

Review[®]

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Preacher's Wine in West Africa

By WALTER R. L. SCRAGG

PASTORS IN WEST AFRICA, according to the president of the North Ghana Mission, are learning to love the taste of preacher's wine—public evangelism.

"Our 14-member team is of good courage," says W. S. Whaley, in a report to division headquarters. "The men are young, hardworking, eager to learn, and productive. They preach, teach, promote, and bring people to decision."

The North Ghana Mission is one of the smallest in West Africa. It is part of the West African Union Mission, which with the Nigerian Union Mission makes up the West African wing of the Northern Europe-West Africa Division.

North Ghana itself saw a 30 per cent increase in membership (448 to 599), a 58 per cent increase in tithe (\$6,721 to \$10,660) and a 44 per cent increase in literature sales (\$3,791 to \$5,460) during 1975.

In the Ghana Conference, where 2,175 persons were

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While pastors in West Africa concentrate on evangelism, teachers concentrate on training young people to assume leadership roles. This young woman at Bekwai Secondary School in Ghana is learning to sew in her domestic science class. Her machine came from Finland.

When Sinners Come Back

What would have happened to the prodigal son if he had encountered his elder brother first rather than his father upon his return to the old homestead?

We do not know. But the question is worth pondering. In our opinion, almost inevitably the prodigal would have been discouraged and disheartened. Likely he would have assumed that his brother's attitudes were shared by his father. Perhaps he would have turned around and attempted to make his way back to "the far country." He might have perished, far from the father's house.

We want to return to this point at the end of this editorial, but first let us review the story and note the kind of reception the prodigal received.

We all know why the prodigal went to the far country. He was impatient with the rules and regulations of his home. He felt that his freedom was being restricted. He resented having to attend family worship. He interpreted his father's loving interest in him as an attempt to satisfy a perverted desire for authority. He was weary with the responsibilities that were an inevitable part of his sonship in the household. He wanted to get out, live without restraints, and find out who he was. He wanted to establish his own identity!

"Give Me"

So, in a mind-boggling show of independence and ingratitude he demanded, "Father, give me the share of property that falls to me" (Luke 15:12, R.S.V.). And within a few days he was ready to leave. Not content to move to a nearby village and live at the YMCA, he headed for a far country, where he would be in no danger of being "spied on" by his father. There he rented a luxury apartment and began to live as a "swinging single." He drank. He attended rock concerts. He bought expensive clothes. He ate in the best restaurants. He drove a luxurious chariot.

But finally the day of reckoning came. The worst depression that anyone could remember struck the country. Businesses went bankrupt. Banks collapsed. Jobs became scarce. Unemployment hit a peak. Poverty was widespread. Famine stalked the land. Gloom was everywhere.

Whether the prodigal became penniless overnight, we do not know. Perhaps a business in which he had invested went bankrupt. Perhaps he lost everything in the stock market. Perhaps the nation's economy collapsed simultaneously with the disappearance of his nest egg through overspending. But whether sudden or gradual, the ultimate effect was the same—the prodigal was without funds, without credit, without a job, without food, without health, without self-respect, without mental strength, without physical strength, without moral

strength, without friends. Merely to survive he accepted a job that had been open for a long time with no takers—the humiliating, menial, degrading job of feeding and tending swine.

Eventually, with no friends but pigs and no food but pig food, surrounded by filth and with only the sound of pigs grunting as they rooted in the dirt, the prodigal "came to himself." He saw that he had been deceived. He saw that liberty without restraint results in the worst kind of bondage. He saw that instead of being free he was a slave. He saw that instead of being happy he was miserable beyond belief. He saw that instead of investing his life he had squandered it. "The deceptive power that Satan had exercised over him was broken."—*Christ's Object Lessons*, p. 202. He saw life in true perspective. But he did not give up in despair. He did not commit suicide. He believed that his father still loved him and if he went home and confessed his sins, his father would take him back—as a servant.

He underestimated his father, of course. His father would take him back, not as a servant but as a son!

And so the prodigal, having repented of his wasted, self-centered life, started home. Staggering and stumbling, he pressed on. At last, emaciated, filthy, and in rags, he came within sight of his father's house.

The scene that followed is one of the most inspiring and glorious in all of Scripture. As the father scans the distant horizon, he sees the object of his countless prayers. Casting aside his dignity, he runs to meet his wayward child. He throws his arms around him. "Welcome home, son," he sobs, "it's good to have you back!"

Instantly the father calls for the best robe to be placed around the repentant lad. He can't bear for his son to be embarrassed by being seen in rags. He commands the servants to bring a ring, and thus invests the prodigal with authority. He orders shoes as evidence that he is a free man, not a slave (slaves wore no shoes). He slays the fatted calf, and the whole household erupts in spontaneous celebration.

Fantastic! "The son feels that the past is forgiven and forgotten, blotted out forever."—*Ibid.*, p. 204.

The Resentful Brother

But now the elder son appears. He hears the singing. He senses the tremendous joy of the household. What possibly can have triggered such jubilation? He inquires of a servant, and is told: "Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound" (Luke 15:27, R.S.V.).

Jealousy and cold fury possess the elder son. Instead of rushing in to welcome his brother and participate in the festivities, he stays outside. He mentally reviews the years of faithful service he has rendered. He thinks of the exemplary life he has lived. He has faithfully discharged his duties. He has carried his responsibilities manfully. He has spent his money wisely.

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This Week

"Orion Revisited" (p. 4) begins a three-part series written by Merton E. Sprengel, M.S., assistant professor of chemistry at Union College, and Dowell E. Martz, Ph.D., professor of physics at Pacific Union College. The constellation of Orion has long interested Seventh-day Adventists, who have this testimony by Ellen G. White, "Then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space" (*Early Writings*, p. 41).

Mr. Sprengel has offered to send a complete bibliography used in researching these articles to the first few hundred who send him a stamped, self-addressed envelope. His address is Union College, Lincoln, Nebraska 68506.

While we were preparing these articles for publication, a song, "I Stand by the Windowsill Watching," published by Marjorie Lewis Lloyd, long-time script writer for *It Is Written*, Thousand Oaks, California, arrived at our office. Since the theme of this song is watching for the Lord to appear through

Orion, we requested her permission to reprint it in connection with our current series. It appears on this page. In her reply granting us permission she told of the reaction of a friend to the song:

"I too stand by the window-sill watching. I feel strongly the end is very near, and I can hardly wait."

Anita Folkenberg serves with her husband, Robert Folkenberg, who is president of the Central American Union Mission, in Guatemala City, Guatemala. Her parents are Elder and Mrs. Kenneth Emmerson. During the recent earthquakes in Guatemala, Mrs. Folkenberg wrote several letters to her parents detailing the events during the disaster. Elder and Mrs. Emmerson have graciously allowed us to organize the contents of those letters into an article to share with our readers, "Earthquake!" (p. 15).

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I Stand by the Windowsill Watching

By MARJORIE LEWIS LLOYD

I stand by the windowsill watching
For Jesus my Lord to appear.
I'm scanning the skies for a glimpse of the cloud
That tells me He's almost here.

I know that one day soon my Saviour
Will descend through the blazing skies.
He'll pass constellations unnumbered, and then
At last He'll appear to our eyes.

He'll ride the cloud down thro' Orion
And make its procession-way ring
With the song of the angels that wing Him back
To make my waiting heart sing.

Chorus

I'm watching, I'm waiting for Jesus to come.
I'm longing His face to see.
I stand in the evening and look toward Orion
And pray, "Lord, come back soon for me!"

Letters

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

No Change

Re "If I Were to Start My Family Again" (Feb. 12). In my case I would not change anything. I am past fourscore years and a great-grandfather. All my descendants are in the church and, as far as I know, faithful.

Here are some of the rules I followed:

1. Never let a child catch you in a lie. To avoid this, never tell them one, about anything.

2. Never ask anything unreasonable, but whatever you ask see that it is done.

3. When a hand is old enough to get into mischief, it is old enough to be spanked.

4. When a hand is old enough to do a good deed, it is old enough to be commended.

5. Be sparing with promises, but having promised, be sure to keep your promise.

6. If, through a mistake or otherwise, you wrong your child, apologize.

7. Spend time with your children. When they are small, romp with them on the floor. When they are older, give them work to do, and if possible work with them.

8. When a child is old enough to ask an intelligent question, he is old enough to receive an intelligent and truthful answer.

9. Take the children on your lap and tell them Bible stories.

10. See that the children take part in family worship.

JAMES E. MICHAELIS
Marietta, Ohio

Sympathetic Brethren

Thank God for the sympathetic brethren who cared for "Adventists who fled Angola, leaving all their worldly possessions behind" ("Newsfront," Jan. 15).

What a warning their experience is to us who live in affluent circumstances!

HAROLD DAMON
Moab, Utah

Save the Tapes

Re the interview with Bob Larson on rock music:

I recently listened to one of our preachers tell of "smashing" a large number of cartridge tapes and cassettes of rock music.

Admittedly, smashing and burning expensive high-fidelity tapes is a very dramatic way of disposing of them. However, I would like to suggest another way just as effective, and far more practical.

I read for the blind, by means of tape—both cassette and reel-to-reel. To "destroy" the rock music or whatever is recorded on the tapes, it is necessary only to erase them with the magnetic eraser. The only other requirement is to paste a new sticker on the cassette and put it

into a new, worthwhile service. With the cartridge tapes a little more effort is required. The cartridge is pried open, the tape reel removed, and the tape spun onto an empty five-inch reel, spliced to the tape from another cartridge or two until the reel is full. The tape is then erased, and it is ready for reading to the blind.

May I suggest that instead of our preachers smashing and burning these expensive high-fidelity "rock tapes," they be turned over to me, so that I can make the proper alterations to them and put them into service for the blind.

Recording tape used for the blind may be mailed postage free by placing the following statement on the package in place of postage stamps:

Free
Recording Material for the blind.
Postal Service Manual Part 138.
TED O. CROMWELL
P.O. Box 33
Mt. Jackson, Virginia 22842

Orion Revisited

Two Seventh-day Adventist scientists
discuss "the open space in Orion"
to which Ellen White referred
in an 1848 vision.

By MERTON E. SPRENGEL and DOWELL E. MARTZ

WITHIN AN Adventist group interested in astronomy, there is one recurrent topic that is certain to elicit a number of questions and comments. This subject is the concept of an "open space" in Orion and its implications in Adventist theology.

There are a variety of beliefs widely held among Seventh-day Adventists concerning the Great Nebula in Orion. Typical of the concepts we have heard expressed at various times are the following:

1. The constellation of Orion marks the center of the universe and is the gateway to heaven.
2. The "open space" in Orion and the Great Nebula in Orion are one and the same.
3. Astronomers have discovered in the Orion Nebula a vast lighted corridor leading to heaven. Its dimensions are sometimes stated.
4. The light emanating from the Orion Nebula is the glory of God's throne shining around an obscuring cloud.
5. The Holy City will descend through the central star in the sword of Orion.

Those who express these concepts seek to support them by Scripture, by the writings of Ellen G. White, and by numerous Christian astronomers.

Each of us has done independent study of both the inspired sources and the relevant secular literature in an attempt to sort truth from speculation in these concepts. The series of articles beginning in this issue represents a collaboration of our efforts. We have endeavored to be thorough and sincere in our investigation of the material available to us.

The term "Orion" occurs in the published writings of Ellen White only once, in a passage in which the term "open space" occurs twice. This is in connection with a vision given December 16, 1848, concerning the shaking of the powers of heaven. Apparently at that time some

Adventists had been teaching that the "shaking of the powers of heaven" referred to the shaking of the nations of Europe. In her statement correcting this view, Ellen White wrote: "Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space."¹

It will be our attempt to place Ellen White's statement in the historical context of the time (1848), in the theological context of the specific message, and in the physical context of the then-known and present-day scientific knowledge.

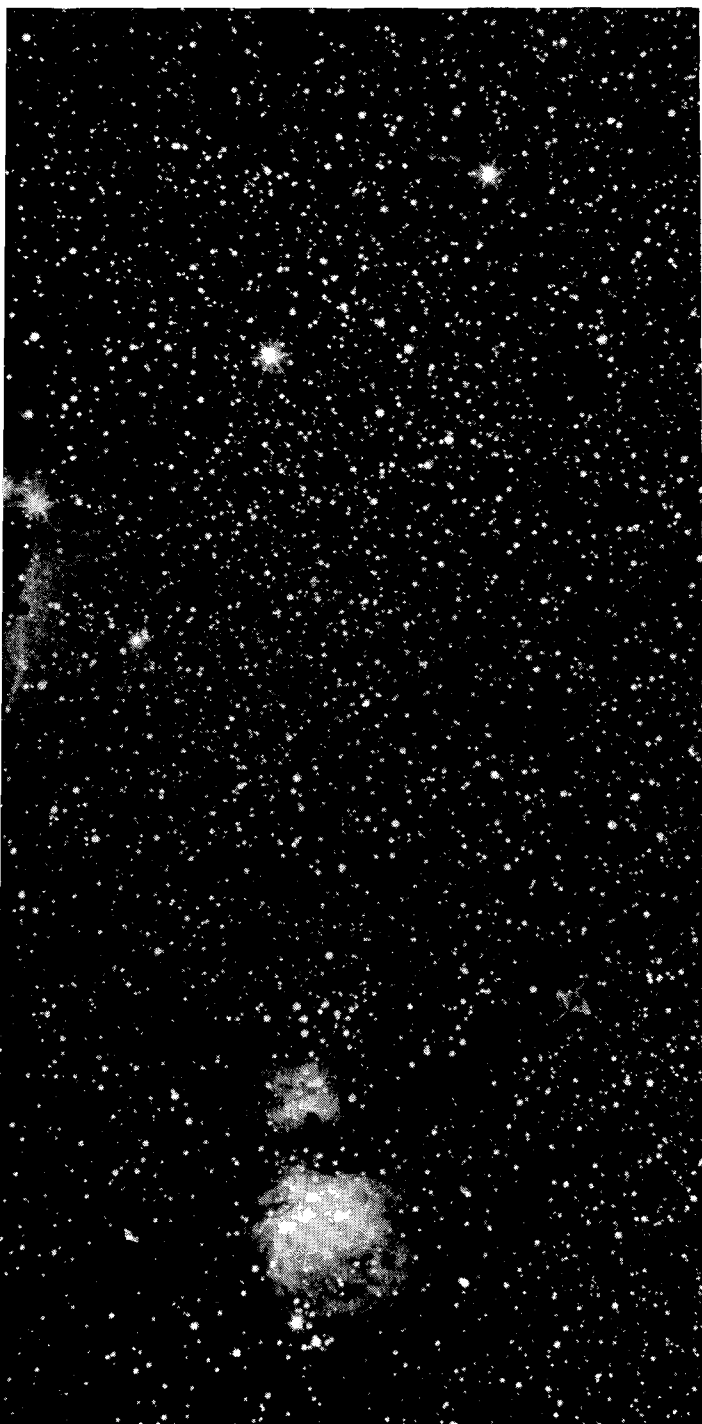
A Historical Survey

A large and brilliant constellation of the winter sky, Orion has been pictorially represented since antiquity as a mighty hunter, girded with a belt from which hangs a sword, holding a curved shield in his left hand, while his right hand holds an upraised club ready to strike at the charging Taurus the bull. Dangling from Orion's belt, represented by three prominent white stars, is the sword of Orion, composed of a row of lesser stars, of which the middle one appears even to the naked eye as a hazy nebulosity. Through binoculars or a small telescope, the Great Nebula takes on the appearance of a gleaming cloud of gas in which are enmeshed many smaller stars, which the unaided eye cannot distinguish. With large telescopes the nebulosity is revealed as a fluorescent, semicircular crescent surrounding the multiple star Theta-Orionis, also known as the Trapezium from its distinct trapezoidal configuration. The nebula definitely contains darker regions, which contrast markedly with the bright nebulosity and which, since they are devoid of stars in a region extremely rich in stars, are particularly conspicuous to the visual observer. When photographed with cameras attached to large telescopes, the Orion Nebula takes on the appearance of a nearly circular cavern, with wisps of nebulosity forming the intricate patterns. As the length of time exposure is increased, the Trapezium disappears, owing to the overexposure of the plate by the bright nebulosity or by the Trapezium stars themselves.

The Great Nebula in Orion was first noticed with telescopic aid early in the seventeenth century. Later, Christian Huygens gave the first recorded description: "In the sword of Orion are three stars quite close together. In 1656, as I chanced to be viewing the middle one of these with the telescope, instead of a single star twelve showed themselves (a not uncommon occurrence). Three of these almost touched each other, and with four others shone through a nebula, so that the space around them seemed far brighter than the rest of the heavens, which was entirely clear and appeared quite black, the effect being that of an opening in the sky through which a brighter region was visible."²

The nineteenth-century astronomy historian Agnes M. Clerke quotes Huygens as referring to the Orion Nebula in slightly different words: "As it were, an hiatus in the sky, affording a glimpse of a more luminous region beyond."³ Throughout the literature, many slightly variant forms of the last sentence of Huygens' description occur. All, apparently, are translations of his original work *Systema Saturnium*, published in 1659.

Dowell E. Martz, Ph.D., is professor of physics at Pacific Union College, Angwin, California. Merton E. Sprengel, M.S., is assistant professor of chemistry at Union College, Lincoln, Nebraska, and is currently chairman of the physical science department.



In this photograph of the belt and sword region of Orion, the Great Nebula is the brightly lighted region near the bottom. The Great Nebula consists mostly of glowing hydrogen gas stimulated to fluorescence by the ultraviolet light of hot stars embedded in it. The nebula is some 1,400 light years from earth and approximately 20 light years across.

Huygens' view of the Orion Nebula was made with a very small telescope, with which he apparently could distinguish only three of the four Trapezium stars. By today's, or even by nineteenth-century, standards, Huygens' instrument would not be adequate for making the serious observations required to determine the nature and form of a low-intensity object such as the Orion Nebula. While his observations were significant at the time, we must be cautious in using them as scientific evidence for an "open space in Orion."

Significant advances in the study of nebulae had to await the much greater telescopic power available to William Herschel (1738-1822), his son, John Herschel (1792-1871), and Lord William Parsons (1800-1867), the third Earl of Rosse. These men made pioneering studies of the structure of the universe and discovered and catalogued thousands of nebulae. Their efforts in determining the nature of nebulae were only partially successful, even though they had the largest and best telescopes in the world at the time. William Parsons, observing with his 72-inch telescope, believed the Orion Nebula to consist of stars so closely packed that small instruments could not resolve them as individual points of light.

Spectroscopy was not applied to the study of the Orion Nebula until 1867, and this was followed by photographic studies in the 1880's. The spectroscope determined that the Orion Nebula was gaseous in nature and did not consist of stars as Parsons had believed.⁴

An account published in the *Illustrated London News*, April 19, 1845, reports early observations of the Orion Nebula with William Parsons' newly erected 72-inch instrument. This article⁵ caught the attention of Joseph Bates, a retired sea captain with an abiding interest in and intimate knowledge of astronomy and celestial navigation.

On May 8, 1846, Bates published at his own expense a pamphlet entitled, *The Opening Heavens, or a Connected View of the Testimony of the Prophets and Apostles Concerning the Opening Heavens Compared With Astronomical Observations and of the Present and Future Location of the New Jerusalem, the Paradise of God.*

As stated by Joseph Bates in the preface, the principal reason for his publication was "to correct, or rebuke, the spiritual views . . . in respect to the appearing and kingdom of our Lord and Saviour Jesus Christ."⁶ In particular he was rebuking the editor of the *Day Star*, a publication that taught a spiritual Second Advent instead of a literal, personal coming.

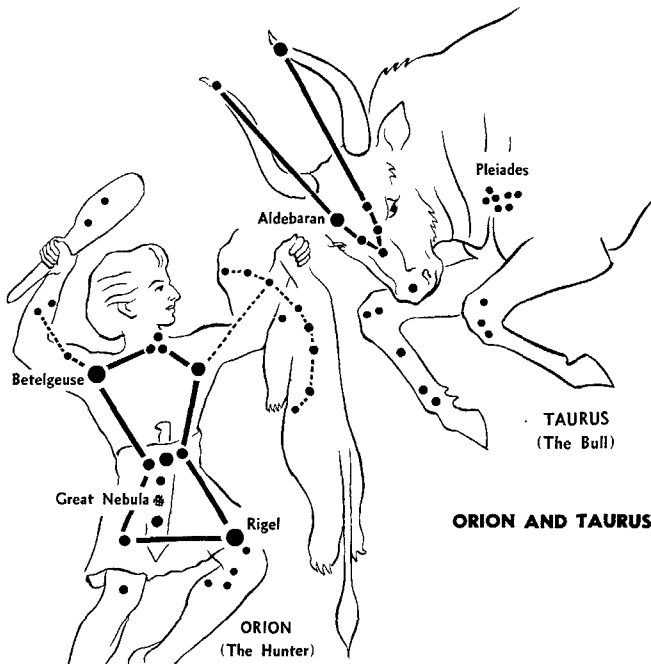
The Literal View

Recalling that following the disappointment of 1844 the Advent believers were in substantial disarray, with numerous spokesmen offering variant and discordant views concerning the meaning of the scriptural passages relating to the sanctuary, the New Jerusalem, and the Second Advent, it is not surprising that Joseph Bates was earnestly searching for evidence that would support the literal view of the Second Advent and related events. He says in his pamphlet:

"Then this '*Holy City, new Jerusalem, the Zion of God, the Tabernacle of God, the Bride the Lamb's Wife, the Mother of us all,*' is a City, enclosed with a wall one hundred and forty-four cubits high, which embraces the '*garden of Eden, the Paradise of God.*' And God calls it his '*SANCTUARY.*' I suppose that it will be conceded by all, that the *Garden of Eden* at the time of the fall, was a literal place, and was planted eastward."⁷

After noting that the Garden, with the cherubims and flaming sword that guarded the tree of life, had been removed from the earth, Bates goes on to say:

"From what part of Heaven will this glorious city appear? We answer, from where the flaming sword is '*guarding the way of the tree of life,*' and the Cherubims



The major stars of Orion and Taurus are diagrammed with sketches of the legendary figures. In illustrations Orion is depicted as holding various items in his left hand, but this diagram shows a carcass.

are stationed. John 1:51. Furgerson, the celebrated astronomer of the last century, in describing some of the many wonders in the Heavens, says 'that the two bright clouds in the heavens at the south pole, called by mariners the clouds of Magelen, are by astronomers called cloudy stars, but the most remarkable of all the cloudy stars is that in the middle of Orion's Sword, where seven stars (of which three are very close together) seem to shine through a cloud, very lucid in the middle, but faint and ill defined about the edges. It looks like a GAP in the sky, through which one may see (as it were) part of a much brighter region.' " 8

Bates goes on to quote Huygens' description of the Orion Nebula, the reputed observations with the Earl of Rosse's six-foot telescope as described in the *Illustrated London News* article, and speaks of his own observations with a small telescope.

Bates continues his thesis, "So in *this* morning watch God will not only look through this mighty space, (black on one side with the stormy cloud,) but . . . in the same direction the world will soon see what the Second Advent believer has long and anxiously been waiting for: viz. the 'glorious appearing of the great God and our Saviour Jesus Christ.' " 9

In the context, identification is made of the "stormy cloud": "A Western view . . . gives it [the Orion Nebula] the appearance of a stormy dark cloud, with a full moon just shut in behind it, and three bright stars looking through the cloud. This dark looking cloud is called the gap in the sky." 10

Six months later, in November, 1846, Joseph Bates was present at a conference of Advent believers in Topsham, Maine, at the home of a Mr. Curtiss, where Ellen White was given a vision. Prior to this meeting he had observed Ellen White's visions several times, but remained skeptical of their divine origin. Concerning this vision Ellen White wrote: "The spirit of God rested upon me; I was wrapped in a vision of God's glory, and for the first time had a view of other planets. After I came out of

vision, I related what I had seen. Elder Bates then asked if I had studied astronomy. I told him I had no recollection of ever looking into an astronomy [book]. Said he: 'this is of the Lord.' " 11

Evidently no more detailed record of the content of this vision was written by Ellen White. At least none exists today.

In 1892, J. N. Loughborough published an account of this vision as told to him by Joseph Bates: "Mrs. White, while in vision, began to talk about the stars [and certain planets.] . . . Next came a wonderful description of the 'opening heavens,' with its glory, calling it an opening into a region more enlightened. Elder Bates said that her description far surpassed any account of the opening heavens he had ever read from any author. While she was talking, and still in vision, he arose to his feet, and exclaimed, 'I wish he [Lord William Parsons] was here tonight. I wish he was here to hear that woman talk astronomy, and to hear that description of the "opening heavens."' It is ahead of anything I ever read on the subject.' " 12

James White wrote a brief account in May, 1847, stating: "Ellen had a vision of the handy works of God." 13 Another eyewitness, Mrs. M. C. Truesdale, in 1891, wrote out her reminiscences of this astronomy vision, 14 which she had observed as a girl of about 16.

Neither her report nor the brief recorded testimonies of the other three persons present, when taken in context, refer specifically to Orion. One, that of Joseph Bates as recorded by Loughborough more than 40 years later, mentions the term the "opening heavens," enclosed in quotation marks.

What Were the Opening Heavens?

The term "opening heavens" is a term evidently coined by Joseph Bates and used by him in the previously mentioned pamphlet. A search of indexed references to the Orion Nebula in many major nineteenth-century works on astronomy shows no evidence of this or any similar term being used. Bates also made the association of the direction from which Christ will come with the dark Huygenian region of the Orion Nebula prior to Ellen White's first astronomy vision of 1846 and more than two years before the 1848 vision, in the record of which she identifies Orion.

In the 1846 vision at Topsham, was Ellen White shown the Orion Nebula? She does not say so, but evidently Joseph Bates thought that she saw it. The account of the vision that Loughborough obtained from Joseph Bates reads, "a wonderful description of the 'opening heavens,' with its glory, calling it an opening into a region more enlightened." 15 The latter part of this sentence is similar to the wording of a translation of Huygens' description of the Orion Nebula used by Bates: "a free view into another region more enlightened." 16

Loughborough's account concludes by giving five quotations describing the Orion Nebula, including one from Joseph Bates, leaving little doubt that Joseph Bates believed Ellen White was given a view of the Orion Nebula. If God used this experience to impress Joseph Bates of the divine origin of the visions, it could have been most effectively done by giving Mrs. White views of astronomical phenomena with which he was familiar.

On the other hand, it is also apparent from Bates's

publication that he was preconditioned to interpret any words of Ellen White remotely similar to the "opening heavens" as referring to the Orion Nebula and to associate this with the direction from which Christ will return.

During this 1846 vision, Joseph Bates made a number of interpretive remarks in which he evidently supplied specific names to a number of celestial objects, unnamed by Ellen White, but which he thought she was viewing.¹⁷ The use of the term "opening heavens" may be only an interpretation of Joseph Bates, and may not have been a reference to Orion.

A Recent Interpretation

In 1949 the Adventist historian, A. W. Spalding, recording the account of the November, 1846, vision of Ellen White, wrote: "In the presence of Elder Bates she was taken into vision, and soon began to give a vivid description of 'the opening heavens,' with a luminous corridor leading to regions of glory beyond.

"Elder Bates rose to his feet and paced the room. 'That description,' said he, 'far surpasses any account of the open space in Orion I have ever read.'" ¹⁸

In his version of the comments attributed to Bates, Spalding has in one instance introduced the specific, interpretive meaning "open space in Orion" (Ellen White's words from the vision of 1848) in place of the more elusive "opening heavens" used by Loughborough, who received his account directly from Joseph Bates. "An opening into a region more enlightened" has become "a luminous corridor leading to regions of glory beyond."

It is important to notice that there is nothing in the records of the 1846 vision that suggests that Ellen White was then viewing scenes in any way related to what she later saw in the 1848 vision of "the open space in Orion." This association was made, however, by Spalding, a century after the visions. Reference to the Orion Nebula relative to the 1846 vision has been made at least in part on the basis of Joseph Bates's interpretation.

In her records of these two visions, Ellen White does not identify the Orion Nebula. While the Great Nebula is an outstanding feature of Orion, she could have been referring to some other region of the constellation or to some phenomenon not visible without divine aid. The context indicates that the "open space in Orion" to which she refers *in vision* will play a role in connection with end events.

Next week we will examine other interpretations of the "open space in Orion" in the light of the records of nineteenth-century astronomy and recent photographic evidence. □

Continued next week

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- ¹ *Early Writings*, p. 41.
- ² Hector Macpherson, *Makers of Astronomy*, p. 51.
- ³ Agnes M. Clerke, *A Popular History of Astronomy During the 19th Century*, p. 22.
- ⁴ Charles Parsons, *The Scientific Papers of William Parsons*, p. 203.
- ⁵ J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists*, pp. 125-127.
- ⁶ Joseph Bates, *The Opening Heavens*, p. 2.
- ⁷ *Ibid.*, pp. 4, 5.
- ⁸ *Ibid.*, p. 6.
- ⁹ *Ibid.*, pp. 9-12.
- ¹⁰ *Ibid.*, p. 9.
- ¹¹ *Testimonies*, vol. 1, pp. 79, 80.
- ¹² J. N. Loughborough, *The Great Second Advent Movement*, p. 258.
- ¹³ Francis D. Nichol, *Ellen G. White and Her Critics*, p. 93.
- ¹⁴ Loughborough, *The Great Second Advent Movement*, p. 259.
- ¹⁵ ———, *Rise and Progress of the Seventh-day Adventists*, p. 126.
- ¹⁶ ———, *The Great Second Advent Movement*, p. 260.
- ¹⁷ Nichol, *op. cit.*, p. 95.
- ¹⁸ Arthur W. Spalding, *Captains of the Host*, p. 132.

For the Younger Set

The Hummingbirds

By RUTH WHEELER

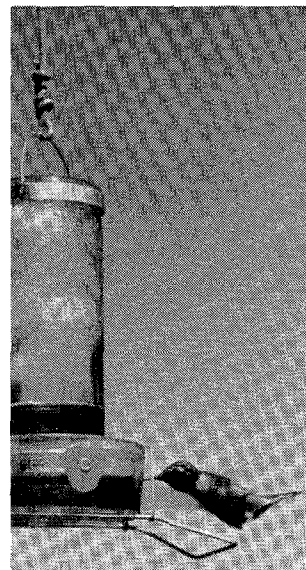
PETER REACHED high and hung the hummingbird feeder on a hook father had placed on a low limb right outside the kitchen door. They could all watch the feeder there during breakfast. This was Peter's birthday and the feeder was a gift to him.

"How long do you think it will be before the birds find it?" he asked.

"The red sugar water makes the feeder look like a flower," father said. "I think the birds will soon find it."

The next morning during breakfast a hummingbird came. It tested each of the four feeding spouts and then settled down to drink from one. Peter was delighted. "I'm glad there are four feeding spouts. We can watch four birds feeding at the same time. That will be fun."

In just a few days there were more hummers coming to the feeder and often four fed at once. One day a hummingbird a little larger than the rest came to drink. Then he flew to a limb about two feet away from the feeder.



He sat there resting until another bird came and began to drink. He flew at it in anger, squeaking and scolding. The surprised bird flew away. Then another bird that was used to feeding there came, but the bigger bird drove it away.

"What's the matter with him?" Peter asked. "There are four feeding places and enough sugar water for all. He has lots more than he can possibly eat. Why is he acting like that?"

"I guess he's just selfish," father said. "Do you think he's happy being selfish?"

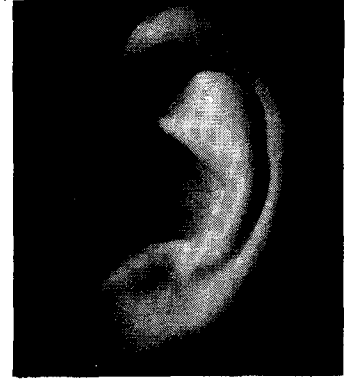
"No, I don't. The other hummingbirds are busy in the garden, visiting the flowers. And sometimes they sit on the fence and rest. I even heard one singing a squeaky little song this morning. But this selfish bird never sings. He just squeaks with anger whenever another bird comes near."

Sabbath afternoon Peter and mother and father sat on the porch and watched the birds. The selfish hummingbird was there, watching the feeder. Soon another hummer dashed into the yard. It was a smaller bird with a golden back. It was beautiful when the sun struck its bright feathers. When it came near the tree and saw the feeder, it began sipping the sweetened water from the spout.

The selfish hummingbird flew down and grabbed the golden bird with its claws. The birds fell together on the ground right in front of Peter. Father loosened them, and both birds flew away. Then he walked over to the tree and took down the feeder.

Peter was sad. "One selfish bird has spoiled it for all the other birds and for us."

"Maybe the selfish bird will go away and live somewhere else," father said. "Then we can put the feeder back up. Selfishness always spoils things."



It is easy to be guided by the senses, by that which the ears hear and the eyes see, but this experience should have a standard to be tested against.

What Constitutes Evidence?

As the final conflict closes in upon us,
the temptation will increase
to rely on the spectacular.

By G. E. GARNE

LAST YEAR the *Natal Daily News* published as a news item part of an editorial that appeared in the October issue of *Signs of the Times* (South African) on the subject of spiritism. A devoted spiritist who read the newspaper story wrote to the publishers of the *Signs*, challenging their position. His letter resulted in a prolonged and interesting correspondence, which, even if it has had no other immediate effect, has thrown a great deal of light on what a spiritist believes!

It has been interesting to observe from his letters, for instance, that he professes to believe in and follow the teachings of the Bible, and also that he professes to be both a believer in and a fervent disciple of Jesus Christ. He thinks of himself as a Christian, and any suggestion to the contrary would be furthest from his mind. His belief in Christ extends even to the acceptance of His divinity, His atoning blood, and His salvational mission. This came as a surprise to me. My previous contacts with spiritists, or at least with their writings, had led me to conclude that they revered Christ as a wonderful Teacher (and as a great Medium!), but not as a divine-human Saviour. Evidently, either there has been a shift in their

thinking on who Jesus is or else our friend represents a distinct class of spiritists who would want to be known as *Christian Spiritists*.

Although spiritists seem to be a loosely knit group with no clearly defined code of uniform belief, it is nevertheless clear that in the various beliefs outlined in his letters, my correspondent does not stand alone but represents the religious convictions of at least a particular segment of spiritists. The one belief they hold in common, which, of course, makes them spiritists, is their belief in the natural immortality of the soul, and that contact with the departed is not only possible but a common experience. My friend sees in this belief nothing that is incompatible with his faith as a Christian.

The significant fact, however, is that his unswerving confidence that he is making contact with the spirit world rests *not* on the foundation of his Bible but on that of his tape recorder! He claims to know beyond any shadow of a doubt that contact with the spirit world is a reality because he regularly receives messages from "the other side," of which he makes recordings. (This particular spiritist does not profess to be clairvoyant. He doesn't see spirits. He only hears them, and what he hears he records on tape.)

When I asked him whether he wasn't prepared to consider the possibility that these messages were coming through to him not from the spirits of "the departed," but from Satan, he responded that this was impossible as the messages were so beautiful and uplifting. How could anything so obviously inspired and inspiring proceed from Satan? What would be his point?

I pointed out that a counterfeiter of bank notes never wastes his time printing notes that are a different color, size, and shape from the ones he seeks to counterfeit, but makes them as nearly like the real thing as he possibly can. This my friend is not prepared to accept. He is satisfied that the voices he records are indeed those of the people they profess to be.

When I faced him with the clear evidence of Scripture on the state of the dead, both from the Old and the New Testament, the cracks in the structure of his belief in the Bible began to show! The Bible could not be relied on as an unerring guide, he claimed, because it had passed through the hands of many scribes, penmen, and translators, all of whom were human and liable to interpret truth in accordance with the light they then had. Truth is not absolute but progressive, he stated; the writers of the Bible presented their concept of truth, but this concept

is faulty in the light of the fuller revelation of truth that has come to us in modern times.

What it all boils down to is this: When confronted with the choice between inspired authority and "experience," he chose to cling to his experience! He was prepared to confess faith in the Scriptures up to the point where he had to abandon one of two things: his faith in the Scriptures, or in his "experience." He chose rather to wriggle out of his belief in the Scriptures than repudiate as spurious what he had made up his mind was genuine.

Recently I received a letter from a *Signs* reader who, too, placed experience above Scripture. He disagreed with our position on "tongues." The tenor of his letter was that "20 million people all over the world" have experienced the thrill of glossalalia. His point was that 20 million people couldn't be wrong! I pointed out to him that if he had written that 200 million or 2 billion had had the experience it would not substantially affect the position at all. Numbers do not in themselves constitute evidence. To him, however, this was the test.

A Solemn Warning

These two cases contain a warning with regard to a line of thinking against which God's people will need increasingly to be on their guard as the final conflict closes in upon them. The temptation will increase to rely on the spectacular—especially when we see it duplicated in the lives of a large number of people. It is so easy to be guided by our senses—by that which our ears hear and our eyes behold.

To what extent is experience a safe guide? We cannot dismiss it as being of no account! God Himself invites us to "taste and see that the Lord is good" (Ps. 34:8). What He is saying is, "Experience God's goodness for yourselves. Don't rely on what you might have read about God. Discover Him for yourself!"

Obviously experience need not necessarily be wrong in itself, but there are two kinds of experience: the genuine and the spurious. This being true, it is equally obvious that there must be a standard against which we must test the experience in order to determine which of the two it is—genuine or fake. The experience cannot be tested internally, or against itself. It must be tested by an external standard, a standard that must of necessity be higher than the experience itself! We must settle it in our minds once and for all that the Bible is that standard. We must come to the place where we will accept nothing unless it can be proved from the Bible, even if it means disbelieving our own eyes and ears!

But even here it is not enough simply to build on a shallow Biblical foundation. Satan himself quoted Scripture when he accosted Christ in the wilderness—and he quoted it correctly! But he misapplied it.

By misapplication it is possible for one to make the

Bible prove almost anything that he wants it to prove. (One could, for instance, create a strong case for polygamy from the Scriptures if he wanted to.) So it isn't enough simply to quote Scripture! Nor must one allow himself to be impressed because a person seems to be well versed in Scripture. My spiritistic correspondent to whom I referred earlier quoted copiously from Scripture, but it was tragically distorted. (For example, John the Baptist was cited as being a reincarnation of Elijah to prove that reincarnation takes place.) No, not even Scripture itself constitutes evidence unless it is used correctly.

The Real Evidence Is in the Life

To summarize, then, we find that experience needs to be tested; that the standard against which it needs to be tested is the Bible, but that even the Bible is an adequate test only to the extent that it is allowed to bear a total and truthful testimony on the case it is testing.

God's commandment-keeping people will be severely pressed as they draw closer and closer to the end of the conflict. Satan will seek to bring confusion to the minds of commandment keepers with such suggestions as these: See what spectacular things are being done by other churches! Look at the signs and wonders they are performing! Look at the supernatural healings and other phenomena that are taking place among them. What about you Adventists? Why aren't you experiencing these spectacular manifestations? You're being left out in the cold! You're missing something! The tide is going out and leaving you stranded on the beach! You're being passed by! You're being left behind. Show us "a sign" that God is with you people! See how signally He is working with and among all these others!

In such times we will need to remember that when Jesus hung on the cross, His persecutors railed on Him, "If you are the Son of God, come down from the cross and we will believe on you!" They wanted a show of strength as evidence. They were not prepared to see in the humble, despised Galilean a teacher sent of God! The same fate awaits God's little remnant in time's last hour.

The carnal heart craves ostentation. It is impressed by the sensational. Spectacular things and spectacular numbers are what it looks for as evidence. Only the spiritual eye is able to look past outward show and perceive what is of real importance—holiness of heart, which constitutes the ultimate test, or the lack thereof, which gives the lie to the most spectacular outward manifestation.

God's Word has not left us in darkness concerning the divine credentials of the people God will recognize as His own in time's last hour. He identifies them as "the saints . . . that keep the commandments of God, and have the faith of Jesus." There is no mention here of spectacular miracles or manifestations. While, according to the pen of inspiration, these will be wrought, we will not rely on them as evidence of our calling. The real evidence is in the life. The supreme miracle is in a transformation of character that makes angels marvel and demons tremble. What we must have is not a religion that excites, but a religion that sanctifies; not a religion that satisfies the senses, but one that fully satisfies the demands of the Word of God. This, and this alone, is to be the foundation on which we are to build our faith. □

A Sweet Amen

By IDA MAY BAERG

Across the intervening space
Between the hearts of men
There flows a yearning for embrace
To bind with love again
And bless the wounded human race
As with a sweet amen.

Is the 6,000-Year Theory Valid?

Perhaps some have never heard of the 6,000-year theory. The following question, which was recently sent to us by one of our readers, will explain its general features. As presented by various advocates, the theory varies somewhat in detail, but the general features remain the same.

“In Leviticus 25:2-5 the Lord is instructing Israel with regard to the land which was to be planted and sown for six years, but the seventh year was to be a ‘Sabbath of rest’ for the land, and during that seventh year no planting or sowing was to be done. Many of the ancient laws were a type, and I have wondered whether there is some significance here also. Could this passage of Scripture have any reference to the statement found in *The Great Controversy*, where the inspired writer makes the following observation: ‘For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men.’—Page 656?

“Could the ‘Sabbath of rest’ for the land be a type of the thousand years of Revelation 20:2, when the wicked will be destroyed at the advent of Christ and Satan bound, thus allowing the land—here the whole world—to have ‘rest’? In 2 Peter 3:8 we read ‘But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.’ ”

In our response we suggested that in an editorial we would reply in greater detail. We felt that others of our readers might wish to become informed as to the origin of this theory and as to whether it should be given credence.

Theory Dates From Beginning of Christian Era

The theory is old. The first reference to it we have been able to discover is in *The Book of the Secrets of Enoch*, also known as 2 Enoch, a Jewish pseudepigraphic work, written about the beginning of the Christian era (author unknown) [at this stage the theory is more properly called the 7,000-year theory]:

“God shows Enoch the age of this world, its existence of seven thousand years, and the eighth thousand is the end, neither years, nor months, nor weeks, nor days. And I appointed the eighth day also, that the eighth day should be the first-created after my work, and that the first seven revolve in the form of the seventh thousand, and that at the beginning of the eighth thousand there should be a time of not-counting, endless, with neither years nor months nor weeks nor days nor hours.”—Chapter 33:1, 2. R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2, p. 451.

In Christian literature the first reference to the theory seems to be *The Epistle of Barnabas*, an apocryphal

epistle by an unknown author (he was not the companion of Paul), written probably in the first half of the second century A.D. The author says:

“He speaks of the Sabbath at the beginning of the Creation, ‘And God made in six days the works of his hands and on the seventh day he made an end, and rested in it and sanctified it.’ Notice, children, what is the meaning of ‘He made an end in six days’? He means this: that the Lord will make an end of everything in six thousand years, for a day with him means a thousand years. And he himself is my witness when he says, ‘Lo, the day of the Lord shall be as a thousand years.’ So then, children, in six days, that is in six thousand years, everything will be completed. ‘And he rested on the seventh day.’ This means, when his Son comes he will destroy the time of the wicked one, and will judge the godless, and will change the sun and the moon and the stars, and then he will truly rest on the seventh day.”—Chapter XV. 3-5 (Loeb).

About a century later, Irenaeus, a Western church father, wrote:

“For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: ‘Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.’ This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.”—*Against Heresies* v. 28.3.

It should be remembered that writers in this period did not place Creation at about 4,000 B.C. as some later Christian writers did. Hippolytus, for example, had the 6,000 years ending in A.D. 500, about 250 years after his day.

From these calculations it was an easy step to see the seventh millennium as the millennium of Revelation 20. Numerous writers adopted this view.

To Seventh-day Adventists the fact that William Miller used the 6,000-year theory as a secondary proof for the world’s end in 1843, will be of interest. We quote here F. D. Nichol’s summary of this proof:

“God was six days in creating the earth and then rested the seventh day. This, Miller believed, prefigured Christ’s work in laboring six figurative days in creating a new heavens and earth and finally resting on the seventh day, when the millennium begins. These figurative days, not to be confused with the ‘days’ of prophetic periods, he declared, were a thousand years, taking 2 Peter 3:8 as his proof. In the field of Scriptural interpretation this is exhibit A of the fallacy of false analogy. Yet it is an undebatable fact that this fanciful analogy is as old as the Christian Era and dips back into Jewish thinking. It is to be found repeatedly in the writings of the early church fathers—a fact that in itself ought to have put

later and more judicious theologians on their guard—and thence onward to our own days. Miller simply accepted a widespread view, hoary with age, and very naturally employed it as one of the proofs that the end of the world was near. According to his reckoning of Bible chronology, the world had lasted already about six thousand years. It is an interesting fact that Alexander Campbell, a leading founder of the church called Disciples of Christ, and a contemporary of Miller, saw in this fanciful analogy a primary reason for anticipating the soon coming of Christ, though he set no date. He very appropriately called the religious journal he founded *The Millennial Harbinger*. Declared his biographer:

“ ‘He [Campbell] felt assured that a reformation such as he advocated . . . could leave no room for any other religious reformation, and must of necessity be the very last effort possible to prepare the world for the coming of Christ. He did not presume to fix upon any very definite period for this event, Scripture analogies inclining him to the opinion that it would occur at the commencement of the seventh Chiliad [that is, the seventh thousand-year period], answering to the seventh day or Sabbath when God rested from the work of creation.’ ”—*The Midnight Cry*, pp. 508, 509.

Does the theory have validity? Does it lend corroborative evidence to the fact that the end is near?

We think not. While it seems that human history may extend roughly 6,000 years, to be followed by a millennium of 1,000 years, during which the world will be at rest (see *The Great Controversy*, p. 659), we find no place in Scriptures nor in the writings of Ellen White where such an application is made of the Creation week. While Peter speaks of a day being as 1,000 years “with the

Lord,” he also says that a thousand years is as a day. The context in which he makes this statement has nothing to do with the six days of Creation to be followed by a day of rest.

It was the special work of Ellen White to call attention to Biblical truths that were being neglected. Inasmuch as she was in the Millerite movement, she must have been familiar with the 6,000-year theory, which was being advocated as a secondary proof for the end of the world. Nowhere, to our knowledge, in her voluminous writings does she once refer to it, much less urge the brethren to accept the theory as a neglected Biblical truth.

While the theory is intriguing, those who want a clear “Thus saith the Lord” before accepting a teaching will have to admit that such an authority is lacking. Ellen White declares, “Every truth which is essential for us to bring into our practical life, which concerns the salvation of the soul, is made very clear and positive.”—*Selected Messages*, book 1, p. 163. D. F. N.

When Sinners Come Back *Continued from page 2*

The father hears that the elder son is offended and angry, so he comes out. He is stunned and hurt by this sudden turn of events. His heart aches, for he loves both sons. He tries to overlook the icy stance of the elder son. “Come in,” he pleads. “Help us celebrate your brother’s return!” But the son brushes off the tender entreaty. Verbally slashing at the father’s tender heart, he responds: “Lo, these many years I have served you, and I

Who Made That Phone Call? By HAZEL A. JACKSON

“He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone” (Ps. 91:11, 12).

My husband and I were returning from a vacation trip to Death Valley. We had just reached the top of a mountain when my husband said to me, “We have no brakes.” My heart seemed to stop!

We were driving a heavy car pulling a travel trailer and were already gaining speed down the mountain. On one side of us was the abrupt drop with huge boulders lining the hill all the way to the bottom, and on the other side was the mountain going straight up. We prayed as we had never prayed before, knowing we could do nothing to save ourselves. We were in God’s hands. If we jumped we’d be crushed against the boulders. If we drove into the side of the mountain at this speed we’d very likely be killed. No brakes on the car and no brakes on the trailer, heading down the mountain faster and faster—when all of a sudden, the car skidded to a stop, although the brake pedal lay useless on the floor.

Immediately my husband rushed out and blocked

the car wheels with large rocks. And there on that mountaintop we thanked God for sparing our lives, marveling at what had just happened to us, not realizing that this was not the last of the miracles we were to witness.

After inspecting the brakes and realizing there was nothing we could do, we were wondering how we were going to get down off the mountain. Just then a service car from the station seven miles down in the valley pulled up beside us, and the driver said he had just gotten a call that someone was in trouble on the mountaintop. We told him that we hadn’t made the call (there was no phone anywhere), but that we were certainly in trouble. After driving around and finding no one else on the entire mountain, he came back and helped us.

Who made that phone call for help? What made the car suddenly stop?

We believe it was God’s angels.

never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!" (Luke 15:29, 30, R.S.V.).

Here the elder son demonstrates that he has the spirit of a slave, not a son. He has been working for reward, not for love. Unconsciously he has been pleased with his brother's absence and "lost" condition, for this has made his own place more special and secure. Not once has he prayed for his brother's return. He has not shared his father's anxiety. He has lived a circumspect life for personal profit, not because he shares his father's attitudes. He is self-righteous and proud. The father's generous treatment of the prodigal he considers an insult to himself. Had he been in his father's place "he would not have received the prodigal" (*ibid.*, p. 208).

"Elder Brothers" Today?

Are there any "elder brothers" today? Is it possible that many prodigals are kept away from the Father's house because they meet "elder brothers" on the way?

It is quite possible. And sad. Sad for two reasons—(1) prodigals who are truly repentant and do their part in returning to the Father's house need a warm welcome, and (2) the "elder brothers," in their self-righteous condition, are lost; they are clothed in the garments of self-righteousness instead of in the garments of Christ's righteousness.

"Elder brothers" are a serious problem for many reasons. In the first place they have a false concept of God. Though they may have remained "at home," they view the Father exactly as did the younger son when he rebelled and left home. They think of Him as hard and exacting. They think of Him as unnecessarily rigid and severe.

And how terribly they misrepresent the Father to bewildered prodigals! They portray Him as unwilling to receive sinners as long as there is a legal excuse for rejecting them. They picture Him as harsh, critical, and unforgiving. And because they have not understood and accepted righteousness by faith, they are self-righteous. This self-righteousness prompts them to be cold-hearted and critical toward others. Selfish in heart and jealous over their place in the Father's house, they treat frigidly all prodigals. They partake so little of the loving, forgiving nature of the Father that they cannot comprehend the joy that the Father and other members of the household feel when a prodigal returns. They sit dry-eyed as repentant souls are baptized. They stand ready to point the finger of criticism at young Christians who make mistakes, who say "the wrong thing," who look "different," or who dress too "mod." "While the soul is making its very first struggles against a flood of temptations, they stand by, stubborn, self-willed, complaining, accusing. They may claim to be children of God, but they are acting out the spirit of Satan."—*Ibid.*, p. 210.

We come back to our original question: If the prodigal had met the elder brother first, what would have been the result?

And another question: As God draws prodigals homeward today, whose attitudes do we most fully reflect—those of the Father or those of the elder brother?

K. H. W.

Fellowship of Prayer

Prayer Protects the Family

"By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them and that holy angels will guard them and their children from Satan's cruel power. . . .

"Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptation. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self.

"Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master."—*Testimonies*, vol. 7, pp. 43, 44.

"All the lessons of which I have spoken in this article are needed. If properly heeded, they will be like a bulwark that will preserve our children from the evils which are flooding the world. We want temperance at our tables. We want houses where the God-given sunlight and the pure air of heaven are welcomed. We want a cheerful, happy influence in our homes. We must cultivate useful habits in our children, and must instruct them in the things of God. It costs something to do all this. It costs prayers and tears, and patient, oft-repeated instruction. We are sometimes put to our wit's end to know what to do; but we can take the children to God in our prayers, pleading that they may be kept from evil, praying, 'Now, Lord, do Thy work; soften and subdue the hearts of our children,' and He will hear us. He hearkens to the prayers of the weeping, careworn mothers. When Christ was on earth, the burdened mothers brought their children to Him; they thought that if He would lay His hands upon them, they would have better courage to bring them up as they ought to go. The Saviour knew why these mothers came to Him with their little ones, and He rebuked the disciples, who would have kept them away, saying, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.' Jesus loves the little ones, and He is watching to see how parents are doing their work."—*Fundamentals of Christian Education*, pp. 160, 161.

► Recently I wrote to you requesting that you pray that my son not be laid off from his job. I am happy to say that the problems he was having have been partly solved. He is still working although he is on probation. It is important to his family that this situation work out satisfactorily. I will appreciate continued prayers for him and his family, as well as for his employer.

I am thankful for the encouragement of fellow believers praying together.—L. D., of New York.

► The REVIEW means a lot to us who are working "over-

seas." May God continue to bless abundantly as it goes to every corner of the world field.

I was searching for the Fellowship of Prayer column and was pleased to find it in the January 22 issue.

We have a heavy burden on our hearts for our children. May we join in this great worldwide prayer band as we pray for the spiritual safety of our children amid ever-increasing temptations. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).—A father and mother in Inter-America.

We are admonished by the Scriptures to "pray one for another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

Any Old Ranch House

Mrs. Barnhardt said, "I don't know
why you want to live in it,
but if you want to . . ."

By **ROBERTA HEATH**

I CAN HEAR SHELLEY outside calling, "Mitzie, come here! Come on, girl!" Shelley could go in the pasture and bridle Mitzie—she had done it many times in the last month. But, oh, the joy of seeing big Mitzie walk slowly across the field at her call—Shelley sees in that walk a bit of the dream she has dreamed since she first learned to say the word *horse*.

Three years ago, and more, we knew we had to do something about moving away from the tight living areas of boxlike houses whose eaves nearly touched. Side by side they sat, and the feeling mounted that for the three of us this was wrong. We have never lived in large cities, have never felt the press of apartment living or the tenement crush. But this spring when we had to share again our open-window-ventilation system with the "burnt offerings" of neighborhood barbecue-pits, when we breathed deep of Pop Ellington's perennial cigars—well, we renewed our prayers that the Lord would help us find something better. We didn't just pray, those were the days we began to plead with Him.

The jump in property prices and two short-term moves had caught us between the selling of one home and the wish to buy a small Western ranch. But our savings simply couldn't cope. Academy and college for our older young people through the years, plus the family's determination that I not go to work while rearing Shelley, our last one, had fixed our savings at a puny figure.

So we prayed. Shelley prayed, probably more than we did. A 10-year-old finds it hard to ride along with the family in the car and see myriads of other young girls riding their "very own horses" alongside the car's right of way.

Roberta Heath is a pen name for a homemaker and freelance writer living in California.

She asked us, "Don't show me any more people riding, please. I just want to read my book."

During Shelley's first year in church school we finally found that her behavior problems pointed to some type of hyperactivity. Medication helped, but the other prescriptions of "plenty of activity, such as swimming and horseback riding," were hard to comply with under our circumstances. A brain-wave test showed that her hyperactivity had its origin in actual brain damage, but her high intelligence shone through and was proved in more tests. We encouraged her natural interest in living things, helping her learn of moths and birds and sea creatures whenever possible. Finally I found myself teaching her at home under the supervision of our church-school teacher and the pediatrician who cared for her. However, many times the cramped conditions of the neighborhood interfered with her growth, and we became more concerned.

On Sabbath we drove slowly through the beautiful coastal hills to the west of our town. I found myself with an actual knot in my stomach as I looked enviously at the ranches we passed. I suddenly realized the knot came from the tension of pure jealousy!

I closed my eyes and prayed silently.

"Lord, You know what we need. Please take over, and if You see fit for us to live in the most rundown old ranch house, we'll do all we can for Shelley's sake." I didn't add the Amen right then, but opened my eyes and let them caress each hill and valley, as we slowly curved our way along. The silence in the car remained with us, and as we rode through some fields a meadowlark's song rang in that silence.

"Yes, Lord," I reaffirmed, "any old ranch house! Paul can fix, and I can clean. We haven't the money to buy one, and all we ask besides a roof is that Shelley be able to have a horse to ride!" Then I said, "Amen."

That week, at Shelley's oft-repeated plea, "Let's stop at the feed store," I did. As we walked in we could hear the cheep of baby chicks. A half hour later I was still trying to dissuade her from the idea of using her allowance to buy "just one." Our discipline is generally firm with her, but even I could hardly resist their softness.

An Unexpected Suggestion

I walked across the feed store and left her holding a chick. I smiled apologetically at John Marsh, the clerk, and said, "Sorry, John, I hope she isn't bothering you!"

John leaned on the counter and watched Shelley. "If other kids were no more trouble— You just let her come in any time."

Suddenly I found myself unburdening myself to this young man. I told him of our wishes and needs, and as I looked in his face I saw his eyes kindle.

"Here," he reached for a scratch pad and scribbled a name. "You call these folks. They built a new ranch house last year. Ask 'em what they're doin' with the old one."

John walked over to Shelley and spoke to her.

"You put that one back! We're goin' to find a house where you kin have some chicks and a horse and anythin' else you oughta have!"

I held my breath. Do you tell a child a dream is coming true? Just like that? She gently slid her hand back into the brooder and let go of the chick.

"O.K.," she said. Maybe she was holding her breath, too.

For days I waited after the first telephone call to the Barnhardts. Two fly-by-night families as renters in the old house had left it in bad shape, Mrs. Barnhardt had told me. She sounded as though they were about ready to tear down the house. There were water problems they were trying to solve . . .

Finally Paul called the Barnhardts. Hesitantly they let us see the house. I gasped at its condition, and Shelley cried about it all the way home. But both of us remembered the three ranch horses that had peered at us over the back fence, their large pasture sloping to the creek below. Back in our rented tract house I recalled the beauty under the soot-smears bricks of the fireplace, and the roominess of the rooms in the old house.

We've done it. We have left our two-bathroom house in town with its lovely green lawn and front flower beds. The lawn here is dry and will be till the new well is dug—when? But there's plenty of lovely soft spring water for the house, and we can see past the yellow lawn.

Mrs. Barnhardt said, "I don't know why you want to live in it, but if you want to . . ."

Paul has poured out hours of work, and we have voluntarily spent a good chunk of our savings to make this into a home. Each thing we've needed I've prayed about. A badly needed new wall heater cost less than half the price because of a bit of chipped paint where it doesn't even show. The knotty-pine cabinets in the kitchen shine after much scrubbing. Friends gave us old rugs to cover the tired floors. I sat one morning in front of the fireplace and scoured each brick and found the loveliness I knew I would. The old doorknobs open to a charm and hominess that is only an answer to prayer.

It's a long drive out here from Paul's work. It's a long drive after groceries, and to church. Yet my faith has grown, I've learned what God can do. Chickens talk in the new pen, the banty rooster crows, and the chicks from the feed store are growing feathers in place of their down. The new kitchen linoleum is set to get a lot of country-cookin' mileage! I baked bread the other day, and the smell belonged here in this house.

And the best thing—a dear old retired quarterhorse mare, Mitzie, carries Shelley around the 800-plus acres. The future probably holds the real dream horse, but big old Mitzie is right for this time. "She's getting fat," Mr. Barnhardt told Shelley as he handed her the reins one day. "Get her some exercise!"

Many of these warm evenings I sit watching the sun go down behind the white oaks on the hill in front of the house. I can hear the soft sound of Mitzie's hoofs as Shelley rides her bareback in the pasture. Paul comes and takes the chair beside me, and we survey our wealth. Our hands touch as we see and feel the shadows deepen across the reaped fields and the standing bales of hay.

"Lord," I silently pray, "this isn't just any old ranch house. This isn't just a house at all. This is home. How bountifully You answer!" □

Epecially for Women By BETTY HOLBROOK

TV—Or Not TV?

"SHOULD children be permitted to watch television? The answer is No." I thought he was being facetious, but he wasn't. Ignacio L. Götz, of Hofstra University, writing in *The Elementary School Journal* of April, 1975, meant every word of it.

Since Götz's article I've read a number of others that echo his sentiments. What are they saying? Why the concern?

First a few statistics:

1. The average 5-year-old spends 54 hours a week watching television. (The average adult working week isn't nearly that long.)

2. The average American child will have viewed some 15,000 hours of television by the time he has been graduated from high school. During that time he will have spent only 11,000 hours in formal classroom instruction.

3. He will have witnessed around 18,000 murders, to say nothing of other criminal acts—all highly detailed.

4. There is approximately one crime per minute in the standard children's cartoon—for children under the age of 10!

5. There is an average of six times more violence during one hour of children's programs than there is during one hour of adult viewing.

I've begun to agree with Götz. We are surrounded by a flagrant exploitation of violence. The fact that it comes over as powerful and as influential a medium as television makes it even more serious.

But we don't allow programs with violence, we argue. We're selective, choosing only the best. We know, too, that TV increases knowledge. It does—good and evil—but it also decreases creativity. There is an increase of facts but a decrease in the ability to know what to do with those facts. Why?

That electronic marvel is

a master masseur of all our senses. During its "therapeutic" message it dominates also our thoughts, our imagination, and our reactions. For children it may be even more effective. What they are watching becomes a substitute for reality. The world becomes a stage—a theater of phoniness—and our children are the spectators, passive and overpowered. Creativity is stunted, initiative squelched.

There is also a decrease in emotional sensitivity. We could not maintain any shade of sanity if it were not so. How else can we deal with massive doses of violence unless we form a thick-skinned detachment? Yet this insensitivity also makes it easier to become aggressive and violent with others. Add to that the hours of vivid demonstration of dramatically portrayed violent acts, and the stage is set for our children to play back the well-learned scripts. "Novel, aggressive behavior sequences are learned by children through exposure to aggressive actions," research tells us.

Researchers are also admitting that TV is a habit. And we would have to agree with that, too, since habits are formed by repetition of any activity until it becomes automatic—good or bad, helpful or destructive. Kicking the TV habit may not cause shakes and chills, but the withdrawal pains can be as real.

A 19-year-old author, Joyce Maynard, sums it up in *Looking Back—a Chronicle of Growing Up Old in the Sixties*: "We're tired, often more from boredom than exertion, old without being wise, worldly, not from seeing the world but from watching it on television."

It's a question we dare not ignore; the facts are too conclusive. But it is a question we each have to decide for ourselves: TV—or not TV?

EARTHQUAKE!

A firsthand report of the Guatemalan earthquake and its aftermath

By ANITA FOLKENBERG

THE DIGITAL clock showed 3:00 A.M. Not realizing what had awakened me, I rolled over to go back to sleep. I was just dropping off when a horrible, violent shaking began.

I jumped out of bed and screamed, "Bob, help me get the children out of the house!"

Anita Folkenberg serves with her husband, Robert Folkenberg, who is president of the Central American Union Mission, in Guatemala City, Guatemala.

But we couldn't walk. We just fell, stumbled, and bumped into the walls and furniture. Our 8-year-old daughter, Kathi, was screaming. She has to sleep wearing orthopedic shoes with a bar between them, and of course she felt trapped. I struggled to remove them in the dark.

My husband hunted all over the house for our son, Bobby, 11 years of age, not realizing that he was outside already, running up and down the street, calling all the neighbors. It wasn't until the worst

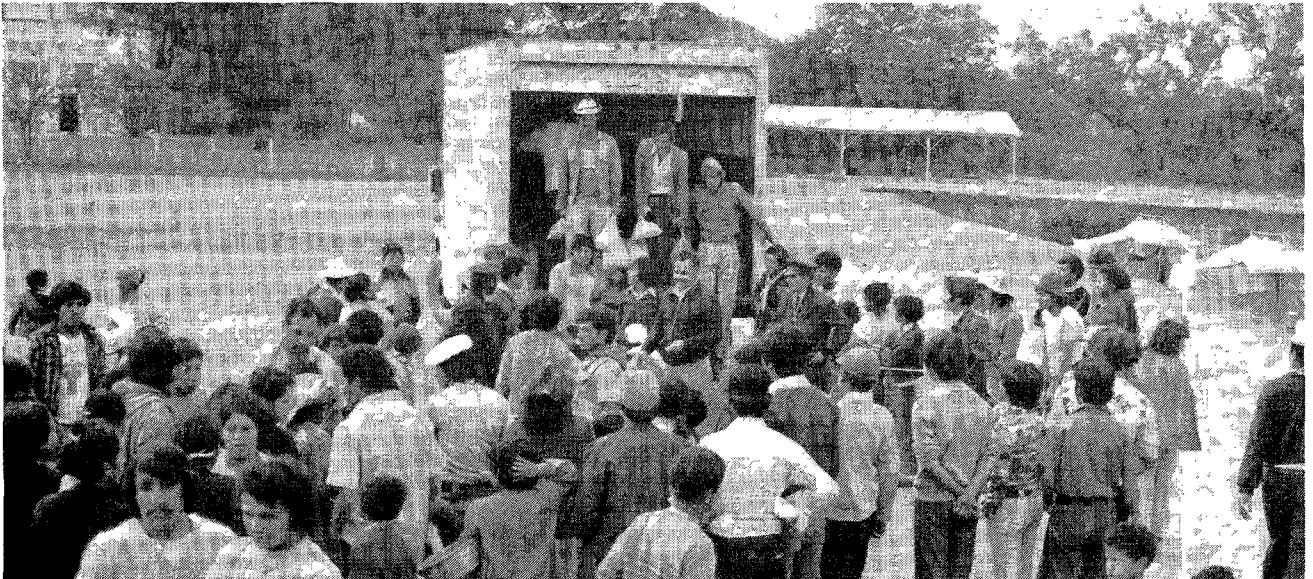
of the quakes that night were over that we located him among pajama-clad neighbors who had fled into the street. The tremors continued throughout the night.

The following morning, Wednesday, February 4, we began surveying the damage. Pictures were strewn on the floor of our home. The wall in our backyard had cracked and one section looked as if it were going to fall down. Our bedroom wall was cracked.

Some sections of Guatemala City, the headquarters of the

Central American Union Mission, suffered no more damage than broken glass; other parts are in terrible condition. Fortunately the city was not in the center of the quake. If it had been, the devastation would have been far worse, for the quake was rated between 7.2 and 7.9 on the Richter scale.

A Seventh-day Adventist medical student was injured, but worked all day in the hospital ministering to the wounded. He said they carried out many dead and buried



Among the relief supplies contributed by Adventists around the world (primarily through the Seventh-day Adventist World Service, known in Guatemala as *Obra Filantrópica y Asistencia Social Adventista*) were large quantities of blankets, tents, milk, cooking oil, multiple grain cereals, beans, corn, rice, electric generators, Coleman lanterns, pots and pans, clothing, sheets, and medical supplies.

them as quickly as possible.

The main Seventh-day Adventist church in town, a very old building, collapsed. Another church is slightly damaged, as is the school gymnasium.

The union had just taken delivery on a bus the day before the quakes began. A pile of bricks fell on it and broke a window, but otherwise it was undamaged.

Conditions in the rest of the country are much worse. Some small villages were swallowed up; others were totally flattened.

My husband has organized the Adventist men of the city for relief work, processing to the most needy the supplies that have come in from the United States on Boeing 707 airliners chartered by SAWS (Seventh-day Adventist World Service). He has been limping because he broke his toe the first night as we were leaving the house. I have been busy packing food-and-clothing

packages every spare minute that I can fit in between preparing meals for our helpers.

We went out to a small village to distribute clothes and blankets. The entire town had been destroyed. Nothing was left of it. Many hundreds had died there. One elderly woman told us that she had lost four sons and her husband. Poor folks, how do you comfort them?

We have spent many hours talking on our amateur radio. Since we didn't have any electricity, my husband connected the radio to our car battery. I have been taking phone calls when the telephones are working, and Bob relays messages over the radio. The time spent has been worthwhile, in spite of the fact that we were exhausted, because people have been so relieved to hear that their loved ones are alive.

For the first few days following the major quake there was a severe food shortage—

we couldn't get bread, milk, or vegetables. After standing in line, I was able to get some staples at the only supermarket open in town. It was chaotic, with shelf contents and broken glass strewn all over the floors. Some businesses raised prices; looting has become a problem.

Water and electricity shortages have been another problem. After the first day our water was turned on (other sections of the city have been without much longer) although it is very dirty. We have electricity intermittently. I boil all our drinking water and am very careful with our food. So far none of us has become ill.

We slept the first few nights in our little tent. The children continue to do so, but Bob and I are so tired, working almost round the clock, that we have needed the extra comfort of our bed. However, we sleep with our keys, robes, and slippers within reach, just in case.

The trouble with an earthquake is that you never know when another one is coming. The frequent tremors have made us rather nervous, although we became more used to them as time went on.

The children spend most of their time playing outside, since school is not in session during this emergency. At first, whenever they had to go in the house I had to go in with them. Our son, Bobby, suggested that we all get into the plane and head for Miami. But the children are calmer now.

Throughout this terrible time we have felt the most profound thankfulness to God, who has spared our lives and has given us the strength we have needed to minister to those who have lost so much more. We ask for the continued prayers and support of church members around the world as we try to do our part in helping Guatemala and its citizens get on their feet once more. □



More than a million people were left homeless and more than a quarter of a million homes were destroyed in the February 4 earthquake and succeeding quakes. The cathedral pictured here is the main cathedral in Guatemala City. Nine Adventist churches were destroyed.

Betikama Revival Team Tours Western Solomons

By DALE RATLIFF

THE REVIVAL TEAM, a group of students from Betikama Adventist High School, in the Solomon Islands, held revival meetings during an extensive tour of the Western Solomon Islands in December, 1975.

Early in 1975 the then president of the Western Pacific Union Mission, Gordon Lee, led Betikama in an inspiring Week of Prayer. The motto for the week was "Revival Through Christ." Many young people experienced this revival in their own lives.

But how was this revival experience to last? It had to be shared. And so the team was formed, under the guidance of my wife and me. We chose the Western Solomons because there, we thought, was the greatest need to hear the message we had. And you can see from the accompanying map that we didn't miss many places. We chose December because then, during school vacation time, we all would be free.

We spent most of 1975 preparing and planning. Five speakers were chosen to speak on five subjects: "Reconciled to God," "Abounding Grace," "Justification by Faith," "Born From Above," and "Growth in Christ." These talks were given in five meetings at each village center we visited. Singers and guitarists completed the team of 12. At least 25 modern religious songs had to be learned and often arranged. Sabbath meetings had to be planned. Songbooks, posters, handbills, and 500 brochures were printed and distributed.

The most important and memorable part of this preparation was when we came together at least once a week for prayer and worship.

We saw clear evidence be-

fore we had even begun the trip that the Lord was leading our team. Money became available from friends in the United States just when we were praying for it. And so, from the beginning, we felt conscious that it was His team we belonged to, and we had merely to follow His directions.

I realized that the kind of missionary tour we were planning was a luxury that the church here could not afford. All mission funds are spent on maintaining already existing work. Money for any new form of evangelism usually must come from generous overseas friends.

And so, with much hope and confidence in the Lord, we began our tour December 1, leaving Honiara for the Western Solomon Islands, 15 hours away by boat.

The island mission field is not what it used to be, nor what many think it is. There are not the calls out of primitive heathenism that there used to be. And the church is not overflowing with continually smiling faces, radiating innocence and a simple faith. In the islands are many second- and third-generation Seventh-day Adventists. Churches in the Solomon Islands fit just as well into the Laodicean picture as do churches in the homeland. Therefore, our team gave the message that was given to the ten sleeping virgins: "Awake, the bridegroom is coming! Go out to meet him!" And the message was primarily for the youth, although not only for them.

It is now hard to convey meaningfully a month such as that month of December, a month spent in one of the most beautiful places in the Pacific. We met with letter-writing bands during the tour and were thus able to encourage them.

Bowing our heads under a warm evening sky at Batuna, Robert and I heard the prayer of a young man giving his life back to Jesus. And half an hour later, I found myself with head bowed again, this

time as Tamana and I heard another young man make a new beginning in his life.

A man who for 15 years had been following a modern false prophet, leading a large sect, came to me to find out the truth.

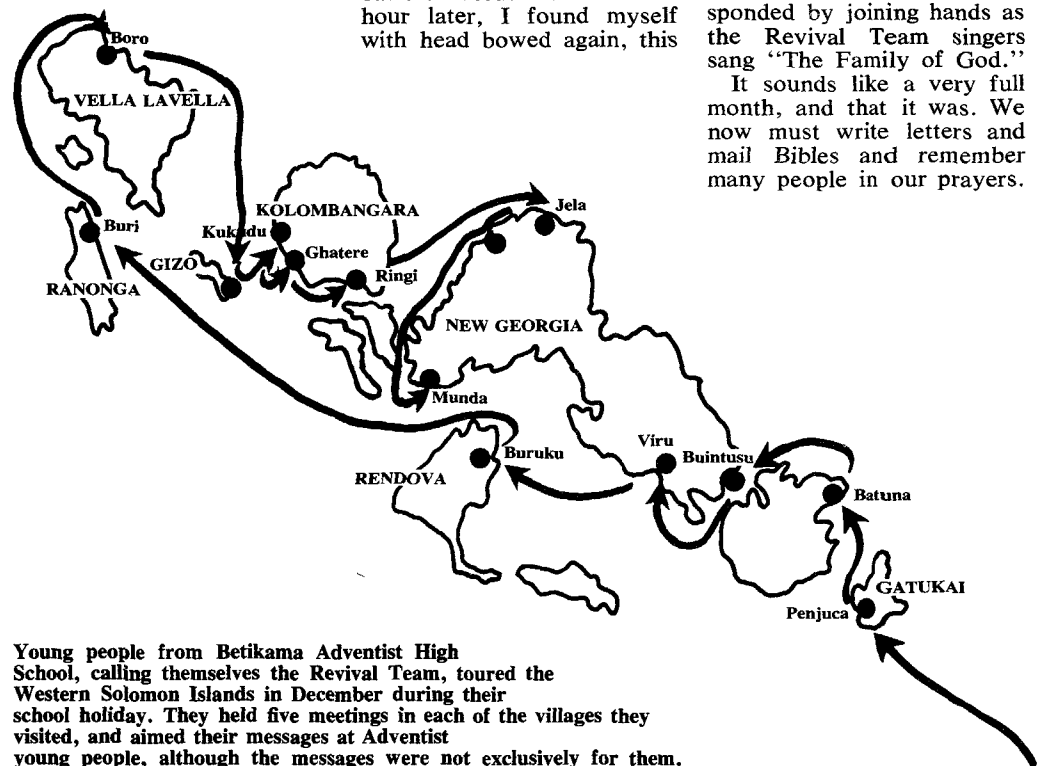
Munda, the traditional and historic headquarters of the United Church in the Solomons, is now on land owned by a newly baptized Adventist. The influence of this man and a small, but growing, company is making a new opening for the three angels' messages that is rare in the Western Solomons.

We heard profound stories retold by old pioneers in black sulus, and it was our honor to continue the work they had begun. We met young evangelists in new areas—such as Mumbo at Ringi Cove—facing great responsibility and needing our prayers.

We gave out hundreds of tracts and *Steps to Christ* books to church members who had nothing else to feed upon apart from their Bibles and the Sabbath school lessons.

Samuel's meeting, the last, always ended with a call for a new beginning. Many responded by joining hands as the Revival Team singers sang "The Family of God."

It sounds like a very full month, and that it was. We now must write letters and mail Bibles and remember many people in our prayers.



Young people from Betikama Adventist High School, calling themselves the Revival Team, toured the Western Solomon Islands in December during their school holiday. They held five meetings in each of the villages they visited, and aimed their messages at Adventist young people, although the messages were not exclusively for them.

Dale Ratliff is a teacher at the Betikama Adventist High School, Honiara, Solomon Islands.



Revival Team members included both speakers and musicians.

I should thank many people too. One is our very patient captain, Bennie, and his crew, Sutcliffe and Ferris, who guided us throughout the tour in the *Valarane*, over reef and in lagoon and open sea, into almost every corner of the Western Solomons.

As the team headed back to Honiara, I reminded us all in worship that while the Revival Team had done its work for 1975, we were to remember all the experiences we had and determine by God's grace to retain this spirit of revival.

CALIFORNIA

Publishing House Buys New Offset Press

Pacific Press Publishing Association, Mountain View, California, has signed a purchase agreement with the Harris Corporation for an M-110, two-unit web offset press.

Increased production demands and the retirement of an older Harris LSK sheet-fed offset press necessitated the purchase, according to Bob Anderson, production superintendent. The new machine is capable of printing and folding 32,000 32-page signatures per hour, while the older Harris printed only one side of a sheet at a time and required a separate machine for folding.

Costing just under a half

million dollars, the press is scheduled to produce the *Ellen G. White Index, Stories That Win* booklets, the *Christian Home Library and Panda* series, and the *Conflict of the Ages* set.

Delivery is scheduled for May with operation of the new press anticipated in July. JAY PRALL

FINLAND

Adventists Participate in Radio-TV Activities

Recently the Radio and TV Committee of the free religious denominations in Finland celebrated its thirtieth anniversary in Helsinki.

One of the charter members of this committee was the Seventh-day Adventist Church's well-known soul winner, Toivo Seljavaara. Finland Union president Wiljam Aittala acted as chairman of this committee for two years. T. A. Luukkanen, union communications director, has served as its TV secretary for ten years.

At the festival, held in the Helsinki Methodist church, the director of the Finland Broadcasting Company expressed his appreciation for the committee's radio programs. In this festival both Mr. Luukkanen and the program leader spoke, and their talks were referred to in various newspapers, among them

VOP Lessons Convert Burman Buddhist

U Shwe Win, a Burman Buddhist, was the proprietor of a hair-cutting shop up in Myitkyina, Kachin State. He is a family man.

One day he received an enrollment card issued by the Voice of Prophecy in Rangoon. Prompted by a desire to know what it was all about, he filled in the card and returned it to the Rangoon office. Very soon he was receiving the VOP lessons. He was greatly impressed by the truths of the Christian faith, so he decided to abandon his hereditary religion and accept Christianity.

U Shwe Win made a call at a Christian mission in Myitkyina and told the minister in charge that he was a Buddhist but now wanted to become a Christian. So the minister of that mission baptized him by sprinkling, and forthwith recognized him as a member of that church.

But U Shwe Win soon discovered, from a continued study of the VOP lessons, that to become a Christian a candidate must be baptized by immersion. He made his way to another Christian mission that baptizes by immersion and told the minister there that he wanted to become a member of that church. The minister baptized him.

U Shwe Win seemed to be satisfied with that experience. Continuing his study of the VOP lessons, he came to the knowledge that Saturday is the Sabbath, but the church of which he was now a member was keeping Sunday.

Not long afterwards, through a friend, he learned that there is a Christian mission in Myitkyina, his hometown, which worships on Saturday and also baptizes by immersion. He lost no time making a call at the home of Pastor Thangliana at Tatkon Quarter, Myitkyina, asking about the VOP lessons in which he was now very keenly interested, and about the differences in the beliefs of Seventh-day Adventists and his own church. After a long satisfactory discussion with the Adventist preacher, U Shwe Win, then and there, accepted the doctrines of the Adventist Church and together with members of his family was baptized.

U Shwe Win is witnessing the message of Christ's salvation to all those who come to his hair-cutting shop and is enlisting their names for Voice of Prophecy correspondence courses.

AUNG WIN
*Communication Director
Burma Union Mission*

Kotimaa, the organ of the Lutheran State Church. The Finnish Broadcasting Company also interviewed Mr. Luukkanen about the radio and TV activities of the free religious denominations. This interview was broadcast twice. A radio program about the more-important church events of the year included extracts from this interview. As a representative of the free religious bodies, Pastor Aittala, together with Arch-

bishop Simojoki of the Lutheran Church and Archbishop Paul of the Orthodox Church, presented a New Year's message on the radio.

The participation of Adventists in Finland's religious broadcasting has greatly helped the voice of the Adventist Church to be heard in the programs of a state-controlled broadcasting company.

U. K. ROUHE
*Secretary-treasurer
Finland Union*

Preacher's Wine

Continued from cover

baptized in 1975 and tithed increased by 43 per cent, seven churches face expulsion from buildings they are using, and a desperate search is on for alternate quarters or money for new structures. To face the sudden need for seven new church buildings is beyond the financial capabilities of the conference and union.

To meet the need for new forms of practical education, two practical schools are in development. In Upper Volta an agricultural school is being built on the banks of an artificial lake about 50 miles from the capital, Ouagadougou. The Swedish International Development Agency (SIDA) is supporting the capital costs of this school. Henri Kempf, Upper Volta Mission president, reports a membership of 15 and tithed and offerings of \$3,158. The first baptism of nationals will occur this year.

Another project looks to a practical training program for girls and boys at Techiman in Ghana. Already 110 girls are studying home economics and dressmaking, and an eight-classroom block is in the process of being built.

Reports of government takeovers of church institutions in various countries have troubled believers around the world. In Nigeria, the Adventist Hospital at Ile-Ife is the latest case. Unlike some other health-care institutions the government has taken back, where the church operated in partnership with government agencies and where the church's investment has been comparatively small, Ile-Ife represents a denominational investment of \$1 million and the lives and service of countless denominational workers.

Recognizing this, the government is allowing Ile-Ife to operate under Adventist management and principles. A search is on continually for qualified Adventist staff mem-

bers, and thus far the leadership and influence at Ile-Ife are denominational.

In Ghana the three former teacher-training schools in Bekwai, Agona, and Asokore continue under denominational influence and leadership. Adventist teachers at these schools, now secondary institutions, regard themselves as a part of the church system even though paid by the government. The church has Bible teachers in each of these schools, and baptisms result. These schools also provide a strong corps of professional laymen. The same holds true in Nigeria, where Adventist-trained medical workers provide a similar professional group.

Three Thousand Baptisms

The four missions in Nigeria report more than 3,000 baptisms in 1975. They project a membership of 55,000 by 1980, with more than 30,000 baptisms for the quinquennial period.

Throughout West Africa two evangelistic challenges are waiting solution. The large cities need the same kind of evangelistic approach familiar to the Western world. Don Doleman will conduct a field school of evangelism early in 1977 as a co-operative venture between the Adventist Seminary of West Africa and the Nigerian Union. The city of Ikeja, near Lagos, reflects the intellectual life of West Africa and will be the site of this campaign.

A second challenge lies to the north, where Moslem influences predominate in many areas. Plans developed at a recent union committee meeting call for finding literature evangelists especially prepared for Moslem cultures.

Limitless quantities of books could be sold in Northern Nigeria. People there are interested in health, home education, and the Bible. J. I. Erondy, union publishing director, says that up to 300 literature evangelists would be available if books could be provided. This highlights a unique problem for the publishing work in West Africa. Because of operating capital limitations, a strict quota of

subscription and trade books imported from overseas is imposed. At the present time \$165,000 must care for the needs of the two unions. Probably \$500,000 worth of books could be sold.

The Advent Press in Accra, Ghana, runs its presses at maximum levels to provide locally produced books. Even so, the demands are not met. Money recently acquired from the Publishing Expansion Fund for a book casemaker will increase production, but the potential for literature sales in West Africa seems limitless at the present time.

Changes in national and city names frequently confuse more distant observers. Readers may not recognize the name Banjul, major city of the tiny nation of Gambia. Until recently this city was called Bathurst. Following up the work of Daniel Cudjoe, a Ghanaian colporteur, H. A. Cartwright conducted a successful campaign in Banjul, forming the first company of believers in Gambia. Now this company is calling for a regular worker to establish them in the faith.

In another name change, Dahomey has become the

People's Republic of Benin, adopting the name of one of the great empires of African history. The newly named Togo Benin Mission now approaches 100 baptized members. The work is developing strongly in Togo under the leadership of Paul Heise. Five companies have been established to the northwest of the capital, Lome, at Kpalime. A budget has been provided to open the work in Benin.

With the loss of hospitals in Ghana and Nigeria, new methods in health-care education and evangelism are developing. In emulation of successful programs in other divisions, a dental clinic has opened in Kano in the northern part of Nigeria under the leadership of D. C. Bassham. A medical clinic, including health education and family counseling facilities, is to be built in eastern Nigeria at Aba.

The concept of small health-care units has another side. At Masanga Leprosy Hospital in Sierra Leone, mobile clinics operating in outstations are envisaged. According to C. Praestii, staff physician, between 40 and 45 per cent of the outstation treatments in Sierra Leone have now been assigned to the hospital, up from 15 per cent in 1975.

Special kinds of people answer special kinds of need. In just a glimpse, here is how Liberian Mission president J. Onjukka views one of his workers: "The Lord has sent us a multitalented brother, Del Harrison, who has been feeding the flock, building schools and churches, and fixing trucks, airplanes, and machines. May the Lord keep him in good health and his gearbox in perfect order!"

Laymen continue to provide the forward thrust for the church's work in West Africa. They hold highly successful evangelistic campaigns with results frequently exceeding those of trained workers, plan programs for youth and children, organize choirs and singing bands, and build churches without a cent of mission or conference subsidy.

God's work is onward. The sweet wine of evangelism is reviving the spirits of workers in West Africa. □



Girls at Bekwai, once a teacher-training school but now a secondary school, learn to cook.

Walter R. L. Scragg is president of the Northern Europe-West Africa Division.

Australasian

● On March 4, R. W. Taylor, division temperance director, presented to the Law Reform Commission in Canberra, Australia, the Adventist point of view on laws to allow random Breathalyzer tests. Major recommendations in the six-page submission were that the maximum legal blood-alcohol level should be .05 per cent, at which point the risk of accident is about double that of a safe driver, and that random testing is the only way to make the use of the Breathalyzer really effective. Some citizens object to random tests on the grounds of infringement of personal rights, but Pastor Taylor said, "The right to stay alive supercedes the right not to be Breathalyzed." The presiding judge expressed appreciation for the church's "very helpful submission."

● V. Wood - Stotesbury, North New Zealand Conference president, reported at camp meeting in January that the conference holds the record in baptisms for the Australasian Division.

● In keeping with modern trends in education, the Sydney Adventist Hospital School of Nursing has recently placed an order for considerable audio-visual equipment. Plans are being drawn up to allot more space in the library to audio-visual equipment, which will be available to students for study and review of lectures.

Euro-Africa

● The Southern European Union Mission, formed in 1971, will hold its business session in Madrid, Spain, April 1 to 3.

● An agreement has been signed between the Italian Government and the Seventh-day Adventist Church whereby various forms of civil service and social work may be performed by church members for a period of 20 months. The first three young men have already started on

this plan, an alternative to the 12 months of military service required of them.

● The Portuguese Publishing House in Lisbon reports that its 1975 sales have exceeded all previous sales records.

● Adventist World Radio began broadcasting from Malta on February 1.

● A Seventh-day Adventist missionary school has been opened in Naples, Italy, in buildings used for many years by the Waldensian church.

Northern Europe-West Africa

● Sixty teachers from the Faroe Islands, Denmark, and Norway met in late February at Kikhavn Youth Centre in Denmark to consider the challenges of Adventist education in the mid-seventies. The theme for the four-day meeting, chaired by Irene Eide, West Nordic Union education director, was "Teachers Sent From God." Among those presenting papers was Hugh Dunton, newly elected division education director.

● Literature sales in the Northern Europe-West Africa Division during 1975 amounted to \$4,100,594, as compared with \$3,086,997 in 1974. The Swedish Union had the highest comparative increase in sales, with 82 per cent more than the previous year.

● Division literature evangelists obtained 4,659 Bible correspondence school enrollments during 1975 and report a total of 2,862 new people attending church, according to R. E. Appenzeller, publishing director.

● The North England Adventist Book Centre is responsible for 50 per cent of the interested persons attending an evangelistic crusade by A. D. C. Currie in Grantham, England. These people made their first contact with Seventh-day Adventists through the center and have become regular customers for both books and health foods.

North American

Atlantic Union

● New England Memorial Hospital, Stoneham, Massachusetts, has been accredited by the Joint Commission on Accreditation of Hospitals, according to Administrator T. O. Moore. The accreditation covers from October 22, 1975, to October 22, 1977, and is the result of an on-site survey made by field representatives of the commission. William R. Dalziel, physician-surveyor on the accrediting team, complimented NEMH on its emergency-room facility, calling it one of the finest on his inspection tour.

● The Manchester, New Hampshire, church was recently dedicated with J. L. Dittberner, Atlantic Union Conference president, as the dedication speaker. The church, begun on March 12, 1972, was completed in March, 1973.

● Three new churches were organized and requested membership in the Greater New York Conference on Sabbath, February 7. Neal C. Wilson, General Conference vice-president for North America, was the speaker for the organization services of each of the three churches. The Dyckman and Riverhead churches were started as a result of the Adventure in Faith Offerings taken during 1975. The Dyckman church is in northern Manhattan. The third church to be organized was the Plimpton church in south Bronx.

Canadian Union

● Len Hansen, of the Fauquier Company of British Columbia, has distributed 1,400 copies of *The Great Controversy* in Fauquier and Nakusp. As a result, five families are receiving Bible studies, and 45 other families have asked him to return.

● A goal of more than 200 baptisms was set for 1976 by the workers of the Seventh-day Adventist Church in Newfoundland, reports the conference president,

James M. Campbell. Total baptisms for 1975 were 26.

● The publishing work in Newfoundland in 1975 finished with a gain of 37 per cent over 1974. Deliveries for the year were valued at more than \$127,000.

● Twelve Witnessing for Christ teams plan to visit each of the 14,800 homes in the city of Orillia, Ontario.

● Workers and lay members of the Manitoba-Saskatchewan Conference met in Yorkton, Saskatchewan, February 1 to 5, to prepare for an all-out witnessing program in the conference.

● In conjunction with the Federal Government declaration of January 11 to 17 as Non-Smoking Week, Adventists held a Five-Day Plan to Stop Smoking at the Canadian Forces base near Portage la Prairie, Manitoba.

Central Union

● Eighteen baptisms were reported at the close of the series of meetings held in Lebanon, Missouri, by Dwight Davis and Rodney Hyde, the Missouri Conference evangelistic team.

● John Leach, Colorado Conference evangelist, reports 35 baptisms as a result of the working of the Holy Spirit in his meetings in Farmington, New Mexico, a part of the Colorado Conference.

● Midway through their meetings in Topeka, Kansas, John Fowler and Henry Reid, the Central Union Conference evangelistic team, baptized 35 persons.

● The first two baptismal reports for 1976 from conferences in the Central Union, Kansas and Missouri, indicate that their total baptisms for the first two months of 1976 equal two and one-half times last year's achievement for January and February. Missouri's baptisms doubled, and Kansas' more than tripled.

● G. S. Culpepper, Central Union Conference publishing director, reports that the un-

ion delivered \$212,000 worth of books in the first two months of 1976. This indicates a gain of \$2,700 per week for the first nine weeks of this year.

Columbia Union

● The Harrisburg, Pennsylvania, church was dedicated February 6 and 7, 12 years ahead of schedule, which resulted in a saving of \$43,000 on the church's mortgage. The 300-member congregation began as a group of 12 in 1894.

● Philadelphia, Pennsylvania, churches of the Allegheny East and Pennsylvania conferences have formed a joint Bicentennial Commission and are cooperating in a series of events during 1976 aimed at bringing Christ and the Advent message to the attention of that city. Some 2,500 Adventists participated when the program was launched in January.

● Opening services were held for the new Burnt Mills church (near Silver Spring, Maryland) February 20 and 21. The sanctuary seats 400, and the building is valued at \$600,000. The congregation was organized as the Hillandale, Maryland, church in 1937. A few years later the congregation moved to facilities on Riggs Road and became known as the Adelphi church.

● Students from Eastern College, a Baptist college near Philadelphia, Pennsylvania, attended the West Chester Adventist church as a requirement for their course in Alternative Christian Religions. The student body includes people from Catholic and Protestant backgrounds. Jim Wood, West Chester pastor, had previously presented at the college a survey of Adventist history, work, and doctrine.

● The Bucks County church in Warminster, Pennsylvania, hosted a day-long seminar on church growth, featuring Donald G. Reynolds, Pennsylvania Conference president, as guest speaker.

Lake Union

● On February 18, 199 volunteers at Hinsdale Sanitarium and Hospital in Illinois received awards for their time at the hospital. In all, more than 50,000 hours were donated last year by volunteers.

● Robert Knutson, former principal of Wisconsin Academy, is the new Wisconsin Conference superintendent of education under the new K-12 program. Mildred Summerton, former registrar of the academy, is now the principal.

Northern Union

● Sheyenne River Academy, Harvey, North Dakota, received \$4,000 from the Firestone Tire and Rubber Company. The money is to be used to provide a new entry for the girls' dormitory.

● The Russell Johnsons of Elliot, Iowa, were instrumental in securing 1,500 pounds of apples from a neighbor and taking them 600 miles to the Northern Union Indian Mission school in Payabaya, South Dakota.

Pacific Union

● Bob Nogle and his wife travel 175 miles round trip every weekend from Holbrook, Arizona, to work with members of the Show Low church in a unique Story Hour. While attendance has varied from one to 55, usually 25 Apache children run to the Story Hour conducted on the "white bus."

● Making plans for their second summer of sponsoring the Neighborhood Garden Club, members of the Oakland, California, Elmhurst church are planning to add three more gardens for their inner-city neighborhoods in the East Bay. Ground for the first garden, with fence, was donated by a local firm. A lumber company supplied treated sawdust for soil conditioner and wood chips for walkways, while the city of Oakland contributed 300 feet of hose for irrigating. A hardware

store gave two wheelbarrows to the project.

● Petro H. Kamilos is the new Southeastern California Conference publishing director, coming most recently from the Pennsylvania Conference.

● One of the latest converts of inner-city ministry in Fontana, California, has come through music ministry. An adult who became involved with church members in teaching group singing to community children continued on with the church choir and now is a baptized member.

● Elko, Nevada, members have begun a witnessing outreach through the shoppers guide for northern Nevada. Their weekly insertions of Bible information and invitations to enroll in a Bible course are going into 30,000 homes.

Southern Union

● Sales by literature evangelists in each conference of the Southern Union were higher during January, 1976, than the same month a year ago. The South Atlantic Conference registered a 131 per cent increase. The gain, union-wide, was 37 per cent.

● Tithe receipts in the Alabama-Mississippi Conference during January were 40 per cent ahead of those received during January, 1975. The result was the highest amount of tithe received during a single month in the history of the conference.

● Twenty-eight persons united with the church in Camden, South Carolina, following evangelistic meetings by the Pollard-Mahorney team.

● The Prophecy Crusade, conducted in the Huntsville, Alabama, Central church by Kenneth Cox, resulted in 90 additions to the church.

● Baptisms in the Florida Conference totaled 163 during February, bringing to 265 those who have united with the church during the first two months of 1976.

● Twenty persons joined the Palmetto, Florida, church following evangelistic meetings by R. K. Cemer, conference evangelism coordinator.

Andrews University

● Why churches in the Lake Union have or have not grown numerically and spiritually is the topic of an in-depth, four-year study, *Patterns of Church Growth in North America*, published at Andrews University in January, 1976. Gottfried Oosterwal, chairman of the seminary department of world mission, directed the research with the aid of students in five successive seminars on church growth that he conducted from 1970 to 1973. In 1971 the General Conference authorized the project as the first step toward a similar analysis of the entire North American Division.

● Following the meeting of the Andrews University Board of Trustees on January 11 and 12, President Richard Hammill announced that actions of the board include appointment of Thomas Blincoe as dean of the Seventh-day Adventist Theological Seminary and of Gerhard Hasel as assistant dean for the Th.D. program. Arnold Kurtz remains as assistant dean for the D. Min. program. Dr. Blincoe will replace Siegfried Horn when he retires in the spring. Other appointments include Marion Merchant as chairman of the behavioral science department, and Reger C. Smith as chairman of the newly organized department of social work.

● Since the visit of the Prime Minister of Trinidad to Andrews last fall, the Government of Trinidad has decided to give scholarships to Andrews for Adventist and non-Adventist Trinidadian students. The ambassador, Cyril McIntyre, informed the university of the decision and said that the students may choose whether or not to attend AU. If they do attend they need only show academic promise to receive the scholarship.

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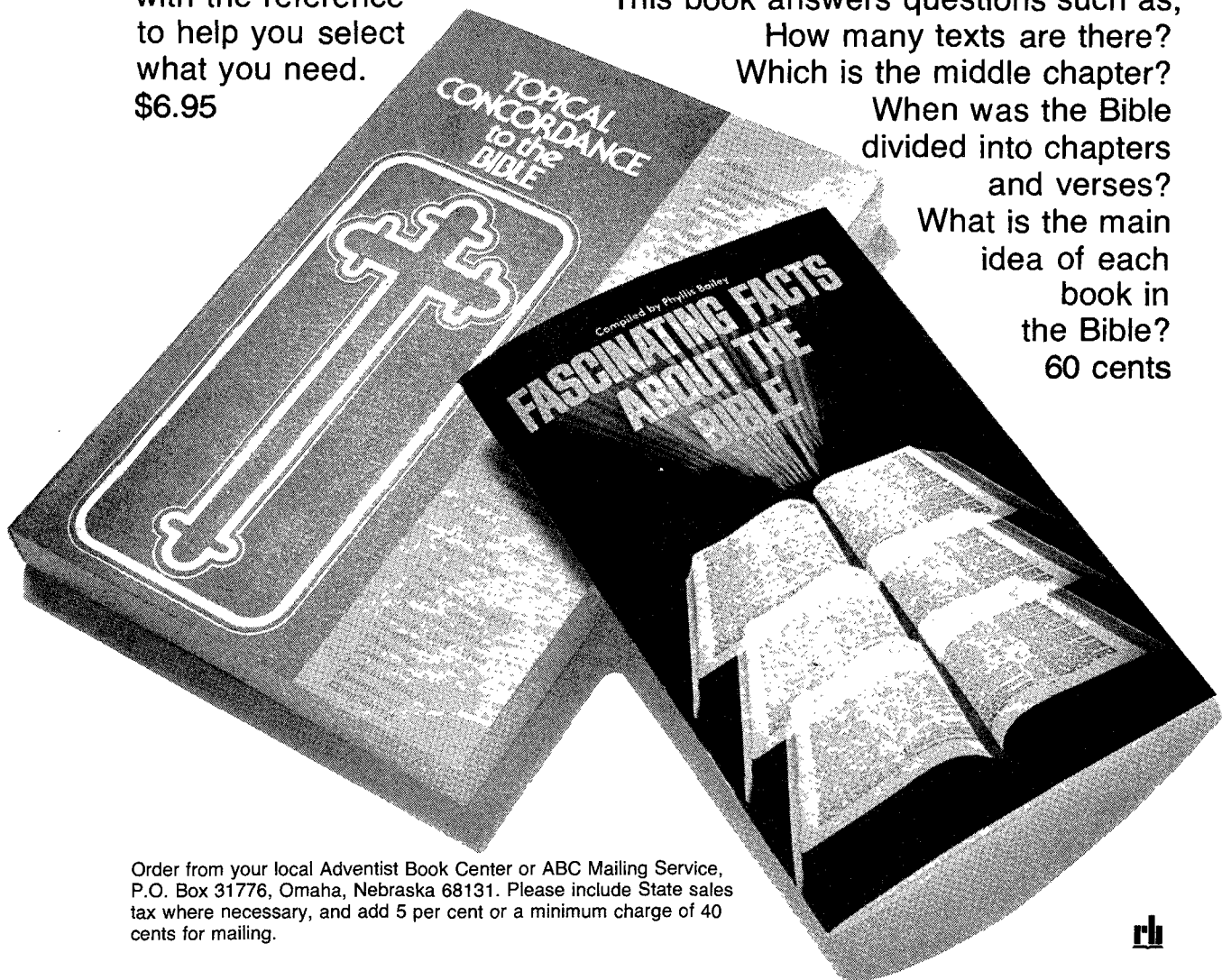
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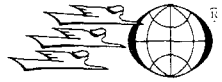


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126th Year of Continuous Publication

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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 also in the *Seventh-day Adventist Periodical Index*.

Health Personnel Needs

NORTH AMERICA

Alcohol counslr.	Nurse, superv.
Computr.	Nursing-serv. dirs.
progrms.	Occup. thers.
Controllr	Orderlies
Dietitian	Phys. thers.
EEG tech.	Plumber
Food-prod.	Radiol. technols.
superv.	Receptionists
Food-serv. dir.	Resp. thers.
Groundskpr.	Secretaries
Med. rec., ART	Sec., ward
Med. transcrib.	Soc. wrkrs., MSW
Nuclear-med.	Stationary engr.
technols.	Ultrasound tech.

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

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

Camp Meeting Schedule

Atlantic Union	
Greater New York	
English	June 25-July 3
Spanish	July 4-10
New York	June 18-26
Northeastern	June 25-July 3
Northern New England	June 17-26
Southern New England	June 18-26

Canadian Union	
Alberta	
Bowden	June 25-July 3
Beauvallon	July 9-11
Peoria	July 9-11
British Columbia	June 25-July 3
Manitoba-Saskatchewan	
Saskatoon	July 2-10
Clear Lake	July 14-17
Maritime	July 9-17
Newfoundland	July 21-25
Ontario	July 2-10
Quebec	July 9-17

Central Union	
Central States	June 18-26
Colorado	June 15-19
Kansas	May 25-June 5
Missouri	June 9-12
Nebraska	June 4-12
Wyoming	August 3-8

Columbia Union	
Allegheny East	July 1-10
Allegheny West	June 27-July 4
Chesapeake	July 8-17
Mountain View	
Cumberland	June 12
Charleston	June 19
Clarksburg	June 26
New Jersey	
English	June 25-July 3
Spanish	July 4-10
Ohio	June 18-26
Pennsylvania	June 17-26
Potomac	June 11-19

Lake Union	
Illinois	
La Fox	June 11-19
Little Grassy	September 16-19
Indiana	June 11-19
Lake Region	June 24-July 3
Michigan	
Grand Lodge	August 5-14
Upper Peninsula	June 11, 12

Wisconsin	July 29-August 7
Portage	May 14, 15
Camp Wahdoon	

North Pacific Union	
Alaska	
Southeast	July 30-August 1
South Central	August 6-8
Idaho	June 4-12
Montana	July 9-17
Oregon	July 16-24
Upper Columbia	June 11-19
Washington	June 17-26

Northern Union	
Iowa	June 4-12
Minnesota	June 11-19
North Dakota	June 11-19
South Dakota	June 4-11

Pacific Union	
Arizona	July 22-31
Central California	August 5-14
Hawaii	August 27, 28
Nevada-Utah	June 21-26
Northern California	
Fortuna	August 8-14
Angwin	August 8-14
Southeastern California	October 29, 30
Southern California	
Lynwood	June 19-26
Frazier Park	July 14-17
Lancaster	October 1, 2
Spanish	June 9-12

Southern Union	
Alabama-Mississippi	May 28-June 5
Florida	May 28-June 5
Georgia	May 28-June 5
Georgia-Cumberland	May 26-29
Kentucky-Tennessee	June 4-12
South Atlantic	June 10-19
South Central	June 4-11

Southwestern Union	
Arkansas-Louisiana	June 4-12
Oklahoma	July 9-17
Southwest Region	June 18-26
Texas	June 4-16
Texico	July 23-31

Deaths

ABBOTT, Susan Briggs—b. Oct. 21, 1906, Westfield, Maine; d. Feb. 4, 1976, Steamboat Springs, Colo. She served with her husband, Donald, in Kanye Hospital, Botswana, Africa, and in Johannesburg, South Africa, from 1936 to 1939, and at Kendu Mission Hospital, Kenya, East Africa, for six years in the late 40's and early 50's. She also worked as assistant librarian at the Voice of Prophecy after returning to the United States. Survivors include a daughter, Carolyn Hinsdale; two grandchildren; and a brother, James A. Briggs.

ARIAS, Emil S.—b. Nov. 8, 1923, Republic of Chile, So. Amer.; d. Dec. 31, 1975, Temuco, Chile. He married Ruth Mora in 1950, and then served as a minister in Chile and in Ecuador. He attended La Sierra College from 1962 to 1966, and then answered the call to become the pastor of the Hayward, California, Spanish church, where he worked until called to the Sacramento, California, Spanish church in the latter part of January, 1975. Survivors include his wife, Ruth; daughters Ivonne, Nury E., and Lina Ulda Soria.

HOOPER, Thomas Jefferson—b. May 26, 1884, Alabama; d. Sept. 29, 1975, Redondo Beach, Calif. For 35 years he was a colporteur and publishing secretary in the Texas, Oklahoma, and Arkansas conferences. He was

well known as song director for camp meetings and evangelistic campaigns. Survivors include daughters, Norma Phillips, Alma Tucker, and Colene Scwandt; sons, Wayne and Tom; 19 grandchildren; and 15 great-grandchildren.

WEARNER, Julia J.—b. March 5, 1893, Underwood, Iowa; d. Feb. 6, 1976, Luray, Va. After graduation as a nurse from the St. Helena Sanitarium she married Alonzo J. Wearner, and they served for ten years as medical missionaries in South and Central China. For 17 years she was a nurse at St. Helena Sanitarium, and later she assisted her husband in his preparation of manuscripts for college Bible textbooks, magazine articles, and for a portion of *The SDA Bible Commentary*. Survivors include two sons, Robert G. and Russell S.; a daughter, Marjorie Dickenson; seven grandsons; three great-grandchildren; and a sister, Jessie Walker.

WOOD, Lynn Harper—b. Aug. 1, 1887, Lamar, Mo.; d. Jan. 22, 1976, Loma Linda, Calif. He began his teaching in the science department of the Foreign Mission Seminary, Takoma Park, Maryland. In 1910 he also became dean of men. In 1911, he married Maude G. Guidord and in 1912 they responded to a call to teach at Union College. In 1918 he became president of Southern Junior College. Four years later he was called to the presidency of our school in Coorabong, Australia, where the workers of all the fields in the South Pacific were trained. In 1928 he became president of our college in England, and after two years he was elected president of Emmanuel Missionary College, Berrien Springs, Michigan. In 1937 he received a Ph.D. degree in archeology from the University of Chicago, after which he became chairman of the Department of Archeology and Ancient History in the SDA Theological Seminary, until his retirement in 1952. He is survived by his wife, Maude.

Coming

March	
27	Thirteenth Sabbath Offering (Trans-Africa Division)
April	
3	Missionary magazine campaign
3	Church Lay Activities Offering
10	Literature Evangelism Rally Day
17	Andrews University Offering (Alternates with Loma Linda University Offering)
24	Educational Day and Elementary School Offering (local conferences)
May	
1	Community Services evangelism
1	Church Lay Activities Offering
8	Disaster and Famine Relief Offering
15	Spirit of Prophecy Day
June	
5	Bible correspondence school emphasis
5	Church Lay Activities Offering
12	Inner-city Offering
19	Servicemen's Literature Offering
26	Thirteenth Sabbath Offering (Afro-Mideast Division)
July	
3	Church Lay Activities Offering
10	Christian Record Braille Foundation Offering
17	Home foreign challenge

The Back Page

Adventure in Faith Offering Tops Four Million Dollars

General Conference personnel, along with members throughout the world church, have eagerly awaited the final report of the Adventure in Faith Offering taken in connection with the General Conference session in Vienna. Now we all, with the psalmist, can open our hearts and say: "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3), for the final report as of December 31, 1975, was \$4,149,483.22.

The totals as of December 1975, by world divisions, North American unions, and institutions, are as follows:

<i>Overseas Divisions</i>	
Afro-Mideast	\$ 16,453.15
Australasian	242,256.60
Euro-Africa	253,330.02
Far Eastern	54,929.22
Inter-American	267,414.33
<i>Northern Europe-West</i>	
Africa	180,806.17
South American	122,189.18
Southern Asia	16,514.97
Trans-Africa	43,745.40
Total	\$1,197,639.04

<i>North American Division</i>	
Atlantic Union	\$ 178,705.62
Canadian Union	221,404.53
Central Union	310,349.81
Columbia Union	289,928.59
Lake Union	297,365.91
North Pacific Union	398,508.84
Northern Union	123,876.06
Pacific Union	478,356.13
Southern Union	203,865.67
Southwestern Union	147,413.81
Total	\$2,649,774.97

<i>Institutions</i>	
Hamburg Foods	\$ 1,000.00
Harris Pine Mills	150,000.00
International Insurance Service	8,500.00
Sanitarium Health Food Company	75,000.00
Signs Publishing Company	5,000.00
Total	\$ 239,500.00

<i>Miscellaneous</i>	
GC Session Offering, Vienna	\$ 49,864.90
Individuals	12,704.31
Total	62,569.21
TOTAL RECEIVED	\$4,149,483.22

The total amount sent on to the field for evangelism, as of the end of 1975, is shown in the figures below:

<i>Overseas Divisions</i>	
Afro-Mideast	\$ 11,517.21
Australasian	169,579.62
Euro-Africa	177,331.01
Far Eastern	38,450.46
Inter-American	187,190.03
<i>Northern Europe-West</i>	
Africa	126,564.33

South American	85,532.42
Southern Asia	11,560.48
Trans-Africa	30,621.78
Total	\$ 838,347.34

<i>North American Division</i>	
Atlantic Union	\$ 125,093.94
Canadian Union	154,983.17
Central Union	217,244.87
Columbia Union	202,950.01
Lake Union	208,156.14
North Pacific Union	278,956.20
Northern Union	86,713.25
Pacific Union	334,849.29
Southern Union	142,705.98
Southwestern Union	103,189.66
Total	\$1,854,842.51

Transferred to 1975 Mission Fund	200,000.00
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TOTAL DISTRIBUTED	\$2,893,189.85
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During 1976 the remaining balance will be sent to the overseas divisions for evangelistic crusades. The amount to be received by each division is listed below:

Afro-Mideast	\$ 104,602.80
Australasian	172,343.83
Euro-Africa	175,665.86
Far Eastern	116,145.61
Inter-American	179,891.15
<i>Northern Europe-West</i>	
Africa	153,908.69
South American	136,323.61
Southern Asia	104,621.35
Trans-Africa	112,790.47
Total	\$1,256,293.37

On behalf of the General Conference and the church around the world, I wish to express our sincere thanks.

KENNETH H. EMMERSON

Maranatha Flights Builds Four Churches

Four churches were built by Maranatha Flights International volunteers over the recent holiday season. One of them, the church at Huatabampo, Mexico, was built by students from Andrews University, Laurelwood Academy, and Upper Columbia Academy.

Among other projects being planned is the Laurelbrook School project in Dayton, Tennessee, which will be executed April 18 to 30. Skilled and unskilled laborers are needed to build a Laymen's Foundation Educational Center.

May 9 to 23 a church will be built in Houma, Louisiana, a city of 31,000 people, which is in the middle of six counties, none of which has an Adventist church. The plan

is to expand the work of a Wayout Help Clinic, which grew to a Christian Center for disturbed youth.

New dates set for the Hawaii and Thousand Oaks projects are: Hawaii, July 12 to 29; Thousand Oaks, June 6 to July 4.

Maranatha Flights' first national convention will be held during the Thousand Oaks project. Volunteers are solicited to work two weeks, either before the convention or after, but those who cannot work on the project still are invited to come.

Persons interested should write Maranatha Flights International, Box A, Berrien Springs, Michigan 49103. Telephone (616) 471-3961.

JAMES J. AITKEN

It Is Written Adds New Stations

More than 7,632,300 homes in two weeks have been added to the potential viewers of the It Is Written telecast. Stations releasing the program have been added in Detroit; New Orleans; Cincinnati; Providence, Rhode Island; Greensboro, North Carolina; Rhinelander, Wisconsin; Bakersfield, California; and Elmira, New York.

The It Is Written telecast is now viewed on 72 stations in most major metropolitan areas of the United States. Response to the telecast increases daily.

GEORGE VANDEMAN

N.A. Ingathering Report—10

The total amount of Ingathering raised in North America in the 1976 campaign is \$8,352,699, or \$16.40 per member in the division. This represents a gain of \$161,529 over 1975.

Fifteen conferences reached the Silver Vanguard mark (\$25 per member):

Newfoundland	\$34.92
Pennsylvania	28.68
Oklahoma	28.00
Arkansas-Louisiana	27.79
Chesapeake	27.48
New Jersey	27.23
Illinois	27.05

New York	26.93
Indiana	26.20
Texico	26.04
Iowa	25.79
Greater New York	25.77
Maritime	25.43
Kansas	25.11
Northern New England	25.00

Eight union conferences (Canadian, Central, Lake, Northern, North Pacific, Pacific, Southern, and Southwestern) and 41 conferences exceeded their final totals for last year.

This year's millionaire unions are: Pacific, \$1,384,591; Columbia, \$1,292,023; and Southern, \$1,246,492.

C. C. WEIS

In Brief

Died: John W. Osborn, 69, Ministerial director of the Pacific Union Conference, on March 12, in Riverside, California, of a heart attack.

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