

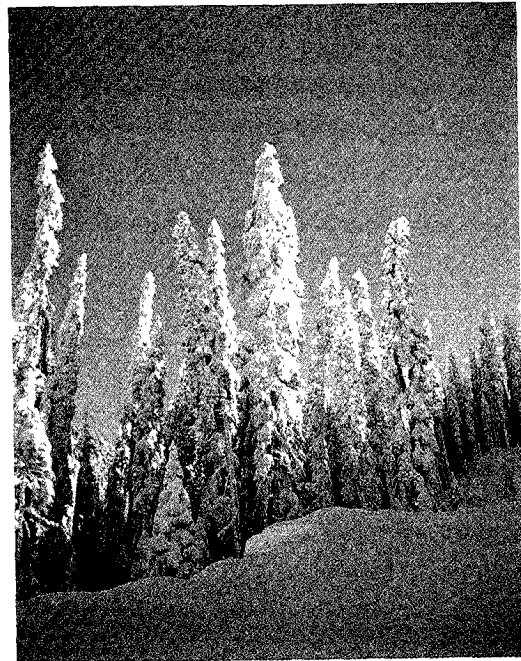
Review®

FEBRUARY 3, 1977

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

**"Now faith is being
sure of what we hope
for and
certain
of what
we
do not
see."**

HEBREWS 11:1, N.I.V.



Toward Strengthening the Family

"There are mounting indications that the American family as we know it is falling apart. . . . What has happened in the United States since the 1950's really adds up to a rapid and radical change in American family life. And the consequences for the young, and for society as a whole, are approaching the calamitous."

These dirgelike comments appeared recently in an article by Urie Bronfenbrenner, professor of human development and family studies at the College of Human Ecology at Cornell University, Ithaca, New York. Dr. Bronfenbrenner's article was published first in *Search* magazine, of the State University of New York, and was reprinted in the *Washington Post* of January 2, 1977.

Here are some of the facts that led Dr. Bronfenbrenner to conclude that the contemporary American home is in deep trouble and that little attention is being given to the work that chiefly determines the future of the nation—rearing today's children well. In 1975, for the first time in U.S. history, a majority of mothers with school-age children (6 to 17 years of age) were employed outside the home. Thirty-nine per cent of mothers with children under 6 years of age were employed, and nearly one third of mothers with children under 3 held jobs outside the home.

In the years from 1947 to 1975 the number of working husbands rose from 29.8 million to 37.8 million, or 27 per cent, but the number of working wives shot up from 6.5 million to 19.8 million—205 per cent! (The number continues to rise. Currently it is 22.1 million.)

These figures are set forth, not to point the finger of condemnation at working wives, but only to suggest that children are receiving less attention from adults in the home than they did a quarter-century ago. And the situation is even more serious than these figures reveal, for 25 years ago the extended family still existed in places. In one out of ten families a nonparent adult was living in the home. Children were seldom without adult attention and supervision. This was good, since perhaps the greatest educational influence in the world is the conversation of adults in the home.

Today not only has the extended home disappeared but fewer and fewer homes contain two parents. One out of six children under 18 live in a one-parent home (compared with about one out of 12 just 25 years ago). In 1974 nearly one million babies—13 per cent of all infants under 3 years—were living with only one parent.

Three main factors have contributed to this serious situation: divorce, illegitimate births, and desertions. In 1975, for the first time in American history, the number of divorces exceeded one million—almost three times the total for 1950. Nearly 40 per cent of today's marriages end in divorce. (Many of these, of course, are repeaters.)

As for the number of children born out of wedlock,

this total reached 350,000 in 1975—about one out of every ten babies born. Many of these babies inevitably live in one-parent homes.

The third factor in creating one-parent homes, with the consequent unhappy results to children, is desertion. Time was when desertion involved males almost exclusively. Not so today. Increasing numbers of wives are fleeing their families. Missing wives and runaway mothers are keeping detective bureaus busy.

The Seventh-day Adventist family does not exist in a vacuum, hence many elements in society that have contributed to the calamitous decline of the American family are seen also in the Adventist community. Divorce is tragically common. Desertions are not unknown. One-parent homes are numerous. Children are neglected.

How to Strengthen the Home

What can be done to strengthen homes and reverse the trend toward one-parent families? Much. For example, decreased emphasis should be placed on the individual, and more attention should be given to group needs, especially those of the family. We know that this sounds strange in a world where individualism has been glorified as the *summum bonum*. In recent decades we have heard almost nothing except the chant that each person must "find himself," "do his own thing," find self-fulfillment, and do whatever will contribute to his own growth or happiness. Granted, the individual is important and has a duty to both God and those around him to develop all his powers and reach his full potential (see *Christ's Object Lessons*, pp. 329, 330). But the trend toward making self the center of everything is distinctly unchristian.

In our opinion the interests of the family are at least as important as those of the individual, for the family is the institution that perhaps more than any other stabilizes society and determines the future by molding children's minds, values, and behavior. Instead of being obsessed with themselves, parents should be concerned with the development of their children.

To give the family the attention it deserves, many parents should spend less time on interests outside the home. They should spend less time on job-related activities, in commuting, in entertaining, socializing, and even in church work. They should reorder their priorities, giving first place to the needs of the family.

Both father and mother should spend time with their children, working together on projects, hiking, picnicking, camping, playing, traveling. One study of middle-class fathers of year-old children revealed that they spent an average of only 20 minutes a day with their infants. In terms of true interaction between the father and baby the average time spent together each day was only 38 seconds. No wonder the family is in a calamitous decline! Children know whether they are important to their parents, or whether they take second place to money, position, friends, or amusements. When parents do not take time to listen to their children, sense their needs,

Continued on page 15

This Week

In Hebrews 11, one of the most majestic and stirring chapters in the Bible, there is a list of some giants of faith whose exploits are recorded for us elsewhere in the Bible. After briefly mentioning the biographies of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, and Rahab, Paul, the author of Hebrews, is overwhelmed and concludes, "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises . . ." (verses

32, 33). And the list of what the giants of faith accomplished by their faith continues until the end of the chapter.

We have come to rely upon the fact that the seasons will change more or less on schedule, that they will continue to appear in the order in which they have always appeared, so that when we look on a snow-covered landscape we have faith that spring will come once again. Yet the same people who take the cycle of seasons for granted often have difficulty depending upon the God who set the cycle in motion. Although it seems that trusting God should be automatic, it is not.

Rather, faith in God comes from knowing Him, from trusting Him to fulfill His promises to us, and watching Him do exactly as He says.

Trusting God was not automatic for the giants of faith, either. Abraham did not trust God to protect him in Egypt with a lovely wife, and so lied about his true relationship with Sarah. But, after a lifetime of growing with God, Abraham was able to trust Him enough to offer his son Isaac to Him as a sacrifice.

God asks us to prove Him. He asks us to trust Him with our very lives. Those whose experiences are recorded in Hebrews 11 did not regret their faith in God. He did not dis-

appoint them. Their experience can be ours.

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Scan News briefs from the religious world

Excavations Near Temple Mount Completed Soon

JERUSALEM—Extensive archaeological excavations near the southwestern and eastern peripheries of Jerusalem's Temple Mount are nearing completion, Dr. Benjamin Mazar, the director of the nine-year project, said here. Dr. Mazar, a former president of Jerusalem's Hebrew University and the dean of Israel's archeologists, said the project represented "the most intensive and the most significant dig ever carried out in the Holy Land." The material uncovered, he said, spanned periods from the ancient Hebrew prophets, through the Greek and Roman periods, the times of Jesus, the period of Moslem domination, up to the

present day. Total cost of the project was over \$2.3 million. The scholarly world anxiously awaits publication.

Catholics a Majority in U.S. Congress

WASHINGTON, D.C.—As a result of the 1976 elections, Roman Catholics will comprise the largest single religious group in the United States Congress. Catholic representation has increased by six, for a total of 129. Of that total, 13 are Senators. United Methodists again comprise the second largest group, although their total has gone down by two, to a figure of 80 (20 Senators and 60 Representatives). Roman Catholics will occupy 15 governors' mansions in 1977.

Top Religious News Stories of 1976

NEW YORK—Religious issues in the 1976 Presidential elections, which included public focus on evangelicals and efforts to promote an anti-abortion amendment to the Constitution, made up the top religious news story of 1976. Official approval of women priests by the Episcopal Church ranked second. Others chosen by the news staff of Religious News Service included: The split in the Lutheran Church-Missouri Synod that led to formation of a new denomination, the Association of Evangelical Lutheran Churches; and church-state tensions that engulfed several Latin American nations, South Korea, Poland, East Germany, Ethiopia, the

Philippines, the Soviet Union, South Africa, and Rhodesia.

Lutheran Population Drops to 70,508,327

GENEVA—The number of Lutherans throughout the world declined slightly during 1976, according to the Lutheran World Federation. Based on reports from the 94 LWF member bodies, small Lutheran groupings "recognized" by the LWF, and nonmember churches, the world Lutheran total is 70,508,327. A similar report a year earlier showed 70,638,520. Fifty-five million of these are in Europe, 9 million in the U.S. and Canada, 3 million in Asia, a million in Latin America, and half a million in Australia.

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.]

Persistence in Prayer

Re: "Once and for All" (Oct. 28).

I disagree that we show a lack of faith in God when we ask Him over and over for something, although I do agree that one's motive for asking again and again may be wrong. "God does not say, Ask once, and you shall re-

ceive. He bids us ask. Unwearyingly persist in prayer. The persistent asking brings the petitioner into a more earnest attitude, and gives him an increased desire to receive the things for which he asks."—*Christ's Object Lessons*, p. 145.

DAVID A. QUICK
Holyoke, Colorado

Women's Education

The REVIEW articles in recent months about the ordination of women (Aug. 5, 12, Oct. 28) have been interesting, but while this

may be an important goal, it seems to me we still ignore the wider issue of using women's talents. I refer to the need to encourage women to cultivate all their God-given abilities.

Our church has tended to restrict girls to a rather narrow choice in fields of career preparation, thinking their place will be mainly in the home. But some may never have family responsibilities or their children may be grown and they could give many years of service if trained and encouraged. For example, Ellen

White urges that women be trained as physicians, but we have never followed this advice very heartily.

Mental capacity is not limited to one sex nor are the gifts of the Spirit limited to men (see 1 Cor. 12; Eph. 4). While choices of persons to serve as ordained workers or in other capacities should not be dictated by trends or social pressures, we should be careful to heed the leading of the Holy Spirit without prejudice.

X. P. WALTON
Port Orange, Florida

PSYCHIC REVIVAL

"AN ENCOUNTER WITH THE INEXPLICABLE" is how Australian Broadcasting Commission's "This Day Tonight" compère, Bill Peach, described any attempt to account for the current upsurge of psychic phenomena.

We would agree heartily with Mr. Peach if he had inserted "seemingly" before "inexplicable." But this is not the point in our reference to a recent segment in his regular evening feature. Rather, our concern is to call attention to the widespread interest in the psychic, and especially to the fact that so much intellectual attention is being given to it.

We are all doubtless aware that "The Exorcist," a movie based on a best-selling novel of the same name and which pictures in lurid detail the possession of a 12-year-old girl by a demon, was the entertainment sensation of 1974.

In his recent book, *The Spirit World*, *New York Times* Reporter McCandish Phillips claims that in our generation "spiritual forces are massively at work in North America . . . thoroughly infiltrating it with a broad variety of corrupt and dangerous supernatural practices." He sees the rise of drug abuse, of sexual immorality, and of the occult as an interconnected supernatural assault, aiming to break down spiritual and moral standards and to make the North American countries vulnerable to takeover by a dictator from either the left or the right wing.

About two years ago the *Sydney Morning Herald* (Monday, June 17, 1974) carried a feature article by Helen Frizell, "A Psychic Insight Into Politics," in which she told of an interview with Mrs. Diana Shaw, whom she described as "no psephologist [one who specializes in scientific study of elections] but a self-described 'natural psychic.'" According to Miss Frizell, Mrs. Shaw's "political predictions are astounding." Mrs. Shaw claims that "clairvoyant pictures appear, not in her mind, and not at her will, but 'like a colour television screen in front of me.'"

The Relevance of Psychic Revival

Surely it is an arresting thing that in this superscientific, supertechnological world of the 1970's, the whole subject of supernatural evil and power is being re-examined by the intellectual community and also by the public at large!

Admittedly, not all who concern themselves with it are convinced. Some are candidly nonplussed or agnostic.

Alfred S. Jorgensen is a field secretary in the Australasian Division.

An instance of this cautious attitude was the *Time* (March 4, 1974) cover article, "The Psychics," written by associate editor Stefan Kanfer. Following a somewhat comprehensive survey of current psychological phenomena, Kanfer concluded that parapsychology ought not to be excluded from "serious scrutiny." "The paranormal may exist," he admitted, "against logic, against reason, against present evidence and beyond the standard criteria of empirical proof." However, he indicated that "there is only one way to tell: by a thorough examination of the phenomena by those who do not express an *a priori* belief. By those for whom probability is not a mystique but a comprehensible code. By those who have nothing to lose but their skepticism." In other words, by those who don't believe in the supernatural!

I do not agree. I refuse to believe that the spiritual category is indefinable because it entirely eludes objective examination. We have the Word of God and the revelation it has given us of the paraphysical economy of evil. Indeed, we recognize that to dismiss the psychic underworld of demons is to take issue with Christ, who believed in the existence of "the devil and his angels" (Matt. 25:41).

The tragedy is not alone that the world will be deceived—for it surely will be. The tragedy is that many Seventh-day Adventists may be deceived. Observe Christ's warning for those who will be living in the time of the end when, "if . . . possible, even the very elect" will be led astray by the "great signs and wonders" that will be shown (Matt. 24:23-25). Observe, too, how the Ellen G. White writings declare that there will be considerable apostasy in our own ranks. "As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren."—*The Great Controversy*, p. 608.

"In the last days the earth will be almost destitute of true faith. Upon the merest pretense, the Word of God will be considered unreliable, while human reasoning will be received, though it be in opposition to plain Scriptural facts."—*Spiritual Gifts*, vol. 3, p. 94.

"When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now

Satan hates the Bible because it reveals his deceptions. For the same reason he hates the writings of the Spirit of Prophecy.

anticipate will give heed to seducing spirits and doctrines of devils.”—*Selected Messages*, book 2, p. 368.

The final and supremely overmastering deception of Satan, of course, will be his attempt to personate Christ. It is to this event that 2 Thessalonians 2:8-11 points. Ellen G. White gives us this vivid account:

The Final Deception

“As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour’s advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. . . . The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, ‘Christ has come! Christ has come!’ The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples while He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered, he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion.”—*The Great Controversy*, p. 624 (italics supplied).

“Almost”—but not quite. Thank God for that. For no Seventh-day Adventist need be deceived. We can ensure that we are not overwhelmed. How? The answer is simple and straightforward and the means immediately accessible and available.

“The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them *except* by the Holy Scriptures. . . .

“None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.”—*Ibid.*, pp. 593, 594 (italics supplied).

“Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the

world captive. By the Bible testimony these will detect the deceiver in his disguise. . . . Are the people of God now so firmly established upon His Word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only?”—*Ibid.*, p. 625.

In view of this we can readily understand that the great destroyer of our race will do all in his power to prevent us from standing firmly in the truth when the crisis time arises.

“Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief.”—*Ibid.*, pp. 625, 626.

Satan’s Priorities—and Ours

Very well, now: we recognize that this is his general plan. But what specifically heads the list of his priorities? Ellen G. White gives us this clear answer:

“Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions.”—*Ibid.*, p. 593.

Ah yes, the devil hates the Bible, and well he may! For the same reason, he also hates the writings of the Spirit of Prophecy. That is why he is “constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Prov. 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.

“There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.”—*Selected Messages*, vol. 1, p. 48.

How important, therefore, that we sense as never before in our history not only the urgency of the times in which we live but also the urgent challenge of this momentous age for a fully instructed faith! If ever there was a day when we ought to be obsessed with priorities, that day is now! The present revival of interest in the psychic world is a call to saturate our souls with the Word of God and the counsels of His Spirit. □

The Parting of the Ways

An adversary relationship with respect to the training and ordination of ministers precipitates a top-echelon administrative confrontation.

By RAYMOND F. COTTRELL

LAST WEEK WE SAW HOW *A Statement of Scriptural and Confessional Principles* polarized the Lutheran Church-Missouri Synod (LCMS). Adopted as Resolution 3-01 at the 1973 Synod convention in New Orleans, this document was directly related to the developing crisis with respect to Concordia Seminary. By a vote of 574 to 451, companion Resolution 3-09 charged the majority of the Seminary faculty with teaching and tolerating false doctrine. From the conservative point of view, the chief doctrinal and theological issues that needed consideration and that *A Statement* was intended to resolve, were on the Concordia campus or emanated from it.

Elected in 1969 with a virtual mandate from the conservative LCMS majority to "clean up the Synod," in September 1970 Dr. Jacob A. O. Preus appointed a fact-finding committee to investigate the doctrinal soundness of the Concordia Seminary faculty. In June, 1971, the committee accused the majority of the faculty with holding "a view of the Scriptures which in practice erodes the authority of Holy Writ." Later, examining the evidence, the Seminary Board of Control formally absolved the faculty of the charge.

In June, attention came to a focus on Dr. Arlis J. Ehlen, a nontenured assistant professor of theology at Concordia, and the question arose as to whether he should continue to teach at the Seminary. Dr. Tietjen, however, insisted that hearsay evidence did not provide sufficient reason for so drastic action as breaking the Seminary's contract with him, without due process. A specific, formal charge should be brought, and Dr. Ehlen should have an opportunity to reply. Dr. Preus requested, however, that he not be permitted to teach in sensitive areas. In 1972 the Synod's Board of Higher Education terminated Dr. Ehlen's contract without explanation. The American Association of University Professors responded by placing Concordia under censure, and the American Association of Theological Schools placed it on probation.

Following the 1973 Synod convention that charged a

majority of the faculty with teaching and tolerating false doctrine, two pastors—Leonard Buelow, of Green Bay, Wisconsin, and Harlan Harmapp, of North Platte, Nebraska—lodged a formal charge against Dr. Tietjen for teaching false doctrine and for protecting faculty members who did so.

In January, 1974, the Board of Control, reconstituted with a more conservative membership, reversed its earlier decision and suspended Dr. Tietjen as president of the Seminary, on the basis of the charge that he was sheltering faculty members suspected of teaching false doctrine. Faculty and students thereupon discontinued classes for several weeks. When, in February, the board ordered that instruction be resumed, 43 of the 46 faculty members and four fifths of the 450 or so students left Concordia permanently and set up Concordia Seminary in Exile (Seminex) on the nearby campuses of St. Louis University and Eden Theological Seminary, which had already offered the use of their facilities. Seminex now operates in rented facilities adjoining St. Louis University.¹ In October, 1974, the board declared Dr. Tietjen guilty on ten charges, including "holding and defending,



Dr. Jacob A. O. Preus,
president of the
Lutheran Church-Missouri Synod
since 1969.

Dr. John Tietjen, president of Concordia Seminary (1969-1974) and of Concordia Seminary in Exile since 1974.



allowing and fostering, false doctrine," and formally dismissed him.

In June, 1975, the formal charge against Dr. Tietjen was remanded to Dr. Hermann Scherer, president of the Missouri District, who asked Oscar A. Gerken, first vice-president of the district, to investigate Dr. Tietjen's status as a clergyman and as a member of the Synod. Dr. Gerken ruled that "although I do not agree with Dr. Tietjen on some matters, I do not believe that he is a false teacher who is to be excluded from the ministerium or fellowship of the Lutheran Church-Missouri Synod." At a testimonial dinner in his honor in Hyattsville, Maryland—also in June—Dr. Preus declared that he thought the overwhelming majority of the Seminex faculty were not guilty of teaching false doctrine while at Concordia Seminary. Dr. Tietjen's "greatest trouble," he said, "lay in his defense of other people" whose doctrine was unsound.

In October, as recommended at Anaheim three months earlier, Dr. Preus appointed a committee of five to determine by means of individual interviews which former faculty members, if any, were guilty of teaching false doctrine. His objective seemed to be to rehabilitate and win back as many of them as possible. The Seminex faculty, however, declined these individual interviews but offered to meet with the committee as a group to search for a "more excellent way" to resolve their differences. There can be no justice, they wrote in reply, for "prejudging brothers as guilty and expecting them to prove their innocence." In February, 1976, this committee asked to be discharged from its assignment.

These developments involving Concordia and Seminex rang up the curtain for the final stage of the conflict.

Certifying and Ordaining Seminex Graduates

Synod policy requires that candidates for the ministry be certified by a denominational seminary. Seminex obviously did not qualify, and the question arose as to the placement of Seminex graduates. In the Missouri Synod each congregation selects and employs its minister from a roster of certified candidates, and the district (conference) president is in charge of ordination. The Synod set up special procedures by which Seminex graduates might be certified and ordained, and invited them to apply individually for certification. The students, however, repeated their 1974 demand to be informed as to which professors were presumed guilty of teaching false doc-

trine, and of which specific false teachings. In May, Dr. Preus again appealed to them to seek Synod certification, but only a few did so. During the spring of 1975, 90 Seminex graduates won assignments as vicars (interns), 55 of them to serve congregations of the Missouri Synod, and the other 35, congregations of the American Lutheran Church and the Lutheran Church in America.

In May, 1975, the Synod Council of Presidents pledged themselves to abide by an anticipated resolution to be voted at the Synod convention in Anaheim, in July, not to ordain uncertified Seminex graduates. Eight district presidents, however, refused to sign the pledge and indicated their intention to vote against the resolution.² In July the Synod convention voted Resolution 5-02, prohibiting the ordination of uncertified candidates and requiring district presidents who could not in conscience abide by the regulation to resign. The eight reiterated their intention to ordain Seminex graduates, adding that "the Anaheim convention has divided us one from another and if its resolutions are carried out will evict those who hold to the principles upon which the Synod was founded and under which the Synod grew and prospered."

The Point of No Return

The Anaheim resolution also directed the Synod president to dismiss any district president who did ordain uncertified Seminex graduates. Nevertheless, by February, 1976, four district presidents had done so. Dr. Preus, however—doubtless aware of the probable consequences—was very reluctant to take action against them. He sought to be "as charitable, patient and fraternal" as possible in applying the resolution, rather than "abrupt and perhaps heartless," he wrote in a letter to church leaders. As upon a number of occasions, he personally reflected a conciliatory attitude and expressed hope that a more happy solution to the problem could be found.

In their joint response to Dr. Preus the presidents said that "all eight of us stand by the statement we made at the Anaheim convention when Resolution 5-02A was adopted," and expressed the conviction "that the [Anaheim] resolution is contrary to the Scriptures, the Lutheran Confessions, and the true spirit of our Synodical constitution, and we therefore do not intend to comply with it." We all "yearn for reconciliation," they continued, but "we are simply not in favor of a superficial conciliation which turns its back on the real issues that are troubling the Synod." Among these real issues they cited "a false understanding of authority in the Church," the "threat to the rights of congregations [to call pastors of their choice]," "the effort to settle doctrinal issues by majority vote rather than the Word of God," and "ethical issues [blanket condemnation and dismissal without due process]."

For several months Dr. Preus delayed taking the ultimate step of dismissing district presidents who ordained Seminex graduates, as required by the July, 1975, Anaheim resolution. In August he had declared, "I pray God that I will never be called upon to implement this resolution." In October he stated that he found himself "moving more into the middle" in the theological controversy. That statement drew criticism from both sides, especially the conservatives, who were outraged. In a subsequent message to the church he explained that the

statement about moving more to the middle had to do with the persons, not with the doctrinal issues involved.

"It always surprises me," he said, "that . . . people, including myself, can't communicate." He acknowledged that "perhaps I should have said that in dealing with one another we need to be of a more conciliatory spirit. If I have been too blunt and sharp at times in my zeal to protect the doctrinal integrity of the Synod, I am truly sorry. And I would plead with all to join me in striving for a more kind and brotherly discussion of the important issues that confront us." "There are those who will divide the Church by embracing a new doctrine foreign to the theology of the Missouri Synod," he said, "and there are those who may easily divide the Church through hasty and harsh actions before sufficient steps are taken to win the brother."

Some of the conservatives went so far as to call for Dr. Preus's resignation. He was under pressure from the conservatives, who had elected him to office for the specific purpose of cleaning up the Synod, to carry out the Anaheim resolution. If he could not, nor would not,

do so, he was being told privately, he should make way for someone who would: "You have done a good job since 1969, but now if you can't do what is necessary, maybe you should consider stepping aside."

Finally, in early April 1976, Dr. Preus vacated the offices of the four district presidents and appointed acting presidents to replace them. Elected by their own district constituencies, however, the presidents vowed to continue leading their respective districts until those who had elected them to office should remove them—in properly constituted elections. Their district boards (conference committees) voted to continue to recognize their leadership, and refused to accept the Preus-appointed acting presidents. The other four dissenting presidents not removed from office expressed solidarity with the four whose offices were vacated.

Removal of the district presidents, pursuant to the Anaheim resolution—but in contravention of the Synod Constitution, as the "moderates" claimed—pushed the adversary relationship past the point of no return. It "is going to split the Church," Dr. Tietjen predicted. The

When You're Young BY MIRIAM WOOD

The Car That Got Bumped

THAT WE LIVE our daily lives in the framework of a set of basic assumptions is something we will all agree on rather readily, I think. Not that the assumptions are always the same from person to person—quite the contrary, in some cases. For instance, *you may* start out with the assumption that all other humans are highly admirable, trustworthy specimens; I may feel that all other humans bear watching and usually can't be counted on for anything good. And we go along through the months and years without having these basic assumptions challenged, probably because we're so locked into them that we wouldn't recognize a challenge if we faced one head-on.

I had one of these assumptions challenged a few weeks ago. As a result, I've done some pretty drastic remodeling of my frame of reference, and am in the process of examining some of the other things I've thought and believed. It happened like this:

An errand took me to a large, nearby shopping center. I parked my Vega

carefully in one of the parking spaces on the vast lot, being careful to place the small car within the lines. (I don't know why I'm meticulous about things like that, but I feel a responsibility to be quite a conformer in such things.) I was in the store not more than ten minutes. When I came out I saw in the distance a very large, very long car being wrestled out of the drive between my row of parked cars and the next; the driver had gotten the car into a real "bind." Quickly the thought crossed my mind that if she was having that much trouble maneuvering, she might have backed squarely into my helpless little vehicle.

The Car Was Dented

I jogged to my car, and, sure enough, the trunk lid and back panel were dented deeply. Outraged, I tried to attract the attention of the driver of the big car, but she speeded up and disappeared onto the main thoroughfare, tossing only a fleeting glance over her shoulder. But before she disappeared from sight I whipped my ubiquitous little notebook out of my purse and jotted

down her license number.

Fuming, I returned home. Friend Husband, not overjoyed at the dent, urged me to report the incident.

"It wouldn't do a bit of good," I announced firmly. "Anyone who would hit another car and just drive off would never admit it, when there are no witnesses."

And there the matter stood for a day. Then I decided that after all, I wasn't going to be so easily routed; I drove to the police station in the area near the shopping center, reported the incident—and to my chagrin, was soundly scolded for having "left the scene of an accident." It did no good to protest that I didn't know that having my parked car hit on a lot was that kind of "accident." I finally wondered whether the incident would end with my being jailed! The police declared that since I'd waited so long they could do nothing, but they did send the license number through the computer and told me the name of the car owner.

Now here is where my basic assumption was in error (that anybody who would drive away, et cetera . . .), because the lady, when I phoned, was just lovely. She readily admitted to hav-

ing hit my car but said she had thought that she hit only my bumper and thus did no damage. "I see very poorly," she declared. (That statement tends to unnerve one, since she possesses a driver's license.) But when she discovered the true situation she phoned her insurance company; they estimated the damage and sent me a check. I've had the car fixed, and that's that.

So you see, my assumption was wrong. Not everyone who runs into a car and leaves is deliberately dishonest. There are lots of other implications here, one being that it's dangerous to "convict" others on circumstantial evidence, no matter how strong it is. If you've ever read *The Ox-Bow Incident* in American literature, you're aware of the tragic results of mere circumstantial evidence.

Christians need to be extremely careful about basing responses on basic assumptions. Unless the assumptions are 100 per cent right, injustices can easily be done. A car trunk and license plate can be pounded back into shape, but human lives are a little more difficult to mend.

The car that got bumped gave me a lot to think about.

eight district presidents joined in a statement that Dr. Preus's action was divisive and irreversible, and that it made a new association of congregations inevitable. "Hope is fading," said one of the eight, that formal division can be avoided. They urged Synod members in their respective districts to "prepare alternate associations outside the LCMS, which will maintain continuity of ministry. At their district meetings in the spring six districts set up such organizations and strongly endorsed the leaders whom Dr. Preus had ousted. These district votes were by decisive majorities such as 206 to 146 in the Northwest District, 147 to 58 in the Atlantic District, and 114 to 58 in the New England District. Some districts voted authorization to ordain and install any "trained and available Seminex graduates." During the summer several of these district presidents, finding it impractical to continue longer in office, resigned.

The Association of Evangelical Lutheran Churches

Toward the end of April the Association of Evangelical Lutheran Churches was incorporated in Illinois, to "provide a way for 'moderate' regional associations to relate as a church body to the government and to other national and international church bodies." Full formal organization, however, was postponed until a later time.

In June the English (non-geographical) District voted 296 to 75 to work toward an "amicable and peaceful separation" from the Synod because it is "polarized beyond any hope of reconciliation at this time." Dr. Preus, who was present, acknowledged having made mistakes, and made an impassioned appeal to the delegates to remain in the Synod and work out their problems together. When Dr. Harold Hecht, district president, resigned, eight of his ten district directors resigned with him, and four of the five district vice-presidents. Similar resignations took place in the other districts.

In announcing his resignation, Dr. Rudolph Rasmeyer, of the Atlantic District, explained that he could "no longer with integrity and in good conscience serve a church body which had entrenched itself in positions

which are so foreign to evangelical Lutheranism." In October a fifth district president, W. E. Waldemar Meyer, of the Colorado District, resigned. He spoke of "personal harassment" and "loveless and unfair actions" by supporters of Synod President Preus as factors in his resignation. "Conservatives have imputed that I have a liberal doctrine, which I never held or taught," he said.

During the fall, 42 of the 6,160 LCMS congregations in the United States and Canada voted to leave the Synod, and approximately 100 others either voted to unite with the Association of Evangelical Lutheran Churches without formally leaving LCMS, or were represented by splinter groups that did so. On December 3 and 4 representatives of five newly formed Synods (districts or conferences) and approximately 150 congregations met in Chicago and formally organized the Association of Evangelical Lutheran Churches, and by early January the membership had grown to about 175. Pastor William Kohn of the Capitol Drive church in Milwaukee was elected president, and other offices were filled. The delegates voted a resolution that declared "continuing fellowship with the Lutheran Church-Missouri Synod," and expressed hope that "our brothers in that church body continue in fellowship with us."

Schism, which had been developing for seven years, thus became a reality. Whether AELC will grow into a permanent church body or serve as a holding organization in which congregations leaving the Missouri Synod can bivouac and function together until they unite with the Lutheran Church in America or the American Lutheran Church, remains to be seen.

Next week the concluding article in this series will evaluate these events within the Missouri Synod, in an endeavor to assess the real issues at stake and the reasons why events took the traumatic turn they did. □

To be concluded

REFERENCES

- ¹ This school year (1976-1977), Concordia has a faculty of 22 and a student body of 356, and Seminex a faculty of 40 with 335 students.
- ² The Missouri Synod divides the United States and Canada into 38 districts (conferences).



When Dr. John Tietjen was suspended as president of Concordia Seminary in 1974, nine tenths of the faculty and four fifths of the students left the campus and set up Concordia Seminary in Exile (Seminex). Of 192 Seminex graduates seeking placement since exile, 172 have been placed in ministry, most of them in LCMS assignments. The 1976-1977 enrollment is 335, with a faculty of 40. A group of graduating students (above), and Dr. Tietjen addressing a group of students (right).



The Oklo Natural Uranium Fission Reactor

Do the Oklo beds prove earth life
nearly two billion years ago?

By R. H. BROWN

AN ARTICLE ENTITLED "A Natural Fission Reactor" by George A. Cowan, which appeared in the July, 1976, issue of *Scientific American*, has raised questions in some minds regarding the dependability of the testimony of Moses and Ellen G. White about Creation week and the history of life on our planet. This article reported that near Oklo in the Gabon Republic, in West Africa, a fission reaction spontaneously started in uranium ore sometime between 1.7 and 1.9 billion years ago and continued for at least 150,000 years, and possibly as long as 800,000 years. The supporting evidence is presented in the professional scientific literature by J. C. Ruffenach, J. Menes, C. Devillers, M. Lucas, and R. Hagemann, *Earth and Planetary Science Letters*, volume 30 (1976), pages 94-108.

The perplexity the *Scientific American* article brings to some people who base their views of the universe on the Bible results from the speculation that oxygen-producing algae (living organisms) were responsible for the concentration of uranium ore at Oklo, in which seemingly incontestable evidence indicates that normal physical processes were going on there at least 2 billion years ago.

The reader who is impressed by the weight of evidence for the prior existence of nuclear-reactor conditions at points of unusually high uranium concentration in the Oklo beds may presume that there is equally strong evidence for the model of uranium-ore deposition presented by Dr. Cowan. Such is not the case. His model for uranium-ore formation is speculative and based on current concepts for the evolution of life and the necessary supporting environment. The accumulating scientific evidence does not support these models. (See G. T. Javor

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and G. E. Snow, *Review and Herald*, March 14, 1974; G. E. Snow and G. T. Javor, *Origins*, 2 [2]: 59-63, [1975]; Rene Evard and David Schrodetzki, *Origins*, 3 [1]:9-37, [1976].)

Some evangelicals interpret the Bible as teaching that all matter in the universe, including the solar system and planet Earth, came into existence during the first six days of Creation week described by Moses in Genesis. They would be obliged to presume that the Oklo natural-fission-reactor features are the direct expression of God's purpose in a recent creation and do not relate to the normal behavior of inorganic matter created by Him at an earlier epoch in the history of the universe. Both simplistic and highly sophisticated arguments have been advanced for such an interpretation.

Contemporary conservative evangelical creationist literature is generally based on the view that the record in Genesis describes the creation of the entire universe, including all its constituent minerals, atomic components, and electromagnetic radiation. Persons who hold this view are to be commended for their unqualified commitment to Scripture as they understand it.

Creation and Revelation in Harmony

We expect harmony and consistency between God's personal revelation through inspired testimony and His impersonal revelation that may be obtained from studying the operation of the universe. Truth in all areas should be mutually supportive. However, well-meaning people in our generation can make a mistake similar to that made by devout seventeenth-century Christians who opposed Copernican cosmology and the heliocentric solar system. We need to beware of forcing our personal ideas into Scripture rather than taking it on its own terms, as the authors intended.

There need be no difficulty over evidence for the

Inspired Gems



Favorite Bible texts
and Spirit of Prophecy quotations
selected by local conference
presidents of
North America.

A. W. Kaytor
British Columbia Conference

● "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17).

● "If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ—the yoke of obedience and service—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved."—*Thoughts From the Mount of Blessing*, p. 101.

natural occurrence of a nuclear-reactor situation at Oklo if a person keeps within the definition of terms given by Moses in Genesis 1:10, which defines "earth" as the dry portion of our planet's surface. (This distinction is carried throughout the Bible in such references as Genesis 6:13; 9:11; Exodus 20:11; Nehemiah 9:6; Acts 4:24; 14:15; Revelation 10:6; 14:7.) The expression "heaven, and earth, and the sea, and all that are therein" (Acts 14:15) clearly refers to the biosphere, but not necessarily to the entire planet.

Planet Earth, as understood in common contemporary English usage, has a broader meaning than the term *earth* as defined by Moses in his account of Creation week. The sense in which Moses used this term in Genesis 1:10 is consistently followed in 2 Peter 3:5-13, where planet Earth is depicted as eventually having been associated with three distinct "earths"—the "earth" or "world" that existed before the Flood, the "earth" that now exists, and the new "earth" (R.S.V.). In harmony with the internally consistent definition and use of the terms translated "earth" in English Bibles, spontaneous nuclear-reactor conditions could have occurred at Oklo before Creation week during a period in the history of our planet in which the "earth" was "without form, and void" (Gen. 1:2).

Weighing the Evidence

The speculation that oxygen-producing organisms were responsible for the deposition of uranium in the Oklo formations is supported by the association of carbon and carbonates with these uranium deposits. But many mineral formations that give no evidence of having been associated with living organisms contain relatively large amounts of carbon. (For example, see the entry *Archeozoic* in Webster's New International Dictionary, unabridged, 1961.) The carbon contained in meteorites (carbonaceous chondrites) is not considered to establish a previous association with organic life (G. J. McCall. *Meteorites and Their Origins*, David & Charles Ltd., South Devon House, Newton Abbot, Devon, 1973). The absence of fossils in the Oklo beds is consistent with the Archeozoic geological classification of these beds.

Traces of organic compounds presumably formed by plants (pristane and phytane) have been found at the top of the formation layer that overlies the Oklo uranium deposits. This evidence can be interpreted to indicate the existence of primitive plant life at the time these sediments were formed, or it can be interpreted to demonstrate a subsequent penetration of solutions containing plant material. Since the Oklo beds are tilted and near enough to the surface to be accessible by open-pit-mining techniques, the introduction of fluid plant residues during or since the Flood is highly probable.

Further investigation will be necessary to establish clearly on a strictly scientific basis the role of organisms in the formation of the Oklo uranium deposits. In the absence of specific inspired testimony to the effect that organic life of any sort existed on planet Earth before Creation week, and the lack of unquestionable scientific evidence for the existence of plant life when the Oklo uranium deposits were formed, it would be unwise to consider the evidence for naturally occurring uranium-fission-reactor conditions as proof that primitive plant life existed here 1.8 billion years ago. □

For the Younger Set

Runaway Tongue

By DOROTHY SIMMS

THE ONLY sounds on the prairie were the plodding of the oxen, the grinding of wagon wheels, and Mrs. Colton's soft singing to little Sarah.

"Jed? Will we get to Aunt Polly's by noon tomorrow?" Mrs. Colton asked her husband.

"We should, Martha, we should. How is Sarah?"

"She still has a fever. Maybe the oxen could be made to go faster?"

"I don't think . . ."

Clunk!

"Jed! What happened? We've stopped!"

"Now don't get excited, Martha, or we'll disturb Sarah. The bolts were rusted and they broke from the tongue. We were in such a hurry to get care for Sarah that I forgot to check the wagon."

"Can you fix it?"

"I'm afraid not. I wasn't able to stop the oxen and they have gone on, pulling the tongue with them."

"Oh, Jed! What will we do?"

"Well, uh—I don't really know. Certainly nothing tonight."

"But, Jed! We can't stay here! We must get care for Sarah!"

"Well, I wish there was a

way, but I don't know . . ."

"Pway, pway," little Sarah announced.

"Oh, Jed, of course! Pray! We must pray!"

Kneeling to pray, Sarah stated, "Pway, me pway too."

"Oh, honey, you are sick and—"

"Sawah pway too!"

Martha looked at Jed, who nodded his head to her unspoken question.

So little Sarah knelt with them as they prayed.

As they waited, the only sound was the howling of coyotes splitting the night air.

When their faith began to dim, they quietly knelt again for a season of prayer.

It was nearly daybreak before they thought they heard horses' hoofs approaching slowly.

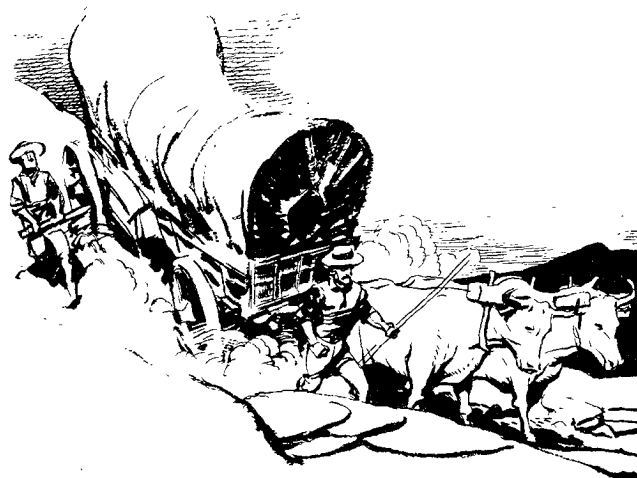
"Oh, Jed! What if it's Indians?"

"Now, Martha, have faith, have faith! The Lord is with us."

"Oh, it's an Indian boy. And, Jed, he has our oxen and the wagon tongue!"

The only thing the friendly Indian wanted in exchange for the oxen was food—which the Coltons gladly shared with him.

With the wagon repaired, they continued their journey, but not before they gave thanks to the Lord.



A Job Worth Doing

"There'll be a raise in your next pay check."

By **ARLENE WAGONER**

"Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

AFTER SEVERAL MINUTES OF WAITING at the gas pump, wondering if the station were closed, I finally saw the attendant come through the door. Yawning and stretching, he lazily approached the car. "Ya want some gas?" he questioned, chewing on a large glob of gum.

"Please fill it," I replied. From his greasy, uncut hair, to his oil-stained wrinkled shirt and blue jeans, his appearance and attitude was one of "I don't care if I work today or not." As he held the gas hose at the opening of the tank with one hand, he scratched his head with the other. I was not surprised to hear the gas overflowing onto the pavement before he shut it off. "That'll be \$7.50," he informed me between smacks of gum chewing.

"Do you mind wiping the windshield, please?" I asked.

"Yea-ah, sure," he replied, as he pulled a greasy rag from his hip pocket and swiped a few times over the dusty windshield. The smear that remained was worse than before he started wiping it. Disgustedly, I pulled away, making a mental note that I would avoid stopping there in my future travels.

On another trip the sign "Clean Rest Rooms" attracted my attention. The children were hot, tired, and thirsty. We pulled into the station. Before I could shut the motor off a pleasant voice said, "Fill it up, ma'am?"

The appearance of the attendant matched his voice. His clean uniform also matched the cleanliness of the whitewashed curb stones lining the drive. The sign in the spotless rest room read, "We take pride in keeping this

rest room clean. If you find it otherwise, please notify the attendant."

Returning to the car we found the attendant whistling as he sprayed a solvent on the grimy windshield. With a paper towel, he polished it clean. Going to the rear of the car, he proceeded to clean the back window. The children watched intently as he polished the side mirror. After checking the oil, he gave a final touch by wiping the headlights. Not accustomed to such unusual service, the children exclaimed, "Mother, see, you didn't even have to ask him to do all that!" After our transaction was completed he gave us a friendly wave and said, "Come again!"

We certainly will, I thought. A very pleasant oasis on this busy highway. Since then we have stopped there frequently. The service is always satisfactory.

"Do It Right the First Time"

At a very early age it was my weekly chore to polish the furniture in the parlor of the big old farmhouse my great-grandfather had built many years ago. My mother also inherited the furniture of another era. Furniture that antique collectors would have raved about I despised, because their ornamental carvings were dust catchers. There were chairs with cane bottoms and fancy legs. Also a big old library table that had to be rubbed until it shone like glass. Worst of all was the tall pump organ that seemed to reach almost to the ceiling with its what-not shelves and mirrors built in above the keyboard on both sides. I can still recall almost every intricate carving on that old organ. I should, as often as I dusted it!

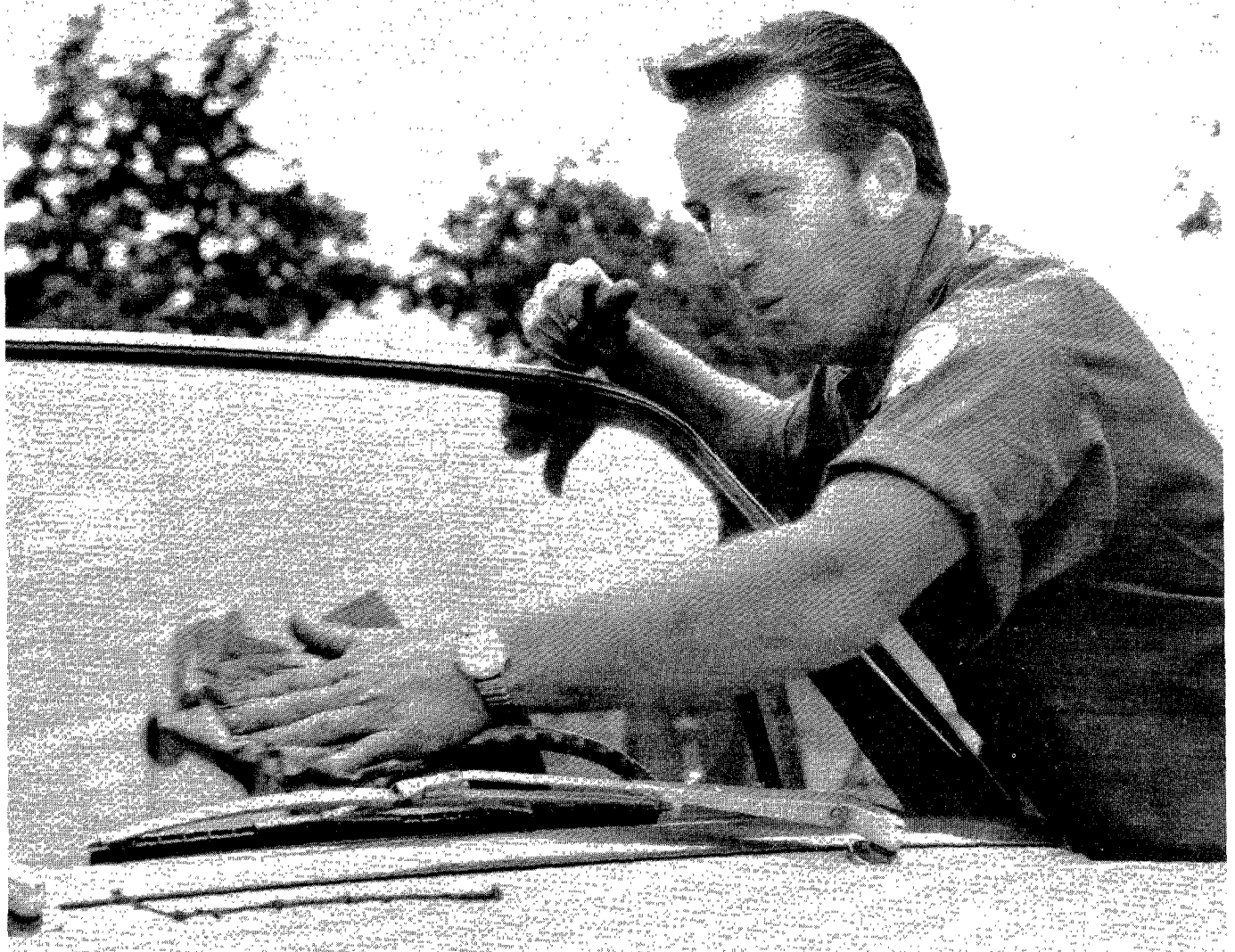
Occasionally the old parlor would become a make-believe world. In my childish eyes my dusting job was made easier by a game of fantasy. Sometimes it seemed so boring I would hurry through the task so I could join the other children playing outside. At such times I would go over lightly some of the hard-to-dust places. On such occasions after I was outside playing I would hear mother's voice calling, "Arlene, you haven't finished your job." With a deft finger she would extract dust from those places I had gone over lightly.

"If a job is worth doing at all, it is worth doing well," I often heard her say. "Do it right the first time, then you won't have to do it over again." Do it over again I must, then she would smile and say, "That's better!" Somehow, there was a rewarding feeling when the job met her approval, even though I hated to redo such a disagreeable task.

Gradually, during those early years, mother taught me the lesson of taking pride in a job correctly done. Becoming conscientious in tasks appointed to me paid dividends in many ways.

In school I found that if I wanted good grades on my report card I must study diligently, I must turn in neat papers and work for what I got. For good grades my parents would reward me with smiles of approval. If the grades were not very good they would admonish me to try harder during the next period.

Arlene Wagoner is a homemaker living in Riverton, Wyoming.



Returning to the car, we found the attendant whistling as he sprayed a solvent on the grimy windshield. With a paper towel, he polished it clean.

I carried the "job well done" motto into the workaday world after I completed school. Sometimes a task, in order to be completed to the satisfaction of my employer, meant a few minutes after the eight-hour workday, a few minutes not registered as paytime. On one occasion I didn't think the boss had noticed, until he called me into the office and pleasantly surprised me: "I've observed your work, and I appreciate the good job you've been doing. There'll be a raise in your next pay check."

No Sluggards in Heaven

Research has shown that parents who are firm and consistent have children who are mature and independent. If a child is repeatedly admonished about tasks that are poorly done and required to complete that task in a satisfactory manner, he will eventually develop the habit of working carefully and he will thereafter do tasks in a conscientious and competent way. This concept is known as the sleeper effect. Many workers in our modern industrial society do not do satisfactory work because they were denied this important parental training.

Recently a friend of mine, who is the head of a department in a large factory, described to me the general lackadaisical attitude of the people who work under her. Doing sloppy work, their main concern is to hurry through and get out as soon as the whistle blows. They want to collect their pay whether they earn it or not. Demanding the highest wages possible for the least amount of effort seems to be the theme of this age.

The responsibility of rearing children in these trying times is a solemn one. Bringing them up in the way they should go is much more difficult than it was 50 years ago. In order to produce children who are obedient to God and man, we parents must spend more time in prayer and study. The Giver of all good gifts has promised in James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." In the "I don't care" environment in which we live it is important for us to train our children to care about the quality of their work. The attitudes they develop when young is a pattern for the rest of their lives and will help to guide them into eternity. There will be no sluggards in heaven. □

“Dare to Be a Daniel”

Daniel is undoubtedly one of the outstanding characters of the Old Testament. Among these characters Daniel stands out like an Aconcagua or an Everest in their respective mountain ranges. The study of his life is inspiring.

When Daniel arrived in Babylon he studied in the University of Babylon as ward of the king, and as such was assigned the same meals that were served on the king's table. But some of the food had been offered to idols, or was “unclean,” and Daniel “purposed in his heart” that he would not defile himself with the food or with the king's wine.

Daniel “purposed in his heart.” He was a man of principle, not expediency. He was not afraid to be different. He didn't conceal his relationship with the Most High. It would have been easy for him to act like everybody else. Don't people say, “Wherever you go, do what you see everyone else doing”? But this is not what Daniel did. He “purposed in his heart” to be faithful. What an example for Christians today!

Some time later Daniel's enemies tried to destroy him. They thoroughly investigated his work as a state officer, but found no misconduct. What a testimony to Daniel's faithfulness and efficiency! He knew how to fulfill his duties. Everything he did was excellent. There was neither error nor failure nor omission. In order to ruin him, those envious men would have to look somewhere else.

Bible Questions Answered BY DON F. NEUFELD

How would one explain to a non-Christian, but a sincere seeker for truth, that having pictures of Jesus in the home or church does not break the second commandment? How is this different from the use made of statues and busts of Jesus in Catholic churches?

First of all we ought to notice what the second commandment forbids. “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them” (Ex. 20:4, 5).

Is it the making of any likeness that is here forbidden or is it the making of such a likeness and the subsequent worship? It would seem from Biblical evidence that it is the latter: “Don't make and worship.” That the making alone without the worship is not necessarily forbidden is clear from the fact that God instructed the Israelites to make the curtains of the tabernacle “with cherubims of cunning work” (Ex. 26:1). The veil also was to be made “with cherubims” (Ex. 26:31).

These cherubim apparently were embroidered onto the curtains. Statues of cherubim also were made, one placed at each end of the mercy seat. The molten sea for Solomon's Temple stood on 12 oxen, which would be likenesses of things on earth just as the cherubim would be likenesses of things in heaven. Thus by Heaven's directions many likenesses were made. Not the making but the worshiping of likenesses was forbidden.

To illustrate further commands, such as in the second commandment, which contain two elements, the first of which is not necessarily forbidden, only a combination of the two, consider the following prohibitions:

1. Do not drive down the highway and run into another car.
2. Do not go outside and catch a cold.
3. Do not write a letter and discourage your mother.

In each of these prohibitions only a combination of the elements is forbidden, not the first one by itself.

Thus the making of likenesses, such as pictures, is not forbidden, not even pictures of Jesus. But the worship of such likenesses would be. One should never

bow down before such a likeness or pray to it, or do anything else that might be interpreted as an act of worship. It is in this respect that Protestant and Catholic practices differ.

When the True Witness says to the Laodicean church, “I will spue thee out of my mouth” (Rev. 3:16), is this an unconditional prediction that the church will be rejected, or is it simply a warning of what will happen if repentance is not forthcoming?

Apparently there are those who argue from this scripture that Christ has indeed spued out or rejected the church or will do so. Others are concerned that this could be its possible meaning.

Arguing against such a conclusion is the fact that following this statement the True Witness offers the church three remedies for its three maladies, an offer that would be meaningless if rejection was an established outcome. There is further a call for repentance and the picture of the Witness standing at the door knocking, offering to come in and eat a meal if He is invited in. These considerations also

argue against an unconditional prediction.

Why, then, does the statement “I will spue thee out of my mouth” sound so final? The translation is at fault. The Greek word here translated “spue out” is not a simple future, but a phrase *mellō emesai*, which means “I am about to vomit.” (Many will recognize in *emesai* the origin of the medical term “emetic,” meaning “inducing to vomit.”) *Mellō* used with a verb has a variety of meanings, among them “to intend.” Thus in Acts 5:35 appears the sentence, “Take heed to yourselves what ye intend to do.” In Acts 27:2 appears the following: “meaning to sail by the coasts of Asia.” An “intent” or a “mcaning to” does not mean that the action necessarily will be carried out.

Thus in Revelation 3:16 the True Witness is expressing His intent as to what He will do in the event the necessary repentance is not forthcoming or the recommended remedies are not undertaken. The *New International Version*, for example, translates the significant phrase “I am about to spit you out of my mouth.”

The only "mistake," they found, was his love to God.

A teacher once appeared before his class on the first day of the year. "I don't want you to be good students," he said. The boys and girls looked at each other, thinking that if the teacher didn't want them to be good students, then maybe he would prefer that they be bad students. Soon the teacher was speaking again: "I want you to be the best students in the whole world!"

Daniel belonged to "the best" class. Do we belong to this class? In Old Testament times the Israelites were asked to bring offerings to the altar. They brought lambs and other animals. They couldn't offer an animal with a broken leg or with some other imperfection. Offerings had to be perfect, because they represented the Redeemer, who is without blemish or spot.

We don't offer animal sacrifices. Our offerings are spiritual. We must put our lives on the altar, and our work is an important part of our lives. For this reason, everything we do must be as perfect as possible. Would we dare offer the Lord something less than the best?

"Seventh-day Adventist" and "excellence" must be synonymous. Everything that bears the Adventist mark should be the best in the world. We can't be content with something less than perfection. Daniel could not; we should follow his example.

Why was Daniel a man of principle and excellence? Because he was a man of the Bible and a man of prayer. He searched the Scriptures. He knew what Jeremiah had written concerning the Babylonian exile. And he prayed, too. In fact, he thought that it was more dangerous to live without prayer than to face a group of hungry lions in a den.

When Daniel's life was menaced because Nebuchadnezzar had condemned all the wise men of Babylon to a terrible death, he prayed with his friends, and then went to bed in full confidence of God's care and love. His attitude was the same when he had to go to the lions' den. Do we have a faith like his? We must have it if we are to be conquerors in the last struggle between Christ and Satan.

For all of these reasons the Lord honored Daniel and chose him to be His messenger. The whole history of mankind passed in review before his eyes, and he wrote his visions for the benefit of mankind ever since, and particularly for us who live in the last days of probationary time.

We are the Lord's messengers now. Are we men and women of principle? Are we offering the Lord the best we have? Are we men and women of prayer, faith, and courage? Do we know the Lord as Daniel did? If we can answer "Yes" to these questions then the Lord can

choose us to be His messengers. If not, then we must look for the Lord in a special way. He is eager to transform every Seventh-day Adventist into His personal messenger to mankind.

Let us live as near to the Lord as Daniel lived. "Dare to be a Daniel."
G. C.

Toward Strengthening the Family

Continued from page 2

and shape their goals and values, not surprisingly children become hostile, experiment with drugs, become involved with crime, or run away from home.

Basic to strengthening the home, of course, is for those who contemplate marriage to seek both divine and human counsel before saying, "I do." If ever a person should move cautiously and obtain all the information possible about another person it is in choosing a life partner. Marriage is, as the wedding ceremony says, "not to be entered into lightly." The commitment should be considered irrevocable, binding for life. Marriage is not without its tensions and difficulties, but vows are binding "in sickness and in health, in prosperity and in adversity." Couples pledge to be faithful until death.

Wives and husbands who sense the solemn nature of marriage vows—vows made in the presence of the eternal God—will not entertain the possibility of divorce, no matter how tension-filled or "stale" the marriage becomes. If their flame of love for each other has flickered or gone out they will take steps to rekindle that love, not forgetting to pray for each other and for Christ's loving presence to fill their hearts. Except for unfaithfulness on the part of one or the other, they will reject divorce, recognizing that dissolution of a marriage solves few problems, but creates many new ones. Just as strong parent-child relationships require an investment of time and effort, so husband-wife relationships require time and effort. They require careful listening to each other. They require shared experiences.

God Will Provide Grace

Many problems face Adventist husbands and wives and parents as they endeavor to build strong homes. Through every conceivable means, Satan seeks to tear the home apart by tensions, frustrations, and crises. He seeks to encourage selfishness so that each person will be so busy with his own goals and interests that he will care little about the needs of others in the family. But we believe that the same God who founded the home will provide grace to maintain and improve it. And we believe that the homes of those who await the coming of their Lord should be models for others to copy—models of love, forgiveness, happiness, morality, peace, purity, spirituality, courtesy, discipline, order, beauty, cleanliness. In Adventist homes the sound of prayer should be at least as familiar as the sound of the television set. Discussions of spiritual topics should be as popular as discussions of secular issues.

During the present year let every Seventh-day Adventist seek to strengthen his home. The beneficial effects will be seen not only in the immediate family but in the church, the community, and the nation. K. H. W.

A Smile

By HERMAN T. ROBERTS

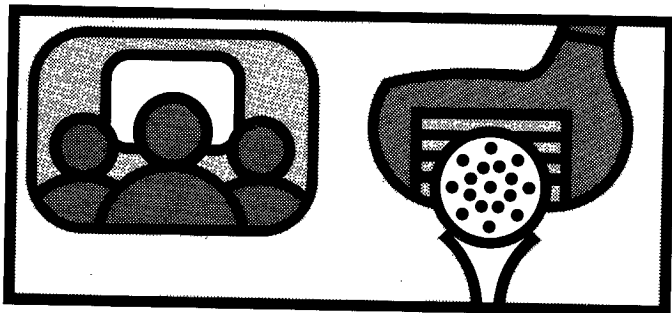
I tossed a smile into a life of tears,
And gleams of gladness spread.
They danced like sunbeams on the stream of years,
By sparkling moments fed.

Showing The Word To The World

Good News For The Secular Man

The commission the church has given us at Faith For Today is very precise—to bring the gospel to the unchurched of our land. We take that commission very seriously, because it is what makes us unique among the various broadcast ministries the church sponsors.

Who are “the unchurched?” As we see them, the unchurched are the vast numbers



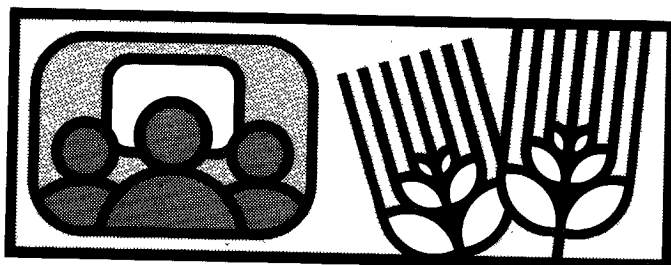
of people in our land who have no obvious interest in spiritual things. In terms of viewing, these individuals won't watch a traditional “religious program” because their thinking is on a different wavelength.

The Method Jesus Used

Faith For Today isn't a traditional religious program. We at FAITH believe that the way Jesus taught is still applicable in our modern, technological age: He told stories. He caught the attention of His audience by drawing on the elements of contemporary society—families in crisis, with young people who show disrespect to parents, rebel against the establishment and lead dissolute lives (the Prodigal Son); community leaders who show callous disregard for the desperate needs of their constituents (the Good Samaritan); stewards of responsibility who fail to keep trust, as compared with those who do (Parable of the Talents).

The list could be extended, but this is enough to show the preferred method of teaching Jesus used. He took advantage of the fact that truth is best understood when shown in the lives of people. He drew on the familiar images of life: lost coins, ripening

harvests, unjust management and indifferent laborers. He drew from real life and made it **live** for His audience.



At FAITH, we are dedicated to doing the same. Our true-to-life drama format allows us





to tell stories, as Jesus did. In a contemporary parable style, we bring people face-to-face with their need of something more in life than secular resources can provide. We believe that it is essential to touch people where they really live, to deal with the problems and fears shared by millions. In this way, we feel we're keeping the trust given to us by the church.

No one knows better than we do the financial demands of the television ministry we've accepted. To say something important and to say it well is never without cost. And if

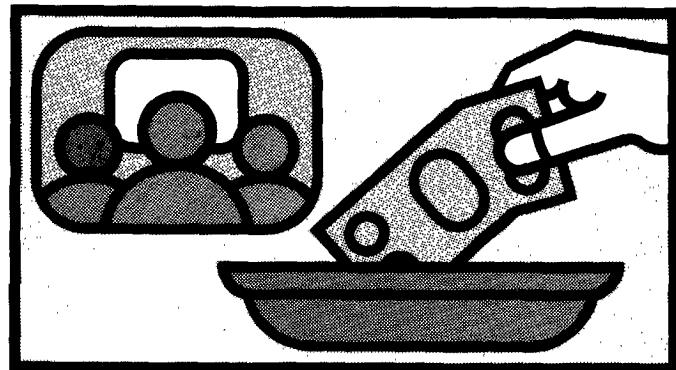
you don't do it right, you might as well not do it at all, because today's sophisticated television audience is accustomed to programs with budgets which dwarf ours.

Responding To God's Challenges

A major cost increase has come from the necessity of buying time on the major market stations — stations which may have previously carried us without charge. And to meet the responses that come requires new printed lessons and materials. The cost of these has doubled in the last three years.

God has been good to us over the years, and we've been able to get the most from the dollars available. But the pressures of our inflated economy have recently challenged our resources to their limits. Production costs continue to escalate and every facet of our program is becoming more expensive as increased interest makes greater demands. New opportunities arise and we sense God's call for us to respond. But finances hold us back.

All of this makes our Annual Faith For Today Offering so important this year. February 12, is



the Sabbath when Adventist members all across the nation will have an opportunity to respond. We pray that you will share with us the challenge of "Showing the Word to the World." Help us continue to speak the good news in the language of the people, to clothe eternal truths in stories which bring spiritual resources to bear on the cutting problems of life in our confused age.

Faith For Today Special Offering

Please remember the work you've commissioned us to do. When the offering plate passes to you Sabbath, February 12, help millions of men and women, who know little about spiritual things, **see** the gospel provide solutions to situations similar to those they meet each day. Your generous support is the key to it all. We're praying for you as you consider your support.

New Zealand Food Factory

“With the kiss of the sun for pardon
And the song of the birds for mirth,
One is nearer God’s heart in a garden
Than anywhere else on earth.”



Mr. and Mrs. Livingstone, the witnessing gardeners, are ready for work.

By P. R. JACK

WITNESSING for Jesus Christ is the primary concern of God’s people in South New Zealand. One of the major avenues of outreach is the garden display on the grounds of the Sanitarium Health Food Company in Papanui, Christchurch. This three-and-a-half-acre paradise of lush, green lawns, many shrubs, colorful flowers, and bubbling stream, is one of the major tourist attractions of the South Island of New Zealand. Many of the tourist organizations in Christchurch list the Sanitarium gardens as a first stop in their itinerary. In addition to the busloads of tourists who visit the gardens are the chauffeur-driven tourist courier vehicles with their VIP passengers. The impact of this silent witness is

P. R. Jack is communication director of the South New Zealand Conference.

made on the hearts of visitors from all over the world.

The food factory’s witnessing gardens are tenderly cared for by Mr. and Mrs. G. Livingstone, who practice and display their Christian experience through the medium of these gardens. Their fastidious care of the gardens over the past seven years is evidenced by their results in garden competitions. For six consecutive years they have won every competition they could possibly enter. During the year of the Commonwealth Games there were four competitions; the Livingstones won them all. They were asked not to enter last year, in order to give someone else an opportunity to win, yet last year their displays were as glorious as ever, even without the stimulus of competition.

The motivating philosophy in such effort and expense is soul winning. This was the thinking of M. A. Butler, who was manager of the S.H.F.

factory when the Livingstones were employed seven years ago. In his own words, “The gardens are not here merely to win competitions, but to witness to the public.”

The present manager, N. F. Sawert, has the same philosophy. He says many of the people ask why the company spends so much on gardens. He and the Livingstones have discovered that answering such questions can lead people nearer to Jesus.

The factory receives letters from all over the world as tourists return home and express gratitude for the blessing and inspiration received from the Sanitarium gardens. A lecturer and horticulturalist from South Africa, who is world-famous, penned these words: “It must be a tremendous advertisement for the health food factory. I have to say again that I cannot think of any gardens that I have seen in any country in the world which are more beautiful or better maintained. I wonder if you are aware of how much pleasure you have given, and will continue to give, hundreds and eventually thousands of others.”

The Livingstones have been offered employment with high financial reward in different parts of the world but feel it more important to care for their “witnessing gardens” in Christchurch.

Widely Featured

The gardens have been featured through the news media and in many magazines in South New Zealand. The Papanui Rotary Club honored the Livingstones and the S.H.F. manager with a dinner and an environmental award. The Livingstones are often called upon to judge domestic garden competitions because of their expertise.

The gardens also have broken down prejudice. Members of the nearby Methodist church, who were rather apprehensive in their relationship to Adventists, have been so inspired by the “witnessing gardens” that they have invited Mrs. Livingstone to address their women’s organization.

In addition to being guest speakers for other church

Has Witnessing Gardens

groups, the Livingstones have addressed Red Cross and St. John Ambulance groups. The Women's National Political Group has also received the Livingstones with their warm message of the love of God. Through pictures and lectures they tell the story of how this earth began in a garden, and how ultimately it will be restored to its original Edenic garden glory.

God's Presence

The environment of the garden does something to make people sensitive to the presence of God. Many come to the Livingstones to talk about their problems. The burdens of family breakup and sickness are often shared with this dedicated couple. A woman tourist from America, who spent a long time walking around the gardens, finally came to Mrs. Livingstone and asked whether she was a Sev-

enth-day Adventist. This woman had slipped out of the church but was so inspired by the silent witness of the gardens that she determined to pick up the lost threads of her faith upon returning home.

A prominent doctor and his wife befriended the Livingstones as they visited the gardens and invited them to visit their mansion and gardens whenever they liked. Recently the doctor's wife came to the Livingstones to share the sad news that her husband had died. She found comfort from the ministry of this Adventist couple in the midst of their glorious garden.

Mrs. Livingstone says that in at least one case the garden was a romantic inspiration. A mature couple spent the whole afternoon together in the gardens; apparently they had been keeping company for some time, and she was trying to persuade him to say

Yes. He was American and she a New Zealander, and apparently the difficulty in deciding where they would finally live was hindering their romance. After her success, the woman told Mrs. Livingstone that she could not have brought him to a better place.

Many tourists have commented on how fitting it is to have such beautiful gardens surrounding a health-food factory. They say, "Health and beauty go wonderfully together." The Livingstones have found that in the midst of such a beautifully natural environment people are ready to talk of spiritual things. Prominent businessmen ask about the doctrines of the Adventist Church. People speak unreservedly about the love of God. Surely through the use of this silent and yet dynamic witness many persons will be won for the kingdom of heaven.



The gardens of the Sanitarium Health Food Company, Christchurch, New Zealand, win many prizes. This flower bed beautifies the company garage.

Intensive Evangelism in Southern Asia

By D. A. ROTH

FOR THE first time in its 57-year history the Southern Asia Division's year-end council was held in a country other than India. More than 250 representatives, spouses, and guests attended the mid-December, 1976, week-long session held on the campus of the Lakpahana Adventist Seminary, 12 miles from Kandy, Sri Lanka (formerly Ceylon).

Delegates from five union missions and one detached section attended the first quinquennial session of the division. Thirteen quadrennial sessions had been held

D. A. Roth is an associate secretary of the General Conference.

throughout the history of God's work on the Indian subcontinent. The council itself was held December 10 through 14, but it was preceded by a departmental pre-session, which convened on December 8. The business session was followed by two days of the division advisory council. This session included the adoption of a record-breaking budget for the division.

High lights of the council included the presentation of reports by union and detached-section administrators, division departmental advisers, and heads of division-sponsored institutions; election of division departmental associates, union and

detached-section officers, heads of institutions and the adoption of plans by officers and departmental secretaries.

An ordination service was conducted during the session for four Indian workers, three from the Northern Union and one from Sri Lanka.

Directing the entire session was Roscoe S. Lowry, for the past 14 years vice-president of the General Conference for the Southern Asia Division, and chairman of the division advisory council, assisted by G. J. Christo, secretary, and B. J. Williams, treasurer.

The world-headquarters office was represented by N. R. Dower, Ministerial Association secretary; Harry D. Johnson, assistant treasurer; and the writer.

The most challenging part of the entire period spent at Lakpahana came at the closing session of the council. The first presentation at the departmental precouncil was the "Finishing the Work" docu-

ment adopted at the 1976 Annual Council of the General Conference. Elder Dower explained the background of the action and detailed the most important features of the plan. Then at the closing session Dr. Lowry reviewed the major features of the program and issued a challenge to all leaders in attendance. The entire delegation, person by person, signified his/her determination to back an intensive, stepped-up program of evangelism in order to take the gospel message to the 760 million people within the territory of the Southern Asia Division.

Picture of Achievements

For three consecutive days I sat with the delegation and heard the reports of what God has done for the SAD during the past five years. A total of 24 reports were presented, all carefully prepared and documented. Reports from subcommittees also were pre-

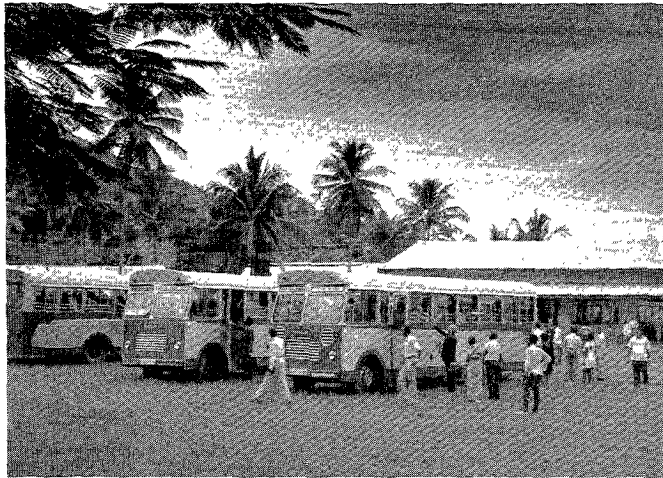


For the first time in the history of the Southern Asia Division, a year-end committee was held outside of India. Delegates from throughout the division gathered in front of the administration building of Lakpahana Adventist Seminary in Sri Lanka (formerly known as Ceylon) for this picture.

sented during these meetings.

A comprehensive picture of achievements was revealed to the delegates. The division membership, according to Pastor Christo, reached 93,397 as of June 30, 1976, as compared with 60,898 at the end of December, 1971. The increase during this period was 53 per cent. During this past five-year period the Southern Asia Division showed the fastest annual growth rate of any world division, 10.02 per cent. Baptisms for the past four and one-half years totaled 39,707, and the number of churches now has reached a total of 693. At the close of 1975 there was a total of 3,307 workers in the division.

Keeping pace with church membership is the growth of the church's educational program on the Indian subcontinent. For many years the only college was Spicer Memorial College, in Poona, India. Now Pakistan Adventist Seminary has been accredited on a senior college level, and junior college status has been given to Lakpahana Adventist Seminary, where the council was held. In addition, several two-year training programs for village workers are being conducted in other areas. There is a total of 217 schools on all levels, with a total enrollment of 21,648 for the di-



Delegates from Pakistan, India, and Bangladesh were given tours of the island of Sri Lanka at the close of the business session. In the background is the new cafeteria inaugurated at the beginning of the council.

vision, according to W. J. McHenry, educational advisor.

The sobering part of the report, I feel, is that our schools are not able to produce enough teachers to staff the schools. As a result, too many non-Adventist teachers are being employed to teach in the mission schools. Plans are being laid to solve this problem.

Spicer Memorial College, according to M. E. Cherian, president, is suffering growing pains. Despite the fact that students from Bangladesh and

Pakistan cannot now attend school in India, the enrollment is nearing the thousand mark. Without a recruitment program, the college is drawing far more applicants than can be accepted.

I was interested in the division's financial picture as presented by the controller, B. H. Stickle, and various administrators. Self-support is up to only 30 per cent for the division as a whole, despite efforts by stewardship directors and advisers to change this picture.

Despite poverty, drought,

and other natural calamities that curtail the income potential, the Lord has blessed a vigorous evangelistic program, combined with construction programs for churches and institutional buildings in every sector of the division.

I left the council at beautiful Lakpahana with mixed feelings. I was joyous over the accomplishments, but saddened as I observed the task still to be done in this division, which comprises more than one fourth of the population of the world. Nobody could visit Southern Asia and leave without the definite impression that something unusual needs to be done to meet the challenge of this Hindu-Moslem-Buddhist stronghold.

SINGAPORE

Pathfinders Earn Award Medallions

The largest number of Silver Award medallions given in recent years to a group of Pathfinders and leaders at one time were awarded November 7 at the Balestier Road church in Singapore, according to G. Ray James, former Far East youth director.

At that service 13 young men and women received Silver Award medallions. In addition, one received the Gold Award medallion for physical excellence, and 15 Pathfinders were invested as Master Guides.

The first winner of the Silver Award medallion in Southeast Asia, Joseph Thia, now an instructor at Southeast Asia Union College, coordinated the instruction program that led to the 13 Silver Awards.

A total of three Pathfinder clubs from Singapore, Balestier Road, Dunman Road, and Southeast Asia Union College, participated in this event, which included demonstrations of some of the skills learned in the past year.

JANE ALLEN
Associate Communication
Director
Far Eastern Division



Chairman of the Southern Asia Division Advisory Council, R. S. Lowry, left, presides at the year-end committee.

Evangelism Emphasized at NWD Meetings

By ROY F. WILLIAMS

W. R. L. SCRAGG, president of the Northern Europe-West Africa Division, set a positive tone for the year-end meetings of the division executive committee, held at the division headquarters in St. Albans, England. In his keynote message at the opening meeting the morning of November 23, he spoke of the church's message and its

Roy F. Williams is an associate secretary of the General Conference.

unique mission to carry "the gospel to every creature," in harmony with Christ's commission.

Elder Scragg challenged the union and conference leaders to carve new paths for adult members, ministers, and youth to follow. Emphasis was given to the motto, "One Thing I Do," by goals to be achieved by God's help by 1980—50,000 baptisms, 1,000 literature evangelists, and 500 new areas to be entered with the message. Also highlighted

was a threefold commitment of:

Every church revived and praying;

Every member trained and working; and

Every worker involved and sharing.

Departmental objectives were defined and discussed as part of the church's main task—the finishing of God's work, in which personal and public evangelism must play a central role under the direction of the Holy Spirit. An urgent appeal was made for each administrator and pastor to lead the church members into a systematic program of door-to-door witnessing.

The agenda for these meetings was presented in a loose-leaf mimeographed compen-

dium of 167 pages containing background material necessary for the discussion of the various items. The complete agenda dealt with more than 150 items, which were discussed and cared for in the allotted time.

The budget, always an interesting and important item at such meetings, reflected the desire of the division administration to channel as many funds as possible into direct evangelism in 1977. The devaluation of the British pound from a dollar value of \$2.10 when the last budget was made to the current value of \$1.65 presented difficulties, but with the help received from the General Conference, and with the division making available all possible funds for

"Adventure in Faith" Proves Successful

[We believe the plan here described has merit, and urge individuals and churches to adopt and implement it at once. Angels are eager to cooperate in this and other plans to win souls.—Editors.]

"I have been looking for a book like this for years. I'm going to buy this and preach my next Sunday's sermon from it!"

So said a minister who had just read *Bible Readings for the Home* at the Victorian Motel in Grants Pass, Oregon.

One year ago my husband, Win, and I, recognizing that we were not very involved in soul winning, decided that as our "adventure in faith" we would try to put *Bible Readings for the Home* in every motel room in Grants Pass.

We launched the program with a paperback edition of *Bible Readings for the Home*. We felt that if people paid \$2 for this book they would be more likely to read it. Inside each book's front cover we put a label indicating where the book could be purchased and a \$2 price tag.

The first motel turned us down. Undaunted, we went to the next. There my painting-contractor husband recognized another painter entering the office. He stopped to chat with him and was offered work for two days. When his paycheck came, it amounted to more than enough to pay for the books we distributed that day. Win said that was the best money he had ever made. Already we had experienced God's hand over this work.

The owner at the second motel wanted to know who sponsored this book, and I told him the Pacific Press. Twice he asked what denomination, and after I got over my fear I told him Seventh-day Adventist. He said, "Why, I listen to your George Vandeman on It Is Written every Sunday morning. Of course you may put the books in my motel!"

Now nothing could stop us! By May 15, 1975, we had books in 463 rooms. We simply told the managers that we were placing these books in every motel room in Grants Pass and that the books made nice companions to Gideon Bibles.

But travelers began to take them because they thought

they were free. Finally we attached a label that read, "Dear Traveler: This book is placed here for you. If you desire a copy for yourself or a friend, take this copy and send at least \$2 to the following address so the book may be replaced. Have a pleasant journey."

My husband and I sat back and prayed for the success of our "adventure." We wondered how many would respond and send \$2. My husband, who had more faith than I, thought we might hear from ten before the end of the year. I thought maybe five would respond. When the first letter with \$2 arrived in a week, we wept for joy; but when we counted 123 before the end of the year (now more than 300), our joy knew no bounds. Some even asked for other books.

As we presented the program to the church, 12 members donated books and money. As the word spread, we were asked to present the plan to other churches. Those churches responded, and now more than 3,000 books have been distributed. (Visitors from California returning to their churches have begun this program.) Money and letters are pouring in, making glad the hearts of the ones who stepped out in faith and joined hands with God in this new method of getting Adventist literature before the people.

I visit the managers every two weeks. They hand me a master key, and I check each room to see if the book needs to be replaced. After a year, I have become well acquainted with them all (they call me the Bible lady), and they warmly welcome me each time. Three have told me they are reading the book themselves, and I have just learned through a literature-evangelist friend (I am also a literature evangelist now) that a young couple are receiving Bible studies after purchasing one of these motel books.

We would encourage others to try this program. Our faith has been strengthened and rewarded many times over.

PAULINE KOSZESCHA
477 West Pickett Creek Road
Grants Pass, Oregon 97526

distribution, the leaders of the various fields were encouraged by the budget report, and gave praise to God for His blessings and the faithfulness and generosity of Adventist church members.

In order to increase the tempo of public evangelism in the division, an interunion evangelist was appointed from within the division, and calls have been placed for two interunion evangelists, one from the Australasian Division and one from the North American Division. With the help of a special appropriation of funds by the General Conference, and additional funds provided by the division and the British Union, plans are under way for an intensified program of public evangelism in the British Isles.

Funds were also set aside for encouraging pilot evangelistic projects, exploring new approaches in various methods of public and personal evangelism. Young ministers holding their first evangelistic campaigns will be morally and financially supported by the division, union, and local field. Emphasis was given to plans for evangelism of youth and children.

In-service Training

Recognition was given to the need for training opportunities for national workers of West Africa by approving a national in-service training plan whereby selected Africans will have the opportunity of special training at division headquarters.

With L. J. Harju's acceptance of a call to be secretary of the Finland Union, the name of T. J. Karkkainen was recommended to the General Conference Committee for the post of division auditor.

H. I. Dunton was elected assistant secretary of the division, and M. H. Stevenson was asked to be music coordinator along with his other departmental responsibilities.

Approval was given to proceed with plans for a church in St. Albans, England, to be built on land that has been acquired adjacent to division headquarters.

The numbers of persons baptized in the conferences of

Northern Europe are not large, but the union and conference leaders expressed their optimism for the future and their intention to explore all avenues available for soul winning. The Finland Union hoped to report more than 200 baptisms by December 31, 1976. Various campaigns in the Netherlands have brought in about 110 new members. Work is now being carried on among the Amboinese population, and good results are expected. The Polish Union had already baptized 155 by the end of October, 1976.

Two new chapels were opened in Kielce, East Polish Conference, and Rybnik, South Polish Conference. The vocal group The Advent Sound has gained recognition in Poland, singing in Protestant and Roman Catholic churches.

The West Nordic Union, Swedish Union, and the Iceland Conference reported accessions to the church during 1976 of 200, 75, and 5, respectively.

The West Nordic Union is about to finish its Ingathering campaign for 1976 and expects to go over its goal of 4 million Norwegian kroner, the highest amount ever collected in this union. The two junior colleges in the West Nordic Union, Danish Junior College and Norwegian Junior College, have led the way in this campaign, and students have participated enthusiastically.

Opportunities in Africa

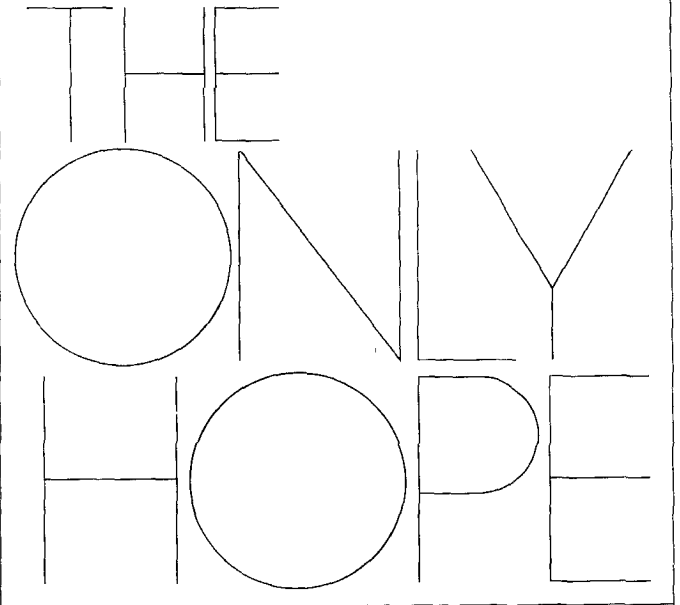
Among the high lights of challenges and opportunities in West Africa is the desire of the West African Union to establish work in Gambia, where there are about ten church members and one literature evangelist.

In the country of Benin (formerly Togo), programs prepared for radio broadcasting once a week have been so well received that Paul Heise, Togo-Benin Mission president, has been asked to prepare a program to be presented as a "morning worship broadcast" every day of the year.

With the nationalization of Adventist health-care institutions in Nigeria, new avenues



Author Felix A. Lorenz traces the development of the doctrine of Laodiceanism in the Seventh-day Adventist Church through the writings of Ellen G. White and other historical documents. He shows how the church has risen or faltered spiritually according to whether it has accepted or ignored the Laodicean teaching and the concept of righteousness by faith. But even more, he brings the reader to the realization that each one of us must apply the implications of these teachings to his own personal life if the church is to accomplish its divine goal. Pastor H. M. S. Richards calls it "the most hopeful and stirring appeal for the reception and proclamation of the Lord's message to Laodicea that I have ever read or heard."



Available from your local Adventist Book Center or order from ABC Mailing Service, Box 31776, Omaha, Nebraska 68131. Enclose 40¢ for the first book and 15¢ for each additional book for postage. Add sales tax where applicable. \$3.95

Produced for enlightenment by Southern Publishing Association.

of communicating the church's health message are being explored through clinics for health education. Membership in the Nigerian Union is more than 35,000, and plans are under study for expanding and strengthening the work in that country. It is expected that important decisions will be taken at the Nigerian Union session this month, as well as at the West African session. Both unions expect to report baptisms of close to 3,000 for 1976.

PANAMA

Evangelism on the Pioneers' Trail

M. G. Nembhard, Associate Ministerial secretary of the Inter-American Division, recently followed the trail of the pioneers and of his late father, G. H. Nembhard, in proclaiming the Advent message in Bocas del Toro, Panama. When he arrived the first of September, 1976, to hold a six-week evangelistic campaign, the 75-year-old wooden church in which his father preached more than 45 years ago was being demolished, and a stone structure with a seating capacity of 250 was being built.

The Panama Conference had invited R. M. Cargill, a native of Bocas del Toro, to be the coordinator and translator for the evangelistic thrust. Elder Nembhard also held meetings in nearby Almirante, where the district pastor, Henry Hines, served as translator and coordinator for that part of the campaign.

The Bocas del Toro meetings were held in the unfinished church building at night, and the builders worked by day.

The foundation of this campaign was laid by the enrollment of a large number of students in the Bible correspondence course. On the first night of the crusade 100 graduation certificates were distributed in Bocas del Toro and 25 in Almirante.

Elder Nembhard elicited 200 decisions to keep the Sabbath, married four couples in one ceremony, and bap-

tized 48 persons during the campaign. Local leaders are continuing the meetings, and by the time the new church is completed it is expected that many converts will have joined the congregation.

M. G. NEMBHARD

CALIFORNIA

Adventists Set Track Records

Three new relay distance records will go into the *Runners' World* statistical book the next time it is published. They were set by three Adventist teams on the Glendale, California, high school quarter-mile oval during a 24-hour period on November 14 and 15.

When the finishing gun sounded at 8:15 Monday morning, the eight-member women's team, the ten-man ministers' team, and the ten-man church team had broken one existing record and established two others.

The women, each more than 40 years of age, ran 162 miles, 788 yards—no record existed before for their class. The team suffered no losses during the race. On the team were three from Walla Walla, Washington, and one from Montana. The remaining four were from southern California.

The church team from Newbury Park, California, ran 227 miles, 466 yards—more than 61 miles farther than the old record. They set the new mark after three teammates were forced to drop out with muscle problems during the early-morning hours of the second day.

The 202 miles, 1,276 yards covered by the ministers' team (eight runners from southern California and two from southeastern California) is a first in its group. They started with ten and never lost a man. The oldest is 56.

A five-man team and a four-man team also began the race, but stopped before finishing.

FRANKLIN W. HUDGINS
*Communication Director
 Southern California
 Conference*



Top, the Newbury Park church team, with an average age of 23, broke the existing 24-hour relay record by more than 61 miles. Center, the ten-man ministers' team, who had no established record to break, ran more than 202 miles during the 24-hour race. Bottom, Hulda Crooks (center), noted 80-year-old mountain hiker, cut the ribbon during the race's opening exercises on Sunday, and Bill Emmerton (right), Australian cross-country runner, fired the starting gun. The team captains surround Mrs. Crooks.

Enjoy a delicious Meatless Casserole. It's Loma Linda dinnertime.

It's been a long day.
And everybody's sitting around the table for the first time since morning.
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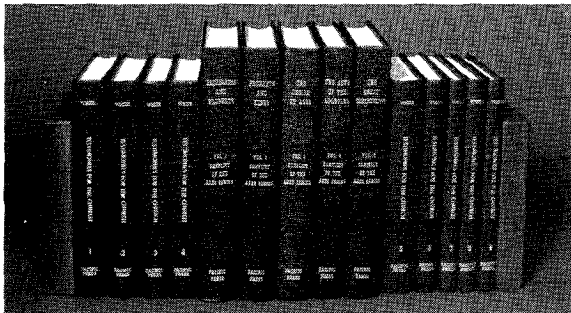


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Australasian

● Australasia's latest 25-minute, 16-mm film, *South Pacific Profile*, has received the Film of Merit Award in the 1976 Golden Target Public Relations Awards. The competition is conducted annually by the Public Relations Institute of Australia. M. G. Townend, division communication director, as chairman of the division-appointed *South Pacific Profile* film committee, received the award on November 25.

● David Faull, principal of Navesau Junior Secondary School, Fiji, reports the visit of Pastors Kabu and Ilimo to the school to conduct a large baptism when 61 candidates (mainly students) were baptized in the Wainibuka River. On the same day 156 Pathfinders were invested.

● Lazare Doom, president of the French Polynesia Mission, reports that the Witnessing for Christ program is beginning to show good results in his mission. On the island of Raietea, four groups are working regularly. Nine non-Adventist families are receiving studies from the laymen, and three families of mission members are being visited and as a result are again attending church. Six groups have been formed on the island of Papeete, and the groups from the Fautau church, Papeete, are working with very fruitful results.

Euro-Africa

● Richard Lehmann, who recently received his doctorate in religion from the University of Strasbourg's faculty of Protestant theology, will continue in his pastoral-evangelistic work in Mulhouse, France.

● A report from Angola tells of 2,900 baptisms during the first three quarters of 1976. To care for this expanding work and the replacement of evacuated overseas workers, calls were placed at the most recent division committee for seven persons to go to Angola: two

physicians, two nurses, a technician, a teacher, and a field secretary.

● The Baptist school in Novi Sad, Yugoslavia, invited three Adventist professors from the Yugoslavian Adventist Seminary to speak about the origin, organization, and doctrines of the Seventh-day Adventist Church.

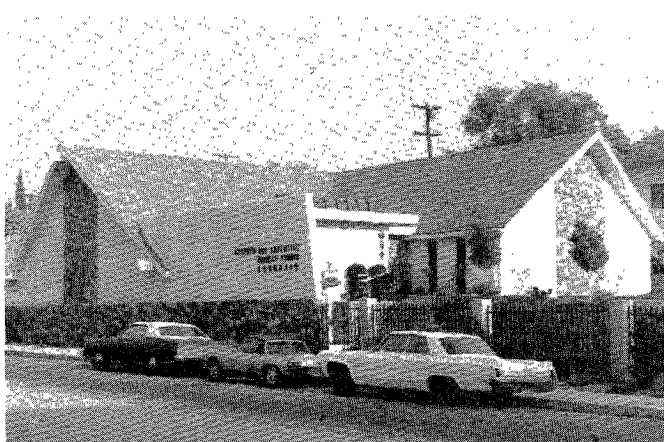
Far Eastern

● The first and only high school in an area covering two municipalities has been opened by the Mountain Provinces Mission in the North Philippine Union Mission. With a pioneer class of 60 students and a husband-wife teaching team, Conception Adventist School is situated in the heart of the northwestern mountain ranges of Luzon. Adventist work was begun in this isolated place three years ago by the Adventist Collegiate

Taskforce of Philippine Union College. The students built a church and a prefabricated schoolhouse, then turned over the project to the Mountain Provinces Mission.

● Some 800 persons in the San Nicolas area near Cebu City, in the Central Philippines, recently received free medical consultation and medicines through a community project of the Miller Sanitarium and Hospital.

● An evaluation team headed by Walton J. Brown, General Conference education director, recently conducted an academic audit of the graduate work being done at Philippine Union College, Manila, Philippines, and discussed ways in which the school can improve. The team found that the college seminary and graduate school have adequate and qualified staff and have come up to the level of standards. However, they counseled the college not to slide into substandard aca-



LOS ANGELES CHINESE CHURCH DEDICATED

The Los Angeles, California, Chinese church was dedicated in a two-hour service on November 20, 1976. The church, organized in 1961, had its inception in Wawona as early as 1959. From its first evangelistic campaign in 1960, under its pastor at that time, Wallace Chan, the membership has had a temporary home. Their present building in Alhambra recently was renovated to cut out traffic noise at a cost of \$166,786. They also installed a new foyer, paved the parking lot, fenced the property, and landscaped the church grounds. The congregation operates an eye and dental clinic, plus a nursery school. Total plant value is almost \$334,000. The present pastor is W. C. Leong.

FRANKLIN W. HUDGINS
Communication Director
Southern California Conference

demical work and campus deterioration when it moves to Silang, Cavite, the new site of the college.

Inter-American

● Dominican Adventist Academy in Sonador, Bonao, upgraded last year to a 13-grade institution, has now been granted approval by the Antillian Union and the Inter-American Division to offer 14 grades. The school's director, Jose Hernandez, has worked hard in a short period of time to rebuild this school since it was moved from the capital city of Santo Domingo in 1974.

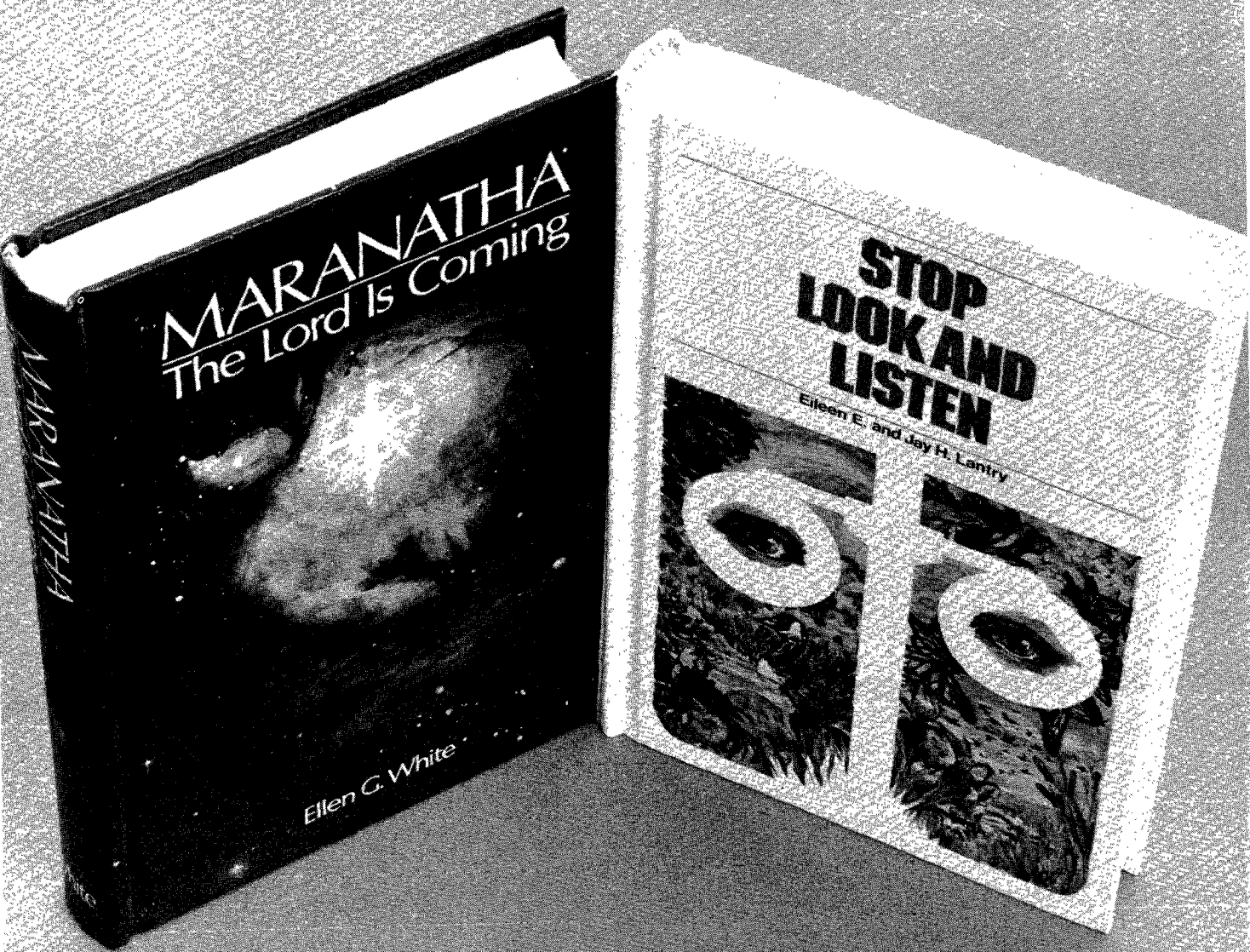
● As their own Dorcas Society project, Bocas del Toro church members in Panama have been operating a small home for the aged the past six years. This year they are caring for six elderly persons.

● Eight persons from the Loma Linda University School of Dentistry, headed by David Anderson, spent more than a week this past summer conducting dental clinics and holding evening meetings concerning dental care and how to stop smoking in an area of Chihuahua, Mexico, where the Adventist Church has never sent workers. They were accompanied by Santiago Schmidt, former Sustentation Overseas Worker in Mexico. For more than a week the group served more than 600 residents of Bocayna, Chihuahua, and six other communities. They also enrolled several persons in Bible correspondence courses. A Catholic priest with a new clinic has invited the group to return next summer and use his facilities.

Northern Europe-West Africa

● The King's Heralds quartet and H. M. S. Richards, Jr., Voice of Prophecy speaker, are visiting Europe and West Africa from January 4 to February 17. The crowded itinerary includes appointments in

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London, Newbold College, and Stanborough Park church in England; visits to many parts of Nigeria; and appearances in the West African Union countries of Ghana, Ivory Coast, Liberia, and Sierra Leone. In addition to large church meetings, radio and television appearances are scheduled, as well as performances for national and community leaders.

● Three workers in the British Union who recently went on sustentation (although they are still active church workers) have given 129 years of combined service. The retirees are T. H. Fielding, B. F. Kinman, and W. J. Newman.

● Rotterdam, Holland, was the site of a youth rally that attracted 200 persons from all parts of the Netherlands Union. The effect of the recent nationally televised Five-Day Plan to Stop Smoking was discussed, although the main emphasis of the rally was on practical Christian living in contemporary Europe.

● H. J. Smit, Netherlands Union youth director, announced a 1977 calendar filled with appealing youth events and programs, reports Mike Stevenson, Northern Europe-West Africa Division youth director.

Trans-Africa

● The *Witnessing for Christ* manual has been translated into Chichewa, the main language of Malawi, and D. W. Kapitao, union lay activities director, is planning training seminars throughout the union.

● Pilot programs of organizing churches into witnessing bands are being organized throughout the Zambesi Union. Converts are being won as Sabbath school classes are assigned specific witnessing activities each week.

● M. M. Mbyirukira, Zaire Union president, reports that laymen of that union, through the *Witnessing for Christ* program in 1976, encouraged 12,000 persons to make decisions for Christ.

North American

Canadian Union

● At a Christmas party, young people of the Maritime Conference presented R. K. Lehmann, conference youth director, with \$1,007 for a camp meeting junior chapel.

● Six members of the Windsor family of Kitchener, Ontario, collected \$1,200 for Ingathering, more than half of their church goal.

● On November 7 a two-room brick school was officially opened in Thunder Bay, Ontario. Twenty-eight students are enrolled in eight grades. The new building's combination oil- and wood-burning furnace is expected to save more than \$200 a year in heating expenses.

● The 76th person baptized in the Toronto, Ontario, Portuguese church in 1976 was a 76-year-old woman.

● A new elementary school was opened in New Glasgow, Nova Scotia, in November with 12 students enrolled.

Central Union

● Seventeen persons were baptized at the close of meetings conducted in Canon City, Colorado, by Dr. and Mrs. Jack Bohannon, Elder and Mrs. R. E. Wham, and Elder and Mrs. Don Martin. Baptismal classes are being continued.

● Two \$1,000 O. M. Jeffrey Memorial scholarships recently were awarded Union College students. Recipients are Steve and Connie Swan, senior nursing students from Hartington, Nebraska, and Forrest Kinzli, a theology major from Columbus, Nebraska. These scholarships were established by Mrs. Lou Jeffrey, a Plainview, Nebraska, resident, in memory of her husband.

● Four persons were baptized at the close of meetings in Kearney, Nebraska, by Ben Hassenpflug, retired Central Union evangelist. E. U. Testerman, pastor, is continuing to study with other interested persons.

North Pacific Union

● Thirty-five evangelistic meetings have been scheduled in the Washington Conference for 1977, Gunnar H. Nelson, Ministerial secretary, has announced. Among those scheduled to hold meetings are James Chase, conference president, and other departmental leaders.

● Groundbreaking ceremonies will be conducted on March 8 for a new 68,000-square-foot industrial technology center on the campus of Walla Walla College. The facility will be constructed by volunteer labor, possibly the largest single volunteer project initiated by church institutions.

● New pastor of the Stone Tower church in Portland, Oregon, is Lester Rasmussen, who has transferred from a pastorate in the Washington Conference.

Southern Union

● Final but unofficial Ingathering reports indicate that the Southern Union Conference has exceeded last year's achievement by \$55,590, according to W. L. Mazat, lay activities director. All but one conference registered an increase in funds over last year.

● The Sebring, Florida, church, organized in December of 1975, dedicated its newly constructed sanctuary January 15.

● A company of 18 believers has been organized in Troy, a university city of 12,000 in south-central Alabama, a large area where Adventist work has not been strong. The group has already purchased property for a church building.

Southwestern Union

● Four of the five conferences in the Southwestern Union—Arkansas-Louisiana, Texas, Texico, and Oklahoma—were Ingathering Vanguard conferences by Christmas Day.

● Baptisms in the Arkansas-Louisiana Conference totaled

540 in 1976—an all-time record. Members of the conference gave almost \$200,000 to the church during the year.

● During the fourth quarter of 1976, Rogers, Arkansas, church members, in addition to their regular lay activities, sent 59 boxes of clothing to the Cookston Hills Christian School, in Oklahoma, and gave assistance to two families who lost their homes by fire.

Andrews University

● The AU home economics department has been notified that the curriculum for teacher education in home economics has been approved for vocational endorsement by the State of Michigan. Vocational endorsement is an important step forward for the Department of Home Economics, as graduates now can fulfill a teaching need in an area where they were not previously prepared to function.

● The Center for Studies and Services in Education (CSSE) at AU has published a book entitled *Selected General and Educational Characteristics of the Population of Berrien County, Michigan*, by Rudolf E. Klimes, director of CSSE, and LeVerne Bissell, a doctoral student in educational administration at AU. The book, which contains 56 tables, was developed as an exhibit for a study to help Lake Michigan College formulate statements of philosophy, goals, and objectives.

● Zachariasz Lyko, professor of systematic theology at the Czechowski Spiritual Seminary, near Warsaw, Poland, concluded a three-month stay in December at Andrews University, where he has been a guest at the Seventh-day Adventist Theological Seminary. Dr. Lyko is also secretary of the Polish Union Conference and editor in chief of the Polish Publishing House in Warsaw. While at Andrews, he conducted Seminary classes in the doctrine of man and Biblical eschatology, and spoke at four meetings of the LaRue Circle lecture series.

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—Ellen G. White

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127th Year of Continuous Publication

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TO CONTRIBUTORS
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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

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Custodian	Nuclear-med. technol.
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Engr., stationary	Pharmacist
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Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave. NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

Deaths

BARTLETT, Ann; nee Anna Emmeline Hendrickson—b. Dec. 7, 1919, Bailey, Mich.; d. Dec. 7, 1976. On August 29, 1943, she was married to Alvin M. Bartlett, and the couple taught church school as a husband-wife team in a two-teacher school in Burlington, Iowa, for three years. In 1948 they went to Indonesia, where they served for 26 years. In Indonesia, Ann started the first Seventh-day Adventist church school for overseas workers' children, which she taught for two years. She also taught classes in the teacher-training program of the first Seventh-day Adventist college in Indonesia, as well as serving as dean of girls for a number of years. Upon their return to the United States they settled in northeast Oregon, where Ann served in various offices of the churches in Elgin and Enterprise, where her husband is pastor. Survivors include her husband, Alvin M. Bartlett; two sons, Albert Carl and Dwight Edwin; one daughter, Elana May Bartlett; three brothers, Lester, Leonard, and Henry Hendrickson; and two sisters, Ellen Taylor, and Alma Fox.

COLLINS, Raymond L.—b. Feb. 14, 1891, Lingo, Mo.; d. Sept. 14, 1976, Walla Walla, Wash. He served for 37 years as manager of the print shop and a teacher of the printing trade at Walla Walla College. Following his retirement in 1956 he served as treasurer of the College Place Church, College Place, Washington. Survivors include his wife, Mamie; two daughters, Mrs. Bob (Thorna) Koorennny, and Mrs. Jack (Raytha) O'Connell; one stepdaughter, Mrs. Val (Doris) Baker; two stepsons, Clarence Griffin and Delbert Griffin; 10 grandchildren; and four great-grandchildren.

COOK, Herman Charles—b. April 17, 1901, Bayonne, New Jersey; d. Oct. 24, 1976, Orlando, Fla. He served as an administrative assistant at Florida Hospital, Orlando, Florida.

Survivors include his wife Beatrice; and two sisters, Mrs. Walter Smith and Mrs. Joseph Krevet.

CRAWFORD, Mary Ada—b. Oct. 28, 1879, Indianapolis, Ind.; d. Dec. 2, 1976, Blythe, Calif. She taught school in Oregon before taking the medical course in Indianapolis, graduating in 1906. She married Elvin J. Crawford in 1910, and they took the medical missionary training course at Loma Linda University, and the White Memorial Medical Center, Los Angeles, California. They served in medical work in the southern United States from the 1920's until the late 1930's, then served at Madison College and later Pine Forest Academy until retirement. Survivors include one daughter, Betty Underdale.

CRAWFORD, Ralph Elmer—b. April 23, 1902, Mifflin Township, Pennsylvania; d. Nov. 2, 1976, near Flintstone, Maryland. After pastoring churches in Ohio, he and his wife served in Italy and among Italian-Americans for three years. In 1929 he began service as conference departmental secretary in the West Pennsylvania, Chesapeake, and Georgia-Cumberland conferences. He was circulation manager of *These Times* magazine for seven years and of the Canadian *Signs of the Times* for two years. Later he moved to New York City and joined the Faith for Today television program as public-relations director for nearly two years. Returning to Atlanta, he pioneered a new concept in the Adventist Church and began the trust services department of the conference. Survivors include his wife, Etta; one daughter, Geneva Louise Ojala; four grandchildren; one sister, Clara Miriam Thompson; and one brother, Charles M. Crawford.

PETROVIC, Petar—b. Oct. 20, 1905, Yugoslavia; d. Nov. 26, 1976, Chicago, Ill. He served for many years in Yugoslavia, Serbia, and Paris as a literature evangelist, publishing secretary, and religious-liberty leader. Survivors include his wife, Bojica; four sons, Ivan, John, Mike, and Zoran; and one sister.

Literature Requests

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

Philippines

Elizabeth Lazarito, Bo. I, Banga, So. Cotabato, P.I.
Mrs. Pergentina S. Liguin, Northeastern Mindanao Mission, Tandag SDA Church, Butuan City, P.I.: Spanish Bible, records, Sabbath school devices, Spirit of Prophecy books, songbooks, tracts, cards, *Smoke Signals*, *MV Kit*, *Listen*, *Guide*, *Little Friend*. Pastor I. C. Ladia, Adventists, Gigoog City, G725F, P.I.
Emrio G. Llamis, Southern Mindanao Mission, Box 52, General Santos City, P.I.
Mrs. Letty T. Llamis, Southern

Mindanao Mission, Box 52, General Santos City, P.I.: *Church Hymnal*, Bible, songbooks, child evangelism devices.

Lyna Mapemdag, SDA Church, Cawa Cawa Blvd., Zamboanga City, P.I.: Sabbath school material, missionary papers, songbooks.

Medical Director, Mindanao Sanitarium and Hospital, Tibanga, Iligan City 8801, P.I.: Bibles, songbooks, denominational books, youth books, *Signs*, *Listen*, *These Times*, *Liberty*, *Guide*, *Life and Health*, *Primary Treasure*, *Little Friend*, *Review*.

Orlando C. Majaducon, Northern Mindanao Mission, Don Apolinar Velez St., Cagayan de Oro City 8401, P.I.: religious records, *Spirit of Prophecy* books, *Review*, magazines.

Reynold Monje, Isio, Canayan, Neg. Occ. 6005, P.I.: filmstrips, taped songs and cassettes, Chapel records, games, songbooks, visual aids, Bible, magazines.

Elнора Moralde, Davao Mission, Box 293, Davao City 0-404, P.I.: used greeting cards, songbooks, Bible games, child evangelism material, *MV Kit*, magazines.

Pastor B. P. Moralde, Davao Mission, Box 293, Davao City 0-404, P.I.: *Spirit of Prophecy* books.

Notice

Correction

□ The service hangar at the Andrews University airport is 40 by 80 feet, not 40 by 10 feet as stated in the article "Andrews Designated Center for Adventist Aviation" in the January 6 Review.

Coming

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
11	Inner-city Offering
18	North American Missions Offering; home foreign challenge
25	Thirteenth Sabbath Offering (Southern Asia Division)

SDA Clinic in the News

A diminutive bit of humanity that arrived in this world four months prematurely has brought sudden fame to the small Adventist clinic in Mexicali, Mexico. Many who had never heard of Clinica Nayarit or of Seventh-day Adventists have discovered that the members of this church are concerned and caring people.

Antonio L. Vaz, medical director of the clinic, did not expect the tiny girl to live when he delivered her. But he gave her mouth-to-mouth resuscitation anyway, and was astonished when she not only cried but also kept on breathing. The baby weighed 2 pounds and 6 ounces, and measured 12 inches. She was placed in an incubator with a ticking clock and rubber gloves filled with warm water to make it seem more like the environment she had just left.

Dr. Vaz is a Brazilian who studied medicine at the University of Guadalajara. He has been the medical director of Clinica Nayarit for the past several years. When interviewed by reporters from Mexicali's newspaper *El Centinela*, Dr. Vaz said: "Little Refugio Milagros' survival is truly a miracle. Our clinic doesn't have the latest scientific equipment, but we are giving the baby round-the-clock loving care, and God has blessed our efforts."

Since her birth, Refugio Milagros has been surrounded by people of five nationalities: the doctor who delivered her is Brazilian, the nurse who attended her is Colombian, her mother is Spanish, her father is Filipino, and the other workers in the clinic are Mexican.

When Dr. Vaz wrote me recently about this unique experience in his medical career, he said the baby was making good progress and soon would be able to live outside the incubator.

This incident has awakened interest in Seventh-day Adventists and given favorable publicity to the church as well as to Clinica Nayarit along both sides of the Mexican-United States border.

M. S. NIGRI

FFT Sets Goal of \$500,000

On February 12, the annual offering for Faith for Today will be received in all the churches in North America. The Faith for Today television program, originated by Pastor and Mrs. William A. Fagal in New York City, has influenced many thousands of persons. It is now produced in the Seventh-day Adventist Radio, Television, and Film Center in Thousand Oaks, California.

For 26 years this evangelistic program supplemented the work of church members and pastors in winning converts to the church. About 26,000 baptized Seventh-day Adventists have indicated that they were influenced to join

the church by Faith for Today.

The program's format appeals to many classes of people, but is designed primarily to reach the person who is uninterested in religion, church, or preaching, but whose attention can be arrested by an interesting story that illustrates problems he faces. More than 25,000 persons are currently studying the Bible courses, and 110 stations carry the programs—most of them free, as a public service.

Station program directors generally have been favorable to Faith for Today. One television director said recently, "Faith for Today's popularity with viewers makes it a program we would not think of discontinuing." However, if this program is to continue to

reach the people to whom it is directed and be accepted as a public-service program, competing with some 60 other programs, at least 18 new programs must be completed and station coverage must be increased.

Skyrocketing production costs are a serious concern and are the major reason for a goal of \$500,000 for the offering on February 12. Adventist Church members are asked to support with their means and their prayers this soul-winning outreach.

F. W. WERNICK

Offering to Benefit NEWAD Projects

Three specific projects in the Northern Europe-West Africa Division will benefit from the Thirteenth Sabbath Offering for the first quarter of 1977. They are the upgrading of the Adventist Seminary of West Africa in Nigeria, new buildings for Finland Junior College, and assistance for building a new publishing house in Oslo, Norway.

The writer visited the present Norwegian Publishing House in Oslo on December 2, 1976. The manager, Olaf Vetne, and production manager, Gunnar Aune, are doing a fine job with their dedicated corps of workers, in spite of crowded conditions. The building that houses this institution was erected in the late 1800's and is situated in the center of Oslo. Access for delivering paper and shipping books has become a real problem owing to heavy traffic.

Sales for 1976 totaled approximately 5.5 million Norwegian kroner (about \$1 million), representing about 90,000 books and more than a million magazines. *The Great Controversy* has been a best seller for many years.

While in Oslo I visited the sites being considered for relocating the publishing house. Permission had just been granted by the city authorities to build a church and church school in the vicinity of one of these sites, in a suburb of Oslo.

ROY F. WILLIAMS

In Brief

Literature evangelists help establish churches: Two new churches in the South Central Conference have been established as a result of work by literature evangelists, according to J. W. Hutchinson, conference publishing director. Through the witnessing of Thelma Smith 35 persons were baptized and were organized into a church in Hazelhurst, Mississippi, and through the witnessing of Robert Carter 15 were baptized and were organized into the Rolling Fork, Mississippi, church.

Died: Mayme Elisabeth Giddings, 93, on January 6 in Berrien Springs, Michigan. She served with her husband in the Southern African Division for more than 20 years.

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