

Review

JANUARY 27, 1977

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



A Visit to Two Churches in the Soviet Union

At the invitation of leaders of the Kiev church, Stanislaw Dabrowski, Polish Union Conference president, and his wife recently visited churches in Kiev and Lvov, Ukrainian Soviet Socialist Republic. Elder Dabrowski preached in both churches and was impressed with the way the Adventist Church there is organized and with the evidence of the work of the Holy Spirit on the hearts of the believers. Above, Elder Dabrowski (in striped suit) joins ministers participating in the Sabbath service in Lvov: P. L. Burylo, Chimenec, A. N. Kolodij, N. A. Zukaluk, J. S. Bondar, A. T. Chalturin, and D. D. Hryciuk. Below, Elder Dabrowski (left) converses with leaders of the Kiev choir: M. Kozerowski, W. D. Kolbacz (organist), and L. Jakovienko. For more pictures and a report see page 16.



God's Love, and Ours

Throughout history Satan has represented God as a tyrant, an unreasonable Being who delights in the misfortunes of His creatures, a Judge who looks for every conceivable excuse to mete out harsh sentences to violators of His law. But the truth is, God is love, and only those who know this intellectually and experientially will receive God's seal, and be faithful to the end.

Through word and act God has proclaimed Himself to be a God of love. In one of Scripture's most beautiful passages He declared through Isaiah: "Can a woman forget her own baby and not love the child she bore? Even if a mother should forget her child, I will never forget you. . . . I can never forget you! I have written your name on the palms of my hands" (Isa. 49:14-16, T.E.V.).

God compared His love with that of a mother—love usually considered the ultimate in human experience. This love will move a woman to undertake "impossible" feats of heroism, and even to risk her own life.

An example of the lengths to which a mother will go to assure the well-being of her baby was seen in the experience of 20-year-old Anna Russell, of Camden, New Jersey. Mrs. Russell had been out of the hospital only four days after giving birth to her baby, Carol Anne, when she went next door to borrow some milk from a neighbor. A draft slammed the apartment door, locking her newborn infant inside. After a fruitless search for a passkey, Mrs. Russell returned to her apartment and noticed smoke seeping out around the edges of the door. With her heart in her mouth she dashed to the kitchen window of her neighbor's apartment, which was at a right angle to her bathroom window, and threw a padlock through the glass. Then, ignoring the fact that it was 35 feet to the ground below, she leaped the four-foot distance into the open window, scrambled inside, and rescued her baby from the smoke-filled apartment. Her left wrist was slashed by the jagged edges of the broken window, but only after her baby was safe did she go to the hospital for treatment.

The love of a mother is inspiring, but it illustrates only feebly the love of God. Ellen G. White endeavored, in the following passage, to challenge our thinking with the infinite dimensions of that love: "All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it, you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully

comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it."—*Testimonies*, vol. 5, p. 740. Clearly, neither figures of speech nor human vocabularies can adequately picture the dimensions of God's love.

The apostle John, sensing the inadequacy of words, cried out: "See how much the Father has loved us!" (1 John 3:1, T.E.V.). John declared that the Gift of Jesus is persuasive proof of that love: "God showed his love for us by sending his only Son into the world, so that we might have life through him" (chap. 4:9, T.E.V.).

The Extent of God's Love

How much does God love us? "So much that he gave his only Son, so that everyone who believes in him may not die but have eternal life" (John 3:16, T.E.V.). "Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity."—*Steps to Christ*, p. 14.

No wonder the apostle Paul exclaimed: "Who, then, can separate us from the love of Christ? Can trouble do it, or hardship or persecution or hunger or poverty or danger or death? . . . No. . . . I am certain that nothing can separate us from his love: . . .—there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord" (Rom. 8:35-39, T.E.V.).

Every day we demonstrate whether we believe God loves us. When we obey cheerfully His commandments, when we remain steadfast in the midst of tribulation and misfortune, when we trust Him in spite of mysteries both in Scripture and in our personal lives, we show that we believe He loves us.

But if we doubt that God loves us, if we know that we do not have a true love relationship with God, if we do not trust Him, we must spend more time at the foot of the cross. There we shall behold Jesus, His flesh bleeding from the whip lacerations, His head gashed by the cruel crown of thorns, His hands torn by the pitiless spikes, His feet pierced by ugly nails, His side stabbed by a mindless spear. "And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life—offers Himself upon the cross as a sacrifice, and *this from love to thee.*"—*The Desire of Ages*, p. 755. (Italics supplied.)

As we meditate upon the awful scene of Calvary we shall be impressed that God's love for us is indeed as much greater than human love as the boundless ocean is greater than a "tiny rill."

K. H. W

This Week

Contents

General Articles	Pages 4-10
Inspired Gems	6
For the Younger Set	10
Family Living	11
Especially for Women	12
From the Editors	13
Newsfront	15
Newsnotes	20
Bulletin Board	23
Back Page	24

Two news items of special interest appear in this week's REVIEW. The first item is featured on our cover—a visit by Stanislaw Dabrowski, Polish Union Conference president, to two churches in the Soviet Union. Commenting on his visit, Elder Dabrowski writes (p. 16), "I am grateful to God that I was able to visit the Ukrainian Soviet Socialist Republic. My faith has been strengthened by the way the church is organized and by the evidence of the work of the Holy Spirit on the hearts of the

Adventist family there. The dedication and moral strength of the believers can be an example to all of us."

Alf Lohne, a general vice-president of the General Conference, has just returned to Washington, D.C., after attending year-end meetings in the Trans-Africa Division. In his article (p. 15), Elder Lohne shares several experiences that tell how this division is growing at the rate of 500 new members weekly.

Arlin Baldwin, author of "Loitering in God's Way" (p. 4), has been a social worker in rural California for several years. Concerned that many Seventh-day Adventists are ignoring the counsel given to move out of the cities, Mr. Baldwin tells the story of Lot and the influence of Sodom upon him and his family, and compares Lot's time with the present.

In our November 4, 1976, issue, we published an article reporting

how U.S. Marines relocated the Desmond Doss monument in Okinawa (p. 21). Kenneth L. Wendell, a dentist at the Adventist Medical Center in Okinawa, has sent us the following picture of the monument at its new site, on the grounds of the Adventist church at Nakagusuku.

Bible Credits: Texts credited to T.E.V. are from the *Today's English Version of the Bible*. ©

American Bible Society 1976. Texts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

Art and Photo Credits: P. 5, Don Knight; p. 7, Harold Munson; p. 11, Gert Busch; 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.]

Times of the Gentiles

I read with interest and appreciation the article on "The 'Times of the Gentiles'" (Nov. 25). The author's freedom from dogmatic assertions as well as his restraint when trying to state our Adventist position is commendable. Actually we have not taken any denominational position on the Jewish question. And I sincerely hope we don't until we have done a great deal more historical and theological research. Much wider counsel needs to be taken before we begin to legislate on this.

The article was right in stating, "What was taken away from them [the Jews] was 'the kingdom of God.'" The role of being "God's special evangelizing agency in the world" has been taken from them. Never again can the Jews as a nation be God's messengers carrying salvation, except as they individually become a part of the church. The Futuristic interpretation, with all its fantastic literalism about the Jews preaching the gospel of the kingdom, is so tragically wide of

the mark as to deserve comment. But some of us who have been studying this question for more than half a century are convinced that the time has come for much deeper study of this whole question. Much has happened in the land of Israel indicating that the coming of the Lord is wonderfully imminent.

ROY ALLAN ANDERSON
Loma Linda, California

Child Guidance

Re: letter on child abuse (Sept. 9).

This issue weighs heavily upon my heart. Praise God, there are many wonderful parents in the Seventh-day Adventist Church.

Then there are those who, if they have ever read the book *Child Guidance* at all, have never gone beyond the first chapter that says to teach your children obedience. Feeling they know how to teach obedience, they pick up a good "rod" and use it along with loud prayers.

Please, young parents and parents-to-be, study *Child Guidance* completely and know what it says—what it really says—so that you could receive an A-plus if you were given a stiff examination on it.

BETTY NIEMAN
Williams, Arizona

Ingathering

I recently read in the REVIEW (Nov. 18) about some children not wanting to go Ingathering. I am wondering whether there are not a few adults in the same pew. I have noted through the years that some (I do not know how many) have approached the program as if they were swallowing a bitter pill.

From my experience I believe the Ingathering program is one of our greatest missionary endeavors. My reason for Ingathering about seven months out of each year is that I love people. I am searching for God's children. My heart goes out to them. The financial goal is secondary. God takes care of that. My job is to go out.

B. L. THOMPSON
Athens, Georgia

One Operation

I've noticed several letters in the REVIEW regarding Creation. As I was reading from *Patriarchs and Prophets* today, I found this gem that pertains to the Creation discussion:

"As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes. . . .

"After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action."—Page 44, italics supplied.

I've heard people separate the creation of the earth from its "fitting up" during the six days of Creation week. In my opinion, the little word "with" in the passage quoted makes it all one operation.

CLARA M. THOMPSON
Athens, Georgia

Walking With God

Re: "Walking With God" (Nov. 25). Not only may we all have an experience such as Enoch's, but it is a necessity in these last days. Only by communing with Christ will we be able to be victors over sin. To me, the whole great controversy is whether we will allow Christ and Christ alone to rule our lives. "Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe."—*Steps to Christ*, p. 72.

BELINDA BOETTCHER
Moab, Utah

LOITERING IN GOD'S WAY

By ARLIN BALDWIN

Today there
is more reason
than ever before to leave
the large cities.

THERE IS LOT LOITERING OUTSIDE of Sodom. The Bible notes that he "lingered," and Ellen G. White comments that he "trod the plain with unwilling and tardy steps."¹

Last night Lot's neighbors had turned on him in rage, and two angels had pulled him to safety in the nick of time. When he tried to warn his married children of the impending doom, they only laughed him to scorn. This morning the angels literally had to pull him away from these unbelieving children and his earthly possessions. Then his wife died. Now, frightened at the prospect of fleeing into the mountains, he implores God to let him take refuge in Zoar.

We should not be unduly hard on Lot; he was "stupefied with grief" and "paralyzed by the great calamity about to occur."² Today we would probably say that he was in shock. But God finally had to say to him, "Hurry, Lot, get moving! I can't do anything until you are out of here!" Poor Lot. First he had been in his neighbors' way; then he was in God's way! At his request, knowing just how much Lot could endure, God permitted him to find refuge in Zoar for a time.

Perhaps we can learn something from Lot's experience. Jesus thought so! "As it was in the days of Lot," He said, "even thus shall it be in the day the Son of man is revealed" (Luke 17:28-30).

Lot's story begins in Ur, an amazing city with a high standard of living. But God called Abraham to leave it and go as His first foreign missionary to Canaan. Lot also heard the call, and decided to accompany Abraham.

It took faith, courage, and a spirit of sacrifice to leave Ur for Canaan in those days. Canaan was on the frontier, with mountainous, heavily wooded country, roads that were a nightmare for travelers, and people who were primitive by Ur's standards.³ It would be something like leaving Boston for California in the 1860's.

Lot's test came, not in Babylon or Egypt, but in Sodom. At first he "pitched his tent toward Sodom" (Gen. 13:12), but before long he "dwelt in Sodom" (chap. 14:12). Everything was better in Sodom, he reasoned. No more living in those miserable tents—he had a house again (see chap. 19:4-11). It was better for his wife and the children. There was art, culture, association. Business was good. But Lot failed to take one thing into consideration: "The men of Sodom were wicked and sinners before the Lord exceedingly" (chap. 13:13).

After a time an event occurred that should have brought Lot to his senses. Four enemy kings captured Sodom and carried away Lot, his family, and all their possessions. Lot had left Babylon a free man; now he faced the prospect of becoming a slave. This should have taught him something, but it didn't. No sooner had Uncle

Arlin Baldwin is a California layman whose vocation is in the field of social service.

Abraham rescued him than he was back in Sodom doing “business as usual.”

What lesson is there in Lot’s experience for us today? Inspiration answers:

“Many are still making a similar mistake. In selecting a home they look more to the temporal advantages they may gain than to the moral and social influences that will surround themselves and their families. They choose a beautiful and fertile country, or remove to some flourishing city, in the hope of securing greater prosperity; but their children are surrounded by temptation, and too often they form associations that are unfavorable to the development of piety and the formation of a right character.”⁴

“There are many ways which lead to Sodom. We all need anointed eyesight that we may discern the way that leads to God.”⁵

The Call to Leave Modern Sodoms

If we have been enticed into Sodom, is help as available to us as it was to Lot? Yes.

“The same voice that warned Lot to leave Sodom bids us, ‘Come out from among them, and be ye separate. . . .’ Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next.”⁶

Here, the little book *Country Living* applies Lot’s experience to the call to leave the cities today. It is not surprising to find that the spiritual call to come out of Babylon and Sodom applies to temporal affairs as well. *Coun-*

try Living contains the “same voice” of warning that warned Lot. It was copyrighted 30 years ago, yet I fear that many of us are still loitering like Lot.

“During the night season I was in council. I was pleading with some families to avail themselves of God’s appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot has too much of a lingering spirit. Let us not be like him.”⁷

Jesus warned, “Remember Lot’s wife” (Luke 17:32). How many modern husbands or wives or children will be lost because of loitering?

“Like the dwellers in the vale of Siddim, the people are dreaming of prosperity and peace. ‘Escape for thy life’ is the warning from the angels of God; but other voices are heard saying, ‘Be not excited; there is no cause for alarm.’”⁸

Could it be that among these “other voices” are those who say, “Those messages in *Country Living* are not for our day; they are outdated”?

God says: “More and more as time advances, our people will have to leave the cities.”⁹

“Conditions are arising in the cities that will make it very hard for those of our faith to remain in them.”¹⁰

A Helping Hand

Other voices echo the cry of Lot, “I cannot escape to the mountains, lest some evil take me, and I die” (Gen. 19:19). Even the thought of moving to the country terrifies some people! But God says:

“Do not consider it a great deprivation, that you must go into the hills and mountains, but seek for that retirement where you can be alone with God, to learn His will and way. . . . Do not consider it a privation when you are called to leave the cities and move out into the country places. Here there await rich blessings for those who will grasp them.”¹¹

We do not know the future. God may graciously grant us time while the angels hold the winds a little longer, until God’s people are sealed. We should do all we can to cooperate with these angels as they hold the winds, but is it not time to put faith into action and begin to adjust our circumstances as the pressures continue to grow?

Remember Lot and Lot’s wife. □

REFERENCES

- ¹ *Country Living*, p. 7.
- ² *The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 19:16, p. 1094.
- ³ *The SDA Bible Commentary*, on Gen. 12:1-6.
- ⁴ *Patriarchs and Prophets*, pp. 168, 169.
- ⁵ *The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 13:10, 11, p. 1092.
- ⁶ *Country Living*, pp. 6, 7.
- ⁷ *Ibid.*, p. 6.
- ⁸ *Patriarchs and Prophets*, p. 166.
- ⁹ *Country Living*, p. 25.
- ¹⁰ *Ibid.*, p. 30.
- ¹¹ *Ibid.*, p. 14.



Quantity Before Quality

The key is in your hand, the
treasure is there for the asking.

By REX D. EDWARDS

PLINY THE ELDER, A FIRST-CENTURY Roman scholar (A.D. 23-79), sums up the spirit of his age thus: "Not being able to make our values beautiful, we make them huge." Could this judgment be leveled at our age? Have we not replaced quality by quantity? Having lost that quality of soul that makes us Godlike, a compensation is sought in the worship of quantity. Thus we boast of the "biggest," the "highest," the "greatest." The biggest university becomes the best university. Educators cease to be interested in the discovery of truth that unifies and strive only for a colossal accumulation of unrelated facts. The greatness of our civilization is sometimes reckoned in terms of New York's Babels towering against the sky.

Impoverishment of soul through want of Godlikeness seeks compensation also in excessive luxury and show of all sorts. Inner nakedness is atoned for by a new ornateness of dress.

Hyperactivity and love of noise and chatter characterize our age, as a compensation for self-doubt. The man of today, not knowing what he is, tries to become important by what he *does*—for the more anxious a person is, the more active he becomes. But the action is like that of a rocking chair—on it a restless person sits in one place and is still on the go.

In earlier times a person was active because of his body—he worked to eat. In the post-Christian era, he is active because of his mind—he works to stop thinking.

The Chinese have observed, "Americans are not happy; they laugh too much." They may have seen the million photographs we show of people laughing, with nothing to laugh at, but with a grim desire to create the illusion that they are having fun.

More important than an analysis of our excessive "outwardness" is its cure, for no one is happy in such extrinsic posturings. Looking back to the gospel, we find Jesus warning against such forms of synthetic peace and

Rex D. Edwards, D.D., is an assistant professor in the religion department of Columbia Union College, Takoma Park, Maryland.

such conformity to the world: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19).

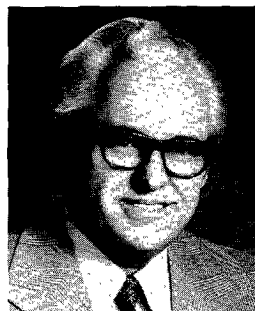
He warned against colossalism in the parable of the man who built bigger and better barns, only to have an angel tell him that that very night his soul would be required of him. He cautioned against hyperactivity when He told Martha that she was busy about too many things. The night He suffered His ultimate agony He rebuked Peter for substituting action for prayer, when, instead of watching a silent hour, he drew his sword. We have been amply warned, yet it is possible that those who today claim to be God's servants are sometimes so busy in their projects for the kingdom of God that they forget the kingdom of God itself.

"Prayer Does No Good"

One of the most powerful means of overcoming the externalization of life is to find support in prayer. But as soon as prayer is suggested there are those who will immediately retort: "Praying does no good." This statement has an element of truth in certain cases: not theological truth, but psychological. When it is said by those who are unwilling to curb their unregenerate habits, then the statement "It does no good to pray" is true—but only of themselves. Their prayers are ineffective, not because God refuses to hear them, but because they refuse to fulfill the first condition of prayer, namely, a longing to revise their natures to accord with God's laws.

All prayer implies an act of the will, a desire for growth, a willingness to sacrifice on our part; for prayer is not passive, it is active collaboration between the soul and God. If the will is inoperative our prayers are merely

Inspired Gems



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

Helmut C. Retzer
Northern California Conference

● "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

● "The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings—all are enlisted in behalf of man's redemption."—*Steps to Christ*, p. 21.

a list of the things we would like God to give us without ever asking us to pay the price they cost in effort and a willingness to change. Prayer is dynamic, but only when we cooperate with God through surrender. A person who decides to pray for release from the slavery of sin must be prepared, in every part of his being, to utilize the strength that God will provide and to work unreservedly for complete freedom from the sin. In dealing with other people it is possible to "have one's cake and eat it," but with God that is impossible.

Sometimes—even when the will is operative—a prayer seems worthless because we approach God with a divided will. We want Him, but we want something else incompatible with Him. We are demanding that the laws of the universe be suspended, so that He will give us the reward of perfect trust in Him, while we continue to place half our trust in other things. In such a case we keep one hand behind our back; we hold on to something that would compensate us if God should fail.

Some object that, inasmuch as God's will will always be done, it can make no difference whether we pray. This is like saying, "My friend will either get better or worse; what good will it do to send for a doctor and give him medicine?" In the physical order medical power takes into account the physical factors within a sick body; in the spiritual order God's will makes allowance for our desire to do better. It is true that, in answering a prayer, God will not go against His will merely because we ask Him; but He will do that which without our prayer He would not do. God will not make the sun shine through a dirty window but the sun will shine through the window if it is clean. God will not do what we can do for ourselves; He will not make a harvest grow without our planting the seed.

We Live in a Conditional Universe

It is a conditional universe in which we live—to bring about an effect we wish, we must proceed along the road that leads to it. If a person studies he will know; if he strikes a match it will ignite. In the spiritual order we have the words of Christ, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt 7:7). But there must be the preparation for God's help through the asking, and the seeking, and the knocking. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

This text reverses the order that many people consider to be the law of prayer. They assume that when we pray we ring God's doorbell and ask for a favor. Actually, it is He who rings our bell, "I stand at the door and knock." God could do more for any of us if our wills were more conformable; the weakness is always on the receiving end. Prayer is not overcoming a reluctant God, it is identification of our needs with the highest kind of willingness to help. It depends upon our willingness to clear the channel, our willingness to depend upon Him so we can become independent of everything else.

The question must therefore be asked, "Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*Steps to Christ*, pp. 94, 95. The key is in your hand. The treasure is available for the asking. □



Five Cents From Heaven

By P. BREDEKAMP

It was Easter time in Pretoria, South Africa, and everyone was flocking to see all the wonderful sights. One great attraction was the performing dolphins. "You must go and see it," urged my friend.

Accordingly, the next day, having packed a few sandwiches, my son and I were on our way. My husband had given me a rand (about US \$1.15), and I had taken another two.

When we reached the gates of the show I was disappointed to have to pay about double the entry fee I had expected. I bought an ice cream for my little boy, and then we walked along to the tent where the dolphins were.

"One rand each, madam," the doorkeeper said. I made a swift calculation. If we went in, there would be nothing left over. So we turned away. I examined my cash. To my horror I discovered that I was five cents short of my bus fare. No bus driver would allow me on the bus if I was even a cent short. What was I to do? I was surrounded by thousands of people with well-filled pockets. But how could I go up to just anyone and say: "Lend me five cents to go home with"? I just could not.

I stood at the horse arena, and shaded my face with my hands. Whom could I ask? There was no one. But I had a Father in heaven who knew my need and problem. So I lifted up my heart in silent prayer to Him. "Father in heaven, Thou art the only One who can help me. I do not know how, but I know that Thou canst help me. Send me the five cents so we can get home. Amen."

We left the show grounds and took the bus into the city, but we were still five cents short of the fare we needed to reach home. We had to cross the square to reach our bus stop. When we were in the middle of the square my son suddenly stopped and said, "Mamma, there's a five-cent piece!" I looked down at his feet. There, sure enough, was a five-cent piece. He picked it up, and tears came to my eyes. Here was the answer to my prayer.

We had been living and walking around the city for years, and never had I picked up anything before. "Jesus has sent us the money!" I exclaimed. "Isn't it wonderful?" As we waited at the bus stop, my thankful heart was filled to overflowing at the knowledge that God saw fit to answer a prayer for five cents.

Decisions That Polarized the Missouri Synod

Differences of opinion grew into
an adversary relationship that made schism inevitable.

By **RAYMOND F. COTTRELL**

TWO WEEKS AGO WE TOOK NOTE of the conservative orientation of the Lutheran Church-Missouri Synod (LCMS) and briefly traced its history over the past 130 years, as a basis for understanding how it came to be what it is today. Last week we explored trends in contemporary Protestant Biblical studies, both conservative and liberal, for the theological background of the controversy within the Synod. This week and next it is our purpose to trace events from 1969 to 1976 that led to schism. In our concluding article of the series, the following week, we will explore reasons why events followed the course they did instead of the pathway to understanding and reconciliation.

During the 1940's and 1950's storm clouds were gathering on the Missouri horizon, and there were occasional flashes of lightning and claps of thunder. On one occasion, for instance, forty-four church leaders and theologians issued a joint protest against what they considered legalistic and unevangelical practices, for which they were threatened with dismissal. In 1962 Dr. Martin Scharlemann found it necessary to make a formal apology at the Synod convention in Cleveland for expressing concern over certain Synod policies. About the same time a grass-roots movement in Illinois called Balance, Inc., set out to purify the church from what its members considered heretical elements.

Another harbinger of the gathering storm was the refusal of Concordia Seminary, in 1958, to certify Herman Otten, a graduate, as a pastor, on the grounds that he had "disseminated adverse statements concerning the theology of several [teachers] without having first spoken to them about the issues, . . . [thus] giving evidence of lack of fitness for pastoral dealing in the ministry of the Word." The congregation in New Haven, Missouri, nevertheless asked him to serve as their pastor, and he has functioned in that capacity since 1961 without official certification or ordination. His status was never officially

resolved, and as recently as 1975 his name did not appear on the clergy roster. This incident reflects polarization between Concordia Seminary and the grass-roots conservative majority as long as twenty years or so ago.

Setting Out on the Road to Schism

The immediate chain of events that culminated in schism within LCMS in December, 1976, began a little more than seven years earlier, in 1969, with the election of Dr. Jacob A. O. Preus as president of the Synod and the appointment of Dr. John Tietjen as president of Concordia Seminary. Within LCMS these are considered the two most prestigious and influential offices. Drs. Preus and Tietjen were destined to play the two leading roles in the seven-year confrontation.

Let us begin with their respective predecessors in these two key offices, Dr. Oliver Harms as president of the Synod (1962-1969), and Dr. Alfred Fuerbringer as president of Concordia Seminary (1953-1969). Dr. Harms, a conservative, pursued a moderating administrative policy and sought to be fair to both sides of the ongoing debate. His moderation, however, was not acceptable to the grass-roots conservative majority and their conservative pastors, who defeated his bid for reelection in 1969.¹ To them, Dr. Harms's middle-of-the-road policy seemed vacillating at a time when they felt that vigorous action was needed. In effect, Dr. Preus thus came to office with a mandate from the conservative majority to "clean up the Synod."

That which the conservatives felt particularly in need of cleaning up was the faculty of Concordia Seminary.² With a view to strengthening the academic training of ministers to serve the Synod, President Fuerbringer had built up a strong faculty and established Concordia's standing with the American Association of Theological Schools, its accrediting association. Upon his retirement in 1969 the Concordia Seminary Board of Control ap-

pointed Dr. John Tietjen, who continued the policies of his predecessor, which were designed to maintain academic excellence. However, grass-roots conservatives were unhappy with the choice, which they saw as perpetuating at the Seminary the situation to which they took exception—use of the historical-critical method of interpreting Scripture,³ in the training of future ministers.

The coming of Drs. Preus and Tietjen to office confronted them personally, and the Synod, with an opportunity and a challenge either to resolve, on a mutually acceptable basis, the differences of opinion that had been troubling the Synod for a number of years, or to escalate these differences into an adversary relationship that could be resolved only by victory for one side and defeat for the other. For better or for worse, the Synod chose the latter course, and its conservative majority vested initiative for action in the newly elected administration. The stage was thus set for the domino series of events that followed. Given the Synod's frame of mind in 1969 and thereafter, events seem, in retrospect, to have followed an inexorable, predetermined course with schism in December, 1976, as its inevitable conclusion.

The following narration of these traumatic events is an endeavor to report the facts as they happened without interpretation, except that given by the participants themselves. The account is based largely on Religious News Service reports, which covered events rather fully, on numerous documents provided by both sides of the controversy, and on interviews we had in late October, 1976, with Dr. Jacob A. O. Preus, LCMS president, and Dr. John Tietjen, president of Concordia Seminary and later Seminec. It is our purpose, here, to be as objective and fair as possible, and to reserve our personal evaluation of events for the concluding article in this series, week after next.

Two decisions LCMS made between 1971 and 1973 were crucial, and their subsequent implementation (1973-1976) completed the process of polarizing the church, and precipitated schism: (1) the formal authorization of *A Statement of Scriptural and Confessional Principles* "as a tool to identify theological and doctrinal issues which the Synod needs to consider and resolve," and (2) the Synod charge that a majority of the faculty of Concordia Seminary were teaching false doctrine. With these decisions the conservative majority went on the offensive and set out to purify the Synod of what they considered heretical tendencies. Both sides appear to have been utterly sincere; whether, in retrospect, their wisdom was always equal to their zeal is a matter of opinion. These two closely related decisions determined the course of events that followed.

The Document That Divided the Synod

Resolution 5-24, voted at the July, 1971, LCMS convention in Milwaukee, called for "the formulation of doctrinal statements which clearly set forth the teachings of the Holy Scripture and apply them to issues of our day." On March 3, 1972, Dr. Jacob Preus, president of the Synod, presented to the vice-presidents *A Statement of Scriptural and Confessional Principles*, which he had personally prepared pursuant to that resolution. The vice-presidents approved release of the document, and for sixteen months it was widely debated. On November 21 the Commission on Theology and Church Relations

found *A Statement* (as it is usually referred to) "in accord with the Scriptures and the Lutheran Confessions and to contain nothing contrary to them," and "with the doctrinal position of the Lutheran Church-Missouri Synod as it has been taught historically and expressed in the official doctrinal statements of the Synod."

At the July, 1973, Synod convention in New Orleans Resolution 3-01 "officially adopted" it as a "statement of belief" in the sense of 1971 Resolution 5-24 and as expressing "the Synod's position on current doctrinal issues." As a matter of fact, 455 voted against it. After the vote some 400 delegates marched to the front of the auditorium with a signed document protesting adoption of *A Statement* as the official doctrinal position of the Synod. The 1975 Synod convention in Anaheim, California, reaffirmed the 1973 vote.

Significance of *A Statement*

A Statement of Scriptural and Confessional Principles focuses on the nature and interpretation of the Bible. Twenty-one per cent of the text deals with Christ as Lord and Saviour, the Law of God, the mission of the church, and original sin; 79 per cent is devoted to the nature, purpose, message, authority, infallibility, text, and unity of the Bible, to the historical method of interpretation, and to the relation of the Lutheran Confessions to the Bible. Each section consists of a positive statement and a list of rejected concepts.

In substance, *A Statement* reaffirms that God is the true Author of every word of Scripture, that the Holy Spirit inspired the words, and that every word and every statement are historically and literally true in the sense the Bible itself implies (including miracles and predictive prophecy). The Bible is therefore inerrant, infallible, and authoritative.

A Statement rejects such concepts as that:

1. Only the intended message of the Bible is inspired and normative, but not the Bible itself as an entity. Matters not essential to salvation are not inspired and therefore not inerrant.

2. The Bible was culturally conditioned. It contains imaginative details and erroneous notions that originated in the believing community or with the writer himself; there may be errors or contradictions in both factual and theological statements; there may be reports of incidents (notably miracles) that never actually happened. Jesus and others may not actually have uttered some statements attributed to them.

3. New Testament use of Old Testament passages does not necessarily determine their meaning in the Old Testament; in and of themselves Old Testament Messianic predictions are not genuinely predictive.

4. The text of Scripture may have a different meaning now than when it was written.

5. The historical-critical method of interpretation is compatible with a conservative understanding and interpretation of the Bible.

The historical context in which *A Statement* originated clearly implies that the Synod "moderates," notably teachers at the Seminary, hold these views. As we will see, they categorically deny holding the positions it attributes to them.

The Synod declared that it "expects all its members to 'honor and uphold' it [*A Statement*], that is, to support,

For the Younger Set



Obedience Came Too Late

By DOROTHY SIMMS

AS THE SUN peeked in, Sheila opened one eye. With a groan she closed it again. But then, remembering what day it was, she opened both eyes wide. Glancing at her twin sister, she saw she was still asleep. Grabbing her pillow, she threw it at Shellee, hitting her on her head.

"Hey! What's the big idea?"

"Don't tell me you've forgotten what day it is?"

"Who cares?" groaned Shellee as she slid back under the blanket.

A matter of seconds later, Shellee jumped out of bed and began dressing.

"We-e-e-ll," laughed Sheila, "I guess you do remember."

"Yea, but we may have something else to remember if Mom ever finds out. You know she warned us."

As the girls ate their breakfast, they found it difficult to act calm. Waiting was worse than work.

The time finally arrived when Mother began filling the washing machine.

"I'm sure glad we have the wringer-type washing machine," whispered Sheila. "One of those modern automatic washers wouldn't be any fun."

"Hey, Shellee! C'mon! Mom just went outside to hang up some clothes."

"Oh, boy! You get the paper dolls, and I'll get the stool!" Shellee was elated.

Sheila turned on the wringer and ran the paper dresses through. Shellee

caught the dresses on the other side.

"Quick! Shut off the wringer! Here she comes!"

When Mother came in to get another load of clothes, the twins were playing on the floor with the dolls.

"She went out again!" Sheila whispered excitedly.

Shellee took her turn at the wringer.

"Oops! One fell into the water," giggled Sheila. She tried to rescue it while the agitator kept moving the clothes back and forth. "I got it! But it's ruined—oh, oh! Here she comes again!"

With Mother outside again, Sheila decided it would be fun to run her small cars along the wringer.

"Wow! Did you see that Shellee? It went right through the wringer."

"Yeah! I saw it all right. I also saw it sink into the bottom of the washer. Now what?"

Looking over the wringer into the wash water, Sheila suddenly became painfully aware that her fingers were going between the rollers.

"Mommy, Mommy," screamed Sheila. "Mom—"

"Sheila! What—." Mother didn't bother to waste words as she quickly hit the release bar and removed Sheila's fingers.

The pain was intense, but X-rays showed that no bones were broken. Mother didn't reprimand her for her disobedience. She felt sure that the pain would serve as punishment and be a wash-day reminder to both twins.

act, and teach in accordance with it," but cautioned that it "is not to be used mechanically or legalistically to discipline members of the Synod." It was not intended as "a new standard of orthodoxy" to which people would be expected to subscribe in order to be considered good Lutherans, as they are to the Scriptures and the historic Lutheran Confessions. Those being considered for service as pastors, teachers, or professors, however, may be asked to state their attitude toward the document.

To Synod conservatives *A Statement* simply affirms what they have always believed about the Bible. For that matter, most conservative Christians unfamiliar with the nuances of theological terms and concepts would doubtless accord the document their unqualified approval.

The Moderates React to *A Statement*

To the "moderates," however, *A Statement* does not identify and deal adequately with the very real problems with which it professes to deal. It is simplistic with respect to "very technical matters" that "need much careful study" before they are ready for use in the important way in which it is intended to use the document—that is, as an official tool for distinguishing between truth and error. It introduces new concepts that are neither scriptural nor part of the historic Lutheran creeds. While "it seems to say what Lutheran theologians have said frequently" and "even repeats many familiar phrases and sentences," it "radically distorts [reads new concepts into] the meaning of those familiar phrases and sentences." "Large sections are neither Scriptural nor Confessional [that is, based on the historic Lutheran Confessions]." They are "merely traditional, that is, they reproduce theological opinions about the Bible which frequently have been taught in the Lutheran Church-Missouri Synod." *A Statement* is a particularistic interpretation of the Bible and the Lutheran Confessions that goes far beyond these sources, which both sides accept as normative.

To the conservatives, then, the issue on doctrine is one of accepting or rejecting the Bible as the inspired, authoritative Word of God. To the "moderates" that is not the issue at all, for they, too, acknowledge its inspiration and authority. As they see it, the issue is not on the level of inspiration and authority at all, but on the level of traditional interpretation versus an objective examination of the evidence. The issue is a matter of opinion. If the two factions could not agree on a definition of the issue, it is not strange that they could not agree on a solution to it. The "moderates" were willing that both points of view should exist together in the Synod, on a live-and-let-live basis. But the conservatives, on the other hand, categorically rejected the "moderate" view as heretical, and set out to purge the Synod of it.

Next week we will consider the crisis at Concordia Seminary and the debate about ordaining Seminex graduates—events in which these two points of view clashed in a life-and-death struggle that precipitated schism and the formation of the Association of Evangelical Lutheran Churches. □

To be continued

REFERENCES

- ¹ In LCMS two or more names are on the ballot for president at an election.
- ² See "A Church in Crisis," *Review*, Jan. 13, 1977.
- ³ See "The Authority of Scripture," *Review*, Jan. 20, 1977.

Grandpa Never Retired

With tears in my eyes I decided
to follow his example.

By CAROL PETTIBONE



GRANDPA GAZED AT THE LARGE assortment of boxes and other odds and ends piled on the back of the borrowed pickup.

"Didn't realize I was bringing that much stuff," he said, as he wiped his forehead.

"Now, just go inside and take it easy," I told him. "You must be tired after that long trip. I'll unpack the truck."

Ignoring what I was saying, grandpa reached for a large box. I should have known he would—he wasn't the type to take things easy. After we unloaded the truck we sat enjoying a cool glass of water in the living room.

Grandpa's small frame was stooped from many years of hard work. His hands were dry and wrinkled, but they were still strong. Thin gray hair framed a faced that seemed to glow with inner peace and dedication. Many people considered my grandfather a saint, and I tended to agree with them.

As a child I had thought my grandpa could do anything. He had been a minister, colporteur, missionary, and nurse. He had learned to pull teeth and deliver babies. He could raise bees and build churches. He could preach in Spanish as well as English.

When grandpa had turned 70 I was sure he would retire and enjoy life, like so many of his friends had done. But not my grandpa. He continued giving Bible studies. He built and pastored a church in Mexico, a short drive from his California home, and at the age of 87 he found a small pastorless company in New Mexico that begged him to stay and help them out. Things had gone well until he had to admit that the high altitude of that small town was affecting his heart. We invited him to stay with us.

I noticed that, at 90, grandpa had more spunk and spark than many people half his age. Unable to drive a car anymore, he bought a full-sized tricycle and often pedaled several miles to town and the post office.

"Take it easy," I often cautioned him. "You're not a kid anymore." He would just laugh.

Grandpa couldn't stand dirty dishes on the table for even one minute after the family was finished eating. It seemed that there were always other things screaming for me to do, especially taking care of one-year-old Lori, so it was easy to leave the clearing up to him. Then, feeling guilty, I would give him a hug. "Thank you, Grandpa, I'll take it from here. You look tired, why don't you get a little nap?"

Grandpa would look a little hurt. "You mean this little old man can't even help do the dishes?" Grandpa would wash, and I would dry. He was slow, and many times my patience would wear thin. But grandpa kept on with the task at hand until every dish was washed and the kitchen sparkled. I knew he suffered from various aches and pains, but he would hardly ever mention them or use them as an excuse to quit a job before it was finished.

The more I tried to get grandpa to take it easy, the

Carol Pettibone is a homemaker living in Columbia, Maryland.

Time Is Spelled W-h-e-w!

SOME statements puzzle me. They sound right, but I can't seem to make them work. This one, for example:

"If every moment were valued and rightly employed, we should have time for everything we need to do for ourselves or for the world."—*The Ministry of Healing*, p. 208.

With a list of "Things to Do" that covers pages, I blink every time I read those words. They're so comprehensive: "for ourselves or for the world."

I know I'm not the only struggler, because laments I've heard keep coming back like a tired record: "When will I ever find time?" "I wish I could get caught up just once."

So how do we deal with time? Is it possible we try to do too much? Or is it that we don't work effectively?

Someone has said that efficiency is intelligent laziness. Maybe that's what we need—to be intelligently lazy. Most of us could probably profit by doing a little self-evaluation on efficiency. The way we have always done something is not necessarily the best way.

Something that might also help is to use to our advantage that fine art of procrastination, the art of putting off until tomorrow (and the next day and the next . . .) what we shouldn't do at all. If we were really honest with ourselves, that's where the basic problem of not-enough-time usually lies—spending already-scarce hours on nonessentials. Polishing doorknobs, I've come to call it.

Someone told me once about a hypochondriac who polished all the doorknobs in her house several times a day. Fingerprints and germs frightened her. But I expect that most of us polish a few doorknobs each day in some of our meaningless routines.

It's that old word *priorities* that keeps surfacing. Time-management experts

throw it at us, too. They tell us that the way to set priorities is to list our goals: long-, medium-, and short-range goals. Once we have them in black and white it isn't so hard to juggle them into their order of importance.

For example, if one of my high-on-the-list, lifetime goals is to stay physically fit, then somehow I am going to have to spend a few minutes each day working at it. If a medium-range goal is to read the Bible through, then that, too, will have a share of my time.

The short-range goals are easier to list: dishes to wash, carpets to vacuum, time for each member of the family. Dishes can't pile up indefinitely, but it's good to remember that they will wait while you show your child the rainbow—the rainbow won't wait while you do the dishes. And life does get pretty dreary if we miss all the rainbows.

After all the listing of goals, setting of priorities, and working out schedules, there are still some things we need to think about:

1. Much of our busy whirl spins around selfishness. Do we know when we are filling a need; when we are only satisfying ego or greed? The question is fair. The answer is often disconcerting.

2. Then it's not so much the number of things we do, but the way we do them that counts. Sometimes in our determination to accomplish heroic achievements we huff, puff, and groan all the way.

Paul tells us not to be anxious but in a spirit of thanksgiving let God know our needs. "Then," he says, "the peace of God . . . will keep guard over your hearts and your thoughts" (Phil. 4:6, 7, N.E.B.).

That, I know, is the real key that will stop the merry-go-round and let us get off. That is the key to doing all we can, for ourselves and for the world. But it's also the key to doing it happily.

more work he took upon himself. Soon he took charge of our large back-yard garden. Since my husband was a full-time teacher and part-time student, he didn't have much time to help.

Grandpa would often spend six to eight hours a day in the garden doing what would have taken two or three hours in his younger days. After this he often managed enough time to play with the baby or sit and reminisce with me about his yesterdays.

Ever since I could remember, grandpa spent the early-morning hours in Bible study. Because his eyesight was failing, we bought him a large-print Bible, which he appreciated immensely. One time I found him with the Bible on his lap and a sad, faraway look in his eyes.

"What's the matter, Grandpa?" I asked.

"Oh, I just miss being active in the Lord's work. I wish there were something I could still do. The Lord should have some reason for keeping me around so long."

Several days later grandpa brought in some of the first tomatoes from his vines. They were delicious. "I guess this is why the Lord has kept me going," he said when he saw our obvious enjoyment.

Grandpa Moves

Grandpa had lived with us for a year when my husband received a call to teach in New England. Grandpa knew he couldn't take the winters, so he made the decision he had been putting off so long. He would move into an Adventist retirement home. He chose the one in the town where he had lived for many years before grandma died.

We went to look over his future home. It was beautiful. It was nicely furnished, stores were close, and there seemed to be plenty of activities to keep the senior citizens busy. I had to laugh at the way the elderly women gave grandpa a close inspection and then smiled at one another.

"Elder Nelson," boomed out a voice from across the room.

Grandpa turned around. "It can't be—but it is! Brother Anderson, how are you?" The two old men embraced each other.

"Just fine," Brother Anderson's round, red face beamed as he patted grandpa on the back. "Are you joining us? Great! There are several of the old group here."

I knew grandpa would like his new home.

Three months later I was washing dishes in our new home. I was tired after working four hours at my new job, cleaning house, and chasing after my active toddler. I left the pots and pans for the next day and made myself comfortable and began reading a magazine.

The telephone rang. Mother came right to the point. "Grandpa died this morning," she said. "He went quickly—he didn't suffer much."

"But—but what happened?" I stammered. "Did he have a heart attack?"

"No," she replied, "he was in the hospital for several days, but the doctors couldn't find anything wrong with him." Mom paused. "Dad thinks he just couldn't take it—not being useful anymore."

With tears in my eyes I went to the kitchen. I poured some hot water in the sink and began scrubbing vigorously at the pans. I decided to follow grandpa's example. I wouldn't retire until the work was done. □

Supernatural or Human Beings?

In Noah's day did "supernatural beings" cohabit with beautiful girls, descendants of Adam, and produce a race of giants? This is what one would conclude from a reading of Genesis 6:1-4 in the recently published Good News Bible: "When mankind had spread all over the world, and girls were being born, some of the supernatural beings saw that these girls were beautiful, so they took the ones they liked. Then the Lord said, 'I will not allow people to live forever; they are mortal. From now on they will live no longer than 120 years.' In those days, and even later, there were giants on the earth who were descendants of human women and supernatural beings. They were the great heroes and famous men of long ago."

Now notice how the Good News Bible translates Jude 6, 7: "Remember the angels who did not stay within the limits of their proper authority, but abandoned their own dwelling place: they are bound with eternal chains in the darkness below, where God is keeping them for that great Day on which they will be condemned. Remember Sodom and Gomorrah, and the nearby towns, whose people acted as those angels did and indulged in sexual immorality and perversion: they suffer the punishment of eternal fire as a plain warning to all."

It is the almost-universal belief among modern scholars that Jude is referring to the Genesis incident. Some scholars also connect 1 Peter 3:19, 20 with the Genesis incident, identifying the "spirits in prison" as the angels who fell in connection with the Genesis incident. A note in the Good News Bible in today's German (*Die Gute Nachricht*) under "Gefängnis, Geisterim" (Prison, spirits in) makes such a connection: "According to Jewish tradition, the angels, who, according to Genesis 6:4, had intercourse with human females, were punished by being kept in confinement in the inner parts of the earth." Also to them Christ proclaims the possibility of forgiveness.

Why did the Good News translators render the Hebrew *benê ha'elohîm* as "supernatural beings," which phrase the King James Version renders "sons of God"? The answer lies in the rules followed by the translators of the new version. Literally, *benê ha'elohîm* is "sons of God," or "sons of the gods." Why not then translate the phrase literally? According to an 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."

The important word in these sentences is "meaning."

The older traditional translations of the Bible aimed at reproducing words and sentence structures. In fact, the King James Version translators were so concerned with providing in their translation every word of the texts in the original languages that if, in order to clarify a passage in the English, they inserted a word for which there was not an equivalent in the original languages, they would italicize that word. But, whereas the translators of the KJV aimed to give the words of the original texts, in good English style, of course, this was not the aim of the Good News Bible translators. They state, "There has been no attempt to reproduce in English the parts of speech, sentence structure, word order and grammatical devices of the original languages."—Preface.

The two translation methods, the one aiming to translate the meaning and the other to reproduce the words, produce different Bibles. Each type has its advantages and its disadvantages.

Translators Thought Author Believed It

Believing that the author of Genesis 6:1-4 was speaking of supernatural beings who had intercourse with female descendants of Adam, the Good News Bible tells such a story, thinking it is accurately conveying the meaning. This does not mean that the translators themselves necessarily believe that such a union ever occurred or was even possible, but they hold that the author of the passage believed in such a story and narrated it.

One should note that the translators added a footnote to Genesis 6:2, stating that instead of "supernatural beings" one might read either "sons of the gods" or "sons of God." The translation "sons of the gods" again implies the belief that supernatural beings were involved. These sons could represent lesser deities. Implied in this translation is also a belief in many gods and the belief that the descendants of some of these gods fathered a race of giants through their marriage with human females.

"Sons of God," from which may be inferred the descendants of Shem, is a perfectly natural translation, but, by putting this reading in the footnotes and featuring the translation "supernatural beings" in the text itself, the translators show their preference of interpretation.

This is the problem with dynamic translations. They aim at translating meanings, but it is not always easy to arrive at the meaning of a passage. Often several meanings are possible. In such instances the theological persuasion or bent of the translators determines the choice. If the translators do not provide alternative readings in the footnotes in disputed passages, the reader will not know that other meanings are possible.

The formal translations, on the other hand, such as the King James Version, the Revised Standard Version, and The New American Standard Bible, which translate the words, leave the reader to discover the meaning. An illustration of the difference it makes whether one translates words or meaning is Genesis 6:3. In the Good News Bible this verse reads, "Then the Lord said, 'I will not

allow people to live forever; they are mortal. From now on they will live no longer than 120 years.'” Literally, the significant sentence in this passage reads, “And his days shall be 120 years.” The King James Version, the Revised Standard Version, and the New American Standard version all reflect this literal reading. Many interpret this sentence to mean that the antediluvians would have 120 years in which to repent before the Flood would overwhelm the evildoers.

The translators of the Good News Bible assume that the meaning of the passage is that the lifespan of the human race would be cut to 120 years.

One may have to admit that such a meaning could be gotten from the Hebrew. But it is not the only possible meaning. The interpretation suggesting a period of grace of 120 years certainly seems to fit the context better. At least to translate this passage as the formal versions do allows the reader to select his meaning. Unless he reads another version, the reader of the Good News Bible will be unaware that another meaning is possible. No footnote provides an alternate reading.

But, as we have said earlier, the dynamic method has certain advantages. Unaided, it is difficult for many people to grasp the meaning of a number of Scripture passages. A version such as the Good News Bible, aiming at dynamic equivalence, will clarify many passages. Clarification in the Good News Bible is achieved in several ways, first in the use of standard English at the com-

mon-language level. The vocabulary is neither academic nor simplistic. As an information bulletin explains, “It employs the language that adults normally use. Every native speaker of English will readily understand it. Those who have learned English as a second language will find it easily comprehensible.”

Second, clarification is achieved by deciding what is the meaning of a passage and then expressing clearly that meaning. In such an approach the translators do much of the readers’ work. They examine carefully the Hebrew, Aramaic, and Greek texts; they take into account the historical and cultural backgrounds; then they express the meaning in readily understood English. The translators had a further aim: “By striving for an equivalence in meaning, the translation tries to stimulate in today’s reader essentially the same reaction to the text that the original author wished to produce in his first and immediate readers.”

Readers Should Exercise Caution

All this is helpful. But, as we have demonstrated above, there is wide divergence of opinion as to the meaning of certain passages. The translators who use the dynamic method make their choice, and, in most cases do not give alternative meanings in footnotes. It is for this reason that we do not recommend dynamic translations, such as the Good News Bible and The New English Bible, as study Bibles. We recommend them for reading, or as study Bibles if one is looking for suggested possible meanings of Biblical passages. But such meanings should always be carefully checked with the Hebrew and Greek and with historical and other helps.

If one were to take the Good News translators’ position on the relationship between Genesis 6:1-4, Jude 6, 7, and 1 Peter 3:19, 20—that the angels who cohabited with humans were punished by being confined to the nether regions, and there Christ went and offered them forgiveness—there would be far-reaching implications with reference to the doctrine of inspiration. If, as claimed, this is Jewish tradition, and probably not true in fact, we must raise the question, Is revelation conveying to us tradition or truth?

The cautions we are expressing in this editorial apply to dynamic translations in general. Though we are demonstrating problem passages from the Good News Bible, we do not want to convey the impression that this version is not necessarily more subject to conjectural interpretation than other dynamic translations.

And though we have said some things that may appear critical, we hope that the favorable things we have said concerning this version will be remembered. We would like to add also that the readability of this version has awakened in many new readers an interest in the Bible. It is doubtful that this interest could have been awakened by the conventional translations.

What is important is that the reader of any new version of the Bible read carefully the introduction or preface to that version. The preface to the Good News Bible is only three pages long, hence not formidable. The reader of a dynamic translation needs constantly to be aware that he is reading what the translators assumed was the meaning of that which the Biblical writers wrote, not necessarily what they wrote.

D. F. N.

To be continued

A Closer Walk

By ESTHER HIRST

A closer walk with Jesus Christ,
Sweet fellowship with Him,
Outshines allurements of the world
And makes its pleasures dim.

I do not want to lag behind,
I dare not run ahead—
I learn to stay close to His side
From words that Jesus said.

I want to follow where He leads,
O'er mountain, plain, or sea—
I want to fill whatever place
My God prepares for me!

I want to do the work He gives
With power and with skill—
I seek to know where'er I go
My Master's precious will!

And as I live from day to day
My joy becomes more sweet—
Because I'm traveling in the way
Tread first by Jesus' feet.

My walk with God becomes so real,
My love becomes so pure,
That I achieve, through exercise,
A faith that will endure!

Trans-Africa Gains 500 Members Weekly

By ALF LOHNE

GOOD NEWS from country after country in southern and central Africa was reported each day during the year-end meetings of the Trans-Africa Division held in Salisbury, Rhodesia, November 10 to 16, 1976. Although stories of problems, needs, and even tragedies were told, the over-all impression was one of progress and expansion. Experienced and dedicated leaders are adapting themselves and their work to rapidly changing conditions. With courage and faith they plan for even greater things in the immediate future.

The meetings went smoothly under the chairmanship of M. L. Mills, division president, closely assisted by R. E. Clifford, secretary, M. B. Musgrave, treasurer, and A. W. Austen and F. A. Botomani, field secretaries. Many other workers, too numerous to mention by name, contributed their share to the success of the meetings. J. C. Kozel, General Conference assistant treasurer, and the writer also were present.

Good planning and thorough preparation were evident in the precision with which the hundreds of agenda items, some long and complicated, were handled. It is not easy to operate an international evangelistic program anywhere in the world today, and Africa is no exception.

The members of the Trans-Africa Division committee have a wide and varied background. They have their roots in four continents—Africa, North America, Australia, and Europe—and their personalities and insight have matured through long service both in Africa and in other parts of the world. These facts surfaced often in discussions and decision-making.

Alf Lohne is a general vice-president of the General Conference.

In this part of the world, there are probably few other organizations that can muster better-qualified groups of leaders than God has given His church in Trans-Africa.

Every week throughout 1976 an average of more than 500 new members were received into church fellowship through baptism, Elder Mills reported as he opened the meetings.

Optimistic Outlook

This harvest of souls for the kingdom likely will continue at an ever-increasing speed. This optimistic outlook can be taken because even though the division church membership stands at around 300,000, Sabbath school members total nearly 700,000—the largest number of any world division and a strong base for an increase in church membership.

Alvin Cook, division ministerial secretary, stated that in the rural areas it is no problem to gather a crowd to attend evangelistic meetings. "But cities call for more sophisticated methods," he added. Plans for 1977 call for him to lead out in three large-city campaigns that will also serve as field-training schools for preachers, who will attend classes in the mornings, visit homes in the afternoons, and participate in public meetings in the evenings, seven days a week for as many as six weeks.

Since few local preachers own many books, Elder Cook has produced two books of sermons containing complete lectures for an entire series of public meetings. These books, entitled *Preach the Word*, have been translated into several African languages, and hundreds of campaigns have been conducted, using them as a basis for the preaching. Elder Cook is working on two more books, which contain 52 Sabbath-morning sermons. The books will be entitled *Feed the Flock*.

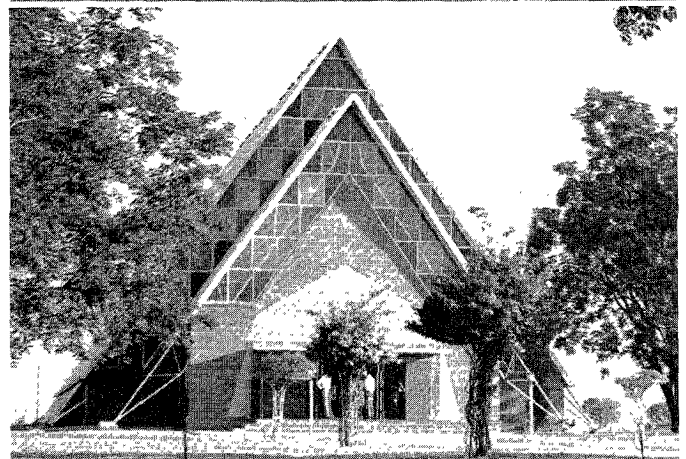
In the Kasai area of Zaire, unusual interest in the message continues. M. Mbyurikira, Zaire Union president, reported that each member of the church is asked to hand out at least ten invitations to study Voice of Prophecy lessons. After studying these lessons, an entire Catholic school, led by its teacher, decided to worship on Saturday instead of Sunday. A local pastor is now giving this group further instruction.

In one African country where a literature evangelist had sold books, a 122-member church of another denomination decided to follow what they read in the literature. The former district leader reported to the authorities that a new church had been formed that was not officially recognized. As a result, the pastor and all his members were locked up in jail. A local Adventist pastor heard about this and presented to the authorities proof of the Adventist Church's legal registration. After a

week, the other church's pastor and members were released from prison. Now they all worship in peace on Saturday.

At the two division senior colleges, Helderberg, in South Africa, and Solusi, in Rhodesia, each student is required to work a certain number of hours each week. What is even better, every student has the opportunity to work his way through school. Solusi, for instance, has four plans by which students can either work part of their way and pay reduced school fees or work up to 28 hours a week and study half-time. With the latter arrangement it takes students longer to graduate, but through these arrangements no Seventh-day Adventist young person in this field is barred from attending a Christian college because of lack of money.

One of the secrets of the successful work program is that all teachers, led by Principal J. T. Bradfield, work



The Trans-Africa Division's two colleges, Helderberg and Solusi, were discussed during the recent year-end meetings. Top, Helderberg's students meet in prayer bands during a Week of Prayer. Bottom, Solusi's church accommodates almost 1,000 persons and is a campus focal point.

side by side with the students. The same is true at Helderberg College, where A. O. Coetzee is president.

The division departments hum with activity. The Witnessing for Christ program continues with increasing power. N. L. Doss, Sabbath school director, and his fellow workers are organizing 20,000 Sabbath school classes into active soul-winning units. P.

A. Parks, youth director, plans to involve 75,000 young people in soul-winning activities, and W. Ruba, publishing director, is on the go with a strong literature-evangelist program.

Problems in the Trans-Africa Division? Yes, plenty! But the Lord's work goes forward. His servants in the Trans-Africa Division are willing tools in His hands.

for ministers and church workers is held. At the meeting the past week's services are discussed and plans for the future are laid. These meetings also serve as a tool for the theological education of the ministers in order that their pastoral work will be more effective and that their sermons and organization will be of high quality.

Accompanied by Pastor I. S. Bondar and his wife, from Kiev, we were able to visit the church in Lvov, where church members meet three times a week. A local choir, led by Mr. Smyk, sings at every service. A small instrumental group also performs to inspire the church members. The Sabbath service, during which I preached twice, was attended by some 500 believers from Lvov and its environs.

I am grateful to God that I was able to visit the Ukrainian Soviet Socialist Republic. My faith has been strengthened by the way the church is organized and by evidence of the work of the Holy Spirit on the hearts of the Adventist

family there. The dedication and moral strength of the believers can be an example to all of us. At present the church members are studying the book of Acts. Each lesson is well prepared and researched and is conducted in good spirit. The Ukrainian churches operate under religious liberty that enables them to conduct services, pray, and sing to the glory of God.

During my visit I was able to meet with a group of 30 ministers and a group of 60 church leaders. At present much attention is given to a program developed by two ministers, A. F. Parasiej and N. A. Zukaluk. The program revolves around 10 major goals having to do with relations within the churches and attempting to unify the churches and strengthen their order and organization. Adventist leaders in the Soviet Union are working to help every church member understand these goals. The ministers from Kiev (A. F. Parasiej, I. S. Bondar, and W. A. Dyman) and from Lvov (N. A. Zukaluk and A. N. Kolo-dij) are outstanding leaders of Adventism in this republic.

During my stay in the Ukraine, accompanied by the local leaders, I was able to visit the Ministry of Religious Cults in Kiev. We were well received by the chairman of this ministry, Mr. Litvin. A similar meeting was arranged with the brethren from Lvov at the local branch of the ministry. At both places we were received with the warm hospitality typical of the Slavic nations.

Both Kiev, capital of Ukraine, and Lvov, in the southern part of the republic, are developing rapidly. "Peace and Work" is the motto of their daily endeavors, and when one remembers the tragedy witnessed by this nation during World War II, one better understands their peaceful aspirations.

During my visit I was frequently reminded of the text, "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father" (2 John 4).

COVER STORY

A Visit to Two Churches in the Soviet Union

By STANISLAW DABROWSKI

AT THE invitation of the leaders of the Kiev, Ukraine, church, my wife and I visited the Ukrainian churches of Kiev and Lvov from October 22 to November 1. These churches are two central strongholds of Adventism in this part of the Soviet Union. I preached in Kiev both on Sabbath and on Wednesday. The Sabbath services were attended by some 800 believers from Kiev and surrounding towns. Thanksgiving Day was being celebrated in the Kiev church, and the program lasted for two and a half hours. The songs, music, and poetry, together with the preaching, created a very solemn atmosphere. Some 30 newly baptized believers were introduced to the church family.

I was deeply impressed by my visit to Kiev—especially by the desire of all members to continue in unity and love of the Christian faith. Services are conducted there four times a week, and the chapel is always overflowing with church members. The church's 50-member choir sings at every meeting. The group is led by three conductors, L. Jakovienko, Jr., W. D. Kolbacz, Jr., and M. Kozerowski.

The performances are on a

high spiritual and artistic level, and the music tells of the second advent of Christ. When asked about the secret of this beautiful music and organization, L. Jakovienko replied that "all has to do with faith, talent, and discipline."

Every Monday a meeting



Top, pictured during a song at a service in Kiev are I. S. Bondar, A. F. Parasiej, Stanislaw Dabrowski, and W. A. Dyman. Bottom, the Lvov church choir, directed by Mr. Smyk, sings at every worship service.

Stanislaw Dabrowski is president of the Polish Union Conference.



W. A. Fagal, Faith for Today founder and speaker, left, discusses an upcoming Westbrook Hospital scene with two participants. Faith for Today episodes are written and directed to reflect true-to-life situations that all viewers can relate to. Each episode begins with an introduction and concludes with a short sermonette and a free-literature offer.

FFT Shows the Word to the World

By VIRGINIA M. FAGAL

FROM a convent in Ohio, Faith for Today received this message: "I am enjoying these interesting lessons, which are very enlightening and give much food for thought. Please pray that I and all those with whom I come in contact will live in readiness for that great day of Christ's second coming."

This note represents an unfinished story, because the convent sister, a teacher, wrote it on the back of lesson 17 of the 30-lesson Living Faith course. But, as we send the message far and wide by means of television, every person we contact represents an unfinished story. God has given to all of us the privilege of finding people where they are and touching them with the atmosphere of heaven.

My husband and I have lived with Faith for Today for more than 26 years—seeing the program grow, develop,

and pass through the various stages in its changing format. Our goal has always been to provide a program appropriate to the times, one that truly brings faith for today.

Since its beginning, the Faith for Today ministry has been geared to a certain segment of the population, mainly the unchurched. But in recent years this goal has been intensified. We who know the Lord Jesus seldom realize the emptiness people feel who do not have our confidence and our faith. The problems of life can be so overwhelming that without Jesus the persons so burdened have no one to whom they can turn. Many are so blinded by their difficulties in daily living that they give no thought at all to the gospel. And many have discarded religion because what they have been taught doesn't make sense, or they have seen it poorly exemplified in the lives of others. Jesus' great heart of love was "moved with compassion" toward such people, because He saw

them "as sheep having no shepherd."

An Adventist woman who was brought into the church through our Bible lessons, writes about her husband: "Your program is the only religious program that doesn't turn off the nonreligious or unconverted. My husband will watch your program, but he won't watch the other programs on religion. He seems to show no interest in any Christian activities. Please remember us in your prayers. Only Jesus can help him."

The most encouraging part of these stories is that they are unfinished. When the Holy Spirit is allowed to touch cold hearts people find that in Christ there is a solution, and they begin to look up with faith and hope to a better tomorrow.

Once the door is opened the heart begins to yearn for more of God's message in all its fullness and beauty. Through the Bible school we are able to meet this need. Each year nearly 100,000 people telephone or write us, requesting our Bible courses. By so doing they indicate they are reaching out for something they do not have.

Through our 11 Bible courses the specifics of our church's message can be given. Within a 12-month period we grade and return almost half a million Bible lessons.

Combined Ministry

Ultimately, we ask the local pastor to contact these people personally to encourage them and invite them to attend church. Out of these contacts, by mail and by personal visits, come baptisms and enthusiastic church members who thank God they have found the truth for these last days. Through the combined ministry of Faith for Today and sincere efforts of pastors and laymen, more than 1,000 persons each year are baptized—approximately 26,000 in Faith's 26-year history!

For a long time we wished for a simple, attractive symbol to share with our friends what we understand our mission to be. After using several that were both helpful and

appropriate to their times we now have a new Faith for Today symbol that says so well what this ministry means to us.

We have put that new symbol with our theme for this year's annual offering: "Showing the Word to the World." We feel that this theme, along with our new symbol, says so much so simply. The central element of the new symbol is the open Bible. That is not by accident. We sincerely believe that the Scriptures are the hope of this desperate age. Above the open Bible, in the symbol, is the arch of the rainbow of promise. What better symbol of hope could there be? Hope for this troubled world. And all this is placed within a television screen, symbolizing the medium the Lord has called us to employ.

Using our story format, with true-to-life parables of men and women whose lives are brought into points of crisis, truly we are showing the word to the world. We are showing how Jesus can solve problems and transform lives. In this way we are reaching people who could never be reached otherwise.

Having lived with this ministry for so long, I have learned that there is nothing more important than the assurance we have of God's presence and the trust given us by His people. Over the years you have been right there helping us, upholding us by your prayers, and responding generously when we appealed for funds. It is not really our ministry, but yours. We've all been blessed to be a part of what God has been doing.

On Sabbath, February 12, each Seventh-day Adventist member will have an opportunity to share with us again in this challenging television ministry to the unchurched of our land. With the pressures of an inflated economy and a need to keep pace with escalating costs, we hope you will give an especially generous offering this year.

To all of us has been given the challenge of showing the word to the world. Won't you help us meet that challenge?

Virginia M. Fagal is director of the Faith for Today Bible School.

JAMAICA

One in 15 Is SDA in Some Areas

Reports given at the Quadrennial session of the West Indies Union Conference in Mandeville, Jamaica, November 17 to 21 revealed that during the past four years 26,145 persons were baptized into the Adventist Church, and 20 new churches were organized. Membership now stands at 85,655 Seventh-day Adventists in 420 churches, making this one of the largest union conferences in membership, despite the fact that the total population within its borders (2.2 million) is the smallest within any union conference (the union is composed of Jamaica, the Bahamas, Cayman, Turks, and Caicos Islands). In some areas the ratio of Seventh-day Adventists to general population is one in 15.

Elected president of the union for the next four years was Noel S. Fraser, treasurer of the West Jamaica Conference. S. N. McKinney was re-elected union secretary, and the following departmental directors were re-elected: C. A. Holness, youth and communication; A. L. Dwyer, education; and D. L. Crowder, stewardship.

Newly elected were A. A.

Barnes, treasurer; W. R. McMillan, associate treasurer; and the following departmental directors: K. G. Vaz, lay activities and Ministerial Association; S. N. McKinney, Sabbath school; and A. L. Lyle, publishing and temperance.

The delegates voted a resolution of appreciation to the retiring union president, H. S. Walters, who has served the Seventh-day Adventist Church for 36 years. Also retiring was S. G. Lindo, lay activities and Sabbath school director.

RICHARD HAMMILL
Vice-President
General Conference



H. S. Walters, former West Indies Union president, introduces N. S. Fraser, newly appointed president, to delegates to the union session.

NORWAY

Campers Turn to Evangelism

In an attempt to conduct an evangelistic camp meeting, something quite different was tried in the small city of Floro, Norway, last summer. The desire had been mounting for years to use the annual youth camp meeting as a springboard for evangelism; last summer the wheels began turning.

The "dark county" of Floro, on the west coast of Norway, was selected for this experiment. The plan was to bring a portable meeting hall and a group of young people and see what could be done in reaching the people of the city with the Adventist message. The meeting hall of plastic was to be raised in the center of town, while the campground was to be in a farmer's field a mile outside of town.

The opening of the camp meeting on August 2 saw an omen of rich blessings. A week-long torrential rainstorm quietly subsided on the opening night to give way to the nicest weather the town had seen in weeks. About 130 young Norwegians arrived, pitched their tents, and were briefed on the activities of the coming week. Some might have wanted more time for

games and recreation, but enthusiasm for the project swept away complaints about an overcrowded program.

Although the focal point of the venture revolved around the nightly public meetings, the approach was much wider than that. Public evangelism is rendered extremely difficult in Scandinavia because people generally do not attend religious meetings anymore. Therefore, these public meetings were an integral part of a broader approach.

With advertising by David Jensen, who, together with Per de Lange, had been doing pioneer work in the area for the past year, a Five-Day Plan to Stop Smoking was begun the first night of the camp in a rented hall downtown.

Vacation Bible School was conducted every morning for the children of the city. This proved to be a great success and good public relations. On Sabbath 130 children and quite a few accompanying parents celebrated—probably for the first time—the birthday of the earth with a cake and seven candles.

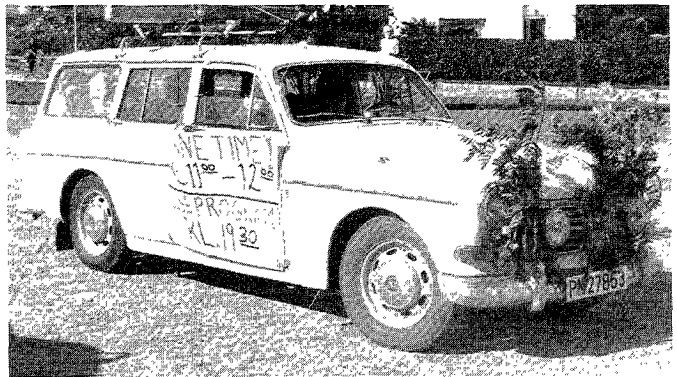
To reach all of the 2,000 homes in the area, the young people produced a camp newspaper every day. "Floragram" was, as long as it lasted, the only daily newspaper in the city, a fact boldly advertised in its masthead. It was printed on a portable offset machine and delivered to residents every afternoon by campers who scattered all over town in small groups. In this way all the residents, even those who did not attend the meetings, were contacted.

To all this were added street-witnessing activities. Stands with posters were put up in the busiest parts of town. Here books were sold and Voice of Prophecy cards and newspapers were handed out. In a few hours one day almost 100 books were sold. Curiosity about Adventists clearly was mounting.

Musical groups attracted considerable attention too. Some young people sang and played on street corners and at the city nursing home. Campers also marched two by two through town after church on Sabbath, making



Seven pastors were ordained to the gospel ministry on Sabbath, November 20, in the Mandeville, Jamaica, church in connection with the West Indies Union session. They are pictured with their wives and some of those who participated in the ordination service. From left to right are Lincoln McKenzie, from Port Antonio; Donald McFarlane, from Kingston; Alan Hay, from Guy's Hill; Derrick Nichols, from Brown's Town; H. R. E. Smith, from Port Antonio; Earl Oliphant, from Black River; and Vincent Lindo, pastor from Port Maria.



the town resound with their youthful songs. This had a great impact. Although puzzled and surprised, most people apparently enjoyed the music, and no one was left with a chance to claim ignorance of the Adventists' presence and purpose.

It was difficult to shake the town sufficiently awake, however, to attend the meetings in large numbers. On a nightly basis 20 to 30 visitors attended. The program was attractive, and those who attended enjoyed it. But just when they began to get the people's interest the young people had to leave. To give an introduction to the Bible

and Adventism in five to six days, as they tried to do, is almost hopeless. From the experience gained at this camp, the young people plan in coming years to extend the period to at least two weeks.

The young people found great joy in working for God in evangelistic outreach. In connection with the newspaper distribution, they collected US\$1,200 for Ingathering in a little more than an hour.

"We hope," says Finn Myklebust, West Nordic Union youth director, "that the fire from Floro may spread and put Scandinavia on fire for God."

Young people at a camp meeting in Floro, Norway, tried several methods of evangelism, including street singing. Top left, Oivind Jacob leads a group of singers. Bottom left, another group of singers give out literature to those who stop to listen. Top right, a car with a loud-speaker announces a morning Vacation Bible School for children and an evening meeting for adults. Center and bottom right, the youth produced a daily newspaper and delivered it to the 2,000 homes in Floro. Using all these evangelistic methods and more, the young people made Floro residents aware of their presence and awakened an interest in Adventism. They regretted having to leave the city before they were able to see any results of their work. In order to accomplish more in coming years, the youth plan to extend the camp period to two weeks. They enjoyed this different form of outreach.

Australasian

● Arthur A. Johnson, chief accountant of the Sanitarium Health Food Company factory in Christchurch, New Zealand, has been appointed manager for the Pacific islands and will move to Lae, Papua New Guinea. He will promote and distribute foods and, where possible, set up small manufacturing plants for the factory's products in the Pacific islands of the Australasian Division.

● Fire broke out in the Western Australian Conference's Freeman Nursing Home on November 24. Initial reports indicate extensive fire damage in the roof area and considerable water damage throughout the building. All of the elderly patients were evacuated without injury.

● Fonua Ofa, youth director of the Tonga and Niue Mission, reports that in Nuku'alofa recently 102 Pathfinders were invested. Mr. Fonua is expecting to invest another 60 Pathfinders at Tonga's Beulah College soon.

● For the first time the "dead heart" of Australia is to have its own resident Seventh-day Adventist minister. In February, 1977, Pastor and Mrs. Ray Holt will move to Alice Springs, Central Australia, where they hope to establish both a church and a school. A small company of believers meets there now.

● The Gilbert and Ellice Island Mission will now officially be known as The Gilbert and Tuvalu Mission of the Seventh-day Adventist Church. The change of name was made necessary by the declaration of independence from the Gilberts of the Ellice Islands and the choice of Tuvalu as the name of the new country.

Far Eastern

● The city of Cebu, Philippines, recently presented an award for cleanliness and sanitation to the food factory of Miller Sanitarium and Hospital. The award, presented by the mayor and the city health officer, was given in

connection with the national nutrition celebration. Related to this program, the hospital's dietary department gave a demonstration of soybean processing during the regional seminar of the Bureau of Agricultural Extension, attended by some 70 home-management technicians.

● Seventh-day Adventist Welfare Services (SAWS) of the Southern Mindanao Mission gave more than \$2,000 worth of food and 55 bales of clothing to victims of the August 17 earthquake on the island of Mindanao.

● The health department of the Central Luzon Mission in the North Philippines recently launched a free medical rally and clinic for more than 200 patients at the rehabilitation center of Caloocan City in cooperation with the city department of social welfare. A team of two physicians, two dentists, four nurses, and one pharmacist was assigned by the Manila Sanitarium and Hospital to this humanitarian project of the mission. Planned as an ongoing project, the health outreach is a

preparation for the coming evangelistic campaign at Caloocan Center church. Church members are conducting a number of branch Sabbath schools in the area and arousing interests in the crusade.

Trans-Africa

● Eleven students of Anderson School, Gwelo, Rhodesia, spent their recent school holidays visiting shops, offices, factories, and homes, soliciting more than 700 subscriptions for the *Home and Health* magazine. It was anticipated that during the end-of-the-year holidays this figure would increase to 1,000 or more.

● A men's camp was conducted over the Christmas holidays by the Southern Union lay activities department, under the direction of J. G. Evert. African members from three countries attended the week-long gathering, which emphasized training in witnessing, as well as in practical skills such as carpentry and electrical wiring. The



VIETNAMESE MEMBERS MEET WITH FORMER MISSION PRESIDENT

Members of the Vietnamese community in the Greater Los Angeles, California, area met on a recent Sabbath with their former mission president, V. L. Bretsch, now publishing director of the Far Eastern Division. More than 100 Vietnamese members, including many from Loma Linda and San Diego, joined for a Sabbath reunion and day of fellowship and prayer. Services were held in a rented church in Los Angeles, where they were granted space in the church kitchen and dining area.

Under the blessing of God, the Vietnamese Adventists have established themselves in comfortable homes, young people and older ones have studied English, jobs have been obtained, education is continuing, and now their greatest hope is for funds to build a new church. Under the guidance of many friends, in particular Elder and Mrs. Kodama, they are laying plans to raise funds to establish a Vietnamese church in America. This will be the first all-Vietnamese church of its kind in North America.

V. L. BRETSCH

camp was held at Mnini Camp, south of Durban, Natal, South Africa.

● J. D. Coetzee, South African Union Conference lay activities director, is making plans to organize witnessing bands throughout the union. Solid work in witness training has already been accomplished in South Africa, and the prospects for the future are bright.

North American

Atlantic Union

● The newest church school in the New York Conference is in Ithaca, where church members, who moved into their new church building in March, opened a school in the basement of the new church in August. Sarah Ulloth is the teacher.

● As a joint venture of the Greater New York and Northeastern conferences, a library of nearly 100 Adventist books was presented to the Queens House of Detention during a special service on a Sabbath afternoon in December.

● Members of the Framingham, Massachusetts, church gave a Christmas party for children who attended their Vacation Bible School last summer. Under the leadership of Ursula Mejia, nearly 50 children enjoyed more than two hours of games, stories, arts and crafts, homemade food, and fellowship.

Canadian Union

● A couple who were baptized in June of this year in the Winnipeg, Manitoba, area, have already had the joy of seeing ten of their relatives baptized as a result of their witnessing.

● Leighton Nischuk, a graduate of Canadian Union College, was the recipient of the Dr. A. J. Pauly Bursary Award from the University of Alberta. The award, a \$750 scholarship, is awarded to a first- or second-year medical student on the basis of academic achievement. This is

believed to be the first time a four-year graduate of Canadian Union College has gained entrance to a university in Canada on the strength of a transcript from the college.

Central Union

● Approximately 50 evangelists and pastors attended the Central Union Evangelism Council in Lincoln, Nebraska, December 15 to 19. Guest speakers included evangelists and advertising consultants. At the close of the council 15 evangelists in the Central Union pledged themselves to win more than 2,500 persons to Christ in 1977.

● Three conferences—Central States, Kansas, and Missouri—participated in The Winning Adventure Lay Rally held in metropolitan Kansas City, January 7 and 8. This weekend rally was under the direction of W. E. Peeke, union lay activities director. Several union leaders participated in the program. The challenge was given by G. Ralph Thompson, a vice-president of the General Conference.

● Melvyn Price, a member of the Hemingford church, has been chosen Nebraska's Outstanding Young Farmer for 1976. The State honor came as a surprise to Mr. Price and provided an opportunity for him to witness for his faith, for until then his sponsors had not heard of the Seventh-day Adventist Church. The awards presentation, scheduled for Sabbath hours, was held on Saturday night so the Prices could attend.

Northern Union

● Ethel Schultz, of the Ute, Iowa, church, collected \$2,350 for Ingathering during this year's crusade. She has found useful in her Ingathering contacts a notebook of pictures and clippings about Adventist services to the community.

● The South Dakota Adventist Book Center has moved from the conference office to the downtown Pierre business district. It is hoped that many people will be attracted to the

vegetarian foods, as well as to the literature.

● The Maplewood Academy scholarship council, sponsored by the academy's alumni association, has committed itself to giving financial assistance to 20 Minnesota young people who would not otherwise be able to attend the academy.

● The Bowman, North Dakota, church has eight new members as a result of an evangelistic series conducted by Robert DuPuy and the pastor, Dennis Kaiser.

Southern Union

● The ninety-seventh and ninety-eighth churches in the Florida Conference were recently organized. The Fort Myers Shores church, the ninety-seventh, with 56 members, was organized December 11. On December 18 the 45-member Orlando Korean church was organized, the first Korean church in the conference and the third in the Southern Union.

● The Parsons, Tennessee, church was dedicated December 11.

● Fifty-five literature evangelists in the Southern Union Conference averaged more than \$1,000 per month in net sales for the first 11 months of 1976. Each of the seven conferences increased sales for the period, compared with the same number of months in 1975. Leading the union in sales was the Florida Conference, with \$443,628. The South Central Conference registered the sharpest increase, 61 per cent. Leading districts included Felix Cedenno's south Florida district, \$171,203; Curtis Cornwell's north Georgia, \$170,534; and Gary Sunderland's central Florida, \$169,336.

Southwestern Union

● The January workers' meeting of the Texas Conference was held at Montemorelos University, in Mexico, giving the workers a firsthand view of the mission field. Workers in the conference plan 54 evangelistic

meetings during the first half of 1977. The conference's baptismal objective for the year is nearly 1,200, 10 per cent of the current membership.

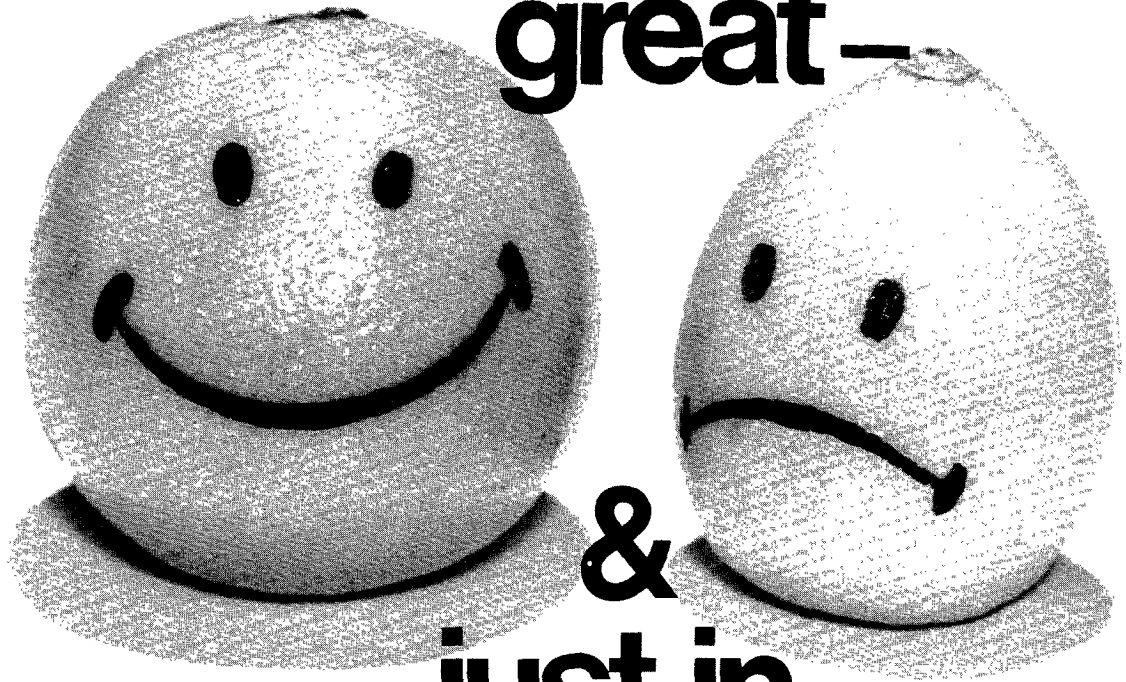
● Nearly 300 literature evangelists, their leaders, and their husbands or wives met in Keene, Texas, December 30 to January 1, and launched a program to gain 50 per cent in sales (from \$2 million to \$3 million) in 1977 and to win 353 converts. Robert H. Pierson, General Conference president, spoke on Sabbath at the worship service and in the afternoon. At the evening banquet, Texico Conference workers tried to recruit Elder Pierson by giving him one of their pennants to wave. Texico led the union with a sales gain of 130 per cent in the past year.

Andrews University

● Richard Harris began his duties as associate pastor for visitation and lay activities of the Pioneer Memorial Church at Andrews University on December 1. Elder Harris has been employed by the General Conference as coordinator of a secondary Bible textbook project. He has written a series of textbooks for academy-age use and has been at Andrews since he began the project in 1968.

● Two Rhodesian students studying at Andrews University were united in marriage to their long-time sweethearts from Africa in a double wedding ceremony December 15. The grooms have been enrolled at Andrews since the fall of 1975, while the brides for a time stayed at home. Joel Musvosvi was married to Angeline Mdriri; and Zebnon Ncube to Teggie Dube. Both brides will take classwork in the field of home economics while their husbands complete requirements for the master of divinity degree at the Theological Seminary at Andrews. The couples will reside in Garland Apartments near the campus. After completing their educational programs, they will return to Rhodesia, where the grooms will teach at Solusi College.

Just in case you're feeling great—



just in case you're not

LIFE AND HEALTH

FEEL GREAT—READ *LIFE AND HEALTH*



I have enclosed \$8.00 for one year of LIFE AND HEALTH.

Please place me on the perpetual plan. I have enclosed \$6.95 for one year.

.....
name (please print)

.....
address

.....
city state zip

Send to your local Adventist Book Center
This offer expires August 31, 1977.

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;
Australia, obri H. Parr, M. G.
Townend; 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 Crownson; Pacific, Shirley Burton;
Southern, Oscar L. Heinrich; South-
western, 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 NW., 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.]

FROM HOME BASE TO FRONT LINE

Paul W. Essig, Jr. (U. of Northern Iowa '73), to serve as registrar/teacher, Far Eastern Academy, Singapore, and Karen J. (Stephens) Essig (UC '66), and two children, of Apopka, Florida, left Los Angeles, California, November 18, 1976.

Judith M. (Verlo) Jamison (LLU '75), and one daughter, of Minnetonka, Minnesota, left Minneapolis, Minnesota, November 17, 1976, to join her husband, R. Allen Jamison, who preceded her to serve as theology teacher, Montemorelos University, Montemorelos, Mexico.

George C. Johnson (PUC '65), returning to serve as secretary, Pakistan Union, Lahore, Pakistan, and Marilyn F. (Gordon) Johnson and two children, left San Francisco, California, November 21, 1976.

Samuel Ketting (LLU '60), returning to serve as physician, Penang Adventist Hospital, Penang, Malaysia, and Effie Jean (Potts) Ketting (LLU '54), left Los Angeles, California, November 16, 1976.

Roscoe S. Lowry (PUC '41), returning to serve as president, Southern Asia Division, Poona, India, and Jessie L. (Carter) Lowry left Los Angeles, California, November 16, 1976.

John K. McGhee (LLU), to serve as health educator, Pakistan Union, Lahore, Pakistan, and Denise E. (Altman) McGhee (WWC), and one child, of Colton, California, left New York City, October 27, 1976.

Edward G. McHenry (PUC '73), to serve as maintenance engineer, Karachi Hospital, Karachi, Pakistan, and Sarah M. (Enevoldson) McHenry, of Brookfield, Illinois, left New York City, November 10, 1976.

Frank H. McNiel (LLU '65), returning to serve as physician, Hospital Adventista de Valle de Angeles, Valle de Angeles, Honduras, and Janet L. (Snow) McNiel (LLU '67), and two children, left New Orleans, Louisiana, November 8, 1976.

Keith W. Moses (PUC '65), returning to serve as industrial arts

teacher, Ethiopian Adventist College, Shashamani, Ethiopia, and Anita (Requenez) Moses and two daughters, transferring from South American Division, left Washington, D.C., November 22, 1976.

Dunbar W. Smith (LLU '50), returning to serve as health director, Far Eastern Division, Singapore, and Kathryn A. (Johnson) Smith left San Francisco, California, October 24, 1976.

Newly Published

Pacific Press Publishing Association

Variation and Fixity in Nature by Frank L. Marsh (150 pages, \$3.50). In nature one observes both diversity and discontinuity among all plants and animals. Living things cannot be arranged in a continuous, unbroken series from simple to complex, nor can one variant be traced through a continuous series to a markedly different variant. How do the observable facts fit in with the various theories of origins?

Good-bye, Planet Earth by Robert H. Pierson (160 pages, \$1.95). Where are we going? What is the meaning of world events? Are we about to penetrate the magic barrier that separates us from a Utopia of health and happiness, or have we struck a new low in human experience? Whatever your view, this volume has something for you. Those who view the future with hope need to have their faith strengthened; the despairing need to find some ray of light. This Book of the Year for 1977 provides that strength and light.

True Education Reader Series, prepared by Katherine B. Hale, Sarah E. Peck, and Marion E. Cady (\$1.00 each, or \$7.95 per set of 8). Titles are *Arbors, Cockle-shells, Eagles, Goals, Balloons, Dolphins, Ferns, Hurdles*. Hundreds of today's senior Adventists learned to read from these books with their character-building stories. This series recently has been revived by the education department of the General Conference in collaboration with the Pacific Press. Careful attention has been given to material that will not only help to develop reading skills, but also to mold character for eternity.

Jonah: Messenger of the Eleventh Hour by Gerhard F. Hasel (\$3.95, Dimension Series). A section-by-section commentary on this unique Biblical book with insights and practical applications throughout.

William Booth and His Army by Virgil Robinson (\$3.50, Panda Series). More than anything else, William Booth wanted to preach to the urban poor. In the midst of rousing evangelistic meetings and steaming bowls of soup dished up for hungry people, the Salvation Army was born.

Correct Time, Please by Theodore Carcich (75 cents, Stories That Win Series). Much like a clock, the Christian's life should tell the correct time. When it does not, confusion results.

The Holy Spirit and Modern Revivals by Morris L. Venden (75 cents, Stories That Win Series). A series of four sermons discussing the true and false, miraculous and spectacular, in religion, the baptism of the Holy Spirit, the gift of tongues, and religious revivals.

The Time the Boat Came Back by Bonnie B. Campbell (95 cents, Hello World Series). An illustrated book for pre-schoolers. About the time Ellen White lost her small boat and how an angel helped her find it.

My Happy World by Fern Aldridge (95 cents, Hello World Series). An illustrated book of poetry for small children about Jesus, their best Friend, and about loved ones, pets, and the enjoyable things God has created.

Coming

February

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

March

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

April

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

May

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



Robert Holbrook leads a Sabbath afternoon discussion group three miles above sea level in the Peruvian altiplano, where participants camped.

Youth Camp in the Clouds

Eighteen Master Guides spent a recent weekend camping at an altitude of 15,700 feet on the altiplano of Peru, according to Robert Holbrook, director of SAWS in the Inca Union. The youth, members of the Miraflores church in Lima, worked on their Campcraft MV Honor and completed their requirements for an MV Honor in Birds.

Raul Solorzano, church youth leader, remarked, "We like to do things the hard way." As the group coped with altitude sickness, sub-freezing temperatures, and two snowstorms, his words took on real meaning.

JOHN HANCOCK

Spanish Books for the Blind

Special efforts are being made by Christian Record Braille Foundation (CRBF) to secure names of Spanish blind and visually handicapped readers.

CRBF, in Lincoln, Nebraska, which produces books on records and cassette tapes, is the denomination's only publishing house for the blind. Spanish translations such as *Steps to Christ*, *The Desire of Ages*, *Time Running Out*, and *Happiness Wall to Wall* are available from the CRBF lending library. A catalog of publications is available.

Mrs. Immur Kittleson, formerly of Iquitos, Peru, narrates and edits books in Spanish. Her work has helped to expand the free services of CRBF to Spanish-speaking blind persons.

If you know Spanish blind or visually handicapped persons who would like to avail themselves of CRBF's services, send their names and addresses to the Christian Record Braille Foundation, 4444 South 52d Street, Lincoln, Nebraska 68506.

DONALD B. SIMONS

Mandarin Program to Begin Soon

A new broadcast in Mandarin is planned to begin shortly on the international service of the Broadcasting Corporation of China. It will be beamed out of Taiwan into the mainland China area, as well as into Japan and Korea.

The speaker for the 20-minute weekly radio program is Milton Lee, who has been Voice of Prophecy speaker in Mandarin since 1946, when that program began in Shanghai, China. The present Taiwan-based Voice of Prophecy program, though beamed primarily at residents of the island of Taiwan, spills over into the nearby mainland coastal areas.

Pastor and Mrs. Milton Lee are also deeply engaged in the production of a weekly television program in Taipei, which has proved very popu-

lar among the Taiwanese. Once each month the program's emphasis is on health. In one of the health programs a free toothbrush was offered to each person writing in. When 6,000 requests for free toothbrushes arrived, the Lees had no doubt that they had an audience for their television programs.

Writer and producer of the television programs is Edwin Lee (no relation to the speaker), a talented and dedicated artist of the electronic media. Pastor Milton Lee asks his fellow Adventists around the world to pray for the success of the programs and that China TV will not increase the price of producing the programs, as has been hinted might be the case later this year. M. CAROL HETZELL

N.A. Ingathering Report—9

Ingathering raised through the ninth week of the 1977 crusade totals \$8,172,725, or \$15.55 per member in the North American Division. It is a gain of \$168,666 over the total funds raised through the ninth week of last year's crusade, \$8,004,059.

The amount raised this week is \$274,965, as compared with \$139,693 raised during the ninth week last year.

The Indiana Conference and the Texas Conference have reached Silver Vanguard goals, joining Newfoundland, Alabama-Mississippi, New York, Kansas, Texico, Pennsylvania, Arkansas-Louisiana, and Oklahoma.

Three unions (Canadian, Southern, and Southwestern) and 28 conferences have exceeded their final totals for last year. Seven unions and 39 conferences showed gains this week. C. C. WEIS

In Brief

Died: George L. Annis, Northern Europe-West Africa Division Trust Services director, on January 10.

New positions: Winston C. De Haven, youth and temper-

ance director, Far Eastern Division, formerly youth director, Northern California Conference. He replaces G. Ray James, new president of the SDA Mission, Guam-Micronesia. □ F. L. Jones, assistant treasurer, General Conference, formerly secretary, Lake Union Conference. He replaces B. J. Kohler, who has retired. □ Clarence M. Laue, associate auditor, General Conference, formerly treasurer, South American Division. □ W. L. Murrill, assistant treasurer, General Conference, effective July 1. Elder Murrill, Lake Union Conference treasurer, will replace John C. Kozel. □ Albert S. Whiting, M.D., Dr. P.H., associate health director, General Conference, formerly assistant professor of tropical health, Loma Linda University School of Health.

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, 6836 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

name (please print) _____
 city _____ state _____ zip code _____
 new address _____

Attach label here or print old address: