintaining on a continuing basis one or more members on its staff. As a result of this association, our medical institutions in India are staffed by well-trained national physicians.

C. O. Franz served as emcee at the luncheon, and Ella May Stoneburner hosted the guests. Also honored were Dr. and Mrs. John Carman of Beltsville, Maryland. Dr. Carman, now retired, was formerly director of the Vellore Christian Medical College.

VISITORS. Dr. Jan Nurzynski, a Seventh-day Adventist nuclear scientist from Australia, where he is assigned on a university research project, visited the General Conference and other Adventist institutions in Washington recently.

Accompanied by D. Constantinescu, of New York City, Aristide Doroftei, a teacher in the Seventh-day Adventist seminary of Romania, recently visited Washington, D.C.

30,000 Attend Summer Camps in North America

By DESMOND B. HILLS

EACH YEAR the conference youth departments in North America conduct about 400 camps, and this year more than 30,000 teens and juniors spent a week or more at one of these camps. There are 60

Desmond B. Hills is General Conference associate youth director.

permanent camp sites in North America, ranging from a few acres to 840 acres. This summer I visited eight camps. These camps have interesting names, and some of these names told me what to expect at the camp. I visited Camp Au Sable (Michigan); North Star Camp (Minnesota); Northern Lights Camp (North

Dakota); Flag Mountain MV Camp (South Dakota); Camp MiVoden (Idaho); Big Lake Youth Camp (Oregon); Camp Cedar Falls (Southern California); and Camp Yorktown Bay (Arkansas-Louisiana).

Northern Lights Camp is near the Canadian border, where the northern lights can be observed at certain times of the year. Flag Mountain Camp is in the mountains, overlooking a stream that runs through a deep valley. All the other camps are at the edge of a lake. MiVoden is a composite name based on Missionary Volunteer. Yorktown Bay

was named for an aircraft carrier by the local Navy league that established the camp.

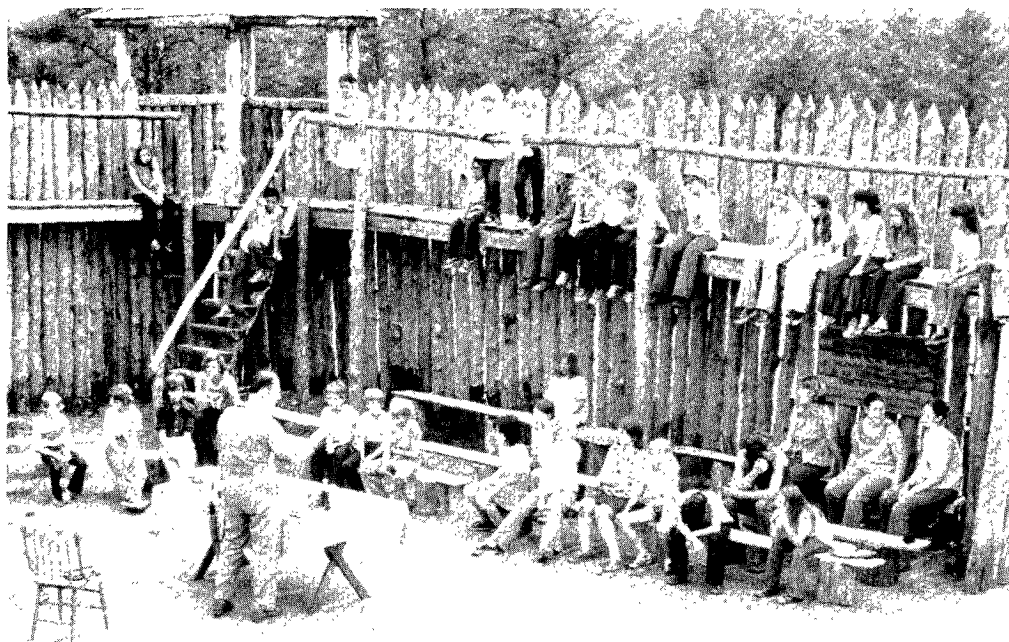
The camps I visited all have a central dining room-auditorium, with the dormitory buildings or cabins and other buildings strategically situated around that building. Several camps have nature centers, which have added a new dimension to the appreciation of nature at the camps. Most of the camps have outpost camps, where campfire programs are conducted on various evenings and where campers can sleep.

Activities at the youth camps are varied, challenging, and enjoyable. Waterfront activities include sailing in Olympic-class boats, water-skiing, canoeing, swimming, life-guarding, and scuba-diving. Most camps have horses, one has mini bikes, and another has a challenging simulated rock-climbing project. Instead of climbing a rock face, the campers are able to climb a 30-foot-high wooden face mounted on tall pine trees. Rope bridges, hand glides, and other features add thrills to the project in the tree tops.

Crafts at the camps were varied and included ceramics, leather, decoupage, macramé, pottery, and nail-and-thread pictures. MV honors in nature were offered. I was pleased to note the statement of one youth leader when presenting honor certificates, that the leaders were endeavoring to "make the honor program honorable." Those in charge of the honor program did all they could to maintain a high standard. Sometimes campers took two or three years to complete an honor at camp.

The weekly camps are all devoted to a particular age group or to unity camp for underprivileged children. Many conferences operate camps for blind children. In North America this summer, 31 camps for the blind were conducted by conference youth departments and the Christian Record Braille Foundation, of Lincoln, Nebraska.

The meals I ate at all the camps were excellent, and at



Top, at Camp Au Sable, in Michigan, juniors assemble during a Sabbath afternoon at the fort, a camp outpost, where the camp's physician talks to them about their health. Bottom, many summer camps are improving their facilities. The latest addition at Camp MiVoden, in Idaho, is this building, which overlooks a lake. It includes a dining room, upstairs, craft rooms, a large assembly hall, and an indoor heated swimming pool.



EL CENTINELA MAGAZINE FORMAT CHANGES

Benjamin Riffel, left, promotion director, and Tulio Peverini, editor, examine the first copies of the new *El Centinela*, the monthly Spanish journal, which will begin 1977 with a completely new look and two new languages in an effort to widen its sphere of influence. With the addition of French and English editions, the magazine's circulation will increase to nearly 600,000 copies.

Production of the magazine will be handled by Pacific Press's new Harris M-100 webb offset press. Costing just under half a million dollars, the press will print and fold 14,000 copies an hour. Changes in the

number of pages and the use of color will allow *El Centinela's* subscription rate to drop to \$1.50.

The English edition will be available throughout Inter-America, while the Spanish and French editions will serve North America as well as Inter-America.

"These languages are as different as the nearly 30 countries where this journal will be circulated. But the purpose of publication will be the same: to present the eternal, exalted truths of the Holy Scriptures in a modern context," Dr. Peverini explains.

JAY PRALL

several camps I found chefs who really enjoyed their work. Sometimes on Sabbath, paper plates were used to save dishwashing duties.

The campers pay approximately \$40 to attend camps, which run from Sunday to Sunday. Some of the weekly camps had enrollments of up to 250 young people.

Each camp I visited had a full-time pastor and physician in attendance. Most youth directors are able to arrange for a pastor to come in for each of the weeks that the camps are conducted (and some conduct ten weeks of camp). This means that many pastors are exposed to the summer camp program and also are used by the Lord to help teens and youth make decisions affecting their future. The physicians were mainly in private practice, but

gave of their time to ensure that there was adequate medical assistance at the camps. Since some of the camps are in remote areas, this is a necessary staff appointment.

The conference youth directors personally direct the camps. These men and their associates all have the supreme objective of helping the young people make decisions for the Lord Jesus Christ, His service, and His kingdom. "Knowing Christ better is the real objective of conducting camps," said one conference youth director. The camps have staffs ranging from 30 to 75. Most of these staff members are academy seniors or college students working under a scholarship program.

On many occasions I heard camp staff members speaking in their meetings of their earnest desire to help the young

people to have a personal relationship with Jesus Christ. Many of these student staff members are catching a vision of full-time Christian service.

Programming is the heart of organized camping, and camp programming in the 1970's continues to be spiritual, imaginative, and enjoyable. Those who conduct camps are remembering that camp is for campers and that campers expect an encounter with Christ at camp. The program of necessity is geared to the group, but the individual has many choices and a sense of belonging. Christ is presented not only in programs and places but also in people. I found that the camp sites, well-developed programs, and dedicated staff at summer camp are leading many youth and juniors to the kingdom of heaven.

GERMANY

New Food Factory Is Opened

A new building for the German Health Food Factory (DE-VAU-GE Gesundheitswerk GmbH) in the city of Luneburg, Germany, was officially opened and dedicated September 22. Only ten years earlier this company had moved into a new factory in Hamburg, believing it would provide adequate space for their needs for many years. However, as a result of God's abundant blessing, sales of health-food products have grown by an average of 40 per cent each year, reaching \$5.7 million in 1975.

New lines of food have been developed, especially soy products and meat analogs, to supply the growing demand of health-minded customers, denominational institutions, and church members. It became obvious that the facilities of this relatively new Hamburg factory would not provide the space necessary to produce sufficient products to meet this unexpected expansion; therefore, a rebuilding program was approved in 1974.

The site chosen for the new factory was in the city of Luneburg, about 20 miles south of Hamburg. City officials were eager to encourage a new industry to move to the city and therefore offered eight-and-one-half acres of land in a new industrial zone at a very reasonable price. The Hamburg factory was sold just before an economic recession began, thus providing most of the funds for this new \$4 million project.

More than 150 guests were present at the dedication, including the lord mayor and officials of the city and guests from neighboring countries. E. W. Howse, General Conference World Foods Service director, extended greetings from the General Conference and explained to the audience the worldwide thrust of the Seventh-day Adventist food program. Edwin Ludescher, Euro-Africa Division president, also spoke of the importance of this division institu-



Now that the German Health Food Factory has moved into new quarters, plans are being laid to produce a wider variety of foods for the German market. The new food factory was opened and dedicated on September 22.

tion and wished management and staff God's special blessing.

Michael Makowski, DE-VAU-GE manager, explained some of the plans for this industry and said he considers the completion of this new factory a real gift from God, who has blessed the entire enterprise. Plans have been formulated for the preparation of a wider variety of food products, including breakfast cereals, deep-frozen soy entrees, and many other products for the German market.

The main objective, however, of management and the staff of 90 employees is to educate people in healthful living. Two dietitians employed by the plant move from church to church in Germany, conducting cooking schools and promoting the church's health message. This industry, well-known in Germany by the brand name Granovita, is proud to be a part of the Seventh-day Adventist Church's evangelistic program.

ERICH AMELUNG
Treasurer
Euro-Africa Division

SPAIN

Meetings Draw
1,457 Persons

An attendance of 1,457 during the first week of evangelistic meetings in La Coruna, Spain, was encouraging to the 60 Adventist church members in that city.

La Coruna, a city of 250,000 inhabitants, is nestled

in the mountains of northeast Spain, in an area dotted with verdant pastureland and orchards. The city's motto, "No one feels himself a stranger here," attests to the city's pride in being friendly. Like the tranquil countryside, the inhabitants are gentle, hospitable people who invite a visitor into the home as another member of the family.

While laying plans for the onward march of the gospel in Spain, the conference committee decided to conduct a tent crusade in La Coruna during 1976, the third such campaign to be held in Spain. They also voted to invite Arturo Schmidt, of the General Conference Ministerial Association, to be the featured speaker for the first phase of the campaign.

On October 18 the crusade opened with a Five-Day Plan to Stop Smoking in an auditorium La Coruna Savings Association had made available to the team free of charge. Dr. Sabate, of the Urgel church in Barcelona, joined Elder Schmidt in conducting the Five-Day Plan. Because the auditorium seats only 450 persons, the group advertised that two sessions would be held daily. No less than 1,000 smokers followed the course, and of this number 800 stopped smoking.

Television coverage of the Five-Day Plan was so enthusiastic that Spanish television invited the team to Madrid for an interview, all expenses paid, and then featured them on a popular conversation program.

Five days after the close of

the Five-Day Plan the tent meetings began. On the first evening those who had participated in the stop-smoking clinic, and others attracted by the repeated announcement of the first five evenings' subjects, more than filled the 612 seats in the tent. On the second day it was decided to hold two sessions daily.

During the first week attendance totaled 1,457, an impressive figure when compared with the small church membership. Even during the fourth week of meetings attendance remained approximately 1,300 a week. More encouraging than the number of persons attending, however, is the warmth demonstrated by the listeners, the gratitude they express for the subjects offered, and the

ready acceptance of the truths presented by Elder Schmidt. The evangelistic team is giving out Bibles and studying with those who are interested.

Although not one cent has been spent to advertise the crusade, the three local radio stations have given broad coverage to the meetings, and a daily newspaper publishes a résumé of the previous evening's lecture. The Five-Day Plan is being presented over the local radio station to a large audience.

JUAN LOZANO
Ministerial Secretary
Spanish Church

PAPUA NEW GUINEA

Largest Baptism
in Division History

What is believed to be the largest baptism in the history of the Australasian Division took place September 11 when 248 persons were baptized at the Kainantu district camp meeting at Konkua primary school, Papua New Guinea.

Two hundred and forty-eight persons make a very long line—too long, for one person to baptize at one time, especially when the baptism is to take place in a swiftly flowing mountain stream. There are only two workers in this area, neither of them or-



The evangelistic team for La Coruna crusade included: (front row) Rosi Otero, Maria de Gomez, Juan Lozano, Rosa Fabregat, Enrique Codejon, Manuel Hernandez; (back row) Jose Viguier, Jose Ortiz, Vicente Gomez, Arturo Schmidt, Rogelio Weiss, Daniel Da Silva, Jose Duarte.

dained, so I sent an urgent message for help to Omaura Bible Workers' Training School, which is nearby. A message came back from Allan Foote, the director, that he would come himself and bring four national pastors who were training at the school at the time. That would make six of us, which would mean 41 candidates for four men, and 42 for two men. That still represented a long time in that cold water!

Friday afternoon had been set aside for the testing of candidates to assess their worthiness for baptism and church membership. Friday afternoon was not long enough to finish this work, so as soon as church ended on Sabbath it was continued again, almost until the time of the baptism.

It took almost an hour to organize the 248 candidates for the service. First they were lined up in their individual village church groups, then they were formed into six even lines. The numbers were checked again and again until eventually everyone was in the right line and the baptism could proceed smoothly and reverently.

Pastor Kororame spoke briefly on the meaning of bap-

tism, and then the candidates were led six at a time into the water. Hundreds of onlookers crowded every vantage point to watch.

This large baptism shows the results of the power of the Holy Spirit, which has been very much in evidence; the faithful work of missionaries, both national and expatriate; and the work of faithful laymen. These church elders, deacons, Sabbath school and branch Sabbath school leaders, and welfare workers are the strength of the church in the Kainantu area. With only two workers employed by the church in this district (plus three teachers at the school), the work is being carried forward largely by laymen.

One such man is Earpas, who has been deaf and mute since childhood. He has never been to school, but he has a burden to share his faith with his fellow men. How does an uneducated deaf-mute go about this? Earpas has developed a sign language that his brother understands and interprets for him. To see Earpas explaining the prophecies of Daniel and Revelation is amazing—although he cannot read so much as one word, he knows every detail.

How does he do it? Earpas says, and I believe him, that every Thursday evening a man in white visits him in his kunai-grass house and tells him what to say at his next Bible study. They have no trouble communicating and hold some interesting conversations. For example, if Earpas were to come to your home on Sabbath, he would politely refuse to eat anything, because the man in white has told him that his mind must be clear on Sabbaths and food will dull his thinking.

Yes, the Holy Spirit is at work in the Kainantu district, and we believe that final reports will show 700 persons baptized in 1976. We ask for the prayers of church members around the world as we endeavor to ground and hold these new members in the church.

BILL TOWNEND
Kainantu District Director
and Pilot



CENTRAL CALIFORNIA PASTORS ORDAINED

John Collins and Connley Hartman were ordained to the ministry at the Central California Conference's annual camp meeting in Soquel, California, on Sabbath, August 7.

N. R. Dower, General Conference Ministerial secretary, was the speaker, and the ordination charge was given by Cree Sandefur, Pacific Union Conference president.

John Collins, pictured with Mrs. Collins at left, is a graduate of Pacific Union College and Andrews University. He is principal of Modesto Union Academy. Connley Hartman, at right with Mrs. Hartman, also a graduate of Pacific Union College and Andrews University, is pastor of the Redwood Hills church, Redwood City, California.

JANET HANSON



SCOTTISH CHURCH IS DEDICATED

A new Adventist church in Dundee, Scotland, was dedicated recently. E. H. Foster, British Union Conference president, and K. A. Elias, North British Conference president, officiated. Above, Pastor Foster and Steven Thompson, local pastor, stand by as Pastor Elias cuts the ribbon, officially opening the church.

K. A. ELIAS

INDIA

40 Baptized Near Bhutan Border

Forty Boro people were baptized November 13 in Amteka, India, near the Bhutan border. This is the largest number ever to be baptized at once in the history of the East India Section. Interest in Adventism in this area was created when a literature evangelist in the East India Section distributed tracts in a market. A Boro man from Amteka village found a Sabbath tract lying on the ground. He picked it up, read it, and became convinced that Saturday is the Sabbath. He went back to his village and taught his people about the Sabbath.

At first he faced great opposition and even persecution. Once he was beaten mercilessly and thrown into the jungle at night to be de-

voured by wild animals. In the morning he regained his strength and returned to his village to preach about the Sabbath. As a result, the whole Boro community began to keep Sabbath. They worshiped on Saturday and paid tithes to the lay preacher for two years before they came in contact with Seventh-day Adventists.

K. S. Ekka, a retired pastor, was the first Adventist to contact them, reporting a genuine interest. J. N. Topno conducted meetings last spring. During the summer vacation Spicer Memorial College students conducted Vacation Bible School and youth meetings. In November, P. D. Kujur, East India Section president, conducted the crusade that resulted in 40 baptisms. This is a good opening for work among the Boro people.

P. D. KUJUR



Two clergymen (in foreground) observe cancer surgery at Hinsdale Sanitarium and Hospital to familiarize themselves with current procedures.

ILLINOIS

Cancer Residency at Hinsdale

Thirty clergymen witnessed surgical operations, learned how hospital departments operate, visited patients, talked to physicians, and became temporary chaplains at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, for three-day periods during a recent "Cancer Residency for Clergy."

The main objective of the program, attended by clergymen from Chicago's western suburbs, was to acquaint the participants with cancer diagnoses and treatment, and to help them more fully to understand the needs of the cancer patients they serve in their parish.

The cancer residency was partially funded by a grant from the Illinois division of the American Cancer Society and was patterned after a similar program that took place at Madison General Hospital, in Wisconsin.

A typical day for the clergymen began with a seven-o'clock breakfast with a staff physician to discuss material within his specialty. During the day, which ended at 7:30 P.M., activities included tours and observation of hospital areas that deal directly with cancer patients.

Observation of radiation therapy, introduction to chemo- and radiotherapeutic techniques, and a tour of the facilities gave the clergymen an overview of cancer ther-

apy. The clergymen also visited nursing units and the pathology department.

Part of the purpose of the cancer residency is to coordinate the efforts of pastors and physicians in the complete restoration of cancer patients.

"The clergy's input has not always been understood by the physician," says Willis Graves, coordinator of the recent cancer residency and full-time hospital chaplain. "Therefore, this program was created to bring physicians and clergymen closer together."

Although usually clergymen are the people who follow through after the patients go home from the hospital, many

are unaware of the diagnostic procedures and treatments the patients experience while staying in the hospital. At the cancer residency these matters were explained.

The cancer residency also gave area clergymen an opportunity to become familiar with the beliefs of Seventh-day Adventists and to try a nonflesh diet. Only one of the 30 participants was an Adventist. One clergyman summed up his impression: "The one factor that makes this hospital and its total operation different from, and superior to, any other hospital I've seen, is Jesus Christ."

JOEL W. HASS
Assistant Administrator
Hinsdale Sanitarium
and Hospital

PHILIPPINES

SDA's Work Among Moslems

Venturing into Christian evangelism in some of the Moslem-populated areas of the South Philippines takes a great deal of faith and courage, especially in the areas where Christian-Moslem wars have been going on.

However, recent reports indicate that some daring

young women are risking their lives to spread the gospel into such areas. Despite warnings of attacks and ambushes, a couple of young women colporteurs are working in the hinterlands of Tawitawi.

"Men are afraid to work in this area," reports S. G. Miraflores, editor of the Philippine Publishing House. "In one town the women were told by the mayor and the military officer in command that they were not safe, but they refused to leave."

Confident of God's protection, they declared, "As long as we are here, there will be no attack." They worked mainly among government and military personnel, and sometimes arrangements were made for army trucks to provide their transportation.

Another young woman, Mrs. Tobias B. Batulayan, wife of a district pastor, has organized the first all-Moslem branch Sabbath school in North Cotabato, Mindanao. In the midst of the Moslem community, Mrs. Batulayan and some Adventist college students gather some 50 adults and children to learn about the Bible and Jesus every Sabbath.

JANE ALLEN
Associate
Communication Director
Far Eastern Division



Some were too shy to face the camera, but more than 50 children and adults have joined the first all-Moslem branch Sabbath school recently organized by SDA's in North Cotabato, on the island of Mindanao, Philippines.

Australasian

● Curriculum workshops in music and physical education were conducted December 12 to 22 at Avondale College. Delegates included division and union representatives, as well as teachers from secondary and primary schools in the Trans-Tasman Union and the Trans-Australian Union Conferences.

● Forty-three educational leaders attended an administrators' council December 19 to 23 at Avondale College.

● A breakthrough in the Sydney, Australia, Italian community came December 4, when six persons were baptized from one Italian family. The baptism resulted from the combined efforts of Len Nobbs, literature evangelist, and Noel Smith, who is in charge of the Greater Sydney Conference's follow-up of literature evangelists' contacts.

● A national workers development course has begun at Fulton College, Fiji. John Cernik is coordinator and director of the program.

● The Vaini church, Tonga, was dedicated December 11. W. Duncan Eva, a General Conference vice-president, delivered the main address. His Majesty King Taufaf'ahau Tupou IV was the guest of honor at the official opening and dedication.

Trans-Africa

● M. T. Kachoka, South-East Africa Union Voice of Prophecy director, reports that 4,467 students are enrolled in the VOP Bible Correspondence School in Malawi.

● Nearing completion is the new Salisbury, Rhodesia, church, which will serve as the headquarters church for the Trans-Africa Division workers, as well as serving local members. It has a seating capacity of 320.

● In the Zambesi Union December was designated "squaring up with the Lord month." Each church

member was encouraged to be sure that his or her spiritual and financial account with the Lord was in balance.

● Harvey L. Sauder, Trans-Africa Division stewardship director, recently conducted stewardship-education classes in connection with a literature-evangelist institute at Solusi College. More than 60 literature evangelists benefited from these classes.

● During the third quarter of 1976, 3,466 young people were baptized into churches in the Trans-Africa Division. This brings the total of youth baptized during the first three quarters of 1976 to 7,920.

North American

Canadian Union

● A task force to help the handicapped, shut-ins, and others needing help, by doing yard chores, snow shoveling, and other services, has been organized by the MV Society of Canadian Union College.

● The annual Ministerial Club retreat was held at the conference camp in Bowden, Alberta, December 3 to 5, so that theology students attending Canadian Union College could meet the local conference presidents.

● One out of every nine of the Canadian Union College alumni in Alberta are members of the Committee of 100, who have agreed to support the new physical-fitness complex with a \$500 donation each year for the next three years.

● An It Is Written Revelation Seminar was held in Nanaimo, British Columbia, November 21.

● Every home in Yellowknife, Northwest Territories, was visited between camp meeting and September 1 through the lay-witness door-to-door survey, and 88 persons were enrolled in the Amazing Facts Bible Course.

● Sister Reid, of the Toronto West church in Ontario, has solicited \$1,700 in door-to-door Ingathering and is working toward a goal of \$2,000.

Columbia Union

● One of Glenn Coon's ABC Prayer Crusade International teams recently completed a week of revival meetings in the Powell Valley, Virginia, church.

● Robert C. Mills has assumed his new responsibilities as Ohio Conference secretary-treasurer. He replaces Arthur E. Harms, new treasurer of the Zambia Union.

● On October 16, Berryville, Virginia, members were officially organized into a company of the Allegheny West Conference.

● Kenneth and Agnes McComas were honored at a fiftieth wedding anniversary celebration in Glassboro, New Jersey, in late October.

● A Future Physician's Club, under the direction of Eddy D. Palmer, is being organized by Hackettstown Community Hospital, New Jersey, for area high school students who are interested in the medical professions.

● Students at Spring Valley Academy, Centerville, Ohio, observed their fall Week of Prayer by going to Dayton's inner-city area, visiting persons whose names were supplied by the Montgomery County Welfare Department, cleaning houses and yards, and doing general repair work.

Northern Union

● Leonard Kitson, pastor of the Bedford, Iowa, church, performed the first baptism of his career recently, baptizing his son, Leonard II, and his daughter, Jennifer.

● The newly organized North Des Moines, Iowa, church added twelve members by baptism following a series of meetings conducted by John Long.

● Approximately 60 evangelistic series are planned in the North Dakota Conference during 1977. Two will be It Is Written Revelation Seminars with George Vandeman, one crusade will be with Halle G. Crowson, Northern Union

Ministerial secretary, and the others will be conducted by conference evangelists and pastors.

● A new endeavor being planned by the North Dakota Conference has been named Operation Bold Adventure. Groups of adults and youth from existing churches will spend each Sabbath in an area where there is no church, conducting worship services in rented facilities and visiting house to house. They will try to find persons interested in Bible studies and to establish a branch Sabbath school.

Andrews University

● Joseph G. Smoot, Andrews University president, announced that the AU executive board of trustees at the executive board meeting, December 1, approved plans for a department of aviation at AU, a new medical center, a self-serve gasoline station, and the finishing of the library extension. The move to organize a department of aviation in the School of Technology was taken in light of the action by the executive committee of the General Conference designating AU as the primary aviation training and service center for the SDA Church. The plan calls for the expansion of the airplane and mechanic program and establishment of a two-year associate degree. A new hangar will be constructed, providing more room to equip and train pilots and to store parts for planes in the mission field. Other actions taken at the board meeting include the naming of Melvin Andersen as assistant to the vice-president for public relations and development, and of Irma B. Lidner as associate of modern languages, professor emeritus.

● The Department of Education, which has been receiving calls for workshops in human-potential studies, this fall conducted three-day workshops for the Minnesota Teachers Convention, General Conference workers' wives, and the Union College chapter of the Adventist Association of Educators.

NEW

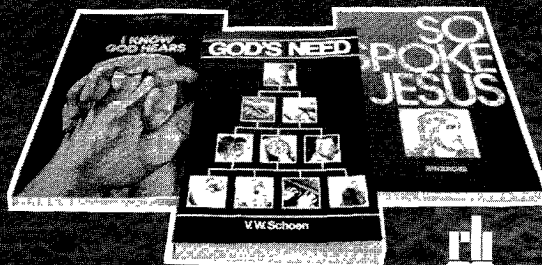
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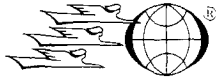
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Review



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127th Year of Continuous Publication

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manuscripts are welcome, but will be
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An index is published in the last Review
of June and December. The Review is
indexed in the Seventh-
day Adventist Periodical Index.

Health Personnel Needs

NORTH AMERICA

Data-proc. superv.	Nurse, psych.
Engr., stationary Housekp., male superv.	Nurse, staff
Med.-rec. lib., RRA	Nurse, superv.
Med. technol.	Nursing-ed. coord.
Nurse's aide	Nursing-serv. dir.
Nurse, CCU	dir., asst.
Nurse, charge	PBX opers.
Nurse, head	Pharmacist
Nurse, ICU	Phys. ther.
Nurse, LPN	PR sec.
Nurse,	Secretary
med.-surg.	Sec., exec.

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave. N.W., 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.]

Gerald Retzer, pastor, Albuquerque Central church, New Mexico, formerly from the Iowa Conference.

Charles Shobe, pastor, Albuquerque Heights church, New Mexico, formerly from the Kentucky-Tennessee Conference.

Ed Stacey, director of the Sabbath school, temperance, communication, and community services departments, Texico Conference, formerly from South America.

FROM HOME BASE TO FRONT LINE

Gilbert M. Burnham (LLU '68), to serve as physician, Malamulo Hospital, Malawi, Africa, and **Virginia L. (Fowler) Burnham** (LLU '68), of Ft. McClellan, Alabama, after a period of post-graduate study in England, left London, November 15, 1976.

Winston T. Clark (PUC '46), returning to serve as president, Far Eastern Division, Singapore, and **Helen F. (Bergherm) Clark** left San Francisco, California, October 25, 1976.

Clarence M. Donaldson (LLU '43), returning to serve as staff physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and

Margaret L. (Laipple) Donaldson (Iowa St. Teachers Col. '44) left Washington, D.C., October 11, 1976.

Stephen D. Fisher (U. of So. Calif. '71), returning to serve as dental director, Saipan Clinic, Saipan, Marianas Islands, and **Karyl E. (Jones) Fisher** (LLU '67) and one daughter left Los Angeles, California, November 3, 1976.

Arthur E. Harms (AU '50), to serve as secretary-treasurer, Zambia Union, Lusaka, Zambia, and **J. Ruth (Corder) Harms**, of Mount Vernon, Ohio, left Montreal, Quebec, Canada, October 31, 1976.

Robert J. Kloosterhuis (AU '65), to serve as president, Franco-Haitian Union Mission, Port-au-Prince, Haiti, and **Ruth (Schoun) Kloosterhuis**, of Westmont, Illinois, left Miami, Florida, November 12, 1976.

Daniel V. Kubrock (AU '52), returning to serve as president, Iran Field, Tehran, Iran, and **Gladys (Robinson) Kubrock** and one daughter left New York City, October 31, 1976.

Perry A. Parks (AU '61), returning to serve as youth department secretary, Trans-Africa Division, Salisbury, Rhodesia, left New York City, October 19, 1976. **Gloria L. (Kennedy) Parks** and three children left New York City, October 5, 1976.

Heath Rowsell (LLU '51), returning to serve as physician/surgeon, Bandung Adventist Hospital, Bandung, Java, Indonesia, and **Reba C. (Bassham) Rowsell** left Los Angeles, California, November 7, 1976.

Harvey L. Sauder (CUC '50), returning to serve as stewardship secretary, Trans-Africa Division, Salisbury, Rhodesia, left New York City, October 29, 1976. **Dorothy (Lee) Sauder** left October 12, 1976, and daughter, Janice, left October 5, both from New York City.

Fred E. Schlehuber (WWC '44), returning to serve as manager, Seventh-day Adventist Clinic, Tamuning, Guam, and **Laura M. (Mead) Schlehuber** left Los Angeles, California, October 31, 1976.

Donald K. Short (AU '58), returning to serve as manager, Sentinel Publishing Association, Cape Town, Cape, South Africa, and **Garnette G. (Mathe) Short** left New York City, November 2, 1976.

George L. Vandulek (CUC '67), returning to serve as medical technologist, Malamulo Hospital, Makwasa, Malawi, and **Barbara J. (Widner) Vandulek** (AU '62) and two children left New York City, October 16, 1976.

Lois B. Votaw (CUC '56), returning to serve as cashier/accountant/secretary, Southern Asia Division, Poona, India, left New York City, October 18, 1976.

Harold K. West (AU '73), to serve as Ministerial secretary, Far Eastern Division, Singapore, and **Ruth (Jerman) West** and one son, of Apopka, Florida, left San Francisco, California, October 13, 1976.

June E. Wilson (PUC '47), returning to serve as nurse/tutor, Kendu Mission Hospital, Kendu Bay, Kenya, left Boston, Massachusetts, September 20, 1976.

STUDENT MISSIONARIES

James Kevin Longo (PUC), of Pleasant Hill, California, to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, left San Francisco, California, August 12, 1976.

Cynthia Lynn Pelton (LLU-LSC), of Takoma Park, Maryland, to serve as teacher, Guam Mission Academy, Agana, Guam, left Los Angeles, California, August 22, 1976.

Coming

January

22 Medical Missionary Day

February

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

March

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

April

2 Missionary magazine campaign
2 Church Lay Activities Offering
9 Literature Evangelism Rally Day
16 Loma Linda University Offering
23 Educational Day and Elementary School Offering (local conference)

May

7 Community Services evangelism
7 Church Lay Activities Offering
14 Disaster and Famine Relief Offering
21 Spirit of Prophecy Day

June

4 Bible Correspondence School emphasis
4 Church Lay Activities Offering

The Back Page

N.A. Ingathering Report—7

Ingathering raised through December 25 is \$7,537,084, or \$14.34 per member in the North American Division. This is a gain of \$97,793 over the amount raised through the seventh week of last year's crusade, \$7,439,291.

The amount raised this week is \$616,548, as compared with \$482,486 raised during the seventh week last year.

Seven unions and 32 conferences showed gains this week. Two unions (Canadian and Southwestern) and 19 conferences have surpassed their totals of last year, and three unions (Southern, Columbia, and Pacific) have passed the \$1 million mark.

N.A. Ingathering Report—8

The total raised through the eighth week of the 1977 Ingathering Crusade is \$7,897,760, or \$15.03 per member in North America. It is \$33,394 more than the \$7,864,366 raised by this time last year.

This week \$360,676 was raised, as compared with \$425,075 raised during the eighth week last year.

The New York, Kansas, Texico, and Pennsylvania conferences attained Silver Vanguard status within the past two weeks, joining the Newfoundland, Alabama-Mississippi, Arkansas-Louisiana, and Oklahoma conferences.

Five unions and 34 conferences showed gains this week. The Canadian, Southern, and Southwestern unions and 20 conferences have exceeded their final totals of last year.

C. C. WEIS

Countdown II Is Launched

The new Testimony Countdown II study program was launched in the Sligo church, Takoma Park, Maryland, on the evening of January 5. In spite of a snowstorm and icy roads, 1,000 persons were

present. Hundreds of enrollees received the new guidebook especially prepared for the Countdown II meetings. All the contents and assignments are different from the original Countdown program launched in 1969.

D. A. Delafield, associate secretary of the Ellen G. White Estate, is coordinator of the program. Arthur L. White, White Estate secretary, and all the staff members are participating in the Sligo series.

The White Estate office has prepared a pastor's kit, which will be available in May. By late summer or early fall, in harmony with the 1976 Annual Council action, Adventists throughout North America will become engaged in this study.

Sets of the nine volumes of the *Testimonies* are available at 25 per cent discount through the Adventist Book Centers during 1977, Testimony Year. The guidebook is currently available, with record cards, enrollment cards, and completion certificates. W. P. BRADLEY

Lesson Quarterlies for Children

Beginning with the first quarter, 1977, both cradle roll and kindergarten boys and girls will have their own four-color Sabbath school lesson quarterlies. These new publications, more than pamphlets containing Christ-centered lessons, contain features that help parents and teachers implant lifelong impressions of God's greatness and love, making them real and understandable in the daily growing spiritual experience of the little ones. Bible-learning activities, designed for child and parent-child participation, reinforce the Bible story in such a way as to appeal to today's television-oriented children.

Weekly features include notes to parents on child development, worship-time suggestions, a lesson-related activity, suggestions for illustrating the lesson at home, an illustration on the lesson, finger plays on the



STUDENT MISSIONARIES WITNESS IN KOREA

"Not only by your religious witness but by your presence you have been an inspiration to the troops today," said Colonel Alvin Ornstein, 1st Brigade Commander, Korea, as he thanked the Adventist student missionaries for a program they presented on December 5.

Robert Burgess, director of the Seoul Adventist Servicemen's Center, and Gary Adkison, Adventist military chaplain, had arranged for the group of young people to present a program of music and testimonies for the Sunday chapel services at Camp Casey, Korea.

From left to right are Mr. Burgess; Janet and Sue Sievers, from Montana; Marsha Oberg and Janell Speak, from Oregon; Karen Newhart, from Pennsylvania; and Chaplain Adkison. ROBERT BURGESS

lesson topic, and songs to be taught at home.

Additional supplementary aids for parents of cradle roll and kindergarten children include kindergarten memory verses set to music by Wayne Hooper, available in booklet or cassette form; and the Cradle Roll Home Worship Set in felt, designed to go with the worship-time suggestions in the quarterly. Both are obtainable at Adventist Book Centers. ALICE LOWE

In Brief

FFT in Rhodesia: Public response to a series of Faith for Today films, aired on television recently for the first time in Salisbury, Rhodesia, has been favorable. Letters from viewers have been arriving at the Trans-Africa Division headquarters, expressing appreciation for the films, asking for the pamphlets mentioned, and requesting further information on church doctrines.

Record ABC sales: Adventist Book Center sales in North America have reached new records in two categories, camp-meeting sales—\$2,750,054—and total sales for the fiscal year ending March 31, 1976—\$23,263,206.

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