

MICHIGAN

ought to have a law against scheduling rainstorms for nighttime! How was I supposed to see?

I could feel the slick ridges of the steering wheel creasing their way into the palms of my hands as I strained forward, anxiously trying to make out the curves in the road.

"It's impossible!" I muttered, swiping frantically at the windshield with a bit of Kleenex. "What's the matter with this car anyway? Why doesn't somebody put some lamps along these country roads?" The taillights of the car ahead helped for a while, but

then they disappeared, leaving me wrapped in blackness. Only then did I realize that

I had neglected to turn on my own headlights.

How often we presume to drive through life, blaming other persons, other circumstances, for the spiritual darkness we find surrounding us. We do not pause to notice that *we* have forgotten to turn on the high beams Christ has given us. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God" (2 Cor. 4:6).

HIGH BEAMS

By CYNTHIA WINSTON

Come Off the Fence!

Penang, Malaysia

"Come Off the Fence!" The heavy, two-inch-high headlines of the Malaysian newspaper caught my eye. What was it all about? I read on. There had been an upsurge of activity on the part of a foreign ideology that was disturbing the country, and the Home Affairs Minister was seeking to arouse his countrymen to the incipient danger.

"This is no time for the people to sit on the fence like Humpty Dumpty," he declared earnestly. Then the man of government vividly described the danger in their midst and challenged his people to stand up and be counted. It was no time for neutrality. Every citizen was to display his colors.

The words of Tan Sri Ghazali Shafie reminded me of words I had read many times from the pen of inspiration—words written to warn a waiting church of the dangers threatening on the borders of the kingdom. God's servant in essence was also saying, "Come off the fence. This is no time for the people to sit on the fence." This is a day when all of us need to be prepared to stand up and be counted.

"Fearful perils are before those who bear responsibilities in the Lord's work—perils the thought of which makes me tremble."—*Selected Messages*, book 2, p. 391.

At the turn of the century, the Kellogg pantheism apostasy threatened the church. Ellen White refers to it as "The Alpha" of apostasy. She describes it vividly in *Selected Messages*, book 1. We do well to read it again, for if there was an alpha there inevitably will also be an omega, and it may be nearer upon us than we would care to believe:

A Counterfeit Reformation

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless."—Pages 204, 205.

The words above describe the alpha of the apostasy, but they may well also apply to the omega of apostasy that the Lord's servant assures us will come before the drama on earth winds up.

The principles of truth will again be the object of assault. There will be those who will seek to change the Seventh-day Adventist Church. Fundamentals of truth that have made us a people not only will be questioned but there will be those who will urge their abandonment. New forms of church organization and governance more like the political structures of the world may well be urged upon us.

"Books of a new order . . . [will] be written"—books allegedly containing a new version of the Advent message, but in reality they will be far from the truth "once delivered to the saints." As the alpha contained the seeds of an intellectual pantheism the omega may well be structured upon heady "intellectual philosophy" that would rob this message of its practical beauty and power.

The social gospel may well eclipse the gospel of the kingdom and the Sabbath become a workless holiday rather than God's holy day. When we forget the Sabbath we soon forget the God of the Sabbath, and when Creation goes, it isn't long before re-creation goes as well.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

God's people today stand in very real danger of an insistent, creeping secularism. The majors of the message may soon be threatened by an insidious encroaching humanism. The unbelief, the faith-destroying evolution that characterizes so much of the education of the world today may well play a destructive role in the Advent Movement.

Beloved people, we need to be prepared for what is ahead! Now is the time for us to get down off any fences of indecision and cast our lot on the Lord's side.

"As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value."—*Selected Messages*, book 1, p. 201.

May God grant that every one of us will stand firmly on His side no matter who or what may be on the other side.



President, General Conference

This Week

Lawton G. Lowe, author of "Living Perfume" (p. 4), is Ministerial secretary of the Canadian Union Conference. He began his denominational service in the Ontario-Quebec Conference in 1958. He served in India for four years and in the Ceylon Union as president.

In his article Elder Lowe relates an incident that took place in the mountains near Banff, Alberta. The picture accompanying the article is of the valley of the ten peaks in Banff National Park.

Readers have expressed a

great deal of interest in the articles on television by Joe Wheeler (REVIEW, March 11 and March 18, 1976). One reader sent us the following clipping published in the *Detroit News*, March 18, 1976:

"Jay Sharbutt, Associated Press TV writer, says that several weeks ago he began keeping track of the number of people bumped off in network TV series.

"With three TV sets aglow," he related, "we logged a kind of doom count while watching post-family hour shows the evenings of March 1, 2 and 3. We quit

after that, as brain rot was beginning to set in.

"The findings: A total of 17 persons killed in three nights, expiring on 11 shows about private eyes or law and order. Ten died on NBC, five on ABC, and two on CBS."

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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.]

Name Upheld

The unidentified person who in the February 19 "Speaking Out" column masked behind the "NAME WITHHELD" shield, proceeded indiscriminately to spray a verbal barrage against all fund raising for student missionaries, and in the process shot down some very innocent and devoted youth.

While admittedly in their enthusiasm youth are sometimes swept beyond the bounds of propriety in writing letters or making requests, the suggestion that young people are interested only in "exciting" projects is unwarranted. There are a growing number of students who could not care less about publicity, praise, or pay. Sometimes they may need a few funds to serve better, but when they know of a need they'll step into the gap.

Take for instance the unexciting activity of those 80 students from one of our schools in the Far West who, along with a half-dozen faculty members last year, raked leaves, cleaned houses, and cooked meals for indigents and shut-ins, and restored portions of the city parks and recreational facilities. And this was all done with no thought of soliciting funds. Or what about those young folks in the deep South who spent three hot days of camp meeting time scraping and paint-

ing a seven-room house? When they learned the elderly couple would lose their home insurance if their house wasn't fixed up, they were there. No fund raising here, either.

"NAME WITHHELD," you may pronounce anathemas against the young for trying to raise funds so they can sacrificially serve, but remember that while you mumble about all the work that could be done by youth, there is a group of cheerful servers marching by looking for you. Perhaps when they have all gone you may have to sing for your theme song, "Where Was I When the Parade Went By?"

NAME UPHELD
JAN S. DOWARD
Assistant Youth Director
General Conference

Music Criteria

I have studied music in one form or another for 15 years and have taught music in our schools for several years, but I certainly cannot depend upon these limited credentials to decide whether the music is directed to Christ or directed to my own carnal heart.

By diligently studying the principles of the Word with our minds open to the Holy Spirit, each one of us can decide if the lyrics, melody, harmony, and rhythm are pointing heavenward or entertaining us with a crossless religion.

"Just before us is the closing struggle of the great controversy when, with 'all power and signs and lying wonders, and with all deceivableness of unrighteousness,' Satan is to work to mis-

represent the character of God, that he may 'seduce, if it were possible, even the elect.'"—*Testimonies*, vol. 5, p. 746.

CINDY TUTSCH
Stapleton, Nebraska

Good-by Santa?

A child believes his eyes at ages 2 and 3. Don't tell him there's no Santa; he may be led to question your veracity. Don't tell him there is one either. At 5 or 6, when his active imagination is channeled into more serious thinking, he'll begin to realize that one Santa can't be in so many places and that it was just a fun story he heard.

MRS. V. KRUSSOW
La Crescenta, California

I couldn't see anything wrong with Santa until I read recently that Santa is Satan's counterfeit of God. The similarity is striking: Santa never does wrong; he can defy gravity going up the chimney and fly through the sky; he can see if you're bad or good; and, above all, he is the giver of good gifts.

GLORIA J. WILSON
San Diego, California

Until I was 5 years old, I believed in three important beings—God, Santa, and the Easter bunny. Then my parents became Adventists, and that's when the blow fell. There went Santa and the Easter bunny!

Incredulous, my oldest sister exclaimed, "You mean all this time you lied to us?"

"No, not exactly," my mother said, her face flushing. "It's just

a little story parents tell to help their children to be good."

The wheels in my 5-year-old head began to turn. I began to compare God and Santa. I thought, God knows when children are either good or bad, but so does Santa. The only difference is that Santa will reward you at Christmas time, if you're good, but God won't. He might even punish you by keeping you out of heaven, but papa and mamma get to go.

Of course, I was aware that sometimes Santa was quite unfair. Maybe it was because I tattled so much that he gave my sisters china dolls, with real hair and sleeping eyes; and to me he gave just a plain old stuffed doll!

Santa could be pretty stupid too—like the time he gave my two older sisters boxes of crayons, but none to me. Didn't he know that grandpa was an artist, and I was the one who mamma and papa said had inherited his talent? Now, why would he give the crayons to them when I was the one who loved to draw? But considering that I was a tattletale, I guessed a poor gift was better than none.

With all this on my mind, I wondered, Why did it have to be Santa who wasn't real? Why couldn't it have been God?

I always held God in reverence and respect, and was baptized in my early teens. But I never learned to love God until I came to a crossroad in my life, where I found Jesus. I suddenly realized how much He cared about me and that all the years of my life He had been pa-

Continued on page 10

Living Perfume

The world is waiting for Christians
to pull the cork and give
to those around them a whiff
of real Christianity.

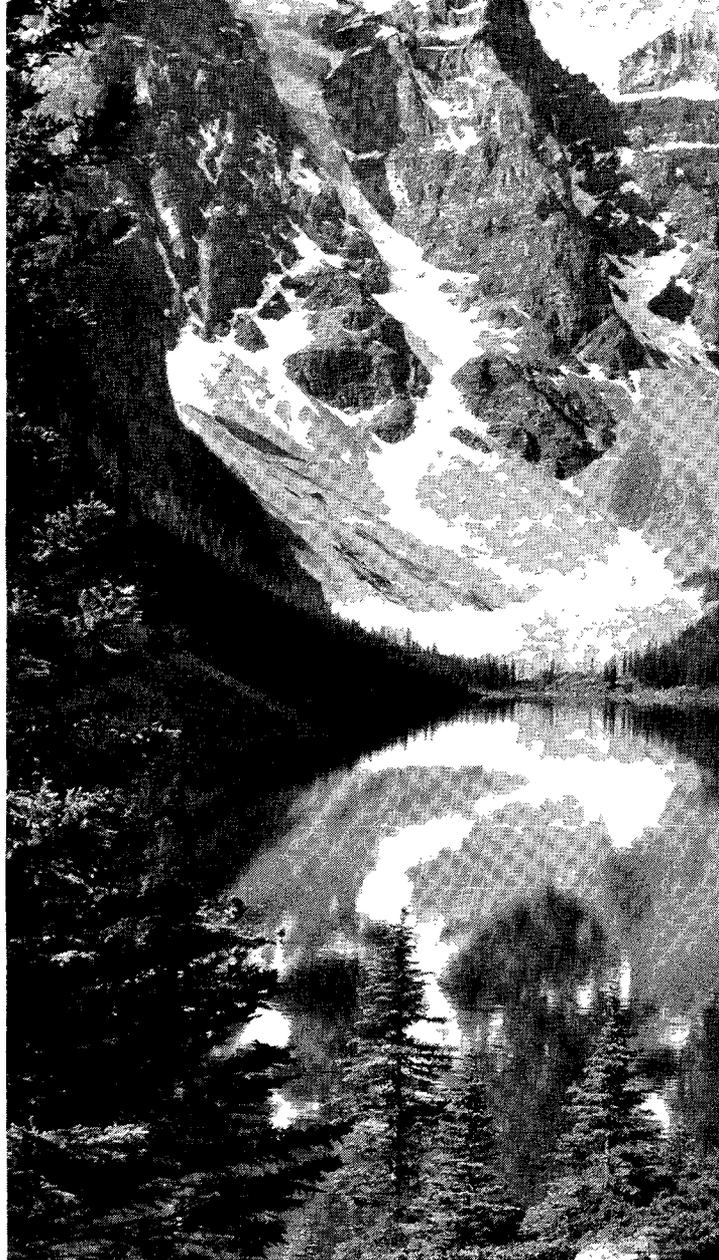
By LAWTON G. LOWE

AFTER PAUL on one of his missionary journeys founded the church in Corinth, certain serious problems arose. There were schisms (1 Cor. 1:10-13). A case of incest was allowed to go on unchecked (chap. 5:1-6). There were abuses in connection with the Lord's Supper (chap. 10) and with the exercise of the gift of tongues (chap. 14).

Disturbed over the condition of the church in Corinth, Paul sent them a letter (1 Corinthians). Later he sent Titus to visit the believers, and to see whether they had accepted his counsel. Expecting to meet Titus in Troas, Paul was deeply apprehensive when Titus didn't arrive. "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia" (2 Cor. 2:12, 13).

After arriving at Macedonia, meeting Titus, and hearing from him of the Corinthians' reconversion, Paul exclaimed: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (verse 14). What a change! From anxiety to rejoicing! One moment you see Paul weighted down with the cares of the church, but after the good report comes, you hear him proclaiming: "Our God always causes us to triumph." Probably Paul rebuked himself for having been so worried.

Lawton G. Lowe is Ministerial secretary of the Canadian Union Conference.



A few years ago my wife and I were going through a great disappointment. We found ourselves much concerned, and it seemed that the only thing we thought about was our problem. However, one day the thought struck me forcibly, "It is better to trust than it is to fret." Yes, we found this to be right—it is better to entrust everything into the care of our heavenly Father than it is to fret and worry about things that we have no power to change.

I thought of life's experiences when I drove through the Rocky Mountains of Western Canada a few years ago on my way from British Columbia to Ontario. The road on which I was traveling was narrow. Looking up, I could see only high cliffs and rugged peaks. Below me were the valleys, but they seemed to be so far away. As I drove along I wondered, "How will I ever get through these mountains?" However, eventually I passed Banff, Alberta, and soon found myself on the plains on the eastern side of the forbidding mountains.

After driving on the plains for a while, I stopped and looked back. The scenery was different now. I couldn't



see the rugged peaks any longer. All I could see were the gentle foothills silhouetted in the sky.

Many times our lives are like that. We go through bitter experiences. We meet rugged obstacles and troubles. As we face these seemingly insurmountable trials they may appear to be too much for us to bear, and we almost give up in despair. However, if by faith we keep going forward with Christ, to our amazement, eventually we get through our difficulties and overcome our trials. Then, like Paul, we can say that "God always causes us to triumph in Christ Jesus." I like the way the *New English Bible* says it: "But thanks be to God, who continually leads us about, captives in Christ's triumphal procession, and everywhere uses us to reveal and spread abroad the fragrance of the knowledge of himself!" (2 Cor. 2:14, N.E.B.). We must know what it is to march triumphantly in this life, if we are ever going to march triumphantly into the kingdom.

Commenting on the figure used here, Ellen White says, "It was the custom of the day for a general victorious in warfare to bring with him on his return a train of cap-

tives. On such occasions incense bearers were appointed, and as the army marched triumphantly home, the fragrant odor was to the captives appointed to die, a savor of death, showing that they were nearing the time of their execution; but to those of the prisoners who had found favor with their captors, and whose lives were to be spared, it was a savor of life, in that it showed them that their freedom was near."—*The Acts of the Apostles*, p. 326.

J. B. Phillips paraphrases verse 14 as follows: "Thanks be to God who leads us, wherever we are, on Christ's triumphant way and makes our knowledge of him spread throughout the world like a lovely perfume!"

I like to think of the Christians as living bottles of perfume. The perfume of God's love should flow out into the highways and the byways and wherever they may go. People ought to say, "Those people are different."

Do you know what the world is waiting for? The world is waiting for Christians to be filled with Christ, then to pull the cork out of their lives and give those around them a whiff of real Christianity—the genuine stuff.

Unfortunately, the way we witness at times doesn't give off a good fragrance. We give out Christian literature, but, afraid to give someone a good whiff, we put the tract under the door and run. We hope that no one will come to the door. We don't want them to ask: "What do you have? Who are you?" We give the impression that we are ashamed of the fragrance of Jesus Christ.

In her book *Highways of Worship*, Mary Beth Fulton tells of an experience that came to Dr. G. Campbell Morgan. Entering the home of a Scottish friend, he became aware of a delightful fragrance in the living room. "Where are the roses?" he asked, for he could see no flowers there. His host surprised him when he pointed to a pottery vase and then explained that a long time ago he purchased this vase and a small bottle of attar of roses at the same time. Placing the bottle inside the vase, he started homeward, but before he reached his destination the bottle broke and the perfume became absorbed in the porous pottery. That was years before, and the fragrance lingered.

What a lesson this is for the true worshiper. If we enter into such close fellowship with our Lord we will unconsciously absorb the fragrance of the life of Christ, and others will become conscious that something has happened. The apostle Paul in writing a Thank-you letter to the Philippian believers said, "I am amply supplied with what you have sent by Epaphroditus, a fragrant perfume, the sort of sacrifice that God approves and welcomes" (Phil. 4:18, Moffatt).

Not only do we have God's approval but also those with whom we live and labor are aware that we are different because of the grace of God. □

Does the “Open Space” Exist Today?

The authors probe astronomical data, including recent photographs, to ascertain how much can be known about Orion’s “open space.”

By MERTON E. SPRENGEL and DOWELL E. MARTZ

THE FIRST PHOTOGRAPHS OF THE ORION nebula were obtained in the 1880’s,¹ more than 30 years after Ellen White’s vision. For photographic evidence of an “open space in Orion,” several Seventh-day Adventist authors quote from a California astronomer, Edgar Lucien Larkin, director of the Mount Lowe Observatory. Professor Larkin, in 1910, wrote a glowing description of the Orion nebula in the *San Francisco Examiner* and later wrote an article for the *Signs of the Times*, apparently at the request of the associate editor, Lucas A. Reed. In his book, Reed quotes extensively from this article in support of his theory that the open space is in the Trapezium region of the nebula.

The essence of Larkin’s statement is contained in the following excerpts: “Recent photographic transparencies made . . . at the Mount Wilson Observatory reveal the optical property of perspective. What has all along appeared to be flat surface of nebulous matter . . . in the great nebula in the sword of Orion, is shown, in the central regions of these negatives, to be the mouth of a cavern, a deep opening receding into the mighty distance beyond.

“These large negatives . . . actually show depths below the shining surface of the nebula, the effect being that the eye looks into the opening and along the apparent sides to the rear. . . . [Imagine] that the central region of the nebula is really the gigantic opening of a cavern leading into inconceivable depths. . . . The opening of this recess is at least fifteen minutes of arc in diameter.”²

The “opening,” which Mr. Larkin observes as 15 minutes of arc wide, is the large, brightly lighted central

portion of the nebula, an area about 40 times as wide as the Trapezium region, whose diagonal is approximately 22 seconds of arc. Evidently Mr. Reed did not realize this when he concluded:

“The nebula of Orion has been described by Professor Larkin as funnel-shaped, with the opening at the smaller end. This opening is marked by a multiple star; and around it the nebula seems to be formed. . . . Theta Orionis is in the open space of Orion.”³

From the dimensions given, it is evident that Mr. Larkin is referring to the opening at the “larger end” of the nebula. He does not mention a “smaller end,” or the Trapezium region. Further, in his article, he does not refer to the nebula as being funnel shaped. This term is evidently supplied by Mr. Reed in an attempt to harmonize Larkin’s recognition of the concavity of the nebulous region with Herschel’s statement regarding the lack of nebulosity in the Trapezium.

The same misunderstanding of dimensions has been repeated by two other authors. Fannie Dickerson Chase in 1922 wrote:

“In ordinary telescopes, the nebula seems to be a flat surface; but photographs reveal the central region of the space within the quadrilateral to be the mouth of a colossal cave—‘the open space of Orion.’ This yawning abyss is thought to have a diameter of sixteen trillion and seven-hundred fifty billion miles. If so . . . ninety thousand of these orbits, side by side, forming one straight line of rings, could enter the appalling chasm.”⁴

More than 25 years later, A. W. Spalding records a similar concept in his work on the history of Adventism:

“This corridor of light, delimited by four great stars,



This photograph of the Great Nebula in Orion is similar to those in which Edgar Larkin, a California astronomer, observed its three-dimensional structure, which suggested to him the opening of a vast cavern.

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not even a pin point to the naked eye [the Trapezium] but in reality so broad that ninety thousand earth-orbits could march abreast into it.”⁵

Chase and Spalding borrowed the size “ninety thousand earth-orbits” from Larkin, who calculates it from the “fifteen minutes of arc” dimension rather than from the “twenty-two seconds of arc” subtended by the Trapezium itself.

From Professor Larkin’s statement we can conclude that the general form of the lighted region of the Orion nebula is concave. This is also evident from the high-quality color photographs available today.

In studying the photographs just mentioned, one must be careful about attaching significance to the color of the nebulous region. Extremely variant color renditions are possible, owing to film type, temperature during exposure, filters used, and processing techniques. Through large telescopes the nebula appears essentially black and white to the human eye, with a greenish tinge under favorable visual conditions.

Photographs of the Trapezium region are difficult to obtain owing to the high intensity of light from the surrounding nebula, and from the Trapezium stars themselves. With special filtering and processing techniques, Lick Observatory has produced a photograph of the central region of the nebula. In this photograph the nebulosity appears continuous over and around the area of the Trapezium stars, which are visible close to the tip of the dark projection.

Thus far, we have discussed several theories regarding an open space in Orion.

Huygens’ first description of the Orion nebula suggested an apparent opening. He was perhaps referring to the dark cloud protruding toward the Trapezium from the northeast, since this is the most conspicuous dark feature to the visual observer. Joseph Bates, before Ellen White’s visions, held this view of Huygens’ description.

Lucas Reed believed that the open space was the small region immediately surrounding the Trapezium. Edgar Lucien Larkin observed that the whole configuration of the lighted nebulous cloud appeared as a cavern. This view is not the same as that of Reed, since it refers to a region 40 times larger. Some Adventists have suggested that the entire nebula is the open space, perhaps following Larkin’s observation that the lighted region appeared concave.

Conclusions

On the basis of astronomical literature and photographic evidence, several points can be made:

1. No specific open space in Orion is visible today. This does not preclude the fact that in vision, when describing events still future, Ellen White saw an open space.

2. The dark areas within the Orion nebula, which early astronomers and Joseph Bates had termed “open space” or the “gap in the sky,” have since been identified as opaque gas and dust clouds.

3. “Open space,” defined as the absence of matter, exists in all regions in the Orion constellation not covered by bright nebulosity, by dark opaque clouds, or by stars.

4. Ellen White did not identify the specific site within the constellation of Orion of “the open space,” nor did she describe its nature. It was Seventh-day Adventist

Crisis in Abundance

By RALPH ESCANDON

When Christopher Columbus discovered America, Queen Isabella of Spain found out about it upon his return six months later. But when Neil Armstrong set foot on the moon on July 20, 1969, more than 600 million people witnessed that singular event a second and a half after it occurred.

Not too long ago people still traveled on camels, on carts drawn by oxen, and on horses. Suddenly a great change occurred. Inventions appeared in rapid succession, permitting man to travel from one place to another in practically no time at all. With the advent of the airplane the world became smaller. Today commercial planes reach the speed of 1,440 miles an hour—24 miles in a minute. One of those planes could fly from Dan to Beersheba, the limits of Palestine, in about five minutes, while in Biblical times that journey would have taken days.

In spite of its technological advance, the world faces a crisis. With the increasing scarcity of raw materials, the entire world finds itself in a difficult situation. Efforts to control the use of energy have resulted in a rapid succession of problems. There is also the erosion of morals and a continuing decline of religion.

The Christian should maintain his composure even in the middle of the storm because he has a hope that floods his soul. It is true that we are living in perilous times. Ellen White describes our situation as follows: “We are living in the most solemn period of this world’s history. The destiny of earth’s teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls depend upon the course which we now pursue. We need to be guided by the Spirit of truth. . . . We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan’s enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.”—*The Great Controversy*, p. 601.

As Christians we have a great responsibility to toll the bells of faith and hope to the world, proclaiming the abundance of the love of God. What has not been done in prosperity must be done during times of adversity.

We have the great responsibility of sharing our hope with the world, announcing the glorious coming of our Lord Jesus Christ. We must proclaim the truth of the gospel to the outer corners of the world, since according to the promise His coming is near.

In the midst of the crisis is the abundance—the abundance of eternal life through Jesus Christ, who will come in glory to redeem us from sin. May God help us to be among those who will say in that splendid day, “Lo, this is our God; we have waited for him, and he will save us” (Isa. 25:9).

writers other than Ellen White who equated "the open space" with the Great Nebula or a part thereof.

5. Many of the details given by those writers relative to "the open space in Orion" are based on speculation and on obsolete interpretations of astronomical observations.

In conclusion, let us re-examine Ellen White's description of the scenes in question given to her by divine inspiration.

In the 1848 vision, reference to Orion is made within a brief description of a number of cataclysmic events that will occur just prior to Christ's second coming. "The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

"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." ⁶

It is interesting to compare this statement with similar statements describing last-day events:

1. In an 1847 vision one year prior to the view recorded above: "Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God . . . , which shook the heavens and the earth. The sky opened and shut and was in commotion." ⁷

2. "In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God. . . . The firmament appears to open and shut. The glory from the throne of God seems flashing through." ⁸

These three statements all seem to be describing the same event, one to occur just prior to the appearance of the Son of man. When the three statements are compared, the reference to the Holy City appears somewhat parenthetical. The second and third statements seem to suggest an open space in the atmospheric firmament surrounding the earth, which, of course, could provide a view beyond to the constellation of Orion.

Furthermore, there is nothing in these statements to suggest that the "open space" or the "clear space" will exist or be visible prior to the events described. For example, the Orion nebula is barely visible to the naked eye and was unrecognized for more than 5,000 years.

Our research has convinced us that the one brief mention of Orion in *Early Writings* has been substantially magnified and embellished by later Adventist authors and spokesmen, leading to the traditional viewpoints now held by many Adventists.

We would like to suggest that since there is only a single reference to this topic in the many volumes penned by Ellen White over a 70-year ministry to the Adventist Church, the matter must be one of relative unimportance. We may rest assured that our understanding of this subject is hardly essential to our eternal salvation. □

Concluded

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- 2 Edgar Lucien Larkin, quoted in Lucas A. Reed, *Astronomy and the Bible*, pp. 250, 251.
- 3 Reed, *Astronomy and the Bible*, p. 256.
- 4 Fannie Dickerson Chase, *In Starland*, pp. 202, 203.
- 5 Arthur W. Spalding, *Captains of the Host*, p. 132.
- 6 *Early Writings*, p. 41.
- 7 *Ibid.*, p. 34.
- 8 *The Great Controversy*, pp. 636, 637.

For the Younger Set

Cowbirds

By RUTH WHEELER

"THERE'S a nest, right there on that high limb," Peter called as he pointed up into a big oak.

"I see it," Father said. "It's a robin's nest."

"Can you see the bird?" Jennie asked as she looked to where her brother was pointing.

"I don't see the bird, but it's the kind of nest a robin builds," Father said. "Let's sit over here on the grass and watch. Maybe the birds will come."

Mother and Father sat with Peter and Jennie. It was Sabbath afternoon and the family was enjoying the beautiful spring weather.

"When God made each bird, He gave it the instinct to build a nest," Father began. "Each bird knows how to build just one kind of nest, and that's the kind it always builds. A robin builds a nest on top of a limb or in the crotch of the limb. The nest is made of sticks and coarse grass, and it's lined with mud and soft grasses."

"Does every bird build a nest?" Jennie asked.

"Not all birds do. Some lay their eggs on the gravel by a stream or on a rocky sea cliff. But they all have some kind of place where they lay their eggs and watch over them."

"There's one bird that doesn't," Mother added.

"Cowbirds don't build a nest, nor do they care for their eggs or babies," Mother explained. "The cowbird lays her eggs in the nests of other birds and then goes away and leaves them. She usually chooses the nest of smaller birds, such as the warblers and gnatcatchers. Then her baby will be bigger than the other babies and will be fed first and the most."

Soon the robin came back and they watched her settle down on her nest until just her head and tail were showing.

As the family walked across the field past small oaks, they found a tiny dead bird lying in the grass. Father looked up into the tree and there just above their heads was a small nest.

"I think that's a gnatcatcher's nest. Climb the tree, Peter," Father said, "and look in the nest. I think you'll find what caused this baby bird to fall out."

Peter climbed the tree. "There's a big baby bird that almost fills the nest." He reached over and lifted the little fellow so that Father could see it, and then put it back.

"That's a young cowbird," Father said. "It has crowded the little gnatcatcher out of the nest."

Soon a small gray bird with a long tail flew into the tree. Peter climbed down and the family moved back and watched the mother bird feed the young cowbird, which was almost as big as she.

As they walked across the field, the children were quiet. Then Jennie said, "Cowbirds are mean birds. How can they be that way?"

"Sin has caused birds and all other living things to change," Father said. "But we can't blame the birds, for they don't know any better. Sin has changed people too. It has caused them to have bad habits and selfish ways. We can keep from acting in these ugly ways, for we do know better."



A young cowbird nearly fills the small gnatcatcher's nest.

Why Seventh-day Adventists?

[Part 2 of this three-part series of editorials was inadvertently printed in last week's REVIEW ahead of this editorial, which is the first of the series. Part 3 will appear in the April 22 issue.—Editors]

On the cover of each monthly issue of the *Bulletin of the Atomic Scientists* is its prophesying clock. Since June, 1947, the hour hand has never been far from midnight, symbolizing the threat of nuclear doomsday. The minute hand has advanced and retreated through the years, depending upon the movement of international power and the prospects for peace.

In 1947 the clock read "seven minutes to midnight"; "three minutes to midnight" in October, 1949; "two minutes to go" in September, 1953; back to "seven minutes" in January, 1960; farther back to "twelve minutes to midnight" in October, 1963; and today it reads "nine minutes to midnight."

In a recent issue the editors declared, "Year by year, nuclear war becomes more thinkable and more doable."—December, 1975, p. 8. Almost every issue contains an article that uses the words "Time is running out."

The question is: Are these prophets of doom mistaken? Are they unduly pessimistic?

Five members of the Harvard-MIT Arms Control Seminar addressed themselves to these questions recently. Although these men do not agree on all matters relating to the future of nuclear war, they do agree that the clock on the cover of the *Bulletin of Atomic Scientists* is keeping reliable time.

The key points made at this seminar were:

"—Nuclear war in some form is likely before the end of this century.

"—It will probably occur as the direct result of a proliferation of nuclear powers and weaponry. The more people who have such weapons, the more probable their use.

"—Existing political systems and the policies they generate fail to provide curbs on, or alternatives to, the proliferation of nuclear weapons. Nations continue to increase their armories in the name of self-protection.

"—To survive in such a world, nations may have to surrender much of their sovereignty. But a new kind of world government would involve the abandonment of many democratic values. Nuclear war is a more likely prospect."—The *Washington Star*, January 4, 1976.

Such is the look into the future by reasonable men, specialists in world armament and international politics. Do you think that they are too pessimistic? One of the participants admitted his pessimism, saying: "Public opinion seems to be rather cheerful about our condition, but I submit that the public has been exposed for several years to very effective Madison Avenue-like techniques concerning U.S. foreign policy. We have a succession of 'breakthroughs toward peace,' 'toward a

generation of peace.' That kind of propaganda, of course, lulls people into a sensation of false safety. In reality, the arms race goes merrily on, is even accelerating. . . .

"If the armament race continues, what will be the outcome? I think that a major nuclear war, in which the loss of life would be at least comparable to that of World War II, is not unlikely. Unless something totally unpredictable or unforeseeable happens . . . the chance of a nuclear war is quite substantial."

Other Pessimistic Voices

Other voices equally pessimistic point to the phenomenal population explosion, especially in the Third World. Population experts doubt that this planet can support the 7 billion people expected by the year 2,000.

The pollution experts cite the impending disasters that hang over the industrialized world, either from air pollution or water pollution. They contend, for example, that there is not an unending supply of fresh water, that man is removing fresh water from the continents faster than the hydrologic cycle can replace it.

Other experts point to the cities that continue to rot, not only physically but in the spirit. We are all aware of the garbage problem; each year we junk about 7 million cars, burn about 20 million tons of paper, and throw away about 76 billion bottles and cans.

The pessimists are well aware of how gloomy their doom-mongering predictions sound. Their only regret is that anyone would think that they were exaggerating.

But there are optimists who look at the same kind of world and come up smiling. They point to an astounding record of scientific and technologic discoveries and breakthroughs that have eliminated many of the scourges of the past. Smallpox, diphtheria, polio, cholera, for example, are now, for all practical purposes, wiped out as a human problem; the triumph of the laboratory over cancer, brain disorders, and other physical and emotional nightmares is a reasonable expectation within the foreseeable future.

Herman Kahn, a name almost synonymous the world over with "think tank" and future scenarios, is described in the December, 1975, issue of *The Futurist* as "the unthinkable optimist." He is described as one who "labors under the burden of being an optimist in a period when pessimism is more fashionable in intellectual circles. To the horror of many, he is convinced that the years ahead will probably be good for most people."

In that same issue, Kahn rather convincingly argues that "despite its many problems, the world now enjoys a higher standard of living than ever before and its future looks bright." He answers "Absolutely not" to such questions as Are we running out of energy, natural resources, or food? and "Absolutely yes" to the question Can we retain clean air and water?

He ends his article: "All in all, we remain optimistic about the potential of man's future. We can only hope that he does not throw away this potential through fool-

ish political behavior or misplaced concern about non-existent or badly formulated growth issues.”—Page 334.

Obviously, Kahn and the optimists have been right over the years, and the pessimists wrong. Men and women always seem to avoid or shuffle through impending calamity. The world is indeed better off today, in material comforts and in reasons to hope for continued improvements, than at any other time in recorded history.

A recent cartoon portrays the dilemma of the common man today: Two men are discussing two other men, each of whom was carrying a sign. One sign read, “The world is about to end”; the other, “The world will never end.” One of the bystanders said to the other, “One’s a pessimist and one’s an optimist. But I’m not sure which is which!”

That’s where Seventh-day Adventists come in. Adventists can tell the truth about the future of this world without writing hypothetical scenarios. God does not want Planet Earth to be in the dark about the future.

H. E. D.

To be continued

An Indwelling and Transforming Power

Crowding the temple, the curious and convicted press in to hear Peter’s sermon. Under the mighty impact of the Holy Spirit, thousands of men and women cry: “Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:37, 38).

The first important aspect of the Holy Spirit’s work is to convict of sin. When a person responds to the Spirit’s prompting he is led into an experience of repentance and surrender to Jesus.

Other aspects of the Spirit’s work are the following:

1. The repentant sinner is born again (John 3:3); this

new birth is produced by the mysterious working of the Spirit (verse 5).

2. The fruits of the Spirit appear in the life of the one who prays for the Spirit’s constant assistance and who does not resist His promptings.

3. As the Christian learns how to maintain a fellowship with the Spirit he begins to grow, not only into Christlikeness but also in the knowledge of the truth, because the Spirit acts as a guide and a reminder (chaps. 14:26; 16:13).

4. The Spirit purifies whom He indwells (Titus 3:5, 6), protects him against sin, and gives him the victory over his weaknesses and shortcomings (John 15:4, 5).

5. Through the Spirit, the Christian lives in close contact with God and with Christ (chap. 14:17, 20).

The only way in which the Spirit can do more for a person than to convict him is for that person to open his heart and keep it open (Rev. 3:20). As daily he responds to the promptings of the Spirit, the Holy Spirit will become an abiding, transforming power. In other words, the permanence of the Spirit’s work in the heart depends on our will, our interest, and our fervent desire.

But there is one danger. Once the Spirit has been permitted access into a person’s life, He may leave if certain conditions are not maintained. Paul admonishes us: “Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30). By our lack of interest, our worldliness, our lack of communion with God, our disobedience, we can grieve the Spirit by not listening to Him. His sustaining power is not sought.

Realizing our absolute need, do we surrender every day completely to Jesus? In faith and humility do we implore God for the presence of His Spirit?

Only a continual sense of need will keep us alive spiritually. Only an abiding fellowship with the Spirit will keep us victorious.

On His part, “the Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image.”—*The Desire of Ages*, p. 302.

F. ch.

Letters *continued from page 3*

tiently waiting for me to surrender my life to Him.

The day of Christ’s birth must not have been considered important, or it would have been revealed in God’s Word. But since it is Christ who is important, if we insist on celebrating His birthday, why not do away with Santa and put Christ back into Christmas? If we would use this opportunity to make our children aware of God’s great love in giving His Son in the form of a babe, our children would grow up loving God as a friend, and not only as a Big Somebody keeping a record up there—like maybe Santa Claus.

META DOWNS

Colville, Washington

Assurance of Salvation

I was greatly saddened by the sentiment expressed in Response From Readers “Are You Saved—Today?” (Jan. 8). The author felt that we can never know we are saved. He seemed to think that if one has assurance in God’s love and acceptance, he is pitting the Bible against the Spirit of Prophecy, or the Spirit of Prophecy against itself. This isn’t so. To say I have assurance of salvation is *not* saying I have become perfect or passed the danger of temptation. In fact, it means the very opposite! It means that I have realized that *of myself* I cannot gain eternal life or avoid temptation. This realization forces me to fall at Jesus’ feet as

He hangs on the cross and accept His righteous life as my own.

The doctrine of trusting in Jesus Christ’s merits for my salvation is so basic to the Bible and Mrs. White that I feel sorry for the person who feels that he must somehow struggle along by himself, hoping that he’ll make it to heaven. Laying all of oneself before Christ has nothing to do with self-confidence or pride; it is the very opposite. Mrs. White’s burden in the passages quoted in the article was against the danger of saying “I am saved now, and always will be.” This belief is dangerous, for it encourages the person involved to think that it doesn’t matter if he sins or not—he’s saved anyway! This teach-

ing has no basis in inspiration.

“Works” must follow faith, as the New Testament clearly teaches, but these works do not save us; they strengthen the bond of love with Him to whom we have bound our lives—Jesus. Fidelity does not make a couple married—wedding vows do. Yet infidelity will break up a marriage. When I come to Christ and accept His sacrifice for me He gives me His perfect righteousness, His robe, and I am saved in the Father’s eyes and can claim Christ’s righteousness as my own, at which point I will gratefully and lovingly begin to grow in my Christian life.

’DENA COLON

Berrien Springs, Michigan

Does Your Baby-sitter Pass the 3D Test?

The author suggests a 3D test that will help mothers of preschool children to rate prospective child-care centers and baby-sitters.

By EUNIS CHRISTENSEN

FINANCIAL SETBACKS LED MARYJO, a housewife and mother of two preschoolers, to feel that she must find outside employment. Yet when her careful research revealed that no child-care center or baby-sitter in the area fulfilled her 3D requirements, she chose to stay home and manage on the family's meager income.

Eunis Christensen is a mother and a staff reporter for the monthly San Diego Log newspaper.



Try the 3D test, the author suggests, when looking for a child-care center or baby-sitter for preschool children. Once you find a place that passes the test, ask God to confirm or disapprove your choice.

MaryJo's 3D test—Discipline, Diet, and Diversion—helps to determine the direction in which a child will gravitate if the mother must enter the work force.

You begin by devoting at least one full day to the study of the child-care center or the baby-sitter you have in mind. Remain on the sidelines so your presence will not interrupt the free exchange between children and adults. Then judge the day's results according to Bible-approved methods of discipline, diet, and diversion.

First inquire about disciplinary procedures. Are the rules in agreement with the standards you maintain at home? Contradictory laws confuse a child.

What about enforcing discipline? Satisfy yourself that those in charge will follow Ellen White's instructions: "Reason with your children, clearly point out their wrongs, and impress upon them that they have not only sinned against you, but against God. With your heart full of pity and sorrow for your erring children, pray with them before correcting them. Then they will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them, but from a sense of duty, for their good; and they will love and respect you."—*Child Guidance*, pp. 252, 253.

Try to determine whether the various persons in charge complement each other when they deal with behavior problems. Decide whether your child with his peculiarities and temperament would fit into the situation. Would you as a mother? Or would you permit a "Not-my-child!" attitude to cloud your thinking? Be realistic and fair when you consider the possible ways those in authority may deal with your offspring.

With discipline questions answered to your satisfaction, turn your attention to diet and nutrition. If possible, tour the kitchen. Snoop a little. Your child's well-being is at stake.

The Child's Diet

If the child-care center or baby-sitter does not follow Seventh-day Adventist standards of diet, inquire as to whether nutritious substitutes will be provided. Maybe you could prepare sack lunches. But what will be the influence on your preschooler when he sees his friends eating hot dogs? Remember, your replacement will exert a marked influence on your child's future food preferences.

Will those in decision-making positions teach the children "to deny appetite, to be grateful for the plain simple diet God gives them?" If so, you need not fear that at three o'clock will come a soda-pop-and-potato-chip snack. Leave the kitchen, assured that others also love a child's physical radiance.

The last "D" stands for diversion—how children amuse themselves. Investigate the games they play. Are the children encouraged to participate in fun that promotes cooperation and creative skills? Or does the center coordinator or baby-sitter believe in rough, strong

competition. Look at the toys. Decide whether they will foster the spirit you want fostered.

Walk out to the play yard looking for possible safety hazards. Inquire as to how many hours of the day are given to structured activities and how much time is left for free play. Do those in authority generate enthusiasm for nature walks and outdoor appreciation? What about enough exercise on a rainy day?

If you notice a television set on the premises, ask who supervises programming. If you discover that the children are allowed to watch anything and everything on television, scratch the place off your list. You do not want the world, the flesh, and the devil to be constantly paraded before your preschooler's eyes.

Once you have found a place with favorable 3D ratings, wait before you register your child. Give the Holy Spirit an opportunity either to confirm or to disapprove

your choice. Commit the matter to God. Will those who take care of your child share the responsibility of leading him to Jesus Christ? Ask the Spirit to shed light on whether your reasons for wanting to leave the children at such an early age are valid.

Ponder the Scripture, "Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, *keepers at home*, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4, 5; emphasis supplied).

If you suffer genuine financial necessity, be assured that God will provide acceptable alternate child care for your youngsters while you work. However, if after your 3D investigation and prayer session you still squirm over entrusting them to someone else's guidance, then, like MaryJo, choose to stay home and train your children in the nurture and admonition of the Lord. □

Epecially for Men By WALTER R. L. SCRAGG

Bring Back the Blue Riband

"WHAT ARE YOU? Some kind of vestigial remains?"

My eyes followed the voice, and for a moment the good-natured ribbing of one friend by another left me excluded. Then, as I looked back at the speaker, the inference became apparent.

To my left stood the essence of modern masculine attire—French-tailored jacket, wide-swinging trousers nipped tight around the waist, and the brightest of shirts offset by a contrasting tie.

To my right stood the "vestigial remains"—conservative suit, black shoes polished bright, white shirt, and sober tie.

The contrast extended to hairstyling, cosmetics or lack of them, and the very way they stood.

About this time you probably feel that I am going to fulminate against mod fashions, or join the ribbing *avant-garde*.

But what I'm really trying to get at in this particular column is a Christian principle that is often overlooked. Since it's seldom defined, we have to manufacture a title for it. Let's call it the principle of difference. It's the principle which declares that God expects a manifest difference

between His followers and the world.

It is right through the Bible, surfacing in such interesting ways as the blue riband that Israelites were instructed to weave into their garments (Num. 15:38, 39) and the untrimmed hair of the Nazirites (Num. 6:5). Sometimes it symbolized a spiritual distinction, as in the rite of circumcision.

And it's just as much in the New Testament as in the Old. We are told that we are "pilgrims and strangers" who look for "a city whose builder and maker is God." The Scriptures instruct us to give attention to such externals as how we dress and adorn ourselves, what we eat, and even when we buy our food.

Our two friends parody two extreme positions that are frequently adopted within the church. One might assert, "It's the heart that counts. What I do and how I dress don't really matter, as long as I love my Lord and my fellow beings and don't break any of the Ten Commandments." The other retorts, "All very well, but unless you witness through externals in your life, how will anyone know you are different?" You can probably imagine the continuing discussion until a typical compromise

is reached, "Well, we both love the Lord and the message, and that's the main thing."

While that seemingly sensible cliché is lingering in our minds, let's analyze it a little. From the viewpoint of those who are watching Seventh-day Adventist Christians, the loss of an observable difference diminishes markedly our effectiveness as witnesses. To squelch all the externals leads right down the road to a complete breakdown of standards, so that alcohol, tobacco, sexual promiscuity, and extravagance are permissible, and the difference is completely lost. We've seen other denominations sliding down that trail.

From yet another aspect, failure to maintain an external difference erodes the Christian's sense of identity. Our own faith falters as we adopt more and more of the mores of the world.

Our Lord Himself supported the use of externals to reveal the difference between His followers and the world. The Sermon on the Mount is full of things to do that show a difference. And Paul supports this concept with his emphasis on modest and inexpensive dress, and watching that we don't cause others to stumble by our actions.

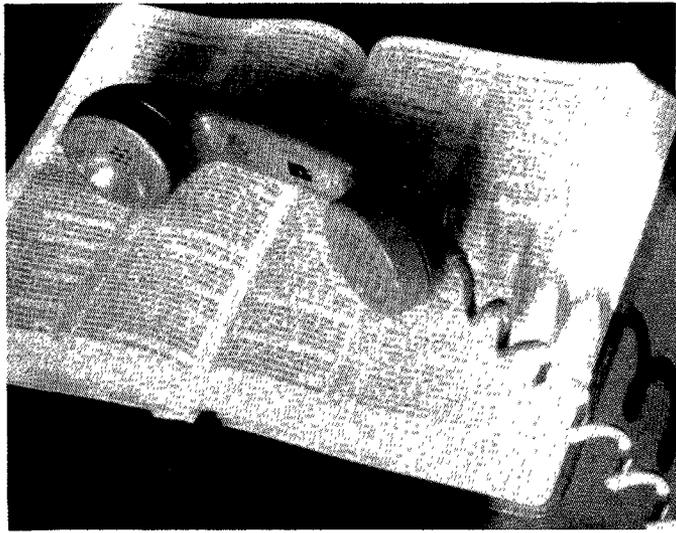
In a world of tolerance, liberation, ecumenism, and doing your own thing, be-

ing different may seem either obnoxious or unimportant. But it is neither. Its importance surfaces in repeated scriptural urgings. Its acceptability must be obvious to anyone who thinks seriously about the reasons why the Seventh-day Adventist Church has maintained its cohesiveness while other bodies have spun apart.

It is important to have standards of dress and deportment, to maintain our positions on morality and honesty, to declare the loss suffered by those trapped by the escapism of the mass media, to preserve the distinctive diet and the peculiar day of worship.

Not that I'm going to take sides on the particulars of men's fashions—it's just as shifting and frustrating to do so as in women's fashions. But let us declare ourselves around the principle of difference, that noticeable difference that declares a person a follower of the most different of all men—different in life, different in appearance, different in word, different in motivation.

Perhaps we don't need to bring back the blue riband, but every Christian can look carefully at Jesus Christ and the most successful of His disciples and proclaim on behalf of his own life, "Long live the difference!"



Listen—God’s on the Line

When we study the Bible we should remember that God has much to tell us that is important and interesting.

By LEO R. VAN DOLSON

AFTER A LONG HARD DAY Charlie sat down for a few minutes to study his Bible. It was quite late at night, and Charlie was worn out from his activities of the day, particularly his homework for school. He found it almost impossible to focus his mind on the words he was reading, even though he was a “straight A” student. If the truth were known, even his intellectual accomplishments sometimes got in his way as he attempted to study the Bible. You see, Charlie enjoyed philosophy and the study of contemporary theology. The subtle doubts that such study raised made it difficult for him to accept the Bible at face value. Besides, he had already determined pretty much what his goals and values would be in life, and consequently he found it difficult to accept anything that in any way contradicted these presuppositions.

Not far away, but much earlier that same day, Shelley picked up her Bible and began to read too. Shelley liked to read her Bible. She was convinced that it was the thing to do. Yet, to be truthful about it, Shelley was both

shallow and superficial in her approach to religion. She loved the promises of the Bible but shied away from those passages that indicate that Christian faith grows through trials. The last thing Shelley wanted was trouble—trouble of any kind. To her, religion was great as long as it fitted into her selfish purposes. Since what she was reading didn’t fill this bill, she snapped her Bible shut and turned on the television.

Dizzy, on the other hand, got a lot out of reading the Bible when he took time to do so. But Dizzy was easily distracted. After reading for a few minutes he’d begin to think about the run-in he had with his boss last Friday or that he really should go out and mow the lawn. The porch needed painting, and he was worried about Ellen’s headaches. As these thoughts began to crowd out the import of what he was studying, Dizzy carefully marked his place, laid the Bible on the end table, and went out to wash the family car.

Dizzy’s next-door neighbor, Reddy, got up that morning while the rest of the family was still asleep. Experience had taught him that he needed these early, quiet hours before going to school, for Bible study. Whenever he neglected them, things just didn’t seem to go right.

After a period of prayer in which he asked the Lord to help him understand what he was about to read, he opened his Bible to the place where he had left off the day before. Soon he was totally immersed in the thrill of personal discovery. Joy and peace filled his heart as he gulped down great drafts from the fountain of the water of life. After a quiet period of meditation and study, he felt a surge of courage run through him. What a great day this would be! He was happy to be alive and particularly pleased that as a son of God he could represent his Lord before his schoolmates and friends. He closed his Bible with the prayer that God would help him share with someone who particularly needed that which God had given him for that day.

Parable of the Sower

Any resemblance of the responses described above to Christ’s parable of the sower is purely intentional. As we thoughtfully analyze Jesus’ fascinating story, we discover that those who are exposed to the Word of God fall into four categories:

1. The careless, prejudiced, and indifferent (wayside hearers)
2. Those who are shallow and superficial (stony-ground hearers)
3. The easily distracted (thorny-ground hearers)
4. Those who are most receptive (good-ground hearers)

The careless and indifferent approach to Bible study as depicted in Charlie’s case is actually worse than not studying at all. Pride, prejudice, and preconceptions all stand in the way of actually understanding truth.

Shallow and superficial Shelley is really too self-interested to gain much from her study. Those she represents trust in themselves and their own good works

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to get by spiritually. They have no intention, really, of ever letting themselves be molded into the image of Jesus. But the Bible is not a tranquilizing agent. It imparts peace by showing us how to overcome those things that destroy our peace.

If Dizzy were a young woman, we'd call her Martha. The cares of the world interfere with the task of gaining Christian victory. Martha represents those independent people who enjoy doing everything themselves. They're uncomfortable when they learn that it's impossible for humans in and of themselves to accomplish what is essential in salvation other than depending on what Jesus has already done for them.

There's nothing wrong with bedtime snacks, providing it's the Bible you're snacking on. But too many, like Dizzy in our parable, use the Bible *only* for a quick bedtime snack and neglect putting it to the use for which it was intended—as our daily bread.

Where Do We Begin?

But we're all so busy. How can we actually find time for serious Bible study? Stop and think about what you actually do in one day's time. Is it all really essential? What would happen if we cut out the nonessentials? Wouldn't there then be time to accomplish everything that we know demands priority attention? Someone has said, "Life stripped to its essentials is freedom." Maybe that's one reason Jesus counseled, "The truth shall make you free" (John 8:32). Set apart a specific amount of time each day for Bible study and you'll find that this promise does work.

Good-ground hearers, like Reddy, not only are honest with themselves and earnestly interested in discovering God's will for their lives but they've trained themselves to get the most out of the time they regularly set aside for Bible study. What is their secret? How can we grow in our ability to get the "meat" rather than just the "milk" out of God's Word? Meat is, of course, harder to digest, but it takes an understanding of strong doctrine for us to become strong Christians.

Obviously, we begin with exposure to the Word. The more we develop the study habit, the easier it becomes to study. The first step, after praying that the Holy Spirit will guide and direct, is reading. Naturally, there's a big difference between casual and careful reading. One problem with much of our Bible study is that we are so familiar with the words that we skim over them without giving much thought to what they are actually trying to tell us.

One way to get around this problem of too great a familiarity with and preconceived opinions about a Bible passage as you begin to study it anew is to read it in a different version or, if possible, in a different language.

Rule number one in meaningful Bible study is to *observe*. That means really look at the passage and what it has to say. See how it fits into both historical and logical context. Think about what the author is saying and why he is saying it. Get your facts straight.

Rule number two in Bible study is *interpretation*. It's not enough merely to have the facts straight. We must be able to understand what they mean. One good way of doing this is to paraphrase—to put the passage in your own words. Maybe you don't know much about agriculture, for instance. Then it would be best to put the para-

ble of the sower into terms you can understand. For instance, you might come up with an analogy based on efforts to drill for oil or to put a spacecraft on the moon. After reading a Bible passage it is generally helpful to write down a few sentences, putting the ideas into your own words. Describe what you believe the passage is saying.

But interpretation includes more than merely catching the meaning of a particular set of words. What about the context, the historical background, the pattern of thought of the author, the discussion of similar topics by other Bible writers? Is there development or progression present? Why were these particular words used? How do they relate to one another? What is the main thrust of the author's development? What questions does the concept being presented raise? Is a symbol being used? If so, what does it mean? There are scores of such questions that might be asked. They demand careful study and analysis.

And, finally, when your analysis has thoroughly taken the passage apart, there comes a time to put it back together again—to summarize and make sure that you see the whole picture, which is often more than just the sum of all its parts.

This kind of Bible study can become truly exciting. As you analyze you begin to discover concepts and meanings you never thought about before. The joy and reward of such discovery is worth far more than the effort expended. Actually, the search for truth becomes both fun and adventure. And here is really an adventure that is far more exciting than was the race to the moon. It is the search for and the discovery of the very thoughts of God—the secrets of the universe.

Application

Last, but far from least, comes *application*. This is recognized as such an important step by all Bible students that often the means to this end are forgotten in the mad rush to make applications. In other words, many who study the Bible do not take time to read carefully and to analyze and interpret scientifically. Instead they quickly read a passage and jump to a conclusion as to how it applies, fitting it into some preconceived bias.

It's because the Bible has been so often handled in this loose manner that people are suspicious of Bible interpretations. We commonly hear the idea expressed, "Oh, you can prove anything from the Bible!"

But that isn't so. The Bible contains a God-given system of truth. When we handle it properly and interpret it scientifically under the guidance of the Holy Spirit we can discover what God is trying to tell us.

Of course, it's not enough fully to *understand* what God wants us to do. Unless we, by His grace and power, put to work in our personal lives those precious truths He has revealed as a result of careful study and exciting discovery we're probably better off if we never become involved in the search for God's will.

You see, you're not just studying another textbook when you inductively approach the Bible. You're letting God tell you what He knows is most important for you to learn about your life now and in the future.

He has much to tell you that's important and interesting.

Listen, won't you? God's on the line. □

Heart Team Operates on 35 Saudi Arabians

By RICHARD WEISMEYER

EARLY THIS YEAR, the Loma Linda University Overseas Heart Surgery Team spent six weeks in Saudi Arabia performing open-heart surgery. I accompanied the team as administrative assistant for the team and public relations representative for the University.

During its six-week stay at Khamis Mushayt, the heart team operated on 35 patients. Two surgeries were performed each Sunday, Monday, Tuesday, and Wednesday, and one surgery on Thursday. Thursday afternoon and Friday the team respected the Moslem religious weekend, and on Sabbath held its own services. Patients

Richard Weismeyer is University relations director at Loma Linda University, Loma Linda, California.

operated on ranged in age from 4 to 40, with the majority of patients under 20 years of age.

Several months before the team arrived in Saudi Arabia, Loma Linda University cardiologist Roy V. Jutzy traveled to the Middle East to work out final details of the trip and examine possible surgical candidates.

During his three-month stay in Saudi Arabia, Dr. Jutzy visited each of the 20-or-so hospitals and clinics in the country, and in cooperation with the attending physicians examined hundreds of patients.

The Loma Linda team arrived in Saudi Arabia on Tuesday, January 13, to begin its six-week stay. Immediately the team began to function. Supplies needed to be inventoried; equipment needed to

be checked out and made operational; the operating room needed to be readied for the special needs of heart surgery; more patients needed to be examined; and the intensive care unit needed to be set up.

Nineteen physicians and other medical personnel made up our team. Included were directors Ellsworth Wareham and Joan Coggin; surgeons Leonard Bailey and George Kafrouni; cardiologist Roy Jutzy; intensive care nurses Lavaun Sutton, Joyce Johnston, and Donna Schmidt; respiratory therapists Glen Gee and Ron Wirsz; operating-room nurse Reidun Asheim; anesthesiologists Bernard Brandstater, B. B. Rogerson, and Donald Anderson; blood bank technician Galen Smith; residents Frank Rogers and Berneva Adams; senior medical student Robert Pereyra; and heart-lung machine technician Judy White.

Even though Saudi Arabia was new to most of us, we were immediately made to feel at home. The area sur-

rounding the hospital at Khamis Mushayt looked similar to the desert country near Loma Linda; the homes we stayed in were new Western-style duplexes; and the hospital operated much like an American one.

The province of Asir, where we were working, is in the southwestern corner of the kingdom of Saudi Arabia. The 875,000-square-mile country (a little larger than Texas and Alaska combined) is surrounded by Jordan and Iraq on the north, the Red Sea on the west, the Persian Gulf on the east, and various small Arab states on the south.

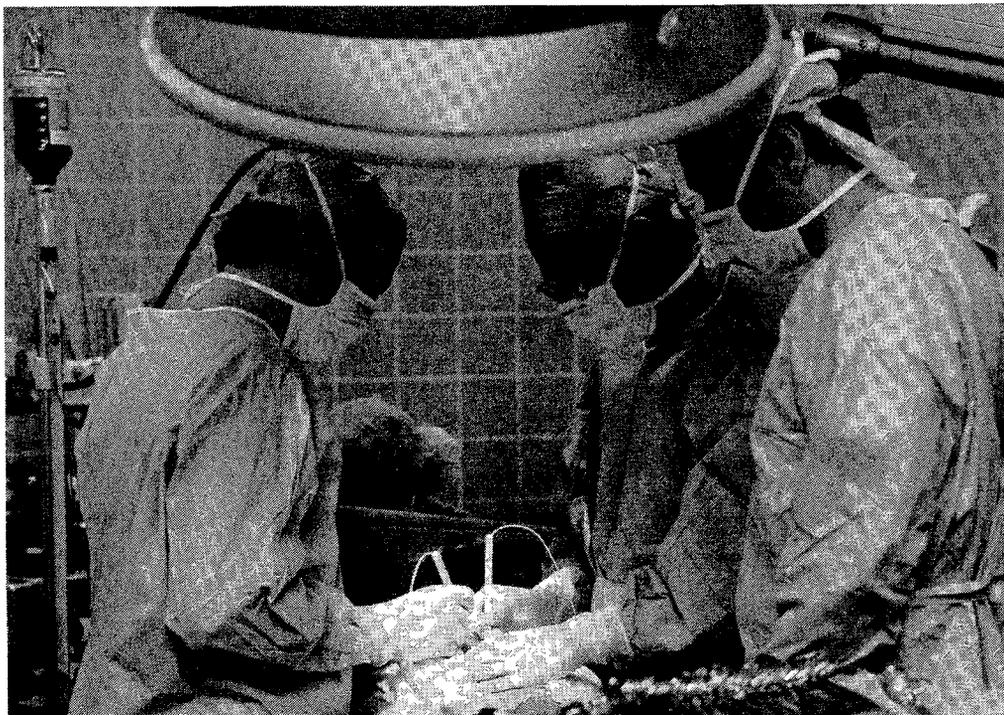
The Khamis Mushayt hospital, where the heart team worked, is situated near Asir's capital city of Abha, at an elevation of 8,000 feet. This area is more or less kept green by a 10-12-inch annual rainfall and is the market center for dates and donkeys, leather goods, and camel's hair robes.

Up to 1932, the kingdom of Saudi Arabia had no industry and little trade or agriculture; the only real source of income was the pilgrims who made their annual journey to Mecca.

Oil concessions granted in 1933 resulted in the discovery of oil in 1938, although it was not produced in quantity until after World War II. Today, oil accounts for 90 per cent of the country's exports and most of its industry. As a result, the country is booming economically. Literally hundreds of buildings are under construction. Major roads are being built throughout the country. Millions of dollars are being spent by the government for the betterment of the people.

One hospital we visited in Riyadh, the King Faisal Specialty Hospital, is one of the most modern hospitals in the world, if not the most modern. Every area, from admitting to laboratories to medical records, is computerized. The hospital, staffed by overseas and national personnel, is equipped with the best equipment available.

Saudi Arabia is one of the most conservative of all Mid-



Surgeons Leonard Bailey and George Kafrouni operate on one of their Saudi Arabian patients as a Saudi physician assists them. The Loma Linda University heart team's goal is to teach their counterparts in each country where they perform surgery how to continue the work after the heart team leaves.

dle Eastern countries. All citizens of the country are of the Islamic religion. In fact, at present the death penalty prevails for Moslems who change religions. Saudi Arabia is the Holy Land of Islam, and visiting the holy cities of Mecca and Medina, where their prophet, Mohammed, was born, and lived and died, is the goal of all the followers of the Islamic religion. Nearly a million of them make the pilgrimage each year from all over the Arab world. Non-Moslems are not allowed to visit these two cities.

The health-care system in Saudi Arabia is divided into four distinct sections—the Ministry of Defense and Aviation (serving the armed forces and their dependents in the country); the Ministry of the Interior (serving the employees and families of the civil service areas); the King Faisal Specialty Hospital, sponsored by the royal family (a specialty fee-for-service referral hospital); and private hospitals (fee-for-service hospitals).

Our work was carried on at a Ministry of Defense and Aviation (MODA) hospital. Special arrangements were worked out by Dr. Jutzy with MODA officials for the team to be able to accept any patient as a candidate for surgery, no matter what his civil status or nationality.

Numerous Clinics

Even though Dr. Jutzy had screened hundreds of patients prior to the team's arrival, Dr. Coggin and Dr. Jutzy traveled 400 miles each week from Khamis Mushayt to Jeddah by plane to see patients in clinics. In addition, numerous clinics were held in nearby hospitals.

All the necessary supplies and instruments to perform open-heart surgery were sent to Saudi Arabia well in advance of the team's arrival. Supplies and equipment included sutures, drapes, oxygenators, medicines, antibiotics, laboratory testing drugs, typing sera, blood bags, heart valves, intravenous infusion solutions, and monitoring equipment. The most valuable piece of

equipment in the shipment was the \$18,000 heart-lung machine. However, many other valuable instruments were sent. The total shipment weighed nearly six tons.

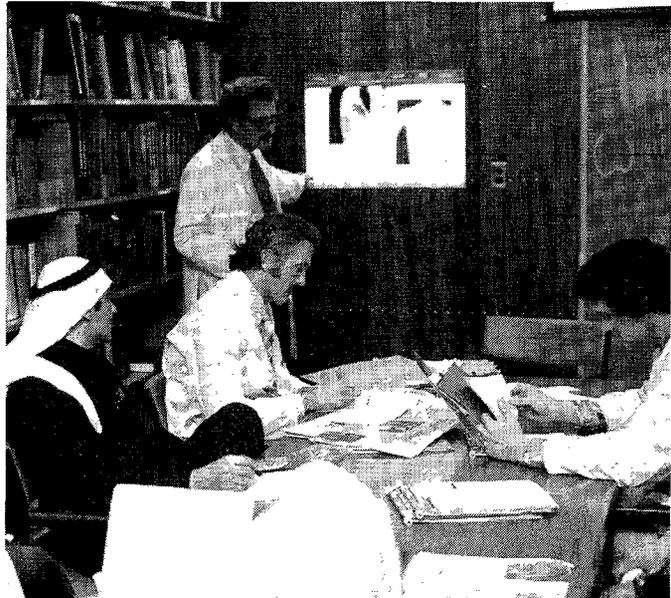
Irreplaceable items, such as surgical instruments needed for the open-heart surgeries and mechanical heart valves, were hand carried to Saudi Arabia by team members.

The hardest part of the team's job was not surgery, but selecting the patients. How do you select only 35 from the hundreds needing heart surgery?

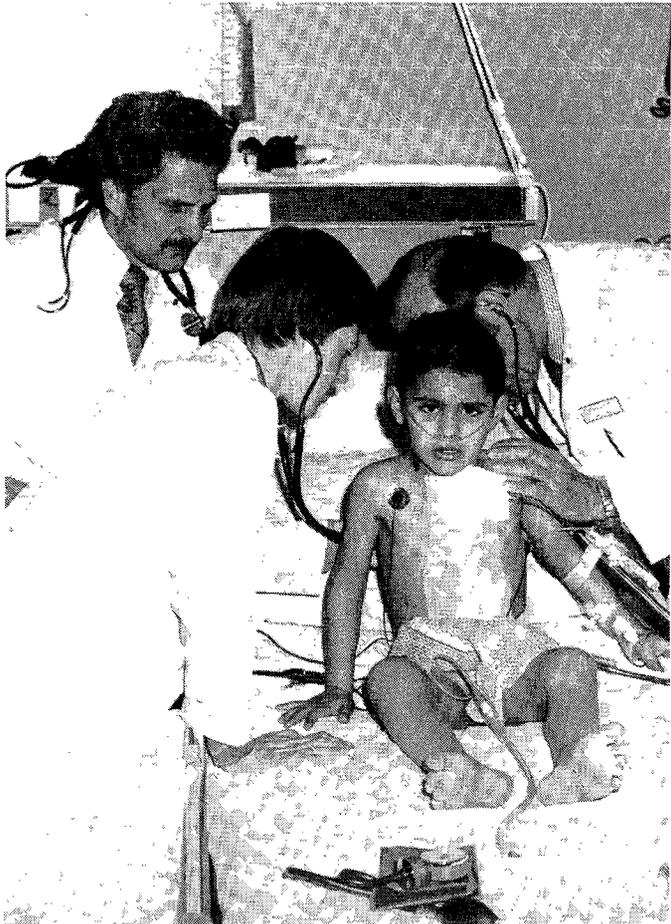
The philosophy of the Loma Linda team is not simply to go to a country, perform 35 or 40 surgeries, and leave; rather it is to teach their counterparts in that particular country how to be able to carry on such work after the heart team leaves. Each national specialist or technician observes and takes part in the work of his American counterpart. Thus he becomes familiar with the problems encountered and ways he can solve them.

Such a program is now in progress in Athens. After the team returned to Greece for the second time in 1969, Drs. Coggin and Wareham searched for a Greek cardiac surgeon to head up a heart surgery program at the Evangelismos Hospital, where the team had worked. They found such a person in American-trained George Tolis, whose team has now operated on nearly 1,000 patients since the team became operational in 1970.

The plan for Saudi Arabia is the same. Prior to leaving the country in late February, Drs. Coggin and Wareham visited with government officials in the capital city of Riyadh and negotiated a contract with the Saudi Arabian Government that calls for the heart team to make a second visit to Saudi Arabia this August. The agreement calls for the team to stay eight weeks and perform 50 surgeries. In addition, the Saudi Arabian military will send eight to ten Saudis to be trained at Loma Linda University as heart team technicians. Later next year, the



Roy Jutzy, standing, LLU cardiologist, and other physicians study an X-ray at a conference to select patients for surgery by the LLU team.



Roy Jutzy, Berneva Adams, and Ellsworth Wareham check a small boy.

heart team will make a third visit and build a continuing open-heart-surgery program in Riyadh.

Three days before the team was scheduled to leave Saudi Arabia for the United States, we were summoned to Riyadh for an audience with Prince Turki Al-Faisal, brother of the king and in the Ministry of Defense and Aviation. Prince Turki commended the team for their work on behalf of his country and presented the team with a silver and gold incense burner as a token of his appreciation for the team's work for his countrymen.

The last days of our stay in Saudi Arabia took on the appearance of a social whirl. We spent one afternoon as guests of the vice-governor of the province of Asir. He had set up two large tents—one serving as a tearoom and the other as a dining room—on the escarpment overlooking the lowlands leading to the Red Sea. In typical Saudi custom, we were seated on huge Persian rugs covering the floor of the tents before an immense spread of Arabian food. The heart team was guest at other similar social events given by the mayor of the city of Khamis Mushayt and the general of the military base where the hospital was located.

The founding of the heart

team was, I believe, providential. Fifteen years ago in Karachi, Pakistan, a factory foreman picked up a copy of the *Signs of the Times*. He found within those pages hope of a new life for his tiny daughter, a victim of congenital heart disease. Defects such as hers, he read, were being corrected almost routinely by heart surgeons in the United States.

Months of correspondence ensued. The anxious father wrote to the editor of the *Signs*, to surgeons and hospital officials at Loma Linda University, to the United States ambassador in Karachi, and finally to Lyndon B. Johnson, then vice-president of the United States.

Through these efforts, the foreman and his daughter were flown to the United States on a U.S. Air Force plane and she was operated on by the Loma Linda University Heart Surgery Team.

Unpaid Vacations

Widespread interest in the case grew throughout Pakistan. As a result, the American embassy in Pakistan was deluged with similar requests. In response to the appeal of the Pakistani people, the United States Department of State, with the active support of Vice-president Johnson, arranged for the heart team to spend its unpaid "va-

cation" in Karachi in 1963. (Since then, the team has spent five other similar unpaid "vacations" working in Greece, Vietnam, and, most recently, in Saudi Arabia.)

A report of the Asian trip was written up in the *Signs of the Times*. It was read by Mrs. Rebecca Weiler, a middle-aged woman, while she was waiting for a physical therapy treatment at a Los Angeles clinic. She was a volunteer worker at the University of California at Los Angeles Medical Center. Among her duties was providing special services for foreign patients who came to the UCLA center for treatment. At the time she read the story, she had befriended several Greek patients who came to the United States for open-heart surgery. As is inevitable from time to time in surgery where the risk is high, two of the Greeks—both children—had died within a week.

Immediately after reading the article, she called up Peter M. Kalellis, then pastor of St. Sophia's Greek Orthodox Cathedral in Los Angeles, telling him of the work of the Loma Linda University Heart Surgery Team in Pakistan. He alerted friends in Greece and they expressed a desire to have this team go to Greece. In the fall of 1967 and again in 1969, the team trav-

eled to Greece, where they performed 61 heart surgeries.

Similarly, the work of the heart team in Saudi Arabia had providential beginnings. Usually it takes months, and at times even years, of negotiations to work out the details for a visit by the heart team.

At the time Dr. Coggin and Dr. Wareham were in the initial negotiating stages, unbeknown to them a group of students in the women's residence hall at Andrews University were praying for the country and people of Saudi Arabia that some way might be found for our church to assist these people.

Miraculously, the usual stumbling blocks in the negotiations vanished. Problems that at times held up the team for several months disappeared. Within five months after the initial negotiations began, the heart team was ready to leave. However, owing to several religious holidays in Saudi Arabia, the trip was postponed for an additional three months.

The Whittaker Corporation of Los Angeles sponsored the team's visit to the 135-bed MODA hospital at Khamis Mushayt. In addition to running the hospital at Khamis under contract for the Saudi Arabian Government, Whittaker operates hospitals in Jeddah and Tabuk.



Joan Coggin, codirector of the LLU heart team, quickly establishes rapport with Abdullahiah Abdaulaziz Rabiah, a 4-year-old patient.



Prince Turki Al-Faisal presents a silver and gold incense burner to Dr. Wareham at the Ministry of Defense and Aviation headquarters.

South American Food Plants Follow Ellen White Counsel

By ALEJO PIZARRO

THE SOUTH AMERICAN Division organized a health food department in 1970, reorganized it the following year, and in 1972 created the Division Health Food Company to coordinate the work of the denominational food factories that were being run independently up to that date. These factories are: Productos Superbom in Brazil, with plants in São Paulo and Santa Catarina; Alimentos Granix in Buenos Aires, Argentina; and Productos Frutigran in Montevideo, Uruguay. A fourth factory is now being completed in Chillán, Chile.

When this company was organized, denominational policies about the work of the health food department, as they are set forth in the Spirit of Prophecy writings, were very carefully studied. Three main objectives are emphasized concerning our food production program. They are:

1. To manufacture simple, inexpensive, *healthful* foods.

2. To be connected with Adventist schools, so that they provide labor to students and at the same time teach them the value of physical work. (Also, emphasis is being placed upon these factories as a source of employment for Adventist church members, who often have difficulty getting jobs with Sabbath privileges.)

3. To make a profit and to use part of that money in the furthering of the gospel cause.

How do the accomplishments of the South American Division's health food production program measure up to these objectives? With God's help these goals are being achieved.

Alejo Pizarro is the director of the Health Food Production Department of the South American Division and manager of the Division Health Food Company.

All three food factories are producing healthful foods according to the counsel of the Spirit of Prophecy. In the Superbom factory the main products are fruit juices (grape, pineapple, maracuja [passion fruit], and tomato), which account for 30 per cent of the sales. Another 30 per cent of sales revenue is from honey, and 10 per cent is from vegetable-protein products.

A new machine for manufacturing texturized protein has now been installed, which makes Superbom the only factory in Brazil, and possibly in South America, to produce this type of vegetable protein for the national and export markets.

Alimentos Granix and Frutigran also are fulfilling this first requisite of the Spirit of Prophecy. In 1974, for the first time in its recent history, Frutigran began canning fruits, and most of the production is exported to Brazil, with a wide acceptance. In the factory that is being built in Chile, a good quantity of canned and dried fruits will

also be produced for export to Brazil and elsewhere. Where possible, these products will be distributed by denominational marketing organizations.

In the bylaws of the South American Division Health Food Department, provisions are made that the food factories will appropriate portions of their profits to the educational institutions with which they are affiliated, and then, if at all possible, to other educational institutions and the church organization for the preaching of the gospel. The factories can fulfill this goal only if they make substantial profits. This has already been achieved at Superbom, the Brazil factory. In 1974 they appropriated CR500,000 (about US\$70,000) to Brazil College, the institution with which they are affiliated.

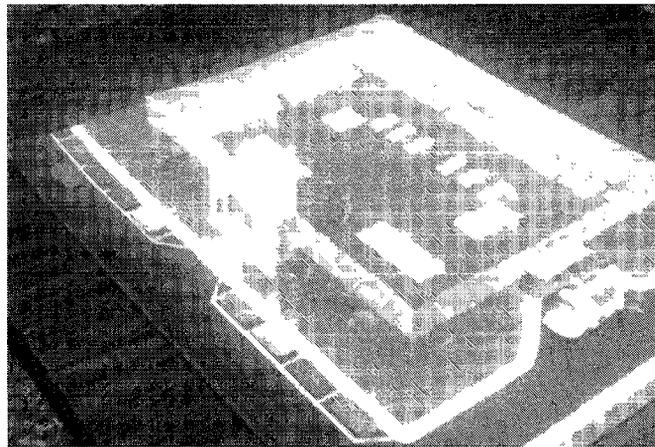
The factories are continually expanding, with the purpose of employing a larger number of college students.

The Frutigran factory gives work to students of Uruguay Academy. Production began in 1973 in a new building, which was further enlarged during 1974 in order to increase production.

Though the Buenos Aires food factory is not connected with a boarding school, it does provide jobs for an ever-increasing number of church members. The factory being built at Chillán will provide work for many Chile College students.

In order to achieve the third goal, working at a profit in order to invest means in the preaching of the gospel, the factories have had to be set up to operate efficiently. This has been achieved by the creation of the Division Health Food Company, which coordinates the major food factories operating in the division's territory. A comparison of the activities of the division's factories with those of other factories in this line show similarity in marketing, research, and other areas.

Additional products are now being introduced to the market after thorough market research proves favorable.



RHODESIA S.S. MAKES MISSION HOSPITAL A GOAL DEVICE

A model of the Aore hospital in the New Hebrides, recipient of the Thirteenth Sabbath Offering overflow for the fourth quarter of 1975, was an Investment goal device for children of the Bulawayo, Rhodesia, church during that quarter. Primary and junior Sabbath school children set out to raise \$250 during the year. Projects for the first three quarters received a good response. As enthusiasm increased and the children worked, they added beds, surgery tables, desks, and doctors and nurses to their fourth quarter goal device. The miniature hospital was completed far ahead of the end of the quarter, so more additions had to be planned. An ambulance, with a driver, was provided at the emergency entrance. Then cars for the staff were conveniently parked in their parking spaces along the street in front of the hospital.

The 35 children, teachers, and leaders were happy as they advanced the work of God by surpassing their planned goal and reaching a total of \$300, the largest amount ever raised for Investment by their department in one year.

FLOSSIE INGERSOLL
Primary-Junior Associate Leader
Bulawayo Church

Modern and efficient promotional techniques are also being used in marketing.

Another activity that is being promoted is hygienic restaurants, which for many years have been neglected by the church. In 1973 the church's first vegetarian restaurant in South America was opened. It is hoped that a chain of such restaurants will be opened in the main cities of the South American Division. Superbom Vegetarian Restaurant is patronized by more than 300 people every day and is used as a center for other forms of outreach, such as the Five-Day Plan to Stop Smoking.

SURINAM

SMC Students Hold Two-Week Series

Four students from Southern Missionary College held evangelistic meetings during their Christmas holidays in the village of Uitkijk in Surinam. This is the first time that such an evangelistic series has been held among the country's Hindu population. Twenty-one of the 100 adults who attended the meetings decided to continue studying Adventism in a special Bible class. This mission project was financed by several churches and persons in the United States.

Lester Keizer, Sheila Keller, and Mike and Karen Porter left Collegedale, Tennessee, for Surinam in a Piper Cherokee to hold the two-week series. After 21 hours of

flying they landed at Paramaribo, the capital of Surinam. On hand to greet them was the president of the Surinam Mission, L. E. Keizer, Lester's father.

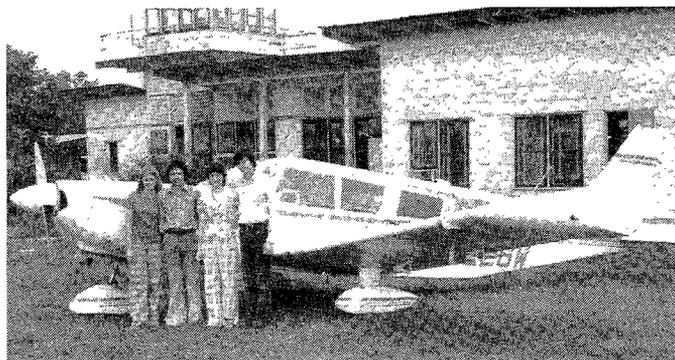
Surinam, formerly called Dutch Guiana, gained its independence from the Netherlands on November 25, 1975, and recently joined the United Nations. It is a country of various ethnic groups from Africa, India, Indonesia, and Holland, and lies on the northeastern coast of South America between Guyana and French Guiana.

Meetings were held nightly in a tent. Mike and Lester preached, and a translator repeated what they said in Sranan Tongo, the local language. A small hut was built nearby to provide the 60 children with a meeting place, where Sheila and Karen helped out with the children's program.

The village of Uitkijk is known for its strong Hindu influence. Prayer flags and altars are a common sight around the houses. Uitkijk boasts at least three *pandits* (Hindu priests). One of these *pandits* came to the meetings, and after a few nights expressed his interest in the Bible. Studies are now being held in his home every week.

In spite of difficulties, including power failure during the last night of the meetings and local bus drivers agreeing among themselves not to take any more people to the Christian meetings, the power of God triumphed. Land is now being cleared for a church.

LESTER KEIZER



Sheila Keller, Lester Keizer, and Karen and Mike Porter flew from Tennessee to Surinam at Christmas time to hold evangelistic meetings.

God Answered Prayer in Calcutta

It was about 10:30 P.M. when our plane landed at the Calcutta airport, and as we walked across the dark concrete toward the terminal my body pulsed from the throb of the motors.

It would be some time before we could get our checked baggage, so my husband suggested I go to the bus to wait. I took a front seat, and he placed our hand luggage beside me, with his underarm case against the back of the seat. I was little aware of the other passengers embarking as I half-consciously watched the taxis dart around one another like miniature cars at an amusement park.

Suddenly a man stepped to the door, picked up one of our bags, and said, "Come with me; your baggage is not here yet." I hesitated to move from where my husband was to meet me, but since the man had our bag, I picked up the other one and followed him to the bus behind. In a moment the driver of the white bus I had just left started his motor and took off. At the same time I jerked to awareness—where was the underarm case?

My words tumbled out to the driver in the seat ahead, but English was ineffective, and with a sick heart I saw the rear lights ahead turn the corner and head for the city. My heart pounded—there went our passports, our visas, our plane tickets, and our travelers' checks! Earnestly I prayed that God would overrule my negligence and help us recover the case.

In about 15 minutes my husband came, and I told him our predicament. He got off and talked to the bus coordinator, but learned there was little we could do except hope to cross paths with the first bus, since the buses went to whatever hotels the passengers designated. That could take hours, and even if we did find the bus—not an easy job in a city of 8 million people—there was no guarantee the case would still be on it.

In a few minutes our bus started on the 15-mile trip into Calcutta. Along the way we saw a vehicle parked at the side of the road, billows of smoke pouring from the rear, and passengers standing along the nearby fence. The white bus! Our driver stopped to see if he could help, and my husband jumped off just as a man came toward him holding out our precious case and saying, "Are you looking for this?"

All we could say was, "Thank You, Lord! Thank You!" Passengers from the white bus crowded into ours, packing the aisle. After some time we reached the business center of the city, and a man in the rear called out that he wished to get off. Our driver stopped the bus, and the man edged his way to the front. Just as he was alighting, the white bus pulled in front of us—no smoke, no apparent problem. After a moment of consultation between the drivers, all the former occupants of the white bus returned to it. The luggage was transferred back as well—all except our black underarm case.

GENEVIEVE OST

Australasian

● Two Adventist doctors, Ray Swannell, Auckland Adventist Hospital superintendent, and Gary Fraser, medical research fellow in epidemiology, of Auckland, joined in a research project under a New Zealand National Heart Foundation grant. The project was staged at Haskell Park in Auckland during the annual camp meeting in January. More than 500 church members participated by having their blood pressure tested, giving a blood sample, and filling in a questionnaire. The research is investigating a possible relationship of a vegetarian diet to cholesterol levels.

● Papua New Guinea will receive Australasia's 1976 Mission Extension offering. Projects to benefit are a dining hall, primary school facilities, a classroom and laboratory for agricultural science at Sonoma College, and a science building for Mt. Diamond High School.

● During 1975, 116 literature evangelists delivered subscription books valued at US\$1,446,934. As a result of their work, 89 persons were baptized in Australia and New Zealand.

Euro-Africa

● Jean Kempf is the accredited representative of the division to Congo Brazzaville, with full authority to reopen the church's work in Angola whenever possible.

● Daniel Cordas, formerly a missionary in Angola and now studying English at Newbold College in England, has been called to open new work in Gabon.

● *The Great Controversy* was recently translated into the Greek language, and application has been made for a subsidy so that an edition of 5,000 copies can be printed.

● Edith Hoyler, former dean of girls at Bongo Mission Training School in Angola, now learning French at the

French Adventist Seminary, has been called to teach at the school in Niaguis, Senegal, West Africa.

Northern Europe-West Africa

● Five hundred and seventy-eight people expressed their desire to be freed from the habit of smoking by participating in the Five-Day Plan to Stop Smoking clinics organized in January by the Finland Union temperance organization, ETRA, in Helsinki. No single event in the 82-year history of Seventh-day Adventist Church activities in Finland has attracted such attention by newspapers, radio, and television.

● Twenty adults meet every Sabbath morning to hold services at Mamankie village in Sierra Leone, reports A. G. Gbla, Masanga Leprosy Hospital chaplain. Last year Ezekiel Bangura, a staff member at Masanga, started a branch Sabbath school there. Two new branch Sabbath schools have been started in the Magburaka district in Sierra Leone.

● To acquaint this year's graduates with the church's stewardship plan, Newbold College, in England, has invited Jens Wollan, division stewardship director, to give ten lectures on the subject to the graduating class. This is in line with the college administrators' desire to give the students an insight into the entire church program.

● A Bible correspondence school directors' meeting was held recently in Gothenburg, Sweden, under the chairmanship of Gosta Wiklander, from the host country. Paul Sundquist, division communication director, took part in the two-day meeting, which dealt with materials and procedures to make the correspondence schools more effective in reaching many who are not reached through other methods of evangelism. These meetings are held yearly.

Southern Asia

● Glenn Christo has accepted a call to be director of the Himalayan Better Health Clinic in Gangtok, Sikkim.

● The new extensions, known as the Silver Jubilee block, at Ranchi Adventist Hospital in Bihar are nearing completion, raising the capacity of the hospital to 90 beds.

● I. R. Bazziel, medical director of the Simla Sanitarium and Hospital in India for the past 20 years, recently retired. He has been replaced by his daughter-in-law, Y. Bazziel.

● William Wray is the new assistant business manager of the Scheer Memorial Hospital in Banepa, Nepal. His predecessor, B. L. Rimsu, is the new treasurer of the recently organized Mizo Section.

● The government of Pondicherry has given several acres of land on a 99-year lease for the school in Gaurimedu.

● Walton J. Brown, General Conference education director, participated in the groundbreaking ceremony for a 6,000-square-foot extension to the Lakeside Medical Center, Kandy, Sri Lanka.

North American

Atlantic Union

● Paul Peterson, pastor of the Brockton, Massachusetts, church, has baptized 16 converts during the past year.

● Allen T. Bidwell has accepted a call to pastor the churches in Fitchburg and Gardner, Massachusetts. He formerly was pastor of the Berkshire Hills church in Pittsfield.

● A ministers' council was held in conjunction with the recent Atlantic Union Conference session in Springfield, Massachusetts. Keynote speaker was C. E. Bradford, General Conference associate secretary.

● Karen Salvatore, Miss Rhode Island, was guest speaker during Health Emphasis Weekend at Atlantic Union College on February 19.

● Atlantic Union College has been approved as a testing center for the College Level Examination Program (CLEP). This program offers the student who has learned college-level material outside of regular college courses an opportunity to receive credit by passing an examination.

Canadian Union

● Richard Weber and his family have been assigned to pastoral duties in Whitehorse, Yukon. He is the first worker in that area. For some years a few church members have been meeting in various homes on Sabbath.

● Thirty students at Canadian Union College, Lacombe, Alberta, attended a weekend seminar for literature evangelists in February. Union and local publishing directors were on hand to encourage the students as they looked forward to a summer of literature evangelism.

● In the British Columbia Conference during the past five years nine groups were organized into companies, 11 companies were organized into churches, and seven church buildings were dedicated debt-free. Church membership increased by 1,099 to a total of 6,292, and 13 new schools were opened.

● Administrators and departmental directors in the Ontario Conference, in conjunction with local pastors, plan to conduct 23 evangelistic crusades during 1976. They hope to double the conference membership within the next four years.

● The Orillia, Ontario, Seventh-day Adventist church, organized November 8, 1975, each week airs on cable TV a program called Active Faith, which deals with such topics as the home, family relationships, the disturbed child, and the church in all the world.

● Grant Gunter, Kentucky-Tennessee Conference evangelist, began evangelistic meetings in Niagara Falls, Ontario, on March 7.

Central Union

● Randy Stafford, of Indianapolis, Indiana, was the guest speaker for a recent Youth Emphasis Weekend at the Linwood Boulevard church in Kansas City, Missouri.

● The first two of the families studying with Bible-study teams in Grand Island, Nebraska, have been baptized.

Columbia Union

● A get-acquainted-with-your-school program was held by the Beacon Light church, of Annapolis, Maryland.

● Students of Pine Forge Academy presented the sermons during the Week of Prayer held recently at the academy.

● The Mount Holly, New Jersey, Spanish group of believers was recognized as a company on January 31. Victor Morales was appointed leader.

● LeRoy Van Buskirk, a physician at Hackettstown Community Hospital in New Jersey, opened the series of messages on health evangelism being given monthly at the Morristown, New Jersey, church.

● Book deliveries by Ohio literature evangelists during the first part of 1976 show a \$28,000 gain over the same period in 1975. In addition, the witness of these workers is helping Ohio's churches to grow.

● Ten persons were baptized as a result of prison ministry at Baltimore City jail.

● Two new classrooms have been added to Hadley Acres School, Gaithersburg, Maryland, and extensive remodeling has been done. Constituents invested \$45,000, plus donated labor, to make these improvements.

Lake Union

● The mental-health unit at Battle Creek Sanitarium Hospital, Michigan, recently received the maximum one-year license from the Michigan Department of Mental Health.

● Mary Lou Masterjohn, of Sun Prairie, Wisconsin, is directing a new adventure called Women's Better Living Classes, which meet monthly in the Madison church.

Pacific Union

● Beverly Bottsford recently conducted a nutrition and cooking class on the island of Kauai as part of the Kapaa church's continuing outreach.

● The Southern California health-emphasis telecast *It's Your World* continues to draw outstanding letter response in its third rerun on the same market. Changing from channel to channel and varying the hours has continued to make the program attract attention throughout Greater Los Angeles.

● Hospital Administrator Leonard Coy presented service pins to 70 volunteers at Feather River Hospital in Paradise, Northern California. Auxiliary members served 12,931 hours during 1975 and gave the hospital a check for \$13,000. The money will be used to purchase a heart-defibrillator monitor and a radio paging system for emergency staff members.

● Literature sent by the Pony Express Club of the Phoenix, Arizona, Central church over the past two years has amounted to 18,000 pieces at a shipping cost of more than \$600. Most of the literature was sent to Nairobi, Kenya, according to Director Edgar Dickson.

● Members of the Sharon church in Tucson, Arizona, have received a commendation from the city for their work among the community's children. Pastor John Damon and lay activities leader Lucille Ratcliff have sponsored a Sabbath afternoon Story

Hour program at a city recreation center for the past three years.

Southern Union

● January tithe receipts in the Alabama-Mississippi Conference were the highest for one month in the history of the conference and 40 per cent above the January, 1975, figure.

● Recent evangelistic crusades in the Florida Conference have experienced encouraging results. They are: Hooper-Peterson, Orlando Central, 79 baptisms; Harmon Brownlow, West Palm Beach, 37; R. K. Cemer, Palmetto, 27; Swinson-Hanchett, Inverness, 14; Lester Pratt, Clearwater, 13.

● Two churches were organized in the Georgia-Cumberland Conference, February 28: Birchwood, Tennessee, with 37 charter members, and Spencer, Tennessee, with 17 charter members. A 26-member congregation was organized March 6 in Peachtree City, Georgia.

● The Calhoun, Georgia, congregation held opening services in their new church January 24.

● The Tuscaloosa, Alabama, Herman Avenue church is engaged in a \$30,000 renovation program, which includes bricks on the exterior, new pews and pulpit furniture, and carpeting.

Southwestern Union

● Donald R. McAdams was inaugurated as the third president of Southwestern Union College on March 14 in the college's Pultar Auditorium. Messages of salutation were presented by officials of the government, the Association of Texas Colleges and Universities, the Independent Colleges and Universities of Texas, the college alumni, and the General Conference Board of Higher Education. B. E. Leach, chairman of the board of trustees, invested the president with the authority, responsibility, and privileges pertaining to the office, and

charged him to give the highest quality of Christian leadership to the institution. In his inaugural address, Dr. McAdams pledged his administration to the highest principles of Christian education—a commitment that has already been in evidence during his months of leadership.

Andrews University

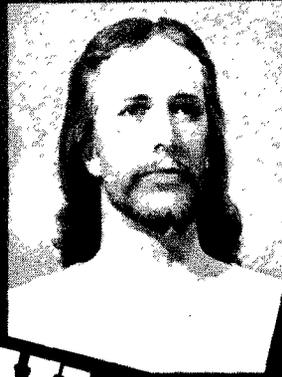
● A Bicentennial International Student Grant will be given to any foreign student from outside the Seventh-day Adventist North American Division who attends Andrews University for the first time as an undergraduate; is not financially sponsored by the denominational organization; accumulates at least 24 credits by the end of his second quarter in residence with a cumulative GPA of at least 2.0; and has his school account paid in full at the end of the second quarter in attendance. Any student who qualifies according to the above regulations will be awarded a \$500 grant at the beginning of his or her third quarter in attendance.

● Peter Erhard, assistant professor of art at Andrews University, received a silver medal for the corporate-identity program and the graphic-standards manual he designed. The award was made by the Art Directors Club of Denver, Colorado.

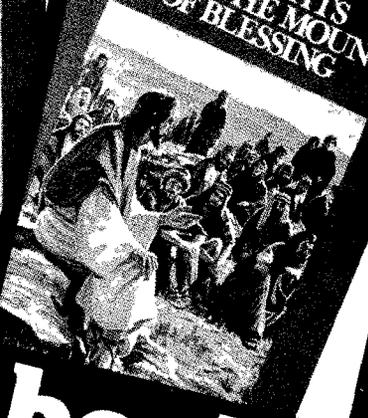
● More than 70 publishing companies presented displays of educational textbooks and learning materials at the Southwestern Michigan Learning Media Fair in February. The display, held in the Johnson Auditorium, at Andrews, was attended by more than 600 area teachers.

● Morris L. Taylor, AU professor of piano, and the Taylor String Quartet gave five concerts a week under professional management during the winter quarter. Their tour took them through eight States. During spring vacation in March, Dr. Taylor, Mrs. Taylor, assistant professor of piano, and the quartet performed a concert in London.

**STEPS TO
CHRIST**



**THOUGHTS
FROM THE MOUNT
OF BLESSING**

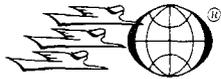


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126th Year of Continuous Publication

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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

Cook	Nurse, LVN
Dietary, gen.	Nurse, med.
Diet, adm. asst.	Nurse, ment. health
Dosimetrist	Nurse, ped.
Food prod.	Nurse, rehab.
superv.	Nurse, research
Groundskpr.	Nurse, staff
Lab. assts.	Nurse, superv.
Med. technols.	Orderly
Med. transcrib.	PBX oper.
Nurse's aide	Phys. ther.
Nurse's asst.	Radiol. technol.
Nurse, fam.	Secretary
pract.	Sec., med.
Nurse, LPNs	Sec., ward

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

Because of immigration requirements, this
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Deaths

BROWN, Blanche C. Baker—b. Dec. 11, 1889, Adams County, Iowa; d. Jan. 26, 1976, Loma Linda, Calif. She married Robert James Brown in 1912, and later the young couple served six years in China. She also served beside him in Colorado, where he was administrator of Boulder Memorial Hospital and Porter Memorial Hospital. Mrs. Brown's husband and two sons preceded her in death. Survivors include two sons, Robert and Russell; nine grandchildren; 12 great-grandchildren; and a sister, Floy Dunn.

CHRISTENSEN, Alice Nicolene Flatten—b. Feb. 2, 1905, Colman, S. Dak.; d. Feb. 4, 1976, Gentry, Ark. Shortly after their marriage in 1926 she and her husband left for mission service in South America. They served 38 years in Latin America. She is survived by her husband, Carl; three children, Charles, Margie, and Marilyn; nine grandchildren; two brothers; and three sisters.

EHLERS, Emanuel Christian—b. March 17, 1888, Hamburg, Germany; d. Jan. 28, 1976, Loma Linda, Calif. He attended Union College, Nebraska, and after a season in literature evangelism and church school teaching he entered the ministry as a tentmaster. In 1908 he married Anna Patzkowsky, a Bible worker, and that same year they accepted a call to Brazil, where he served for 12 years as pastor, city evangelist, acting editor of the *Brazilian Signs of the Times*, and Bible instructor at the Brazilian Seventh-day Adventist Seminary. In 1921 the family returned on furlough and Mr. Ehlers entered upon the medical course and graduated in 1927 from the College of Medical Evangelists. From then until retirement he served on the staff of the Loma Linda Sanitarium and Hospital. After the death of his wife, Anna, in 1961, he married Helen Neuman, a widow, who also preceded him

in death. Survivors include two daughters, Dr. Hertha House and Elsa La Tourette; a stepdaughter, Mrs. Lolita Thompson; 13 grandchildren; two step-grandchildren; and 17 great-grandchildren.

ELLIOTT, Margaret P.—b. Sept. 1, 1906, Plymouth, Pa.; d. Dec. 3, 1975, Blythe, Calif. She worked for more than 11 years at the Home Study Institute, Washington, D.C., and then for 19 years at the Oregon Book and Bible House. Survivors include her husband, Fred L.; a daughter, Marjibeth Finck; three sons, Harry, James, and Richard; eight grandchildren; a twin sister, Elizabeth Trout; and a brother, Lee Partington.

GERRARD, Percy David—b. Oct. 28, 1890, New Westminster, British Columbia; d. Jan. 24, 1976, Bellingham, Wash. He entered the work in 1921 as an evangelist; served as field secretary in British Columbia, Manitoba, and Saskatchewan conferences, also in the Canadian Union and Northern Union conferences. Later he became director of the Christian Benevolent Association for the blind until his retirement. Survivors include his wife, Florence Mae; two sons, William Allen and Lawrence Elvin; and a daughter, Glenda Marlene Shepard.

KLEMENT, Harold Case—b. July 18, 1899, Oakland, Wis.; d. Jan. 27, 1976, St. Helena, Calif. An ordained minister and educator working in educational and youth work in Nebraska, Colorado, Montana, Oregon, and Washington, he also served as president of the Oklahoma, Missouri, and Kansas conferences before retiring in 1966. Survivors include his wife, Catherine; a daughter, Marian Burnett; three grandchildren; and a sister, Lorena Black.

McFARLAND, Tillman A.—b. Jan. 2, 1884, Honey Grove, Tex.; d. Jan. 5, 1976, Riverdale, Md. He attended Union College and became one of the first student colporteurs to win a scholarship. In the early 1930's he headed the Madison College Health Food Company in Madison, Tennessee, for four years. His wife, Mabel, preceded him in death. Survivors include his son, Dr. J. Wayne McFarland, associate director of the General Conference Health Department; two granddaughters, Patricia Foll and Margaret Benton; a sister, Columbia Larsen; and nieces and nephews.

SEAMOUNT, Robert Edwin—b. Oct. 18, 1919, Green River, Utah; d. Feb. 10, 1976, Orlando, Fla. He began his service as a worker when he was a member of the La Sierra College Quartet in the summer of 1940. After graduation he joined the Voice of Prophecy radio program as second tenor in the King's Heralds Quartet, where he remained for 20 years. He also was chief recording and broadcasting engineer. He entered the pastoral ministry in the Washington Conference as a "flying pastor," and was ordained in 1963. He later served in the South American Division in Peru as the first missionary pastor and pilot appointed officially as such by the church. In 1972 he was invited to help in the development of a new General Conference policy for the operation of denominational aircraft, and was later chosen to be the aviation consultant for the General Conference. In 1975 he was called to the Florida Hospital to serve as special

assistant to the administrator for development. Surviving him are his wife, Ellen; three children, Marie Shepard, Robert Edwin, Jr., and Karen Layton; 11 grandchildren; his father, Edwin E.; and a younger brother, Sydney David.

SMITH, Catherine M. Small—b. May 13, 1876, Eau Claire, Wis.; d. Jan. 10, 1976, La Verne, Calif. A member of the Seventh-day Adventist Church for more than 70 years, she was preceded in death by her first husband, Louis Small, and her late husband, Parker Smith, son of Uriah Smith. Survivors include a son, David Small; and three daughters, Ivamae Hilts, Ruth Smith, and June Phillips.

TAUTFEST, Frances Jean—b. Dec. 26, 1899, Farmington, Wash.; d. Feb. 13, 1976, Portland, Ore. She worked many years at Portland Adventist Hospital. Survivors are three sisters, Celesta Saxton, Louise Harris, and Erma White; and a brother, Robert.

WOOD, J. Mabel—b. Dec. 4, 1901, Natalbany, La.; d. Jan. 18, 1976, Collegedale, Tenn. Miss Wood, associate professor emerita of Southern Missionary College, had been on the faculty of SMC for 27 years, serving in the music department until her official retirement in 1967. After her teaching career she was appointed assistant director of alumni relations and editor of the *Southern Columns*, and completely revised and rewrote the history of Southern Missionary College. Her service for the Seventh-day Adventist educational system totaled 52 years. She taught in the elementary grades and academy, as well as on the college level. She received her Bachelor's degree from Union College and the Master's degree from the University of Nebraska. She also attended Newcomb College and Tulane University, both in New Orleans, taking advanced work in music. She is survived by her brother, Ben Wood. Other survivors include Mrs. Esther Weagle, H. T. Wood, and Mrs. Gladys Giles.

Coming

April

- 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
- 31 Dark county evangelism

August

- 7 Church Lay Activities Offering
- 14 Oakwood College Offering

The Back Page

Thirteenth Sabbath Offering for Inter-America

On the thirteenth Sabbath of the third quarter, 1975, Sabbath school members around the world contributed \$912,173.07. Of this amount, \$228,043.27, which is 25 per cent of the total, is termed "overflow" and has been credited to the Inter-American Division for the much-needed additions at the Andrews Memorial Hospital in Kingston, Jamaica, and the new men's dormitory at the Caribbean Union College in Trinidad.

The Inter-American Division expresses its gratitude.

HOWARD F. RAMPTON

Conference President Assumes New Duties

Walter D. Blehm, former president of the Oregon Conference, on April 1 assumed new duties as president of the Southeastern California Conference, with headquarters in Riverside.

Elder Blehm is well known to his new constituents, since he served as conference youth director from 1958 to 1965 and as secretary from 1965 to 1967. He was president of the Arizona Conference for a year before assuming the Oregon Conference presidency in 1968.

Andrews Offering Is April 17

An offering for Andrews University will be taken on April 17 in all Seventh-day Adventist churches, to be used to help provide scholarships and financial aid for graduate and Seminary students.

The Seventh-day Adventist Church is unique in that, unlike many other churches, it operates worldwide. There are very few countries in which Seventh-day Adventists have not preached the third angel's message. To carry on this worldwide work, the church calls various types of specially trained

men and women to serve in many specialized areas.

Andrews University is one of the centers of higher education from which many have responded to calls to fill these assignments. Wherever I travel, I find graduates of Andrews University who have accepted God's call and who are carrying heavy responsibilities for Him. Three fourths of the missionaries now being sent overseas have graduate degrees, and Andrews University is equipped to provide these workers with the necessary education and training.

WILLIS J. HACKETT

Kansas Conference Constituency Meeting

At the Kansas Conference constituency meeting, held at Enterprise Academy on March 14, S. S. Will, conference president, and D. H. Peckham, secretary-treasurer, were returned to office for the next triennium, along with the rest of the conference staff.

Reports presented at the session showed the membership to be 4,078 as of December 31, 1975, an increase of 218 for the past three years. The tithe increase for that period was \$1 million.

F. W. WERNICK

Staff Re-elected in New Jersey

J. O. Tompkins was re-elected president and H. E. Moog secretary-treasurer of the New Jersey Conference, at the conference's twenty-ninth session on Sunday, March 14, in the Trenton, New Jersey, church. The departmental staff also was re-elected.

One thousand twenty-two new members were added to the churches in New Jersey during the preceding triennium. There are now 50 churches, two of which were organized during 1975. The membership of the conference on December 31, 1975, was 4,252.

DAVID H. BAASCH

Wyoming Conference Session

On February 29 at the tenth business session of the Wyoming Conference, held in Casper, A. C. McClure, president, and his staff were returned to office. Some changes were made on the conference executive committee, including the addition of a woman, Beverly Anderson.

Elder McClure and others who made reports indicated unprecedented growth in the conference. More literature is sold per capita in Wyoming than in any other field in the North American Division. Tithe income has shown a 52 per cent gain in the past three years.

W. O. COE

Ontario Conference Session

During the Ontario Conference business session March 16, the 457 delegates re-elected E. C. Beck as president and William Geary as conference secretary and Ministerial secretary. M. D. Suiter, of the Alberta Conference, was elected treasurer, replacing S. E. White, who has been treasurer for eight and one-half years and who has accepted an invitation to be development officer of Canadian Union College.

Reports presented at the session indicated progress, such as a growth rate of almost 10 per cent in membership and a tithe per capita of \$410, highest of any conference in the North American Division. Present membership is 8,340.

L. L. REILE

In Brief

New positions: S. James, public affairs and religious liberty director, Southern Asia Division.

Homes for Guatemala: As of March 24, \$77,488.29 has been turned in directly to the General Conference for home building materials for Guatemalan earthquake victims. The goal is \$375,000, enough to build 5,000 homes at \$75

each. Contributions may be sent to the General Conference treasurer, 6840 Eastern Avenue NW., Washington, D.C. 20012, or they may be placed in the regular church tithe and offering envelopes. Gifts should be marked "Homes for Guatemala."

Died: W. C. Moffett, 97, on March 24 in Hagerstown, Maryland. He spent 25 years as president of various conferences in the eastern United States, and five years as president of the East Canadian Union Conference. □ Kenneth A. Wright, 73, Southern Missionary College president from 1943 to 1955, on March 21 in Maitland, Florida. □ LeRoy Taylor, 50, Canadian Union youth director, on March 27 in Edmonton, Alberta, in a motel fire.

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