

# Review

FEBRUARY 10, 1977

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

A. M. LONG, Kasai Project director, recently made a one-day reconnaissance mission to Idiofa, one of the principal cities in the previously unentered region (province) of Bandundu, bordering the Kasai Province in Zaire. Although the city is only one and a quarter hours from Lulengele Mission by air, the distance is mostly trackless wilderness and would take nearly a week to cover by land.

Answering a prearranged signal (the mission plane flying low over the surrounding villages), church leaders representing 1,500 members of a prominent Protestant denomination hurried into town to meet with Elder Long. They crowded into a humble meeting place in connection with Pastor Kini's dwelling. Also meeting with the group were teachers, government workers, and others from the city, with whom Pastor Kini has been working since his arrival there in September.

After many hours of questioning, listening, and instructing, Elder Long is convinced of the group's sincerity and the seriousness of their request to join the Adventist Church. They are fully aware that the seventh day is the Sabbath, and that in joining the church they must abide by the doctrines of Jesus as taught from the Bible by the church.

Tentative plans at this point are to:

1. Build a church. This is an absolute imperative, because by Zaire law no religious group is allowed to meet outside a proper church. (Their temporary permission is running out.) Choice land beside the airstrip has already been offered, and the people are willing to work. All they need is metal for the roof.
2. Orient the members of the group before the final decision is made whether they can live and work in association with the Adventist Church. (Most of the leaders, however, have already made that decision.)
3. Ask an Adventist leader to spend at least four or five

*A. M. Long, Kasai Project director in Zaire, has been called to be associate Ministerial secretary of the Trans-Africa Division, Salisbury, Rhodesia. Alice Fahrbach and her husband, Don, are Adventist Volunteer Service Corps workers who recently gave three months of service in Zaire.*

weeks in the area, instructing the people in daily meetings. Interest in Adventism in this area seems to have begun nearly two years ago with a teacher from Idiofa named Atap Etambal. Through the acquaintance of an Adventist worker in the city where he was teaching in the Kasai, he was influenced to take the lay-orientation class offered at Lulengele Mission in June, 1975.

After his baptism he returned to Idiofa, bearing various letters and books from the mission to the officials of the area. For some reason he was not given permission to preach, but he stayed and witnessed in every way he could by his daily life.

Owing to difficulties in communication, it was nearly a year before Atap returned to mission headquarters at Lulengele, but he reported a real interest. Church groups were wanting to join the Seventh-day Adventists, he said.

It was voted to send a worker, Pastor Kini, into the area. An overseas worker, Duane McKey, and a field secretary accompanied Pastor Kini in an attempt to get permission from a regional official to work in Idiofa; the official began to write.

"And if you don't mind," the African worker broke in, by sudden inspiration, "would you please write permission for us to work in the surrounding area too?" There was a long pause in the writing and a lot of silent praying. The official proceeded to finish the document, in which they were given permission to work any-

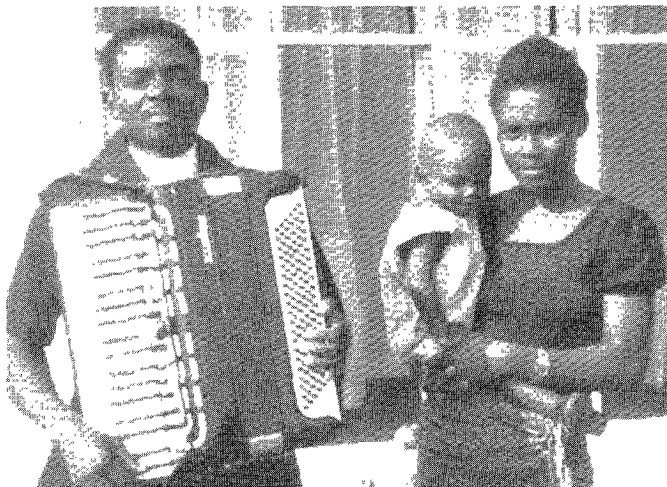
where in the entire province. And so it was that Pastor Kini was allowed to stay and work with Atap in Idiofa beginning last September. In less than ten days, he sent word that 1,500 members of a prominent Protestant church were eager to join the Seventh-day Adventist Church—hence Elder Long's recent trip.

An interesting sidelight of the trip involved the commissar, headman of the Idiofa area. He proved to be an old acquaintance of Pastor Ndinga, a worker accompanying Elder Long, and he followed the men wherever they went.

"You know, I am very sorry," he apologized, "that I didn't grant your friend Atap [the original lay worker] permission to preach here last year when he asked me. That was a mistake. He's a good man. I've been watching him. Yes, he's a very good man." □

## Adventists Penetrate Unentered Area of Zaire

By A. M. LONG, as told to Alice Fahrbach



Pastor Kini, shown with his family, is a former army chaplain and minister of another denomination now pioneering work in Idiofa, Zaire. He has endured many hardships since becoming an Adventist three years ago. Relatives confiscated most of his belongings, including his beloved accordion. The one he has now is a gift from friends in the United States.

## Abominations of the Eyes

In Flight, Pittsburgh to Toronto

There were no television sets or moving pictures in Israel's day, but the God of Israel had some things to say many centuries ago that are, indeed, meat in due season for our day. Some principles of righteousness were laid down that God's people today do well to ponder and pray over—in front of TV sets.

From the prophet Ezekiel's pen we find these words: "Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God" (Eze. 20:7).

"Abominations of his eyes." Could not some of the crime and the filth some people watch on TV fall into this category? Were Ezekiel speaking today I have no doubt that he would cry out against the abominations of the eyes that muck the TV and movie screens today.

"Cast ye away." God appears to say to us today, "Don't defile yourselves with that which the world feeds on. You are a people preparing for the return of your Saviour! I am the Lord your God."

During the time of trouble God's people are promised protection and sustenance. "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure" (Isa. 33:16). As Adventists we have read and treasured these words for many years.

The prophet also makes plain to whom this precious assurance is given: "He that walketh righteously . . . and shutteth his eyes from seeing evil" (Isa. 33:15).

In Isaiah's day, now, and during the time of trouble the promises of God are for the pure, the upright, and him that "shutteth his eyes from seeing evil." What our eyes feed upon has a great deal to do with the kind of people we are—the kind of lives we live. What passes through our eyes to our brain to a great extent determines our thinking. The evil we behold for hours on TV or on the movie screen will surely degrade our thoughts and dull our perception of the lovely Jesus.

"It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth."—*The Great Controversy*, p. 555.

David, of course, knew nothing of television or movies in his day, but he knew well that the eyes guard the avenues of the soul. The sweet singer of Israel prayed: "Turn away mine eyes from beholding vanity; and quicken thou me in thy way" (Ps. 119:37).

David likewise connected what his eyes feasted upon with the perfect way and the perfect heart that God longs to see characterize His children. "I will behave myself

wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes" (Ps. 101:2, 3).

If you and I are expecting to greet our Saviour in our day, if by His grace we are seeking to become like Him, should we not with the psalmist declare, "I will set no wicked thing before my eyes"?

How can we defend our theater-going, our movie-watching, our TV addiction when our God speaks so plainly to us? How can we expect to become like our Saviour when we spend hours watching that which is so foreign to His character?

How can we speak of the "cultural benefits" of the theater, of the movies, of the television, when so much of that which we feast upon is so filled with the lewd, the low, and the lax, which vitiates all that the gospel stands for? How long would we leave our TV sets on if Jesus Himself were to enter our home while we were watching some of the "shows"?

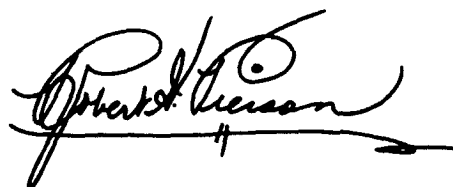
"Avoid reading and seeing things which will suggest impure thoughts. Cultivate the moral and intellectual powers."—*Testimonies*, vol. 2, p. 410.

"Let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. . . . In constantly beholding Him, we 'are changed into the same image from glory to glory, even as by the Spirit of the Lord.'"—*Steps to Christ*, p. 72.

Up to the present the Piersons do not have a television set in their home. We have had many opportunities and urges to have one—"There are so many good programs." We are not critical nor judgmental of others who do. There *are* many good programs. This is a decision every family has to make. My only prayer is that if you have one and are spiritually strong enough to watch only the truly good programs—and even not spend too much time watching those—may the Lord keep you strong and resolute in your present guidelines.

If, however, you find yourself "tuning in" to those "abominations of the eyes" just before or just after your "good" program, ask the Lord to give you grace sufficient to rid yourself of the temptation. Better get rid of a television set than lose your place in the kingdom of heaven!

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).



President, General Conference

# This Week

R. L. Walin, author of "Saga of My SOS (Sustentation Overseas Service)" (p. 4), has served in Africa off and on ever since his retirement in 1967. Merle L. Mills, president of the Trans-Africa Division, where Mr. Walin is still serving, wrote the following letter commenting on Mr. and Mrs. Walin's service in that division:

"Brother and Sister Walin had originally planned only to visit here but when they learned that they could be temporarily employed, they quickly and enthusiastically changed their plans.

"Brother Walin has commented, and I agree with him, that if more able-bodied and healthy sustentation workers could see fit to come to the mission field for a two- or three-year term, it would be a great boon to the work, for one of the most perplexing and frustrating problems with which we are confronted in the mission field is finding personnel. Usually retired workers are well qualified and can serve ably in positions of

responsibility for a limited time."

This week we present the next to the last article in Raymond F. Cottrell's series "A Church in Crisis," concerning recent events in the Lutheran Church-Missouri Synod. Space limitations resulted in deletion of an important paragraph from the section subtitled "The Basic Theological Factor." The following should be read as the second paragraph of the section:

"Before the last book of the New Testament was written, Christians were debating the nature of Christ—the degree to which He was divine and the degree to which He was human. This debate raged for several hundred years and was on the agenda at every ecumenical church council. Some, such as the Docetists, made Christ out to be altogether divine—a spirit being or phantom that merely *appeared* to be human, but was not. Others, such as the Arians two centuries later, made Him out to be altogether a created being lacking in

the fundamental attributes of deity. Eventually the church found its way through to the truth as we understand it today, that Christ was simultaneously fully divine and fully human, except that He never sinned."

This paragraph highlights the crucial theological issue over which the Missouri Synod crisis arose—the nature and inspiration of the Bible. The ultra-conservative fundamentalism of the Synod majority led them to espouse a concept of inspiration that differs in an important way from the Adventist understanding of the subject as explained by Ellen G. White in *Selected Messages*, book 1, pages 15 to 23. The traumatic experience of the Missouri Synod that grew out of their simplistic—though unquestionably sincere and devout—concept of inspiration suggests the importance of an accurate, balanced understanding of the inspiration and authority of Scripture, as determined by the inspired writers themselves.

A new book to be released by

William B. Eerdmans in May promises to deal with this very subject: *Above the Battle? The Bible and Its Critics*, by Harry R. Boer. "In his easy, popular style," says Eerdmans, "Boer compares the combination of divine and human in the Bible to that within Christ. The Word has become *flesh*; the Word has become *Scripture*, being totally a product of the Spirit of God but at the same time wholly the result of its human authors. Thus one can ignore neither the human nor the divine side of God's revelation." This short book (96 pages), "recommended for lay people as well as teachers and pastors," promises to be a helpful contribution to the ongoing discussion of the subject among conservative Christians. Those who have read Dr. Lindsell's *The Battle of the Bible* will appreciate its perspective.

**Art and Photo Credits:** P. 9, H. Armstrong Roberts; p. 11, Review photo; p. 12, Kenneth Moore; all other photos, courtesy of the respective authors.

## 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.]

### Integrated Fulfillment

Thank you for your reference to Ellen White's comment on Daniel 11 (Editorial, "Light on Daniel 11," July 8). Your comment that "whereas the prophecy has had a valid fulfillment in the past, much of the history will be repeated" and your earlier editorial on the ultimate fulfillment of the anti-christ prophecies by Satan himself illustrate an important principle of prophetic interpretation not often applied by Seventh-day Adventist expositors today.

In this regard I invite your attention to Ellen White's statement: "Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 16:13-16, p. 982. Here Revelation 8 to 11 (trumpets) and 16 (plagues) are linked as companion passages. Although this understanding of the trumpets is ref-

erenced in our *SDA Bible Commentary*, it is subordinated to the Turkish explanation—which, of course, is also correct (see *The Great Controversy*, pp. 334, 335).

There is real danger that Seventh-day Adventists will be found as modern-day preterists and not recognize the beautifully integrated fulfillment of prophecy right now! I look forward to further editorials clarifying the present meaning of the prophecies. Please spare us the applications—those with eyes can see these for themselves.

HERB SORENSEN  
Corbett, Oregon

### Drowning

Smuts Van Rooyen's article "Victory Over Sin" (Nov. 18) was balanced and informative.

My father had the opportunity to save a boy from drowning. One of the first things he had to tell the boy when he reached his side was to relax and quit fighting for air. Only when he was relaxed could my father do anything for him. What would have happened if the boy had become offended at being told he couldn't help the situation by struggling? I'm sure the story would have ended differently. I

hope the point is clear. Do we get offended?

JODY KNECHT  
Moab, Utah

### Faith to March Anywhere

Thank you for "Faith to March Around Jericho" (Nov. 4). We need to gain confidence in God's promises, and search His Word to discover what He thinks and what He says. I'm starting a faith venture at His direction and can see only one step at a time. Because I've run into all the opposition mentioned in the article, I was thankful for the boost its expression of faith gave me.

ARLA STUTZMAN  
Frazee, Minnesota

### Sane Weight Reduction

Thank you for the timely article "Quick Weight-Loss Diets" (Dec. 6). There is another angle to commercialized weight-loss programs that deserves attention—the economic and moral implications of the almost universal practice of including certain totally unnecessary (for reducing) and sometimes dangerous additives, be they lecithin, kelp, alfalfa, *bona fide* vitamins, or polyunsaturated snake oil. The

real cost of these additives is often many times the going rate for similar items on the regular market. Even if such additives were helpful for reducing weight or for protecting the reducers—which they are not in general—I see no reason for such grossly inflated prices, except to ensure that the sellers turn a good profit. Standard low-calorie diets, exercise, and will power are not marketable commodities, yet they alone are the essential elements of any sane weight-reducing program.

DAVID DUFFIE, M.D.  
Loma Linda, California

### Someone Else?

The editorial in *Christianity Today* referred to in "A National Saturday Law?" (Dec. 16, 23) may be God's way of awakening people to read His Word and awaken those who are ready to accept it. In "Are the 'Stones' Crying Out?" (Nov. 25) evidence is cited to show that our health message is being given (but not so clearly) by others. Is God again forced to use someone else to stir people?

D. STITZER  
Madison, Tennessee

# Saga of My SOS (Sustentation Overseas Service)

---

“Upon retirement I began the most rewarding years of my life.”

---

By R. L. WALIN

TWO WEEKS AFTER MY RETIREMENT (Dec. 31, 1967) my wife and I left New York on our way to Lourenço Marques, Mozambique, to begin a six-month tour of Africa. Upon learning of our proposed visit, M. L. Mills, president of the Trans-Africa Division, wrote two letters to us at Lourenço Marques asking us to go to Solusi College. He asked that I serve as acting business manager for seven months until an overseas appointee could arrive. We changed our plans enthusiastically, and that was the beginning of some of the most rewarding years my wife and I spent in service for our church.

Besides the regular duties of a business manager, which include payroll, accounts payable, labor supervision, and caring for needs of various college departments, it was my privilege to enlarge and improve the college store, install an irrigation system, and supervise the remodeling of living quarters. Solusi College was plagued with a shortage of water, and it fell my lot to finish installing a pipe line, seven miles long, which now brings water from a dam recently constructed across a nearby river.

In July of 1968 we were asked by the Trans-Africa Division to go to the Congo Union. I was asked to be auditor and accountant for the union, and Mrs. Walin to do the secretarial work and the machine bookkeeping at the union office. In addition to the above responsibilities I often found myself driving the Diesel truck, hauling bricks for construction on the compound, moving teachers from one school to another, and clearing mission appointees' goods through customs.

## A Sabbath Service

Shortly after our arrival I was asked to preach at the Kilobelobe church, ten miles out in the Congo bush. At Sabbath school we were given two chairs instead of the

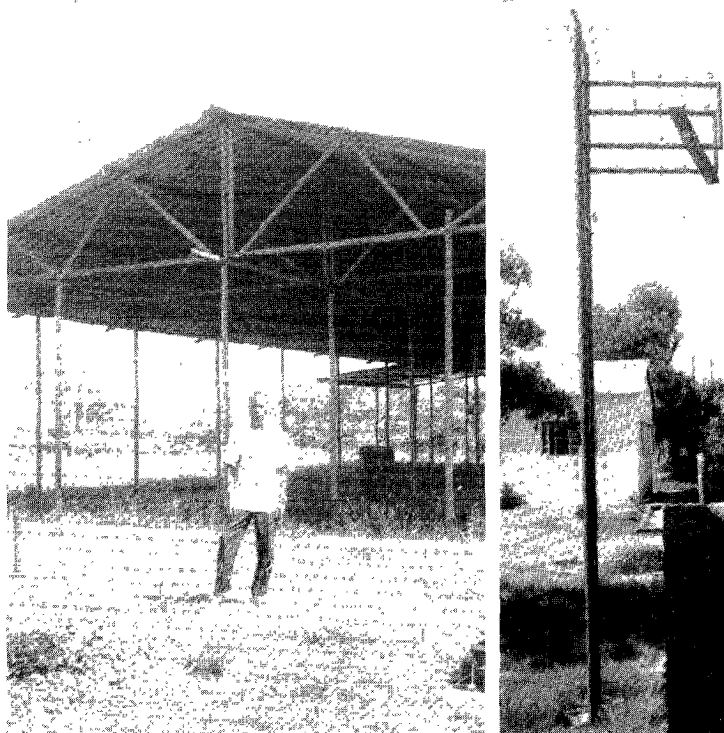
mud-block seats regularly used to sit on. The floor was muddy from rain the night before, and Mrs. Walin had difficulty keeping her heels from sinking into the floor. In no time we felt at home, however, because the woman sitting in front of us was wearing a blouse advertising beverages from Boston, Massachusetts.

At the close of the service I was invited to inspect the new church building two blocks away. It was a well-built structure with tin roof and cement floor, cement rostrum, and seats made of sun-burnt blocks topped with cement. The building had been completed two and a half years before but was not used because they had no money to buy doors and windows. Shortly after this it was our privilege to take doors, windows, and paint for the church to Kilobelobe in our mission truck. Two hundred people were in attendance when the church was dedicated.

Another church in North Congo had problems, especially when government officials and visitors came to Sabbath services. The roof needed repair, and when it rained the congregation got wet. We were happy to supply the iron roofing.

When auditing at the East Congo Field at Masisi, eight miles from Goma, up the mountains and over the most twisting road we have ever traveled, Mrs. Walin and I were taken to the president's office, where we were to work, sleep, and cook our food. The shower consisted of four sheets of iron roofing on end and a man who supplied the running water. It appeared to us that with a membership of more than 13,000 the field was entitled to better quarters in the town of Goma, the principal city in eastern Congo.

Not long after our arrival there the secretary-treasurer



During the time the author served as business manager of Kanye Hospital and School of Nursing, in Botswana, he helped the hospital solve a water problem that had been plaguing it for years. A mineral in the water had caused the pipes to rust, resulting in rusty water and an insufficient water supply. Willis Sparrow donated two months' time to supervise the instal-

---

*R. L. Walin, at the time of his retirement, was Book and Bible House manager in South Lancaster, Massachusetts. He and his wife pioneered the SOS program in Africa. After Mrs. Walin's death in October of 1975, Mr. Walin returned to Africa, where he is working at Inyazura Mission in Rhodesia.*

of the union spent the Sabbath in Goma. He reported that the 225-member church met in a beer garden because they could no longer meet in the warehouse that had been furnished to them free by a member of another denomination. It was our pleasure to join the Trans-Africa Division, the Congo Union, and some of our friends in providing a church for this area, offices for the officials and departmental secretaries of the East Congo Field, living quarters for the president and the secretary-treasurer, and a guest room for visiting personnel. The treasurer later wrote us that they had no seats in the church. We gladly responded to that need as well.

After 16 months of service in the Congo Union I was invited to become acting secretary-treasurer-auditor of the Central African Union—the church's smallest union in area but largest in membership. My first duty in January, 1970, was to visit the field offices, audit workers' salaries, and help decide the budget for the ensuing year.

At the West Rwanda Field meeting the budget was balanced only with difficulty. The president of the union requested that the committee not begin any work in new areas, because there were no funds to do follow-up work. One of the members of the committee called attention to a request from an island in Lake Kivu, where there were no workers, although 167 people wanted to know what Adventists believed. We were happy to have a part in raising \$600 to send a worker.

The first expenditure from the \$600 donation was \$28 for a canoe and supplies. In July, 1971, 850 people attended camp meeting on the island. A mud-and-pole church had been built, 105 people had been baptized, and 450 people were attending baptismal classes. At this time

there is a 250-member church and a church school there. There are also 200 members in the baptismal classes. All this came about from an initial investment of \$600.

After attending General Conference in 1970 we responded to a call from the Zambesi Union. I was to be business manager of the Kanye Hospital and School of Nursing, Kanye, Botswana. Like all mission fields, there were many needs.

The most pressing need had to do with the water shortage on campus. All I had been able to learn before arriving was that the institution was short of water and that it was on the border of the great Kalahari Desert. That was only part of the story. For years the institution had been plagued with a severe condition of rust in the water, besides an insufficient quantity.

### Rusty Water

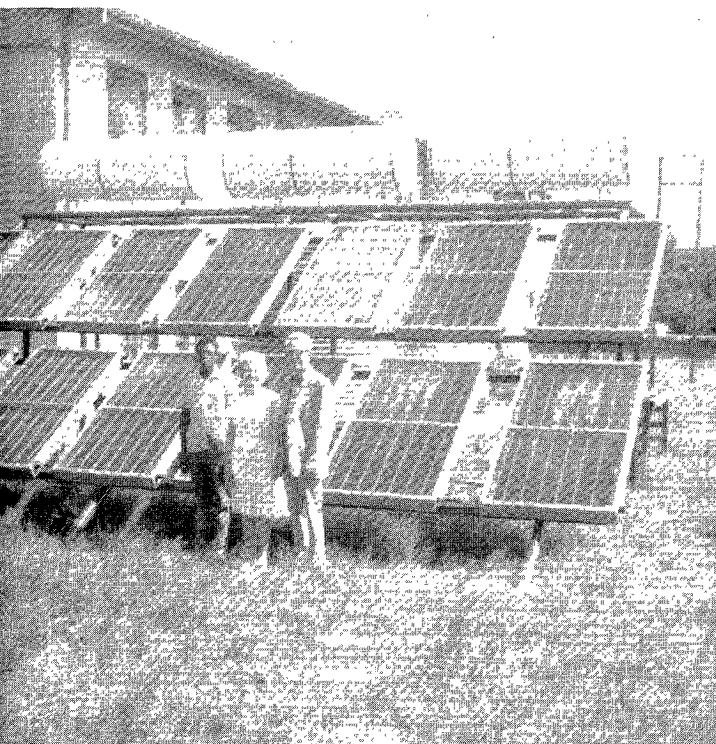
The night we arrived we took baths in water so rusty we couldn't see the bottom of the bathtub. We resolved that night to remedy the situation, if possible. The hospital board had wrestled with the problem but without success. The shortage and rust were caused by a mineral in the water that ate the galvanizing and the threads off the pipes that ran from the well a mile up the mountainside to the water tanks on the hospital property. The smaller pipes on the hospital property became completely clogged with the rust. The faucets and the valves in the toilet bowls often refused to work. After several months of study, and on the advice of an Adventist engineer, Tim Leonie, who had many years' experience in the Johannesburg waterworks, a recommendation was made for a type of plastic pipe that could meet our requirements. The hospital board approved the plan.

The work of supervising the pipe installation was donated by Willis Sparrow. On January 31, 1973, the first clear water from the well arrived on campus. The school personnel were so appreciative that one morning during worship they formally expressed their gratitude for what had been accomplished.

The campus water heater, called a "donkey," made from steel pipes and drums set in masonry, and heated by a wood fire, also aggravated the rust situation. Solar heaters, made of copper pipe, have now been installed on the campus. The heat from the sun supplies the energy to heat the water.

G. Mabote used part of the steel pipe we removed to construct a building to be used for camp meeting and a recreation hall for the church. Part of the pipe was also used for building transmission poles for a new electric light system, since the present system had been condemned by the government. The electrical work was largely done by Senna Modise, who received his training at Matandani, our school for training maintenance workers, and Ivan Lust, a student missionary from Walla Walla College.

One day one of the hospital staff remarked, "Mr. Walin, you have solved the water problem, but there is nothing that you can do to improve the public relations of the hospital more than to build a reception office." There had been many complaints from the public that upon arrival at the hospital they didn't know where to go because there was no reception office to direct them. This facility has now been completed and has proved to be a great blessing. □



lation of plastic pipes from the hospital to a well a mile up a mountainside. G. Mabote, left, in charge of the hospital workshop, used the old steel pipe to build a camp-meeting pavilion and transmission poles for an electric light system. Senna Modise, maintenance director, pictured above with the author and his wife, built solar hot-water heaters.

# Postmortem on the LCMS Conflict

---

What were the real issues?

---

Could schism have been avoided?

---

Were there viable alternatives?

---

By **RAYMOND F. COTTRELL**

IT IS NOW TIME for an objective examination of the traumatic crisis through which the Lutheran Church—Missouri Synod (LCMS) has recently passed. Our purpose is not to assign responsibility or blame, if such there be, but to identify the real issues and to assess the reasons why what happened did happen. We do so with concern for truth and justice, and respect for the sincerity and conscientious convictions of those on both sides of the controversy.

The complex factors contributing to schism within LCMS may be sorted into three categories: (1) sociological, having to do with the collective background and characteristics of the people who compose the Synod, (2) theological, having to do with the doctrinal beliefs involved, and (3) ecclesiological, having to do with the exercise of authority and power in the church. Perhaps individual personalities of the participants were a factor, but we think that the personality equation was not decisive and that the outcome would have been much the same irrespective of the particular persons involved.

Initially, difference of opinion arose over doctrine, particularly with respect to the nature and authority of the Holy Scriptures, and how to understand and interpret them—the theological dimension of the crisis. As the Synod sought to deal with these differences of opinion the theological issue took on an ecclesiological dimension involving the proper exercise of authority and power in the church. But perhaps the determining factor in the course events took is the collective background and frame of mind of the people who compose the Synod—the sociological dimension. We will now endeavor to assess these three factors, in this order.

## The Nature and Authority of Scripture

The controversy began with the charge that members of the Concordia Seminary faculty were teaching false doctrine with respect to the nature, authority, and interpretation of the Holy Scriptures. These charges came to a focus on the use of the historical-critical method of interpretation, which we discussed at some length in the second article of this series. The “moderates” affirmed

the validity of the historical method within a conservative, evangelical view of Scripture, as a means of attaining a more accurate understanding of its message for our time. To the conservatives, however, this approach to Scripture seemed incompatible with historic Lutheranism and equivalent to rejecting the Bible as God’s inspired message to man. To our knowledge this charge involved only the Concordia faculty.

Both sides seem sincere in their convictions; we know of no reason to think otherwise. The problem appears to have been basically one of understanding and communication. We understand that there were protracted discussions at a lower level prior to the escalation of the conflict to crisis proportions five years or so ago, but since then, to our knowledge, the two sides have never sat down together, as brothers in Christ and with open minds, to investigate the substance of the points at issue. Under any circumstances there never seems to have been real communication between them on the Synod level, no real opportunity for a meeting of minds. Those who brought the charge seem to have assumed that they understood the “moderate” position fully, that their own conclusions with respect to it were right, and that the faculty was therefore necessarily wrong. They were so sure of their judgment in the matter that they did not consider it necessary even to listen to what the other side had to say. As a result they never dealt objectively with the real issues involved. And if the real issues were never clearly identified and defined to the mutual satisfaction of both sides, how could their differences of opinion over the issues ever be resolved?

*A Statement of Scriptural and Confessional Principles* is the classic exposition of the conservative position on the doctrinal issue. It was in preparation and being debated by the church at the very time the Concordia faculty was being charged with teaching “false doctrine not to be tolerated in the Church of God.” It was adopted as an official “tool to identify theological and doctrinal issues which the Synod needs to consider and resolve,” at the same Synod convention that officially charged the faculty majority with teaching false doctrine.

The faculty replied that the document condemned them for teaching what they do not in fact teach. It was a polemic against liberals, who reject the inspiration and authority of Scripture, but intended for use as a weapon against Synod “moderates,” who deny being liberals and emphatically affirm the inspiration and authority of Scripture.

In his *Christianity Today* reply to Dr. Preus, Dr. John Tietjen, president of Concordia Seminary until February 1974, said Dr. Preus’s charge that the authority of the Bible is the main theological issue in LCMS “is a smokescreen. The authority of the Bible is not at issue in the Missouri Synod. . . . I fully accept the authority of the Bible. I am totally committed to the Bible as the inspired and infallible Word of God. . . . Everyone in the Synod accepts the authority of the Bible.”<sup>1</sup>

The conservatives and the “moderates” both subscribe, without hesitancy or qualification, to the historic Lutheran confessions as well as to the Bible, the latter as inspired and the former as an accurate interpretation of it. They do differ in that the “moderates” consider the message of the Bible, the “gospel,” that which the Holy Spirit and the inspired writers *intended* to convey as

truth, as inspired and authoritative (the "material principle"); whereas the conservatives consider the entire Bible, in all its parts, to be inspired and inerrant (the "formal principle"). Both affirm every major Lutheran teaching set forth in the Bible and the Confessions, including the doctrine of Holy Scripture, but each challenges the other's interpretation and application of the Bible and the Confessions to twentieth-century hermeneutical problems. The conservatives adhere to the traditional method of interpretation, while the "moderates" follow the historical method, as do most conservative, evangelical Bible scholars.

### The Basic Theological Factor

The basic theological factor responsible for the misunderstanding in the Synod, we believe, is a concept of Biblical inerrancy and inspiration that goes beyond anything the Bible claims for itself.<sup>2</sup>

As Christ was the living Word of God manifest in human form, so the Bible is the Word of God written in human language, in order to express infinite truth in terms comprehensible to human beings. As with the nature of Christ, there is a balance between the divine and the human dimensions of Scripture. In many respects the present-day debate about the nature of the written Word resembles the debate of the early Christian centuries about Christ, the living Word. Like the ancient Arians, the modern liberal denies the divine dimension of Scripture and makes the Bible out to be a strictly human document. Like the ancient Docetists, fundamentalist conservatives stress the divine aspect of Scripture almost to the exclusion of any real human dimension.

To Seventh-day Adventists, the blend of the divine and the human in Scripture corresponds very closely to the generally accepted concept of the nature of Christ—that He was both fully divine and fully human, except for sin. "The Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.'"<sup>3</sup>

As for the LCMS controversy, it seems to us that the theological root of their problem lies in what might be called a neo-Docetic concept of Scripture, emphasizing its divine aspect to the practical exclusion of its human aspect. The "moderates" are not liberals, for they recognize the divine element in Scripture as well as the human element, but they endeavor to keep the two in balance. This is what makes them *moderate* in their theology instead of liberal. They stand apart from the extremes of either liberalism or fundamentalism.

### Authority and Power in the Church

In conclusion, there does not seem to be sufficient doctrinal difference between "moderates" and conservatives in the LCMS to justify schism, no valid reason why the two differing points of view could not abide at peace with each other, on the basis of the golden rule. Both believe in the inspiration and authority of Scripture, and within *that* frame of reference there should be room for more than one method of interpretation.

Why, then, was the Missouri Synod controversy characterized from the very first by an adversary relationship

that waxed more intense and bitter as time went by?

In the confrontation the grass-roots majority and their elected administration took issue with a small but important segment of its intellectual community. With both knowledge and administrative authority and power go certain responsibilities and obligations. Those with an advanced education have a responsibility to be understanding with those who have had less educational opportunity, and to use their knowledge with discreet consideration for the problems those less well-informed encounter when confronted with information to which they do not know how to relate. On the other hand, one of the first responsibilities of an administrator is to use administrative authority and power with discretion, moderation, and impartiality.

Upon several occasions Dr. Preus spoke in terms of brotherly love and patience, and there was every indication of sincerity in his words. His repeated expressions of good will and his long delay in dismissing the district presidents seem to imply that he was torn between his own desires and what the conservative majority expected of him. Often, under the extremely difficult circumstances, even provocation, he conducted his office with discretion and made what appeared to be a commendable attempt to be fair.

To the conservatives, then, the issue was one of accepting or rejecting the Bible as the inspired, authoritative Word of God. But to the "moderates" that was not the issue at all, for they too acknowledged its inspiration and authority. To them the substantive, doctrinal issue was one of following the traditional, subjective, deductive method in interpreting Scripture versus an objective, inductive study of Scripture. Again and again the "moderates" appealed to the conservatives to face up to what they considered the "real issues that are troubling the Synod"—"a false understanding of authority in the Church," a "threat to the rights of congregations," the "effort to settle doctrinal issues by majority vote rather than [by] the Word of God," "ethical issues," and other "policies and actions that have divided the Synod."

### The Role of the People

The Lutheran Church-Missouri Synod is a body of dedicated Christian people who purpose to bear faithful witness to Scripture, to the principles of the Reformation, and to historic Lutheranism. The conservative, grass-roots majority are disposed to preserve their traditional way of interpreting the Bible and their traditional concept of what it means to be a Lutheran church. The Synod "moderates" are likewise loyal to Scripture and to historic Lutheranism, but they do not look upon this loyalty as obliging them to accept traditional *opinions* about Scripture or methods of interpreting Scripture. In their Biblical studies they purpose to react positively and discriminatingly to the very considerable body of factual information about the ancient past now available—*within the framework of conservative Lutheranism*. They seek to study, understand, and interpret Scripture inductively and objectively, in the sense intended by the inspired writers, in order to hear what God is saying to us today.

The sociological root of the problem in LCMS was the ultraconservatism of the grassroots majority, pastors and parishioners. Of course, they have a right to be what they choose to be. We would observe, however, that there is

almost as much danger in being extremely conservative (where “nothing else goes”) as there is in being liberal (where “anything goes”). It was this conservative majority that elected Dr. Preus to office and gave him a virtual mandate to “clean up the Synod,” that called for and voted the doctrinal statement, that charged Dr. Tietjen and his faculty with heresy, that protested when Dr. Preus sought to find middle ground in his dealings with the eight district presidents, that demanded the dismissal of noncomplying district presidents.

We believe that the sociological factor—the prejudgmental, exclusive frame of mind of the conservative majority and their unwillingness, as it seems, to communicate meaningfully—was decisive in causing the split in the Missouri Synod. The issue was not one of conservatism versus liberalism, of Bible believers versus Bible doubters. The “moderates” consider themselves conservative and refer to themselves in their publications as conservatives. No Protestant liberal could possibly feel comfortable among them as one of them.

Missouri Synod “conservatives” and “moderates” apparently represent two different frames of mind *within* a genuinely conservative tradition. If a conservative were to explicate 1 Thessalonians 5:21 he would emphasize holding fast that which is good, while a “moderate” would stress the importance of proving all things.

To a conservative, the old ways are, *ipso facto*, better; to the “moderate,” new ideas and ways of thinking are worth at least exploring. The conservative prefers to remain in his own familiar home valley; the “moderate” is an explorer at heart. The conservative feels secure in adhering to the heritage of the centuries, to the letter; the “moderate” feels more secure in applying the principles inherent in that cherished heritage to the world of reality as he finds it today. The conservative places a premium on uniformity; the “moderate” believes that a diversity of ideas can contribute to a clearer definition of truth and thus to a firmer, more viable faith. The conservative prefers to be guided by traditional preconcepts and to weigh evidence subjectively and deductively from his presuppositions (if, indeed, he is aware of them); the “moderate” prefers to weigh evidence objectively, inductively, on its own intrinsic merit. The conservative tends to believe that his concept of truth should be normative for everyone, and to view with suspicion other points of view; the “moderate” is willing that other conservative points of view shall coexist with his own, and is willing to respect those who hold such views as people of integrity.

### The Sum of the Matter

How shall we fit all of the pieces of the Missouri Synod puzzle together into an accurate picture, with meaning and value for Seventh-day Adventists?

We honor and respect both sides for their conscientious convictions. But we find no evidence that the original issue with respect to the inspiration and authority of Scripture, or the charge that the majority of the Concordia faculty was teaching false doctrine, had any substance in fact (though there may have been individuals of whom it was true). The ultraconservatism of the grass-roots majority, pastors and parishioners, prejudged the issue without really understanding it, drew a tight little theological circle designed to exclude the faculty as

credible members of the Synod without hearing them, and was unwilling to enter into meaningful communication with them. They were also responsible for an arbitrary use of administrative authority and power to achieve their objective of conforming the Synod to their particular mode of thought. As an instrument to denounce the “moderate” position, *A Statement of Scriptural and Confessional Principles* was false and misleading despite its clear delineation of the boundary between conservative and liberal views of Scripture. The blanket charge against the majority of the faculty, seems to us grossly irresponsible. Dr. Preus himself later exonerated the majority of the faculty, along with Dr. Tietjen, of the charge of teaching false doctrine.

On their part, the “moderates” failed to clarify, for the Synod as a whole, the nature of the historical method of interpretation within a conservative framework. Upon repeated occasions they seemed to sit tight when they might have taken a positive initiative to clarify facts without making countercharges. This sit-tight policy cost them an important initiative that might have been theirs. On the basis that Concordia Seminary is an agency of the Synod and therefore subject to its jurisdiction, even when the Seminary may have been in the right and the Synod in the wrong, Dr. Tietjen would, we believe, have been wise to comply with its suspension order. We understand why he and the faculty marched off the campus and set up Concordia Seminary in Exile (Sem-inex), but we are not clear as to the wisdom of these moves. We understand also why the district presidents ordained Seminex graduates, but was their defiance of Synod authority justified, despite the questionable Synod procedures that provoked it? These two moves constituted open revolt against “the powers that be” and could only be interpreted as such.

We wish that before passing the point of no return both sides had attempted a full-fledged peace conference, examined all of the facts and the issues candidly and objectively, tried to understand each other, confessed errors of judgment and procedure, and tried to work out at least a *modus vivendi* if not a plan for living together at peace and in mutual respect and confidence despite divergent views on some points.

It was always the conservatives who took the initiative, and “moderate” action was always reaction to specific conservative action. In turn, these “moderate” responses elicited further conservative counteraction. It was this action-reaction-counteraction process that snowballed the confrontation into an acute adversary relationship that could be resolved only by the departure of the “moderates” from the Missouri Synod. Both sides were right and both sides were wrong. By the exercise of restraint and Christian love, either side, we believe, could have forestalled this adversary relationship, and perhaps even have resolved the doctrinal-theological issue to the satisfaction of all concerned.

Next week we will suggest what the Missouri Synod might have done to avoid the polarization, confrontation, and schism from which it has suffered—and will continue to suffer for years to come. □

*To be concluded*

#### REFERENCES

- 1 J. H. Tietjen, “Piercing the Smokescreen,” *Christianity Today*, April 11, 1975, pp. 8-10.
- 2 See page 3 for paragraph omitted here because of space limitations.
- 3 E. G. White, *The Great Controversy*, Introd., p. vi.





## How Much Is Enough?

---

Following a few simple rules  
will guarantee  
a balanced daily diet.

---

By GLEE KINCANNON

HAVE YOU EVER WONDERED how much is enough when it comes to food? You attend a cooking school and the instructor tells you that you should have two servings from the protein group. Do you know what is meant by a "serving" and what is represented by that serving?

In order to answer these questions you need to know the food groups. There are four groups: the protein food group, the milk group, the fruit and vegetable group, and the whole-grain and enriched bread, cereals and their products group. These groups are important because each group supplies certain nutrients our bodies need each day. The protein group supplies protein, iron, and various B vitamins, including niacin and thiamine. Two servings daily are recommended.

The milk group supplies calcium, riboflavin, protein, and vitamin A and, if fortified, contains vitamin D. Two servings per day for adults, three servings for children, and four servings for teens are recommended.

The fruit and vegetable group supplies vitamins A and

C, carbohydrate, including cellulose or roughage, iron, folacin and vitamin K. At least four servings daily are recommended.

The whole-grain or enriched breads, cereals and their products group supplies the B vitamins: thiamine, niacin, riboflavin, iron, carbohydrate for energy and cellulose, and some incomplete protein. Four servings per day are recommended.

The food group pattern has been established as an easy way to remember which type of foods should be included in the daily diet. When selections are made from each group, the nutrients supplied by each should be available to the individual if wise selections are made.

But, what is a serving? A serving in the protein group is any food or food combination that will supply 12 grams of protein: half a cup of cottage cheese; four tablespoons of peanut butter; one cup of cooked dry beans; half a cup cashew nuts, almonds, walnuts, or peanuts; one cup of pecans; four Veja-Links; three vegetable scallops; one ounce of Granburger (dry); a third of a cup of vegetarian burger; half a cup of frozen vegetable protein slices; one large-size Cutlet or Choplet; or four nonmeat balls. The new nutritional labeling is helpful when there is doubt regarding the nutrient content of an item. Protein is listed in grams, and if you would remember that 12 grams of protein is the recommended amount for one serving you can determine how much of a product you need to consume. A 128-pound woman requires a total of 45 grams of protein per day. A 150-pound man requires 55 grams of protein per day.

For those who choose to select foods from the milk group, fortified milk is the best source of calcium, riboflavin, vitamin D and B<sub>12</sub>. A serving is based on the amount of calcium in one eight-ounce glass of milk. In order to get the same amount of calcium found in one glass of milk you would need to eat 1 1/2 ounces of American cheese, 1 1/2 cups of cottage cheese, or one cup of yogurt. Skim milk is often recommended in place of whole milk, but be sure that the skim milk has been fortified with vitamins A and D. Those wishing to use green vegetables for a source of calcium need to eat three cups of broccoli for the same amount of calcium in one cup of milk. The three cups of broccoli give twice the amount of riboflavin and one and one-half times the amount of protein in one cup of milk. Spinach as a source of calcium is debatable, due to the oxalic acid it contains. The oxalic acid forms a precipitate with the calcium, which is quite insoluble and cannot be used by the body.

Servings from the fruit and vegetable group are much easier to define. A serving is half a cup or more of either fruit or vegetable or, as normally served, a whole apple, cantaloupe wedge, grapefruit half, or broiled tomato half. In this group it is important to remember to choose one serving each day, which will supply vitamin C. This includes such foods as one medium orange or half a cup of orange or grapefruit juice; one tomato or one cup of juice; half a cantaloupe; half a cup of strawberries or broccoli; or one cup raw shredded cabbage.

---

*Glee Kincannon, R.D., is resource dietitian for the Southwestern Union Conference. She also is an instructor in food, nutrition, and institution administration for Oklahoma State University.*

## The Inside Outsiders

JOE AND Ann had finally come to the parting of the ways. The divorce was final, rights concerning the children had been determined, property divided, alimony settled. It had been accomplished with a minimum of fuss. Their attorneys had congratulated them on the smoothness of it all, the lack of rancor, the promising of friendship that might continue.

There was only one problem—the church.

Why did the church board and the pastor have to be so difficult, when everyone—their parents, marriage counselors, life-time friends—concurred that divorce was the only solution?

The pastor had been very kind about it all, though he had pointed out the problems caused by Joe's relationship with Sue and Ann's affair with Richard.

Joe had gone on the defensive, citing cases involving other Adventists that seemed to have been handled differently.

Carl and Joann had asked for their letters to be transferred to distant churches, obtained a divorce, and then presented themselves for membership in their new churches.

In their own church, Bette had divorced, continued attending church, remarried, and been rebaptized, all in an incredibly short time.

At the same point in her separate interview with the pastor Ann had dissolved into tears: the church was unfair, her teen-age daughter would be a member and she would not, she couldn't play the church organ any more. A most unhappy business!

The questions tumbled out. When can I become a church member again? What do I have to do to satisfy the board? How long will it take? What formula do I have to follow? How can I feel sorry when I know divorce was the only solution?

The pastor seemed a little evasive at that point, failing

to set a time limit, not denying they might some day be readmitted to church fellowship, nor offering any guarantee that they would. On one thing he was quite positive: God still loved them, and so did he as pastor, and so did the church. But, they had broken their marriage vows; the associations outside of their marriage broke the commandments; disrepute had come on the name of Christ and the church, and the dissolution of their marriage reflected on the power of God to fulfill His promises.

"I believe the day will come," said the pastor, "when your life will show the repentance that will open the way for the church to reconsider its stand. Time has to go by, for your sake and the church's sake."

Which left Joe and Ann exactly where they are today, even though some years have passed. Joe married Sue. Ann had second thoughts about Richard. Sue comes to church with Joe and is studying the message. Ann sits across the aisle from them.

Some in the church are unhappy about the situation. They wish the offenders would move away. Some are tolerant and talk among themselves about possible readmission. Some make it their business to be especially kind to the errant ones, claiming they have "souls to be won."

All of which proves that the world and its standards continue to make problems for God's people, and that divorce troubles those affected, the church, and the community. The scriptural principle creates difficulties for the church and its leaders as they seek to support it.

It also proves, if it ever needed proof, that, the world being what it is and people being what they are and the Scriptures saying what they do, there can be no truly happy outcome in divorce for the Christian.

Another important point to remember is to choose a food that is deep yellow-orange or dark green in color every other day as a vitamin A source. The deeper the color the better the source of vitamin A. Foods that are a good source of vitamin A include broccoli; all "greens," including chard, kale, and spinach; carrots, sweet potatoes, cantaloupes, and apricots.

A serving in the whole-grain or enriched breads and cereals or their products includes one slice of bread; one half to three fourths of a cup of cereal; one cup of spaghetti, macaroni, or noodles; half a cup of rice; four crackers; three cookies (oatmeal); one four-inch pancake; one muffin; or one tortilla.

### Wise Selections Must Be Made

With a basic understanding of what a serving is from each of the food groups, you should now be able to select your meals for each day to supply the basic nutrients your body needs. Two servings from the protein group, two servings from the milk group, four servings from the fruit and vegetable group (remember vitamin A and C sources), and four servings from the enriched bread and cereals or whole-grain products (2, 2, 4, 4) for adults represent approximately 1,250-1,450 kilocalories (calories) per day. These selections, if made wisely, will supply the majority of all the 40 or more basic nutrients you need each day to keep well. This amount is a good diet for those desiring to lose weight, but, again, wise food selections must be made. For the average male this does not represent enough energy to keep him going, so he will need more food in each group.

For children, the serving sizes are smaller than for adults. A good rule of thumb is to use one tablespoon per year of age for toddlers. For 3- to 6-year-olds the serving sizes are smaller in each group. The protein group would include half-cup servings of dried peas, beans, or lentils, or two tablespoons of peanut butter. Milk group servings equal half a cup of milk or soy milk at a time. Fruit and vegetable group servings include one-fourth cup of juice; one-fourth cup of cooked vegetables or fruit; or half an apple, orange, or potato. A serving in the bread and cereals group is half a slice of bread; half a cup of dry cereal or one-fourth cup of cooked cereal, corn meal, grits, macaroni or noodles; half a roll, muffin, biscuit, or pancake.

For the growing preteen the changes required would be smaller servings than for adults in proportion to the child's size and three servings from the milk group. The serving sizes will increase in size in proportion to the child's growth up to the sizes mentioned as servings for adults for each food group. The growing teen-ager requires four servings from the milk group, with approximately 3,000 kilocalories for boys and approximately 2,100 kilocalories for girls. As we grow older we still need the same 2, 2, 4, 4 pattern from the food groups. We must be careful in our food selections to keep the total kilocalories or energy needs in line with what our bodies need to avoid unnecessary weight gain. We should maintain our ideal weight at age 21 for the rest of our life. Often this is easier said than done.

So, how much is enough for you? Following the 2, 2, 4, 4 food group pattern shows that enough is that amount of food that will supply the needed nutrients to your body and at the same time maintain your ideal weight. □

# The Missing Puzzle Piece

---

I used to become frustrated, and  
I felt I would be having  
dead-end relationships until I was 90.

---

By ANGELA BRADNER

THE MEN IN MY LIFE HAVE INCLUDED a movie-star-handsome law student and ski instructor, a French Ph.D. student, a shirt-tail relative of the Kennedys, and a brilliant university student who is becoming increasingly famous in his field.

And where are they now? The first is still, as far as I know, in Vienna, Austria, where we met. The French student, who was studying at the Sorbonne in Paris, is somewhere in France, probably teaching. The Kennedy relative is making money in San Francisco. The last of the four lives three miles from me.

As for me, I'm 29, single, and relatively happy, because my current state is somewhat my choice. And besides choosing to be single, unless I meet the right one, I am choosing to be *happy*, at least most of the time!

Since single SDA men of my age are scarce, for a while I thought I could handle a relationship (eventually marriage) with a non-SDA. After several attempts, I have given up. It is just too difficult. Instead of "helping" them, I was becoming derailed in my over-all aims in life.

I had to make a choice, and that choice was that I wanted to be a Christian first of all, and second, that I would have to find a Christian mate. Or let God find that mate. I think that I've found the answer after attempting to find someone on my own.

For several years I tried everything I could think of to meet people, my own church being very limited in this respect. As for moving to another area, I enjoy my work and feel that God has guided me to where I am. I have tried singles' meetingplaces, singles' groups at other Protestant churches, and answering singles' ads. For a non-SDA these methods could work.

I met the Kennedy relative, a good Catholic, at a singles' meeting place. I even thought I would marry him. Then I decided to pray about it and the relationship fell apart. I should have known, I guess.

As for the Protestant churches I visited, they are just as destitute of single members as we are or more so.

---

*Angela Bradner is a pseudonym.*



People my age either were married or were out swinging, I imagine. I did meet one fairly attractive man that way, but he wanted to establish an immediate sexual relationship. So that ended that.

Singles' ads, again, may work for a non-SDA. After meeting several interesting men, including an idealistic lawyer and a surgeon, I did meet the university student with whom I had an 11-month friendship—which wasn't all bad. There were conflicts over religion and a couple of other "biggies." He was, and still is, a good man. My determination to be a Christian, as I see it, just didn't help.

Three years ago I recommitted my life to God, and I don't want to lose that commitment now, not for any relationship, no matter how seemingly good.

After my own experiences and talking to women who either had married non-SDA's or knew other women who had married outside the church, I knew the answer. I just couldn't marry someone, no matter how appealing, who believed differently from the way I do.

Women who had married non-SDA's said that you often had to compromise or you ended up doing things alone. From my own experiences I know this to be true. Sabbaths are especially hard. For 24 hours a week you realize how really different from your boy friend you are.

Others who had married such men would state that they were good providers, husbands, and fathers, but if they had it to do all over again, they would either stay single or wait until an Adventist came along.

Although I know some people who have brought their mates into the church, the idea of converting someone has never seemed feasible for me. A man my age is rather well set in his ways and it is unrealistic to expect him to change. If you can't accept him the way he is, you had better not marry him. He rarely will change after marriage. At least, that is what I have been told.

As for meeting SDA's, I've tried the more conventional methods as well, such as Adventist Contact, meeting men through friends, and just going to church, which I do anyway.

I had two matches from Adventist Contact. The first man didn't contact me, and the second I already knew. He had lived in the area and then moved away. It's too bad we didn't know how compatible we were!

I did meet a few men through friends, but for one reason or another, we didn't hit it off. Occasionally an attractive man will show up at church, every six months or so. I have dated a few that way. It seems that the non-SDA's were often very much what I was looking for, except for the religion, and the SDA's had the label, but not very much of the rest.

### Learn to Wait on God

So what does an attractive, warm, intelligent woman do? (By the way, in case you're wondering, I am referring to myself!)

One possibility is to look around at all your friends and note the marriages that are falling apart. That brings a small measure of comfort. Seriously, though, you are alarmed by the statistics, or you should be, and yet you think that divorce won't happen to you and that a long-term relationship is what you ultimately want. For Christians, that means marriage.

After considerable soul searching I have come to one main conclusion I'd like to share with anyone who has ever been in love, likes it, and is still single for one reason or another.

Besides the usual advice to keep busy and have your

own life, which includes being happy in your job, the secret, I feel, is simply to learn to wait—on God. I like being in love; I prefer it over not being in love. But I am tired of not-quite relationships. And my friends are tired of helping me out of them.

Learning to wait on God may seem simplistic, but for me it is the answer. It also means a lot of time spent praying and reading my Bible, really getting together with God and letting Him take over the problem.

In the past I'd surrender for a while and let Him take control. I even remember making Him my partner once, concerning my love life. But I took my love life back when I didn't see any progress. If things got a little too quiet, I'd stir them up a bit. I felt I could handle it better. After a few more-recent disasters I knew that my only answer was to wait for Him.

Before, I would become frustrated, and I felt I would be having dead-end relationships until I was 90. I blamed my religion and God. I wondered how I could twist that Omnipotent Arm. I have a feeling *He* was waiting for me, for my attitude to change.

I have wondered if one could stretch the symbol of marriage a bit further to include dating. By that I mean that if marriage is a symbol of our covenant with Christ as a church, which is ultimately a gift, then meeting and dating the right person is also a kind of gift.

If He wants me to marry, marriage will come, when He thinks I'm ready. That doesn't mean that I will hide out or expect Him to do everything. What I do mean is that He will help provide the opportunities through the paths He is leading me in. I am willing then to work along with Him to develop the right kind of relationship.

And so, now, I am living my life, working, praying, and yes, "waiting." Someday, I'll find that little missing piece of the puzzle, the blue one in the corner, as a friend once expressed it. The main thing is that now even that area of my life is in His hands. After all, there are worse things than being single. I could be married—  
□

## For the Younger Set

### Snake Bite

By VIRGINIA HANSEN

"SUPPER IS almost ready. If you men would like to wash your hands, we'll be ready soon," the Chilean woman, busy in the kitchen, called to the visiting missionaries in the living room.

Suddenly the door opened and a brown-skinned man rushed in, his dark eyes filled with fear and desperation.

"Please, sirs, my wife has

been bitten by a deadly snake! We know you are God's men. You *must* save my wife. Please pray for her right now. Please!"

The delicious odors from the kitchen tantalized hungry stomachs, and for a moment the men hesitated. What was the quickest way to get relief for the woman? Could they get antivenom serum in time? The husband assured them it was impossible. They must pray to their God right now or she

would die. The poison was traveling fast over her body and there was not a minute to lose.

The missionaries tried to explain that the final decision would have to be in God's hands. As they knelt to pray they realized how much was at stake. The missionaries had not been in the area long, and their future



success with the people could depend on the result of this prayer. So they prayed very earnestly, not only for the life of the snake-bite victim but that prejudice might be broken down by a miracle of healing.

Two hours later they went to the woman's home. They found that the torturing pain had disappeared and she was resting peacefully, out of danger.

As a result of this answer to prayer many people came and said, "I want to join your church."

# From the Editors

*The Good News Bible*—3

## 2,300 or 1,150 Days?

As mentioned in an earlier editorial, the passage in the *Good News Bible* that may disturb Seventh-day Adventists the most is Daniel 8:14: "I heard the other angel answer, 'It will continue for 1,150 days, during which evening and morning sacrifices will not be offered. Then the Temple will be restored!'"

In the event the reader does not recognize this passage, we quote it from the King James Version: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The first question we might raise is, Did the translators of the *Good News Bible* have before them the same Hebrew text as the translators of the 1611 version? The answer is Yes.

The second question is, How, then, can the two translations be so different? The answer is, The translators followed different translation methods. We have in this verse an excellent illustration of what we said in our earlier editorial, that the translators of the *Good News Bible* aimed at translating the *meaning* of a passage rather than the *words*. We quoted the following from an American Bible Society information bulletin, "The 'Good News Bible' (the Bible in Today's English Version) is a common-language, dynamic-equivalent translation of the Bible in contemporary English. It seeks to express accurately the meaning of the original texts in words and forms that communicate clearly and naturally to all people who use English in the world today."

Of course, the King James Version also aims at conveying the meaning, but it aims at the same time to preserve the words of the original. When there is a noun in the Hebrew and Greek, this version generally will have a corresponding noun in the English. The same holds true for other parts of speech: verb, preposition, adjective, adverb, pronoun, participle, et cetera. And, as we have pointed out, if the translators of the King James Version needed to insert a word in English to make the meaning clear they italicized that word so that the reader would know that there is not a corresponding word in the original languages.

### Methods Determine Type of Bible

The two methods, the formal of the King James Version and the dynamic of the *Good News Bible*, produce different Bibles, and the reader of either or of any other version ought to be aware of what type of Bible he is reading. Is he reading what the translators thought was the meaning of a passage, or is he reading a translation of the words that appeared in the original languages, of course set forth not woodenly or strictly literally, but in acceptable English style?

Of the two translations of Daniel 8:14 quoted above, the first is dynamic, the second formal.

Let us, phrase by phrase, compare the two transla-

tions, not only with each other but with the Hebrew:

Heb.: (literally) And he said to me

K.J.V.: And he said unto me

G.N.B.: I heard the other angel answer

Though what the *Good News Bible* says can be deduced from the context, it is actually not said in the Hebrew. There is no corresponding word for "I" or "heard" or "other" or "angel." There is, of course, the pronoun "he" to correspond with "other angel." For "answer" there is the verb "said," which is an allowable equivalent.

Heb.: (literally) unto evening morning two thousand and three hundred

K.J.V.: Unto two thousand and three hundred days

G.N.B.: It will continue for 1,150 days, during which evening and morning sacrifices will not be offered

It is immediately observed that what is found in the *Good News Bible* is an expansion and interpretation of what is in the Hebrew. The intent of the expansion is to make the meaning clear to the reader. But why 1,150, when the Hebrew has 2,300? Because 1,150 days is the time period the translators thought the author had in mind.

### Apparent Liberty Explained

How can such an apparent liberty with the figures be explained? Evidently the translators, in common with many Biblical scholars, hold that this passage refers to Antiochus IV (Epiphanes), the Seleucid king who ruled from 176 to 164 B.C. It was he who attempted to force the Jews to give up their religion and culture and to adopt in its place the religion, culture, and customs of the Greeks, a move that the Jews strongly opposed. In 168 B.C. he marched into Jerusalem, plundered the Temple, terminated the evening and morning sacrifices, erected an altar before the Temple for the sacrifice of swine, and destroyed a part of the city wall. In the Maccabean revolt, a backlash to Antiochus' policy, the Jews defeated the armies of Antiochus and restored the Temple worship, cleansing it from its defilement. The story is told in 1 Maccabees, chapters 1 and 4.

According to Josephus, the restoration of the Temple "took place on the same day on which, three years before, their holy service had been transformed into an impure and profane form of worship. For the temple, after being made desolate by Antiochus, had remained so for three years."—*Antiquities*, xii. 7. 6 [320].

Believing that the author of Daniel (many scholars ascribe the authorship not to the sixth-century Daniel, a contemporary of Nebuchadnezzar, but to a later author who wrote after the events above had taken place) was describing these events, many scholars, apparently including the translators of the *Good News Bible*, attempt to make the time period of Daniel 8:14 to conform at least roughly to the period of desolation of the Temple under Antiochus Epiphanes. Since the phrase *2300 days* represents a period of more than six years, the figure 1,150, which is half of 2,300, is chosen. The decision to divide

the figure in half is not completely arbitrary, for it is noted that there were two sacrifices each day. Therefore, 2,300 such sacrifices would be offered in 1,150 days.

But if Josephus is correct in stating that the period of desolation was exactly three years, 1,150 is too many by a number of days. For this and several other reasons, Adventists have applied the little horn of Daniel 8:9-14 to another power. (See a discussion of Antiochus IV [Epiphanes] in *The Seventh-day Adventist Bible Commentary*, on Daniel 11:14, page 868.)

Adventists also give a different interpretation to the word *daily* than is implied in the *Good News Bible* translation (see this word in the *Seventh-day Adventist Bible Dictionary*, page 242). Concerning this word, as Adventists applied it in the early days of the movement, Ellen White said, "Then I saw in relation to the 'daily' (Dan. 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry."—*Early Writings*, p. 74.

### Footnotes Often Not Inserted

Of course, we would not ask or expect the translators of the *Good News Bible* or those of any Bible, for that matter, to subscribe to the Seventh-day Adventist position on Daniel 8. However, it is a fact that the Seventh-day Adventist position can be supported from the Hebrew Bible and from formal translations into the English, and Seventh-day Adventists have a right to expect that a translator will at least give notice of a perfectly tenable alternative, as far as the Hebrew is concerned, in a footnote. This the *Good News Bible* has not done.

Take another look at the parallel phrases above. For the eight words of the literal Hebrew, and the seven of the King James Version, the *Good News Bible* has 16, for many of which there are no corresponding words in the Hebrew. This is what the translators of the *Good*

*News Bible* call a translation of meaning. Perhaps more accurately it should be labeled "comment." In other words, the *Good News Bible* could profitably be read as a commentary, for those who are interested in what the translators thought the various Biblical passages meant.

In our attempt to look at this subject objectively, we should not fail to point out that the King James Version is also interpretative in its translation of Daniel 8:14. For the "evening morning two thousand and three hundred" of the Hebrew, it reads, "two thousand and three hundred days." Obviously the translators thought Daniel was here using an expression such as appears in Genesis 1, where each day is described as "and the evening and the morning were the . . . day." Hence they thought that the expression *days* was a valid translation of *evening morning*.

Although the translation *days* suits Adventist and certain other interpretations; there are interpreters who say that the "evening morning" of Hebrew should not be ignored. They point out that the Hebrew words for evening (*'ereb*) and morning (*boqer*) were used, at least in later periods, to designate the evening and morning sacrifices. Thus, according to their understanding, there would be here a reference to these sacrifices rather than to days itself. They further point out that, since in the immediate context the sanctuary is trodden down and the daily services are interrupted, the words '*ereb* and '*boqer* would most naturally refer to the evening and morning sacrifices, of which 2,300 would be offered in 1,150 days. We should mention that King James versions with marginal references give the literal Hebrew translation in their margins, so the Bible student is at least made aware that another interpretation may be possible.

We would point out that, although the Adventist interpretation is satisfied by the translation *days*, the reader has a right to know what the Hebrew says. He comes closest to it in the formal versions, especially those with marginal references. He may often be far from it in the dynamic translations. At least in any given passage he will be led down only one path, whereas often other paths exist, and these paths are only occasionally pointed out in the footnotes of dynamic versions.

Daniel 8:14 is a key text with Seventh-day Adventists. It is because of what happened in 1844 at the termination of the 2,300 days that we exist as a denomination. On October 22 of that year Christ, our great High Priest, began a new phase of His ministry in the heavenly sanctuary. If what we claim happened did not happen or if it happened on another date we have no excuse for our existence. We can immediately see that to interpret the passage as designating only 1,150 days instead of 2,300 would leave us far short of the significant date, 1844. Naturally Seventh-day Adventists are anxious that translators convey the Hebrew of this verse as literally as possible and refrain from resorting to paraphrase, expansion, or interpretation.

This brings us back to a caution we have often expressed: Dynamic translations, such as the *Good News Bible*, are not good study Bibles, because they select only one of several probable meanings and set it forth as the meaning, often giving no alternative.

In our next editorial we will comment on the last element of Daniel 8:14.

D. F. N.

*To be continued*

## Inspired Gems



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

W. H. Elder  
Arkansas-Louisiana Conference

- "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).
- "Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*The Ministry of Healing*, p. 417.

## Leader Visits 14 European Schools

By CHARLES R. TAYLOR

IT WAS my privilege, immediately following the 1976 Annual Council, to visit 14 Adventist boarding schools in Europe. Hugh Dunton, in London, and E. E. White, in Berne, made the arrangements and accompanied me on many of the visits. I came back with renewed confidence in the educational leaders in the division offices and in the field, and with a new understanding of the challenges they face.

The first impression I got when checking current data against reports written five years ago is that the membership of the church in several European countries is the same as it was then. There has been no growth. In fact, it seems as though the church almost stopped growing after the end of World War II. The total membership for the countries I visited has grown 17 per cent in 25 years, less than 1 per cent per year.

It also appears that the birth rate is very low in the church, as well as in the surrounding culture. Primary and junior Sabbath school enrollments, which run just under 30 per cent of church membership in Inter-America and 14.5 per cent in North America, are under 10 per cent in Northern Europe.

Although socialism provides security from the cradle to the grave, it comes with a price tag. The average Adventist church worker pays 50 per cent income tax. Inflation raises wages, as well as prices, and throws white-collar workers into even higher brackets, in which taxation rates escalate quickly. One worker calculated that his taxes were 104 per cent of his salary! Under such circumstances one understands the readiness with which Ad-

ventists accept and even actively seek government subsidies for education, especially when the only conditions are that qualified teachers be employed and that the official curriculum be followed.

Government subsidies run as high as 85 per cent of operating costs, including rent. In one country the rental, paid by the autonomous board of trustees to the union conference as landlord, is financing the building and equipping of a gleaming new classroom, administration, and laboratory unit (with indoor swimming pool, faculty lounge, and other appointments).

### Government Subsidies

In another country local government subsidizes a large part of each boarding student's board and room. Teachers work on a denominational salary scale, but are budgeted and subsidized on government rates, so that an additional differential is plowed into lowering the cost to parents who send their children to the dormitories.

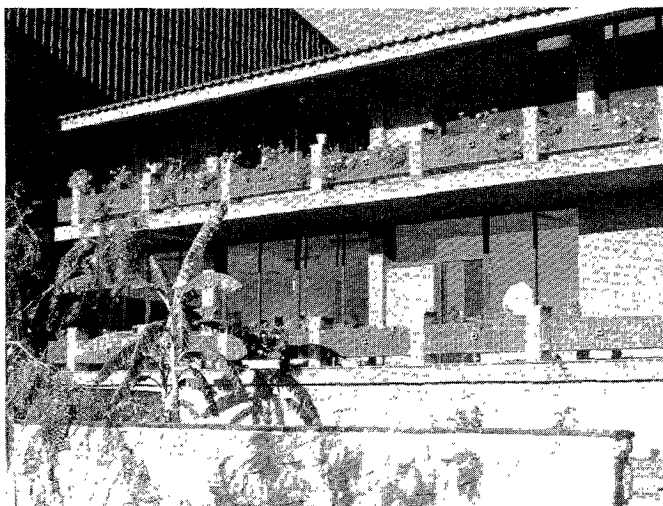
In two countries where no government subsidy is re-

ceived the church is subsidizing tuition so that the student pays only 20 per cent of instruction costs and perhaps 50 per cent of the actual cost of his board and room.

The multiple languages and the small territories crowded closely together in Europe create the need for maintaining a national identity in the Adventist ministry while also pooling resources for a common program of higher education. Each country offers lower-division theology courses in the national language, seeking to give each prospective minister some practical skills in the language and culture of his own people before sending him to Newbold, Collonges, or Darmstadt to finish his preparation in English, French, or German. This is true in Holland, Finland, Denmark, Sweden, Austria, Yugoslavia, Italy, and Spain. Portuguese youth aspiring to prepare for the ministry find help in the Portuguese Bible teacher at the Spanish school in Sagunto before proceeding to Collonges. And it is interesting to note that the unity of the church's work is further promoted in the three senior colleges by a coincidental but significant number of international marriages. I met Scottish and Danish teachers' wives in Yugoslavia, American wives in Spain, and Finnish wives in Sweden, to mention a few.

A double-decker array of ministerial curricula is typical in Continental Europe, where university entrance examinations at the close of a 13-year primary-secondary education weed out as many as 50 per cent of students attempting the examination. An "evangelist's diploma" is given to mature students who have approximately ten years of general education, plus four years of specialized theological education, and a "licenciature" or degree is awarded to those who have 13 plus 3. Some students may require special help to meet the admissions requirement through preparation for the equivalent of the GED test (Spain). Many schools offer a year's exposure to Adventist education to help them be better church elders or departmental leaders. The subjects of the theology course are also grouped on a selective basis to help SDA students in state universities obtain a strong anchor in their church either before or during their university studies.

The work program is typically minimal, consisting of six hours a week of "house-keeping" tasks contributed cooperatively as part of the student's payment for the cost of his schooling. School farms have been rented out to private operators in two cases. But there are bright spots in Spain, Yugoslavia, and sev-



Europe's schools have a wide variety of buildings, both old and new. At left is a new building at the Spanish Adventist Seminary in Sagunto; at right is a former castle, now the Yugoslavian Adventist Seminary in Marusevec.

*Charles R. Taylor is associate director of the General Conference Education Department.*

eral other places, which indicate that teachers are sincerely committed to implementing the balanced program advocated by Ellen White.

The spiritual atmosphere in the 14 schools is encouraging. Formal Bible teaching is not always in line with denominational policy requiring that frequency be equal to that of the most important subjects; however, the volunteer prayer bands are well attended, there is a spontaneous involvement in Sabbath school teaching, lay activities, youth programs, and witnessing—and a willingness to be led into greater involvement—that makes one optimistic about the future of the church in Europe.

For the technically-minded reader, several items may be worth mentioning.

Classification systems in the libraries are heterogeneous. Some countries have recommended national systems. In Holland and Austria Adventist schools follow the system of the nearest university. In France the nearest university "has no system," so the college library has a "system" all its own, which began with the original collection lumped under one letter, "D," until sheer numbers forced the classifiers to spread out through the alphabet. The collection now numbers 18,000.

Equipment-wise, we can learn from our friends in Europe. In Denmark they are using desks with slots underneath into which the chairs can be raised with minimal effort, to facilitate cleaning the floor. They are also installing double-action storm

windows, which swing open to let the breeze through in warm weather, or by one simple adjustment, open slightly inward from the top to provide ventilation in winter, when hot-water radiators are needed.

Ekebyholmsskolan in Sweden, Oud-Zandbergen in Holland, Bogenhofen in Austria, Adventisticka Seminary at Marusevec in Yugoslavia, and Villa Aurora in Italy are schools that operate partly or entirely in former castles that are preserved as national historical monuments. Collonges began in former resort hotels, and Toivonlinna is a seaside villa estate.

#### Notable Features

The castles have some notable features. Ekebyholm has a "king's room," in which the castle's seventeenth-century builder prepared to receive Gustavus Adolphus, whose minister he was. It also has a Chinese room, in which restorers discovered, under several layers of paint and wallpaper, a lively painting of seventeenth-century Peking's palaces and imperial courts, allied to well-publicized Oriental art in Sweden, depicted in the *National Geographic*. The tiled wall heaters—with the external appearance of columns or pillars—are antiques, as is the parquet floor. The school at Marusevec has its tapestries covering entire walls, one of them slashed when the building was used as a barracks for militia. And it has a White Room completely furnished as it was when it was used as a castle. At Oud-Zandbergen the former carriage house has become a lovely church. And at Villa

Aurora the stable became the boys' dormitory.

A different kind of monument is the missions museum in the library at the Sagunto school in Spain. In a glass case are mementos of mission service in many countries left by Werner and Winifred Wild, who made of this school their "second lifework," into which they plunged after retirement from their responsibilities in the administration of the Euro-Africa Division. The entire school is a monument not only to them but to the energetic leadership of Carlos Puyol, Spanish Church president, and the faith-filled ministry of Mr. and Mrs. Raul Posse, and the spirit they have inspired in staff and students at the school.

Within view of the Roman ruins of Sagunto's acropolis, besieged and taken by Hannibal during the Punic Wars, I photographed two students whose story captured my imagination. One was Brother Olmedo, who left a career in hotel management on Spain's Blue Coast and a \$2,000-a-month job as head of a restaurant chain to become a seminary student. The other was Brother Gelabert, who spent three years in Spanish jails and military barracks rather than deny his faith by attending a mass at swearing-in ceremonies.

Spain, the West Nordic Union, and England, to some extent, are bright spots in an otherwise perplexing picture of Adventist elementary education—or the absence of it. I was told of ministers who are satisfied because their own sons are in the ministry in spite of attending non-Adventist schools up to entrance

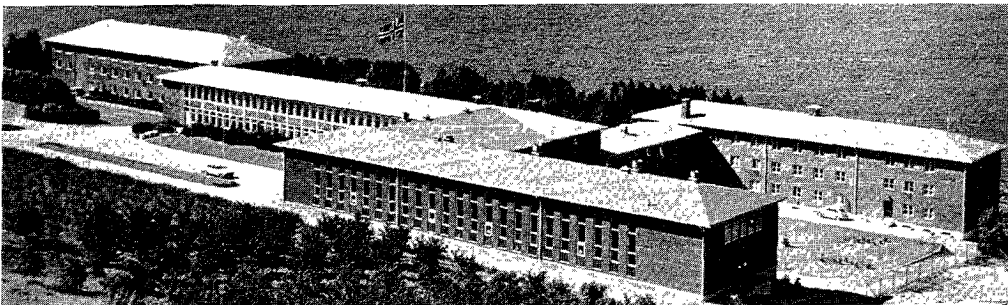
in theological training. But no one really knows what is happening to all the children in countries where denominational money is going into Adventist old people's homes instead of church schools. I would rest easier at night if someone could show me reliable statistics to prove that home influence alone, plus church activities on Sabbaths and weekend outings, is keeping our children in the church.

At Aarhus, in Denmark, we visited a newly established elementary school. A two-story house was being imaginatively converted into a school and its large garage into a mini-gymnasium and workshop. The owner has a school-age daughter, and prefers to lose 20,000 Kroner rent income on the building rather than risk not having her and her 40 classmates within the fold of Adventist education. The pastor believes in Christian education, and together they are blazing a trail that deserves to be followed on the continent that changed the world so much during the past five centuries.

The Spanish Church is growing, and I can hear a Spanish worker referring to their church schools and saying, "We are looking to the future rather than the past."

On the college level one senses that a new spirit of evangelism is taking hold of the teachers and students, along with a new commitment to implement the Spirit of Prophecy counsels regarding a balanced education. Collonges and Darmstadt are both conducting evangelistic campaigns with the involvement of staff and students. Both have requested an extension of time for Roland Lehnhoff's evangelistic crusades in Europe in order to give their students an opportunity to work with his direct, Christ-centered approach, which has proved so successful in Nuremberg and Salzburg.

It is my prayer that our heavenly Father will continue to bless the dedicated teachers and students of our schools in Europe, and that their numbers will grow.



The buildings at Norwegian Junior College, beside a fjord, are connected so students can stay indoors in winter.



# Church in Lebanon Sees Good Prospects

By VICTOR H. COOPER

IT IS stock-taking time in Lebanon. The fighting has stopped—but nobody knows if the peace is permanent. The ugly, cruel scars of war are visible all over this beautiful country. The Adventist Church has suffered too.

The attractive, well-built church in downtown Beirut is situated at the scene of fierce fighting. In the shelling, every window was blown out and its walls cracked. It has been looted, every door, chair, and electrical fitting taken. Everything. The only item recovered was the piano, for which a ransom equivalent to \$1,000 was paid.

Above the church, the offices of the East Mediterranean Field were stripped of all equipment. The only item left was the safe, which was overturned and cut open.

The Voice of Prophecy Bible school, operated by Philip Srour, was reduced to chaos—every item of value taken. Office records were all destroyed. The floors—a mass of paper and rubble—in some rooms are sodden. Initial estimates of the damage in this one building are at least US\$100,000. A new stock of Bible lessons will cost more than \$15,000.

Similarly, the Armenian Adventist church in Beirut is closed. Not a windowpane remains.

During the fighting some 100 shells and thousands of bullets burst among our church properties at Septieh, the hill three or four miles from the center of Beirut, named after the Sabbath-keepers who first occupied it.

Charles D. Watson, Afro-Mideast Division president, and many of the division and Middle East Union staff members have continued to maintain their homes and offices in Beirut.

*Victor H. Cooper is associate communication director of the General Conference.*

Most Adventist families possess a bucketful of spent explosives. Some of these "arsenals" of bullets and shrapnel, collected by young people, are frightening to see. They fell during the battle for Tel-el-Zaatar, where every property has been razed or gutted. The area looks more like the millennium on earth than any artist's depiction I have ever seen.

Total damage to property in Lebanon is estimated at \$5 billion. Some \$500 million worth of goods were looted. Approximately 62,000 persons died in the conflict. All over the country, blasted houses with empty, blackened holes, where once were windows, stare at passers-by like silent ghosts. One worker thought that up to 50 per cent of the houses in Lebanon were destroyed or damaged.

## Lives Were Preserved

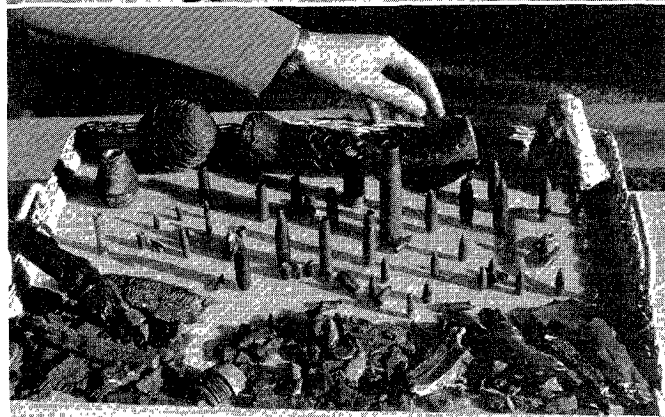
But in spite of the rocket attack and shower of bullets that left their mark on every Adventist building on the hill, the lives of division and union personnel have been miraculously preserved. Indeed, only one Adventist died as a direct result of the conflict.

Elder Watson's office was penetrated by a bullet, which passed over his chair and left a mark on the edge of the *Working Policy* on his desk before disappearing into the office wall. Elder Watson was not in his office at the time.

Neither was Jack Mahon, director of the division's communication and temperance departments, in bed when a bullet penetrated his pillow.

Borge Schantz, of the lay activities department, was in the bedroom with his wife when a shell, glancing off a building opposite his apartment, entered his lounge, went through a dividing wall into the next room, and out again to the balcony.

The homes of some staff



Top, vandals who ransacked the Voice of Prophecy Bible School in Beirut took everything of value and left the rooms a mass of paper and rubble. Bottom, a worker's family collected this trayful of spent explosives.

members who went to live in Cyprus were also damaged in such a way that any occupant could have been killed or seriously injured.

Sylvia, the oldest daughter of Manoug Nazirian, Middle East Union president, twice felt bullets touch her hair, but she was uninjured.

A shell that smashed through the wall of the Middle East College cafeteria, when it was full of students at supertime, injured only two of them, with minor scratches.

The forest fires that raged in the pine trees and scrub on the upper reaches of Septieh hill stopped at the wire fence surrounding the college property, although there were plenty more adjacent trees on the campus. All believe that the miraculous change in the wind was due to the united, fervent

prayers of the students and staff.

Middle East College was the only college in Beirut to continue during the war. A small group of students remain there currently, and the college expects to be fully operational again in September of 1977.

## Back to Business

Sick of war, the Lebanese people are trying to get back to business. Thousands of temporary roadside stands are appearing. Alcohol and tobacco appear to be in plentiful supply.

During my seven-day stay in Lebanon, I saw thousands of damaged homes, cars, and roads. I went through scores of roadblocks. But among the people in the land of cedars, there is great relief that the

rocket launchers are silent, and guns are used to kill birds and to mark celebrations.

And what of the Adventists? Now that the fighting has ended, it is expected that the division office, which was transferred to Cyprus, soon will return to Beirut. Elder Watson says that there is a great deal of cautious optimism abroad. "The church members are very united, and good spirit has developed among members and workers," he says. "All the Adventist primary schools are functioning with a larger enrollment than before. Soon we shall be able to organize evangelistic activities again. The church has come out well in the struggle—we are recognized as a group who consider our fellow men."

During the war, neighbors of the college were invited to a meal and lecture at the college. One hundred and twenty-five accepted the invi-

tation, and 200 turned up for a community get-together.

The college bakery, under Herbert Faimann, is supplying College-Maid goods to an ever-increasing clientele. The Middle East Press, led by Dieter Gramkow, is going full steam ahead. Both institutions have benefited from the installation of a large, new Diesel generator.

Breaks in the electric supply still threaten other Adventist homes and institutions on the hill, but the residents can count on light and power for 30 hours out of every 48. And water supplies no longer have to be carried.

Plans are being laid by the Middle East Union for the preparation of tapes for a new weekly broadcast in Arabic to begin mid-1977 from Malta.

As President Watson says, "We are glad to see a new day. There are good prospects for the Adventist Church in Lebanon."



### STEPS TO CHRIST IS CHRISTMAS PRESENT

North Hills church member Dianna Lee and three-year-old Mark Fletcher load one of 65 mailbags that the local Adventist church used to distribute gift copies of *Steps to Christ* to residents of the church's home city, Claremont, California. More than half of the church members participated in mailing the 8,745 small paperback books on the first of December. Each book was accompanied by a letter from Jim Walters, pastor, who told a little about the book and then wrote, "May Christ, more fully understood, bring greater joy to your Christmas celebration."

PRISCILLA WALTERS  
Press Secretary  
North Hills Church



### CENTRAL STATES PASTOR ORDAINED

W. W. Fordham, director of the General Conference Office of Regional Affairs, preached at the ordination service of James Marshall, Jr., pictured with Mrs. Marshall, at the Central States Conference camp meeting.

A former literature evangelist, Elder Marshall has been conference publishing director since 1973. In 1976, under his leadership, a Family Health Education Service was established in the conference.

E. F. CARTER  
Communication  
Director  
Central States Conference

### PHILIPPINES

### Hospital Influences Five Decisions

Five new Adventists are a testimony to the ministry of the Bacolod Sanitarium and Hospital in the central Philippines.

William Estaniel, suffering from a disease related to cigarette smoking, was admitted to the Adventist hospital, where he and his wife studied the Bible with some of the staff.

Myrna Carauz had been treated by some 31 doctors before her husband took her to the Bacolod San. Again, both the husband and wife studied the Bible—completing the Voice of Hope lessons.

The fifth person to be baptized is Edyth Belangel, who, though not a patient, had been at the hospital since December, 1975, watching over the needs of her father, who

was hospitalized. Miss Belangel finished the Voice of Prophecy lessons and Bible studies several months ago. Her long association with the hospital workers helped her decide to join the Adventist Church.

JANE ALLEN  
Associate Communication  
Director  
Far Eastern Division

### FIJI

### Ai Talai II Takes to Water

The Adventist Church's newest and largest mission ship in Australasia, *Ai Talai II*, was dedicated recently in Suva harbor, Fiji.

F. K. Beranaliva, Fiji Mission president, opened the ceremony by welcoming those present. After prayer by Captain Emosi, master of the new vessel, K. E. Watts, secretary-treasurer, Central Pacific Union Mission (CPUM), led the congregation in the responsive reading of Psalm 107:21-23. This Psalm fittingly describes man's need of his God when he goes down to the sea in ships.

R. A. Evans, Australasian Division assistant secretary, introduced a trio of Fijian women who sang.

In his dedicatory address, L. L. Butler, Australasian Division treasurer, reminded those present that it has been 86 years since the first mission ship was built by the Seventh-day Adventist organization. The *Pitcairn*, built and commissioned in 1890, was the first major project from Sabbath school offerings.

The Australasian Division has had as many as 20 ships in island service. A number of these have been replaced by planes; however, 12 mission ships are still operating.

Pastor Butler expressed the organization's appreciation to Cecil Boden, Australian ship designer, who had prepared the plans for *Ai Talai II*, and also to the builders, W. R. Carpenter & Company. *Ai Talai II* is an all-steel ship, 50 feet long, with a 15-foot beam, having a five-foot draft. She is powered by two cater-



Decked in flags for its dedication, Australasia's newest mission ship, *Ai Talai II*, is anchored in Suva harbor.

pillar Diesel 3160 motors, which presently give her a speed of ten knots. It is expected to improve on this speed as new propellers are experimented with. She is fitted with a powerful radio, modern compass equipment, sonar, lights, and survival equipment.

Pastor Butler's closing remarks in his dedicatory address were quoted from the address of O. A. Olsen, who, as General Conference president, gave the dedicatory address at the launching of the *Pitcairn* in 1890: "And now may our every prayer and our most hearty interest go with it on its mission of love, for Jesus' sake, Amen."

D. E. G. Mitchell, CPUM president, offered the prayer of dedication. The women's trio sang again, and the benediction was pronounced by Owen Twist, Fiji Mission secretary-treasurer.

When the service ended, the ship's crew, Captain Emosi, and Engineer Savenaca, invited the division, union, and local mission personnel to take part in a trial run. When the ship returned

to the wharf, a colorful part of Fijian tradition was witnessed, the "cere." In this ritual, local women who have prepared gifts for the ship's crew run off with these gifts, hotly pursued by the crew. In this case two of the visiting presidents from sister missions, George Porter (Cook Islands) and Lazare Doom (French Polynesia) joined forces with the Fiji Mission's lay activities director, Aisake Kabu, to pursue and finally overtake the women, thus procuring for the crew the prepared gifts.

Raymond Coombe, district director of the church's work in East Fiji, will, with the captain, have the over-all responsibility of the ship. *Ai Talai II* will be Pastor Coombe's means of transport from his home on Vatuvonu to and among the scattered islands of the Lau Group, in which he hopes to open up new work, as well as to establish churches where the work is begun.

N. K. PEATEY  
*Communication Director*  
*Central Pacific Union*  
*Mission*

## INDONESIA

### Company Meets in Pertamina Church

Seven persons were baptized recently by Rifai Burhanuddin, a former Moslem who is now a Seventh-day Adventist pastor working among the Moslems in Indonesia.

When Mr. and Mrs. Walter Sheldon, an American petroleum engineer and his wife, were sent to Prabumulih, South Sumatra, they discovered they were the only Seventh-day Adventists in the area. They began to make friends with high school students, who came to their home to study and to practice English. The Sheldons used junior Voice of Prophecy lessons in their English studies with the students.

A few months later the Sheldons asked the president of the South Sumatra Mission to send a pastor to their area, and Pastor Burhanuddin answered the call. Eight months after his arrival he baptized his first seven converts. Now a company of believers meets

each Sabbath in a new church for the use of Christian employees of Pertamina, the national oil company.

RIFAI BURHANUDDIN

## EGYPT

### Two Campaigns in Cairo Center

Two evangelistic campaigns were conducted recently at the Cairo Evangelistic Center in Egypt in an ongoing program to reach those living in this city of 10 million.

Derek M. Marley, an evangelist from Nottingham, England, conducted a series of 25 meetings from May 14 to June 20, with an average attendance of 250. He baptized 27 persons in four baptisms before returning to England, and left a baptismal class with another 30 members still studying. Mrs. Marley began a children's Sabbath school, which is being continued.

More recently, Roger Holley, Ministerial secretary of the Afro-Mideast Division, conducted a series with J. Wayne McFarland, General Conference associate health director, for a month beginning October 17. In addition to the meetings in the Cairo Center, the men conducted meetings in different parts of the city during the daytime for the benefit of those who would encounter difficulty crossing the congested city to attend meetings at the center. Dr. McFarland also conducted a Five-Day Plan to Stop Smoking in connection with the series of health lectures and Bible sermons.

The population of Cairo is 90 per cent Moslem and 10 per cent Coptic Christian. The Coptic Christians make up the bulk of the audiences at the evangelistic meetings; generally, few Moslems attend. It was the hope of Dr. McFarland and Pastor Holley that the health emphasis of this series would appeal to more members of the Moslem community, because, like Adventists, Moslems believe in taking proper care of the body.

DEREK M. MARLEY and  
 ROGER HOLLEY

## Australasian

● Members in Bougainville, Papua New Guinea, are going ahead with plans for a vocational school. They have ground at Irunuku, near Buin. Gardens have been planted and staff houses are being built. A committee of local people is responsible for this project and is working along with the Bougainville Mission Committee. Construction is being done by volunteer workers.

● Five persons were baptized in Sapmaga, Papua New Guinea, at the first district camp meeting ever held on the Huon Peninsula. Philip Daboyan, Morobe Mission president, reports that another seven persons are almost ready for baptism.

## Far Eastern

● With 75 literature evangelists, the publishing department of the South Minahasa Mission, in East Indonesia, has its biggest working force in history, reports Nathan Ruhupatty, mission publishing director. "One of the secrets of this increase," he states, "is that every month for about ten days a group of some of the young literature evangelists travel together from district to district recruiting new colporteurs, canvassing, and presenting programs in local churches. Under Ruhupatty's direction the group members canvass during the daytime and hold meetings nearly every evening. On Sabbaths they present a program for divine worship, which is generally a musical program. As the group moves from place to place, new recruits join them and the literature ministry as well.

● A well-organized group of workers from the Calbayog Clinic in the central Philippines has helped to establish a new company of Adventists. Every week the workers travel to Barangay Acedillo, some by cargo truck, some by foot, and others by pump boat, to share their faith and

hold Sabbath meetings for the people in this area. In addition to services at Barangay Acedillo, members of the group also conduct branch Sabbath schools in nearby villages.

## Northern Europe-West Africa

● Recently, at a Pentecostal church in London, Nigel Naidoo and Moses Elmadjian showed the film "Mightier Than the Sword," then briefly displayed the books they were selling. The final result of this evening program was sales valued at more than £2000 (US\$3,400).

● Eighty years as a choir member is possibly a record. It was achieved by Margit Rolandsen, 92, of the Bethel church in Oslo, Norway, who joined the Adventist Church at the age of 13 and at the same time joined the Bethel choir, well known in Northern Europe. She has given eight decades of service as a singer and conductor.

● Initiative to establish an active temperance society in every church throughout the Northern Europe-West Africa Division was begun when Milo Sawvel, of the General Conference Temperance Department, visited the division recently. While conducting training seminars for temperance leaders and pastors he also made arrangements for the second European Council on Smoking and Health, which will be conducted in Amsterdam in September, 1978.

## North American

### Atlantic Union

● During the last quarter of 1976, two baptismal services in the North Bronx, New York, church resulted in ten new members being added to the church. Austin Scarlett and a group of laymen had conducted weekend meetings in the church for several months.

● Mayor Thomas Early, of Worcester, Massachusetts,

proclaimed the week of January 23 to 30 as Stop-Smoking Week for the city. During that week O. J. Mills, health educator, conducted a Five-Day Plan to Stop Smoking. A cooking school also will be conducted as a prelude to a city-wide evangelistic program from February 19 to March 26 by the Finley-Mills evangelistic team.

● During the recent Ingathering campaign in Hartford, Connecticut, a number of persons commented on having seen Bruce Fox, Adventist pastor, on television. He had been a guest on the program My Neighbor's Religion.

### Canadian Union

● October 16 marked a first for the Adventist Italian work in Toronto, Ontario, with the baptism of Domenico Romito. Officiating at the service was Antonio Bueno, former president of the Italian Conference, who is pioneering work for the Italian population of Toronto. Mr. Romito, who had been reared an Adventist but had left the faith, rejoined the church. Since his baptism, his wife and two children have decided to follow his example and be baptized. The Adventist Church's only telecast in Italian, The Voice of Hope, and a Sunday Bible lecture in Italian are presented each week for this important language group in Canada.

● During the past three years, 23 persons have been baptized in the Province of Quebec as a result of the work of a layman, Kernizan Monestime. Besides his regular work, and his responsibilities as elder and lay activities coordinator of the Saint Leonard church, he gives seven or eight Bible studies each week.

● Parkland Furniture, at Canadian Union College, took orders for almost a quarter million dollars' worth of merchandise at a recent furniture show.

● Several sizable collections of books, both new and used, have been donated to the library at Canadian Union College within the past few months.

● Thirty-two persons have been baptized as a result of the Revelation Lectures conducted by Bob Hossack in the Transcona area of Greater Winnipeg, Manitoba, October 15 to November 21. More than 60 persons were baptized in the Winnipeg area in 1976.

### Central Union

● Church growth seminars are being conducted in several conferences of the Central Union by John Fowler, union Ministerial secretary, and Orley Berg, of the General Conference Ministerial Association. During these seminars, at which the Winning Adventure program is presented, pastors are setting yearly church growth goals equal to 5 to 10 per cent of the present membership.

● Zanoia Pendergrass, of St. Joseph, Missouri, delivered the largest amount of literature in 1976 in the Central Union. The literature was valued at more than \$47,000.

● The conferences of the Central Union have recently completed the most successful year in the history of the union as far as new members, by baptism and profession of faith, are concerned, reporting 427 more than last year.

● In January, 15 evangelistic series began in the Central Union, the most ever conducted at the same time.

### Columbia Union

● The Meadow View School, Trenton, New Jersey, hosted a recent youth rally sponsored by the New Jersey Conference youth department.

● Manuel Rosado is the new pastor of the Cleveland, Ohio, Spanish church.

● Large numbers of non-Adventists attended the Basic Health Seminars conducted throughout the Potomac Conference by Matthew Dopp, director of the conference medical and temperance departments.

● The Annapolis, Maryland, and Bell Branch Road, Gambrills, Maryland, churches have joined together in a

membership association to support the Christian education of their young people.

● New pastors and interns named for Virginia districts are: Willmore Duncan Eva to the Wytheville-Pulaski district, as pastor; Thomas Robert Smith to Wytheville-Pulaski district, as intern; Ken Ford, to the Danville-Martinsville-Stuart district, as intern.

● Sylvie Merchand has joined the staff of Martin Barr School, Gambrills, Maryland, as teacher of grades 4 to 6.

● During 1976 the Allegheny East Conference returned to the Lord \$2.5 million in tithe. The mission offerings increased 12 per cent. An evangelistic center and a new Larchwood School were erected in Germantown, Pennsylvania, and 65 persons were baptized as a result of meetings held there. The Baltimore, Maryland, Junior Academy became a consolidated school, supported by Baltimore area churches. A new church was formed in Culpeper, Virginia; and there are new companies in Montclair, New Jersey, and Poolesville, Maryland. Baptisms for the year reached 1,000.

### Lake Union

● The Wausau, Wisconsin, church was dedicated December 18. The church was organized in May, 1898, with a charter membership of 13. In 1949 the congregation purchased their first church home.

● The Christmas mission project at the Ruth Murdoch Elementary School in Berrien Springs, Michigan, raised more than \$1,000 for Adventists in Vander Byl Park, South Africa. The donation will be used toward the completion of a church.

● More than 2,000 Hinsdale Sanitarium and Hospital employees in Illinois attending a recent holiday brunch pinned \$1,000 on a money tree. The money was divided between two families in need.

● Just before Christmas vacation, students at Cedar

Lake Academy, in Michigan, gave a Christmas party for 36 community children.

● A recent Maranatha Flights International trip to Guatemala included 36 persons from Michigan, who helped to build two churches.

● A new church for the Lake Region Conference is being constructed in Benton Harbor, Michigan. Members expect to move in by March. The church contains a large youth section, six classrooms, three offices, and an auditorium with a seating capacity of 350.

● Flint, Michigan, Adventists are involved in a prison ministry as part of the Forgotten Man Mission. During the Christmas season a dozen Adventists dressed in turn-of-the-century costumes went through the cell blocks of the Flint jail singing carols and telling the Christmas story.

### North Pacific Union

● Roger Cain, a pastor and teacher who has served in Eastern conferences, has been named associate pastor of the Stone Tower church in Portland, Oregon.

● Services of the Portland, Oregon, Tabernacle are being broadcast live. The pastor, Gerry Fisher, offers a copy of the day's sermon or some other item of interest. Many former Adventists, Adventist shut-ins, and listeners who have never before heard an Adventist sermon are responding favorably to the broadcast.

● The Hamilton, Montana, church school was dedicated on December 11, less than three years after the project was conceived.

### Northern Union

● Six conference and union evangelists in the Northern Union are conducting evangelistic meetings, and several others are soon to begin meetings.

● Al Jensen, of Minnesota, was the top literature evangelist in the Northern Union during 1976, with total deliv-

eries amounting to \$30,052. Roger Eno, also of Minnesota, delivered \$20,805 worth of literature, and Denver Roberts, of North Dakota, delivered \$18,595 worth. Mr. Roberts reports the baptism of two of his customers within the first two weeks of 1977.

### Southern Union

● Additions to the church in the Southern Union by baptism and profession of faith totaled 5,897 in 1976, according to final, but unofficial, reports. Although December accessions closed the gap somewhat, final figures reveal nearly 500 fewer additions than in 1975, which was an all-time high. However, according to present information 1976 was the second most successful year in soul winning in the history of the union.

● A Bible-reading marathon held in the Bowman Hills church in Cleveland, Tennessee, to begin the new year included the city's mayor, county judge, State representative, circuit judge, and other civic and business leaders. One daily newspaper featured the event twice on its front page. Another daily provided front-page coverage once and inside coverage on another occasion. A. R. Klein and Larry Payne coordinated the 82-hour-and-15-minute program.

### Southwestern Union

● Southwestern is an Ingathering Silver Vanguard union for the first time in many years.

● Already 345 evangelistic meetings have been slated in the union for 1977.

● One hundred and ten persons responded to a gift book offer made during the first It Is Written telecast on channel 11 in the Dallas-Fort Worth area of Texas.

● Union and local conference officials recently voted to reach every home in the Southwestern Union territory with a specially prepared piece of literature by 1980. It is anticipated that 2 million of

these homes will be reached in 1977. The literature will contain a gift offer for *Goodbye, Planet Earth*, the 1977 Missionary Book of the Year.

### Loma Linda University

● The Loma Linda University Medical Center Communication Disorders Service, under the direction of W. Fletcher Tarr, has been fully accredited for five years by the American Boards of Examiners in Speech Pathology and Audiology. The full accreditation became effective November 26.

● H. H. Hill, medical center administrator, has accepted a position as vice-president of the Northwest Medical Foundation, Portland, Oregon. Mr. Hill, who has been administrator since 1974, will serve as part of the corporate management team responsible for the operation of hospitals and clinics in the Pacific Northwest.

● Hans S. Sjoren, director of continuing education for the School of Dentistry, has received a fellowship in the Academy of General Dentistry, becoming the first Seventh-day Adventist faculty member to receive this fellowship.

● A Graduate Research Society has been formed at the university to provide opportunity for interested patrons, alumni, and friends of the university to become involved in furthering graduate research. The society was established to provide Graduate School students and faculty with stipends to help with research studies on questions of particular significance and timeliness.

● More than 600 persons attended the International Student Organization's recent annual food fair, which cleared \$1,200 for international student scholarships. During the program Mary Miller, widow of Harry W. Miller, for whom the scholarship was named, presented V. Norskov Olsen, university president, with checks given as memorial gifts in honor of her late husband.

Hal - le - lu - jah, A - men! Hal - le - lu - jah a - gain! Soon, if  
faith - ful, we all shall be there; O, be watch - ful, be hope - ful, be  
joy - ful till then, And a crown of bright glo - ry we'll wear.

**Refrain**

He's com - ing, com - ing, com - ing soon I know, Com - ing  
back to this earth a - gain, And the wea - ry pil - grims  
will to glo - ry go. When the Sav - iour comes to reign.

As the gospel hymn says, the time of Jesus' coming is soon, and we're to be watchful, hopeful, and joyful as we wait.

Reading the REVIEW each week can help you spend each day that way. It's written for all Seventh-day Adventists, and is officially the general church paper.

Watch, hope, and be happy. Subscribe today.

Mail to your local Adventist Book Center or Book & Bible House.

- REVIEW IS FOR ME, 52 weeks a year
- Please enter my subscription:
  - One Year, \$15.95
  - new      renewal
  -
- Perpetual Plan, \$13.95 (do not use this coupon if you're already on the Perpetual Plan)
- I enclose \$ \_\_\_\_\_.

NAME \_\_\_\_\_ (please print)

ADDRESS \_\_\_\_\_

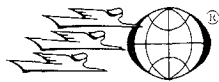
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Expires 8/31/77



# Bulletin Board

## Review



**Advent Review & Sabbath Herald**  
127th Year of Continuous Publication

### EDITOR

Kenneth H. Wood

### ASSOCIATE EDITORS

Raymond F. Cottrell, Don F. Neufeld

### ASSISTANT TO THE EDITOR

Eugene F. Durand

### ADMINISTRATIVE SECRETARY

Corinne Russ

### EDITORIAL ASSISTANTS

Aileen Andres, Jocelyn Fay

### EDITORIAL SECRETARIES

Annette Bradley, Pat Hill

### ART

Designer, G. W. Busch

### CONSULTING EDITORS

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

### SPECIAL CONTRIBUTORS

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

### EDITORS, SPANISH EDITIONS

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

### CORRESPONDENTS, WORLD DIVISIONS

*Afro-Mideast*, Charles D. Watson;  
*Australasia*, Robert H. Parr, M. G. Townsend; *Euro-Africa*, E. E. White;  
*Far Eastern*, H. K. West, Jane Allen;  
*Inter-American*, Tulio R. Haylock;  
*Northern Europe-West Africa*, Paul Sundquist; *South American*, Arthur S. Valle; *Southern Asia*, A. M. Peterson;  
*Trans-Africa*, Perry A. Parks

### CORRESPONDENTS, NORTH AMERICA

**UNIONS**  
Atlantic, Geraldine I. Grout; *Canadian*, A. N. How; *Central*, Clara Anderson; *Columbia*, —; *Lake*, Jere Wallack; *North Pacific*, Cecil Coffey; *Northern*, Halle Crowson; *Pacific*, Shirley Burton; *Southern*, Oscar L. Heinrich; *Southwestern*, W. R. May.

### UNIVERSITIES

Andrews, Opal Young  
Loma Linda, Richard Weismeyer

### CIRCULATION

Manager, Edmund M. Peterson

### SUBSCRIPTIONS

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

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

### TO CONTRIBUTORS

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

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

## To New Posts

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

**Dale Brusett**, Central Union evangelist, formerly Northern Union Conference evangelist.

**J. Wayne Coulter**, Central Union evangelist, formerly Minnesota Conference evangelist.

**Gary Rust**, youth director, Arkansas-Louisiana Conference, formerly of the Chesapeake Conference.

### FROM HOME BASE TO FRONT LINE

**Douglas E. Ermshar** (LLU-LSC '65), returning to serve as secretary-treasurer, Ecuador Mission, Guayaquil, Ecuador, **Susanne E. (Gruwell) Ermshar** (LLU-LSC '65), and three children left Los Angeles, California, November 21, 1976.

**James R. Fisher** (PUC '68), returning to serve as pastor/teacher, Taiwan Adventist College, Nantou, Taiwan, **Ann (Thompson) Fisher** (PUC '66), and two sons left San Francisco, California, November 28, 1976.

**Marvin E. Glantz** (U. of Nebraska '58), returning to serve as business manager, Instituto Adventista Agro-Industrial, Manaus, Brazil, **Phyllis J. (Larson) Glantz** (UC '58), and one son left Miami, Florida, November 17, 1976.

**Robert W. Holbrook** (UC '69), returning to serve as departmental director, East Peru Mission, Pucallpa, Peru, **Judy R. (Haas) Holbrook**, and two sons left Washington, D.C., December 1, 1976.

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

**Kenneth L. Gregory** (PUC '74) (SS), to serve in public health evangelism, Thailand Mission, Bangkok, Thailand, and **A. Britt-Marie (Ljung) Gregory** (U. of Stockholm '73), of Loma Linda, California, left Seattle, Washington, October 24, 1976.

**Henry O. Little** (SS), to serve as builder, Zambia and Kasai Project, Katanga, Zaire, and **Dorothy I. (Wagner) Little**, of Reading, Pennsylvania, left Montreal, Quebec, Canada, October 31, 1976.

**John L. Nerness** (LLU '63) (SS), to serve as physician, Tokyo

Sanitarium-Hospital, Tokyo, Japan, of Hendersonville, North Carolina, left San Francisco, California, November 14, 1976.

**Danny Siew-Leng Oh** (LLU '74) (SS), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, and **Nancy E. (Tupper) Oh** (WWC '75) and one child, of Orlando, Florida, left Los Angeles, California, October 30, 1976.

**Sinclair J. Pinnick** (SS), to serve as a consultant in soybean industry, Spicer Memorial College, Poon, India, and **Hazel E. (Starlin) Pinnick**, of Mount Vernon, Ohio, left New York City, November 1, 1976.

**Margaret (Benedict) Gill** (U. of Michigan '52) (SOS), to serve as English teacher, Solusi College, Bulawayo, Rhodesia, left New York City, September 13, 1976.

## Deaths

**CRICK, Bertie**—b. Oct. 14, 1893, Carroll, Virginia; d. Aug. 9, 1976, Portland, Oregon. A graduate of Paradise Valley Hospital, National City, California, in nurse's training, she served as a nursing supervisor in a number of California Adventist hospitals, and was director of nurses for several years in the Portland Adventist Hospital, Portland. Survivors include her husband, Melvin; two grandchildren, Lisa Ciani and Grant Weseman; and one stepson, Marvin Crick.

**HOUSE, Harold F.**—b. Jan. 27, 1906; d. Dec. 15, 1976, Mexico City. He served in the Mexican Mission as teacher, educational secretary, and as president of the Mexican Union, as well as for many years in educational work. Survivors include his wife, Lucille; three sons, Charles, Franklin, and Darryl; one daughter, Beth; two sisters, Evelyn Moran and Esther Gossett; and one brother, Leland R. House.

**LAKE, William Walter Richard**—b. July 28, 1885, India; d. Nov. 24, 1976, Paradise, Calif. His wife accompanied him to Mussoorie, in the Himalayan foothills of India, where he served as an attendant in the Adventist clinic there. After studying hydrotherapy in England he returned to the clinic and became its director. Upon coming to the United States he enrolled at Emmanuel Missionary College and graduated from there in 1926. The Lakes returned to the mission field, this time to Singapore, where William pastored the local church and engaged in evangelistic work. In 1931 he moved to Kuala Lumpur, Malaysia, as mission president. Survivors include his wife, Marjorie.

**MAIER, Erich**—b. July 15, 1902, Germany; d. Sept. 14, 1976, Nuremberg, Germany. He served for many years in Germany as a pastor before coming to this country in 1969. Although retired, in 1970 he became the

pastor of the German church in Chicago, where he worked until February of 1976, when he retired again. Survivors include three daughters, Ursula Krieglstein, Erika Pauli, and Reinhold Ryder; and two sons, Gerhard and Siegfried.

**PLUMB, Charles Edward**—b. June 9, 1891, Shelton, Nebraska; d. Nov. 14, 1976, St. Helena, Calif. A graduate of Union College, Lincoln, Nebraska, he taught science and mathematics and was business manager at Oak Park Academy, in Iowa. In 1918 he returned to Union College as chairman of the science department. He graduated from the College of Medical Evangelists (now Loma Linda University) in 1927 and for several years served as chief surgeon for the Northern Pacific Railroad at Roslyn, Washington. Survivors include his wife, Lola; one sister, Lulu Tyacke; one brother, L. R.; and two nieces.

**SPEAR, Lola**—b. May 25, 1889, Battle Creek, Mich.; d. Nov. 21, 1976, Angwin, Calif. She served as a nurse at St. Helena Hospital and Health Center, Deer Park, California. Survivors include one nephew and one niece.

**TUTTLE, Horace LeRoy**—b. Dec. 17, 1912, Hurricane, Utah; d. Nov. 12, 1976, Warwick, Rhode Island. He served in evangelistic work in Salt Lake City and Tulsa, Oklahoma. A graduate of Southwestern Junior College and Pacific Union College, he served Berger, Texas, as church school teacher and assistant pastor, and entered colporteur work in Salt Lake City. In 1941 he went to the Hawaiian Mission, serving as colporteur leader, MV secretary, and Book and Bible House manager until 1945. He served as church school teacher and/or principal of a number of denominational schools in California, Florida, Tennessee, Virginia, and Massachusetts. Survivors include his wife; one daughter, Mrs. Myrna Stull; and two sons, Merlin and Arden.

## Coming

### February

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 Famines Relief Offering  
21 Spirit of Prophecy Day

### June

4 Bible Correspondence School emphasis



## SWISS SUPPLIES ARE SENT TO TURKEY

Nineteen tons of clothing and blankets were loaded into planes at the Zurich, Switzerland, airport in a snowstorm recently for shipment to Turkey, where an earthquake in the province of Van caused several thousand fatalities and left more than 80,000 persons homeless.

Hearing about the disaster, the Euro-Africa Division appropriated 20,000 Swiss francs (US\$8,163) from disaster relief funds to purchase blankets, and within a week the churches in the Swiss Union had gathered an additional 800 sacks and 50 large cartons of warm clothing, making a total of 19 tons of relief supplies. The welfare department of the Swiss Union Conference had learned from the Turkish Embassy in Bern that blankets and winter clothing, especially needed in mid-winter by people living more than 6,000 feet above sea level, would be transported free of charge by Turkish Airlines.

The Dorcas Society and youth in Basel set up collection stands in three public squares and received 10 tons of clothing. Biel church members, who printed two newspaper advertisements requesting people to bring blankets or clothing to the new church, received 150 sackfuls.

Victims of the earthquake were helped by the rapid arrival of these warm blankets and clothes, a humanitarian deed much appreciated by the Turkish Embassy. In addition, many Swiss residents, donors of the clothing, realized the interest Adventists take in the plight of their fellow beings in other parts of the world.

JOHANN LAICH  
Welfare Director  
Swiss Union Conference

## Health Project Begun in Pakistan

The Pakistan Adventist Seminary and College in Chuharkana has inaugurated a long-range public-health project in cooperation with the governments of two nations, West Germany and Pakistan.

The program, which includes training more than 100 public-health workers over a period of four years and establishing a rural-health project in 40 villages, is being funded by the Evangelische Zentralstelle fur Entwicklungshilfe of West Germany. First payment for the project was scheduled to arrive in Pakistan in January. Construction of the first building in the health-education center begins immediately.

George Babcock, president of the seminary, reports that two Pakistani teachers, Austin John and Bashir Khazzan, are now completing Master's degrees in public health at Loma Linda University and that they will be part of the staff for the program. Students from Bangladesh and Sri Lanka, as well as Pakistan, also will be trained.

The three-pronged objective includes training college students in public health, training selected villagers to run simple public-health centers in rural areas, and constructing 40 village health centers to be manned by the trainees.

D. A. ROTH

## Huguley Hospital Awarded Grant

Eighteen months of work by Fort Worth, Texas, civic and business leaders in behalf of Huguley Memorial Hospital resulted in a \$250,000 grant from the Mabee Foundation, of Tulsa, Oklahoma. The award comes near the climax of a \$3 1/4 million voluntary support effort—one of the most ambitious campaigns ever undertaken in Fort Worth.

According to B. E. Leach, Southwestern Union Conference president and chairman of the hospital's Board of

Trustees, "This is but another indication of Divine Providence. This sizeable gift reminds us again that God is leading in the building of this medical facility. It also reminds us that we are dependent on Him and must cooperate with heavenly agencies in the challenges that come to us."

This gift brought the total to \$2,886,000. The project will qualify for \$150,000 offered by the Kresge Foundation if an additional \$214,000 is obtained by February 15.

Official opening ceremonies for Huguley Memorial Hospital are slated for February 20, with Texas Governor Dolph Briscoe and General Conference President Robert H. Pierson being the principal participants.

WILLIAM V. WIIST

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

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

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/77.

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

Attach label here or print old address:

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