

Adventist Review

General Organ of the Seventh-day Adventist Church

July 12, 1979

Ellen White's sources for the Conflict Series

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Is Babylon being rebuilt?

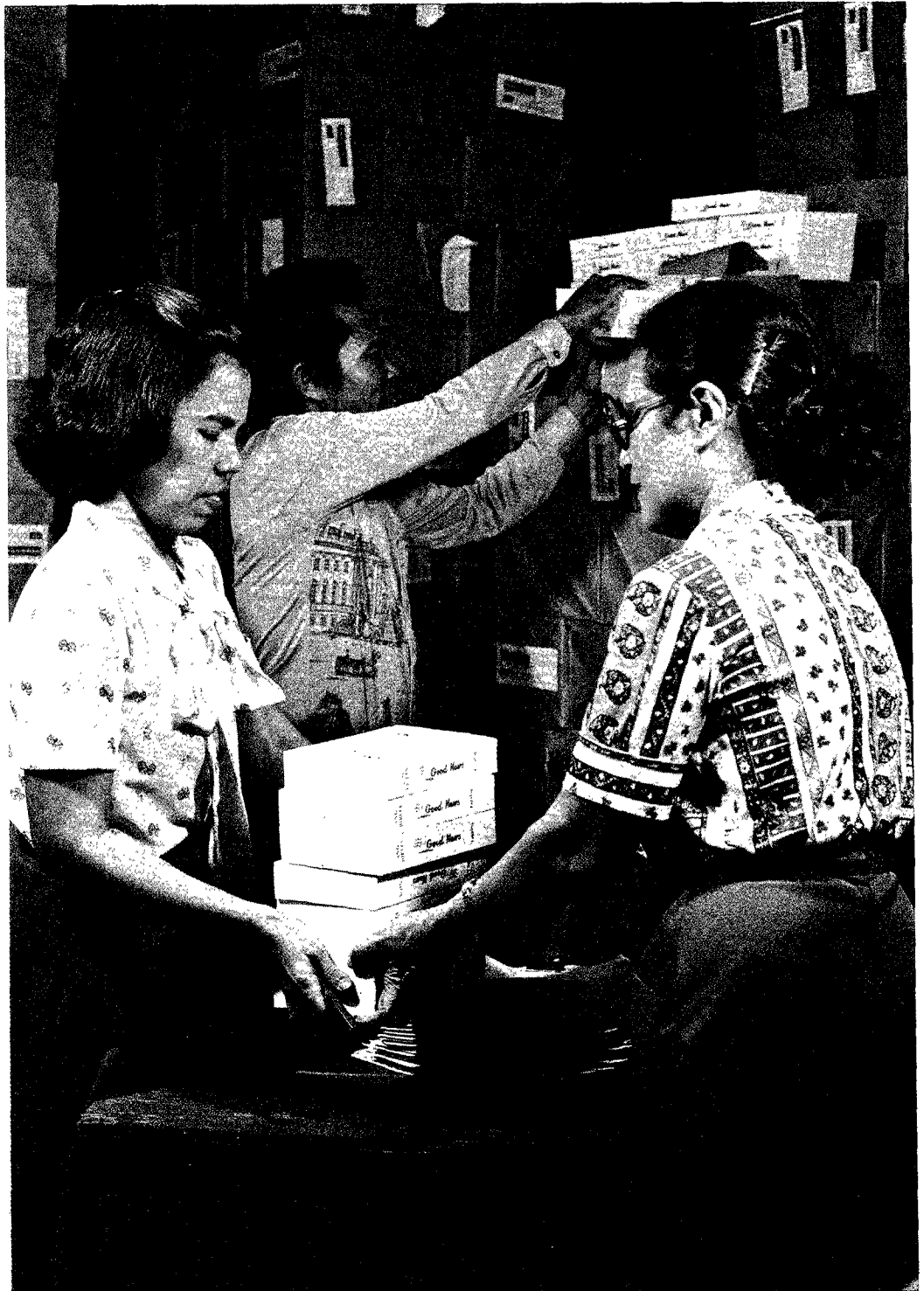
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Adventist workers in Manila, Philippines, check out supplies for Bible-marking classes in connection with the Metro Manila Good News Program. The stacks of Bibles were donated by The Quiet Hour radiobroadcast in California. See page 14.

THIS WEEK

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Our cover and lead news story, "700 Baptized Before 'Good News' Meetings Start in

Manila" (p. 14), focuses on the efforts being made and the success achieved in the all-out attempt to evangelize the 8 million inhabitants of Manila, Philippines. As a result of thorough groundwork and many personal contacts, Adventists are making a profound impact there.

In this issue we begin an important seven-part series entitled *The E. G. White Historical Writings*. Written by Arthur L. White, a grandson of Ellen White who has worked with the

Ellen G. White trustees since 1929, "the series provides new information and insights on some aspects of how inspiration worked" in the life of Mrs. White.

Elder White had been secretary of the White Estate for 41 years when, on April 6, 1978, he resigned, giving two main reasons: (1) his desire to give full time to the completion of a two-volume biography of Mrs. White, and (2) because he had reached 70 years of age and felt that a younger person should take up the burdens of the office.

Thus, the board of trustees elected Robert W. Olson to replace Elder White. A picture of the two men, taken the day of Elder White's resignation and Elder Olson's election, accompanies this column.

For a more complete introduction to this series, see "An Important Series About Ellen G. White" (From the Editors, p. 11).

Art and photo credits: P. 2, D. A. Delafield; pp. 4, 5, Skip Baker; pp. 7, 10, Review photo; p. 8, left, O. M. Berg, and right, D. F. Neufeld; all other photos, courtesy of the respective authors.



When Arthur White, left, resigned as secretary of the Ellen G. White Estate, the trustees elected Robert Olson, right, as his replacement.

LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the *ADVENTIST REVIEW*. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

More on cigarettes

The author of "Cigarettes" (Letters, May 31) says that "Adventists know how very harmful cigarettes are, but other people can see no harm in them (because they are blinded on the subject). . . ."

I simply can't accept that statement. I find that all people who smoke are aware to some degree of the danger of smoking. Some of their excuses are: "I know it's bad for me, but I just can't quit." "I know it's harmful, but I just enjoy it so much." "I know it's harmful, but in my job I need it to calm my nerves." With the U.S. Surgeon General's recently updated report and the warnings on every package of cigarettes, there is little possibil-

ity that a smoker can be ignorant of the dangers inherent in smoking.

DAVID STRAHLE
Silver Spring, Maryland

Vitamin E

Eating large amounts of fat, especially unsaturated fatty acids, increases the daily requirement of vitamin E, according to *Pharmacological Basis of Therapeutics*, 5th edition, Goodman and Gilman, Macmillan Publishing Company, 1975.

We tend to reduce the intake of trace substances by certain eating habits. For instance, if we eat flesh food, and/or if we add sugar to fruit and other food, pour cream on our cereal, apply oil to our salads, and spread oleomargarine on our whole-wheat bread and mix it with our potatoes, we require a smaller amount of the natural foods to maintain weight and strength. Thereby, we get less of some perhaps necessary ingredients, including vitamin E, which we would have obtained in the larger

amount of wholesome natural foods we would have eaten.

Empirically, I have found the large doses of vitamin E suggested by the article to provide symptomatic relief in some cases.

T. E. WADE
Liberal, Kansas

Codified love

I greatly enjoyed "Codified Love" (May 17). As Seventh-day Adventists, it is all too easy to serve God in "letter" instead of in "spirit." A routine of paying tithes, going to church, and helping at Ingathering time can become as legalistic as the Jewish ceremonial system.

The Jews could not see their folly, because their faces were "veiled." The system was not at fault; the Jews merely lost sight of its significance because the glory in the law, which is Christ, was concealed by the veil. Let us not remain blind to this glory, but accept the eyesalve of spiritual discernment that enables us to behold Christ and be trans-

Continued on page 12

Adventist Review



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Vol. 156, No. 28.

A good compass and a small light

“Suddenly the fog lifted, revealing that we were safe in a beautiful harbor ringed with lights and with lighted ships riding at anchor.”

By F. C. PRITCHARD

After loading and fueling the *Luzeiro III*, we cast off, heading out of the mouth of the Amazon River and down the north coast of Brazil to a new field of service for the little missionary ship. Aboard the 40-foot craft was Leo Halliwell, the captain; Ramon Cronk, the galley chef; a national pilot who knew the coast “palm for palm”; and myself. Because I was slated to be the future captain of this ship, I roamed about doing what I could to make sure it would complete the voyage successfully.

The first night we anchored securely behind a small island. The second night we entered a small stream that provided protection from the sea. As there was no shelter the third night, we headed out to sea away from shore, cruising toward our destination. After five days of tossing on the water, we were happy to be nearing our first harbor, where we could rest and be refreshed.

As the sun was setting, the pilot instructed me, “When that lighthouse ahead comes abreast of us, set the compass on 192 degrees. That will take us into the narrow channel for the harbor of San Luiz.”

After sunset, darkness settled quickly, as it does in the tropics. Then fog began rolling in, plunging us into total darkness—except for the little light that illuminated the compass. I had been assigned the duty of keeping us on a course of 192 degrees. In the darkness I could hear the waves dashing on the rocks to my left and the waves crashing on the beach on my right, but I could see nothing when I peered through the glass in front of me.

As I fixed my gaze on the compass and worked the

wheel to keep the craft on course in the darkness, the pilot spoke ominously, “Now it is between you and the Lord Jesus!”

We had traveled a long way, yet, on approaching the harbor and safety, we were in danger of being shipwrecked. You can be sure that we offered earnest prayers for the Lord’s guidance that night.

As far as the compass was concerned, I gave it fanatical attention. Wrestling with wind and waves, I tried to keep it exactly at 192 degrees. I would not settle for 191, or 193. Either course would have meant danger and possible shipwreck. Nothing but 192 degrees would do.

For two hours I concentrated on that compass, listening to the wind and the waves, the crashing of the water on one side, then the other, wondering just how close we were to danger. Because I was concentrating totally on the compass, I did not notice a gradual calming of the water. Suddenly the fog lifted, revealing that we were safe in a beautiful harbor ringed with lights and with lighted ships riding at anchor on its calm waters. We had made it!

I have thought often about that rugged ocean trip on a riverboat. How thankful I was that we had a good compass that brought us safely through a dangerous trip. However, even though I had a compass I still needed a little light to enable me to read it.

The Bible is our true compass, designed to guide us safely through perilous times and fair weather.

In these times of gross spiritual darkness, surrounded by currents and tides of false doctrines, we need all the help we can get to read the compass correctly. Knowing this, God in His wisdom, through the Holy Spirit, gave His church the Spirit of Prophecy, which, changing the figure slightly, is the lesser light pointing to the greater.

We are harbor bound for the Holy City. More than ever before the Sacred Scriptures, illuminated by God’s Spirit, need to be studied carefully if we are to stay on course and arrive safely in port.

Today, many religious leaders and theologians do not seem to know where they are or where they are going. Dr. Clark Pinnock, an influential Baptist theologian, declares that “it is time someone traced the present-day chaos of American theology back to its roots in the rejection of Biblical infallibility. For when the integrity of Scripture is challenged, the bottom falls out of Christian theology.”—*Great Southern Baptist Doctrinal Preaching*, p. 15.

Think of it! Many religious leaders are aware that their theology will not hold up under careful examination. But the Bible is true. It will stand up under the most careful testing. When illuminated by the Holy Spirit and accepted by faith, the Scriptures can be understood by the simplest mind. Thanking God for the “little light” and the compass of His Word, we need to “take heed [keep our eyes on the compass], as unto a light that shineth in a dark place, until the day dawn, and the day star arise in . . . [our] hearts” (2 Peter 1:19). □

F. C. Pritchard is a retired minister living in Ukiah, California.

Ellen G. White's sources for the Conflict Series books

In recent months there has been an increasing interest in Ellen White's "sources" for the Conflict of the Ages books in general, and *The Great Controversy* and *The Desire of Ages* in particular.

See also "An Important Series About Ellen G. White," on page 11.

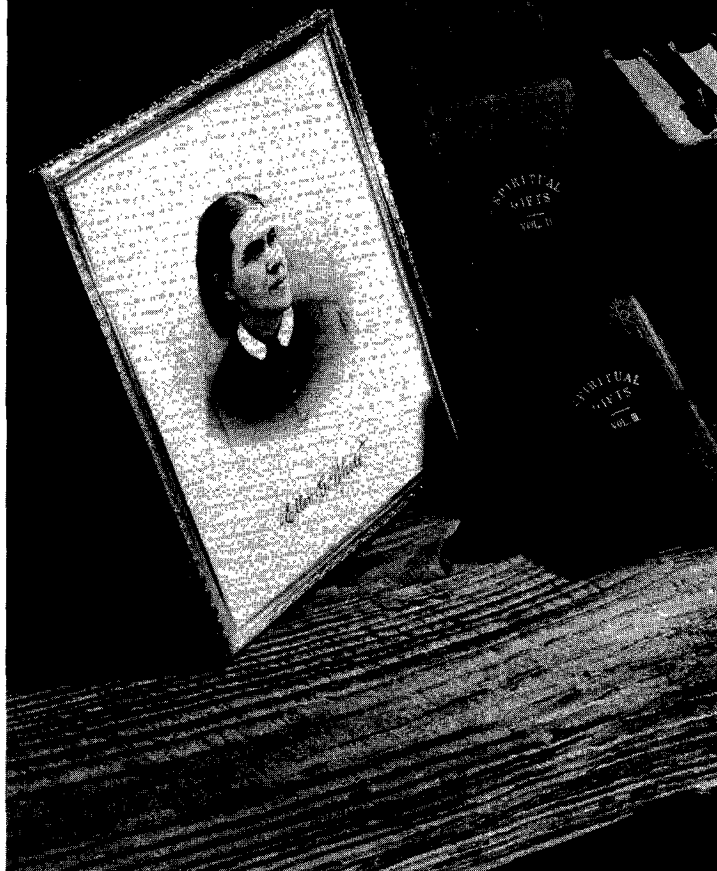
By ARTHUR L. WHITE

Probably at no time since Ellen White's death in 1915 has there been among Seventh-day Adventists as intense and widespread an interest in the question of inspiration in general and the inspiration of Ellen White in particular as there is today. Because the Spirit of Prophecy writings strongly affect every believer, interest in these topics is understandable.

Seventh-day Adventists who accept the Spirit of Prophecy counsels as coming from the Lord, and, consequently, as binding, are entitled to assurances that these messages are trustworthy. Readers of the widely distributed books of the Conflict of the Ages Series, bearing Ellen G. White's name, should be able to rest in confidence that her assertions that she was not "the originator of these books" and that they contain "the instruction that during her lifework God has been giving her" can be substantiated (Ellen G. White, in *Review and Herald*, Jan. 20, 1903; *Colporteur Ministry*, p. 125).

How the light came to Ellen White through her long life of special ministry and how this light was translated into human language is the subject of legitimate and

Arthur L. White has worked with the Ellen G. White trustees since 1929, first as secretary to William C. White for four years, next as assistant secretary to the Ellen G. White Estate for four years, and then as secretary of the Estate for 41 years. He is now writing a comprehensive biography of Ellen White, as well as continuing as a lifetime trustee of the Ellen G. White Estate.



profitable study. Attention to the way in which she, an inspired person, related to the times in which she lived, to the events taking place around her, and to the lines of information that came to her in her reading and in her contacts with others—and to the pressures of those who sought to influence her—is important in forming a basis for a proper understanding of her work.

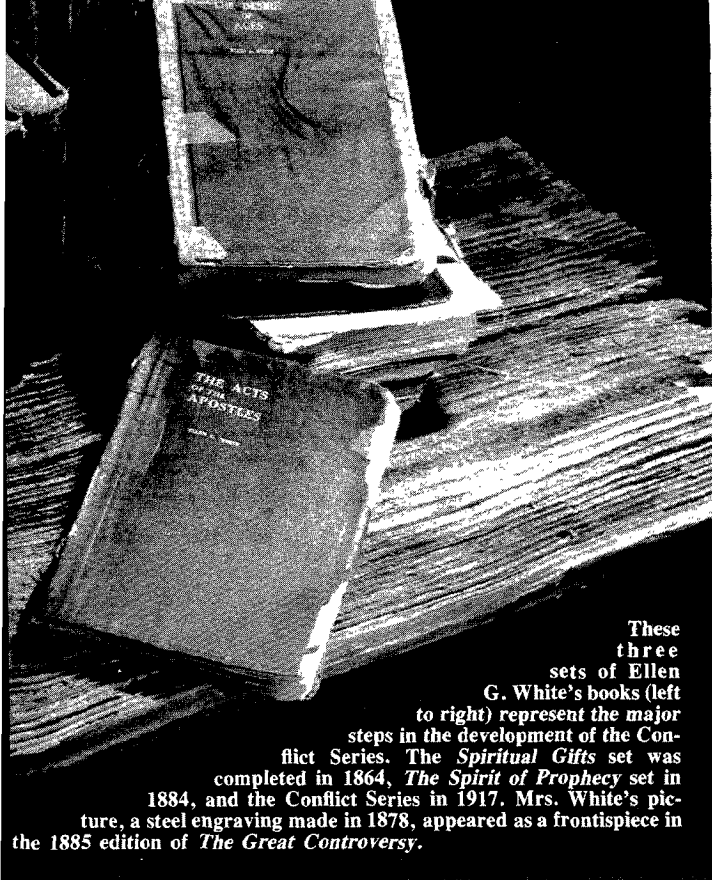
In recent months there has been an increasing interest in what have been termed Ellen White's "sources" for the Conflict of the Ages books in general, and *The Great Controversy* and *The Desire of Ages* in particular.

There is no need for conjecture as to what these sources were, for the extensive records preserved in the White Estate provide in the words of Ellen White herself, and in the statements of those who worked with her, full and satisfying information.

On the basis of my long connection with these sources, I have been asked to discuss the matter with the readers of the REVIEW. What I here present is based on 50 years with the White Estate and on a more recent intensified study of the records relating to the matter in question. The articles will lead us some distance from the narrow concepts held by some of a mechanical, verbal inspiration* according to which Ellen White wrote only what was revealed to her in vision or dictated to her by the Holy Spirit. They also will, I believe, provide fresh and broader insights into the intriguing subject of how inspiration works.

First of all, Ellen White herself deals with the matter

* This item is discussed in four articles on "The Adventist Concept of Inspiration" published in the January 12, 19, 26, and February 2, 1978, issues of the REVIEW.



These three sets of Ellen G. White's books (left to right) represent the major steps in the development of the Conflict Series. The *Spiritual Gifts* set was completed in 1864, *The Spirit of Prophecy* set in 1884, and the Conflict Series in 1917. Mrs. White's picture, a steel engraving made in 1878, appeared as a frontispiece in the 1885 edition of *The Great Controversy*.

of her sources for the Conflict story in the 1888 introduction to *The Great Controversy*. Appearing as it does in the first of the large Conflict books prepared for reading by the general public, it may well be considered a preface to all five of the books—*Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*—as well as of the earlier works dealing with the Conflict story. It also is one of the most informative statements on inspiration to be found anywhere.

The writing of the Conflict story varied somewhat in nature from the writing of personal testimonies, or of the articles for the published *Testimonies* and other books and articles of counsel and instruction for the church. In the Conflict Series she was largely paralleling Biblical history with secular history. Then, when Biblical history ended, she carried the story to the Second Coming and beyond.

Writing on the Conflict theme was a work that engaged much of Mrs. White's attention throughout her long years of ministry.

To give a perspective to the discussion of the sources of the information in Ellen G. White's portrayal published progressively in three stages, we should examine her objectives. These books were written not to present a world history, nor as a history to correct other historical accounts.

Rather, as stated in her introduction, they were to "trace the history of the controversy in past ages," and to present it in a manner "to shed a light on the fast-approaching struggle of the future" (*The Great*

Controversy, p. xi). "It is not so much . . . to present new truths concerning the struggles of former times, as to bring out facts and principles which have a bearing on coming events."—*Ibid.*, p. xii. The "records of the past" were to be seen as having "a new significance," for through them "a light is cast upon the future" (*ibid.*). The writer, with eyes on the climactic struggle between the forces of Christ and Satan, was more interested in the large, overall historical picture than in minor details. She portrayed in a marked way God's intervention in human affairs.

The influence of the Holy Spirit

As noted, Ellen White was instructed "to trace the history of the controversy" (*ibid.*, p. xi). But where would a woman, somewhat infirm and with only three years of formal education, a busy mother and housewife, traveling extensively in the interests of the church, filling many speaking appointments, involved in interviews and in writing testimonies and articles, gain the knowledge of the history she was charged to present to the people? She answers in her introduction that it was (1) through the illumination of the Holy Spirit, and (2) with the help of historical records. In this article we note especially the influence of the Holy Spirit on her writing:

"Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil had been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law."—*Ibid.*, p. x.

The term "illumination of the Holy Spirit" would refer to impressions made upon her heart by "the Spirit of God" (see *Testimonies*, vol. 5, p. 691), as well as to light coming to her through the visions of the day and the visions of the night, often spoken of as dreams—prophetic dreams. At times, while she was speaking to a congregation, the Spirit of the Lord would reveal to her the life and character of various persons (see *Testimonies*, vol. 5, p. 678). "Most precious things of the gospel," she declared, were often presented to her, "for I have new representations every time I open my lips to speak to the people."—Manuscript 174, 1903. She reported also that while praying or writing in the quiet of her workroom, and fully conscious of her surroundings, important scenes passed before her mind (see Manuscript 12c, 1896).

It is difficult to draw precise lines in the experience of a person who is fully under the influence of the Holy Spirit. No formula can be specific, no precise definition can be spelled out.

In 1860 Ellen White wrote of the visions: "At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past."—*Spiritual Gifts*, vol. 2, p. 292.

And she further indicated her total dependence on the

Spirit of God in presenting the vision: "I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them."—*Ibid.*, p. 293.

These visions were an important method in the revelation process. Whether in vision she saw a city being destroyed as the angel of God stood by her side explaining the significance of the scene (*Testimonies*, vol. 9, pp. 92, 93), or was taken from room to room in an institution and observed what was taking place (*Counsels on Health*, pp. 412, 413), or was shown buildings not yet erected and given instruction as to how the work should be done when the buildings were ready (Letter 135, 1903, in *Messenger to the Remnant*, p. 11), or in symbolic views was shown the experience of a leading worker (Letter 239, 1903, in *Messenger*, p. 11), or witnessed the scenes presented to her of the great controversy (*The Great Controversy*, pp. xi, xii), all were a part of the process by which God imparted light to His chosen servant.

When Ellen White said, "From time to time I have been permitted to behold† the working, in different ages, of the great controversy," she implied scenic visions. The phrase "in different ages" suggests not only many visions but widely varied historical events in the saga of, and throughout the long period of, the great controversy.

The basic great controversy vision

In her autobiography written in 1860, Ellen White mentioned two early comprehensive visions opening up the great controversy story, but she built her account primarily on the scenic vision given to her on March 14, 1858. Of this two-hour vision she wrote: "In this vision at Lovett's Grove [(Ohio)], most of the matter of the Great Controversy which I had seen ten years before, was repeated, and I was shown that I must write it out."—*Spiritual Gifts*, vol. 2, p. 270.

This she did in the spring and summer of 1858, giving the church her first bound book in September, the little 219-page *Spiritual Gifts*, volume 1, titled, *The Great Controversy Between Christ and His Angels, and Satan and His Angels*.

While, as already noted, God employed different methods of imparting light and information to her throughout her life, the evidence is that visual scenic representations were the method most frequently employed in opening the controversy story to her. The reader is urged to turn to *Spiritual Gifts*, volume 1,‡ and spend a few hours reading the book through. It opens with three short chapters introducing the controversy theme, tracing briefly the "Fall of Satan," "The Fall of Man," and "The Plan of Salvation." Then, omitting Old Testament history, it picks up the story with the birth

and ministry of Christ and carries through to the destruction of sin and sinners and to the new earth. Old Testament history is left for *Spiritual Gifts*, volumes 3 and 4. I reproduce here a few sentences from the first volume, which make clear a primary source of the information the author presents and how the information came to her.

Page 20—"I saw that the holy angels often visited the garden, and gave instruction to Adam and Eve."

Page 21—"I saw a sadness came over Adam's countenance."

Page 46—"I then viewed Jesus in the garden with His disciples."

Page 68—"I saw the Roman guard . . . raise themselves to see if it were safe for them to look around."

Page 79—"Next I was shown the disciples as they sorrowfully gazed towards heaven to catch the last glimpse of their ascending Lord."

Page 114—"I was pointed to Adam and Eve in Eden. . . . I heard an angel ask, Who of the family of Adam have passed that flaming sword, and have partaken of the tree of life? I heard another angel answer, Not one of the family of Adam have passed that flaming sword, and partaken of that tree."

Pages 152, 153—"I saw the disappointment of the trusting ones. . . . Then I saw the disappointed ones again look cheerful, and raise their eyes to heaven, looking with faith and hope for their Lord's appearing. . . . I could see the trace of deep sorrow upon their countenances."

Reinforcing the concept of scenic visions are expressions indicating that as she viewed developments she was "carried" forward or back to view particular events: "I was carried down to the time when Jesus was to take upon Himself man's nature, humble Himself as a man, and suffer the temptations of Satan."—*Ibid.*, p. 28.

After writing of the Transfiguration, she declared: "I was then carried down to the time when Jesus ate the passover supper with His disciples."—*Ibid.*, p. 44.

After writing of the work of the apostles, she stated: "I was carried forward to the time when the heathen idolators cruelly persecuted the Christians, and killed them. Blood flowed in torrents."—*Ibid.*, p. 103.

"I was carried back to the days of the disciples, and was shown the beloved John, that God had a special work for him to accomplish."—*Ibid.*, p. 130.

Ellen White employed a similar expression in writing on "The Reformation," in which Luther and Melancthon are particularly mentioned: "I was shown the wisdom of God in choosing these two men, of different characters to carry on the work of reformation. I was then carried back to the days of the apostles, and saw that God chose as companions an ardent and zealous Peter, and a mild, patient, meek John."—*Ibid.*, pp. 122, 123.

While in the immediate context she does not specifically declare that in a visual representation in 1858 she saw Luther and Melancthon, the expression "I was then carried back to the days of the apostles" seems to imply

† All italics used in quotations are supplied, unless otherwise noted.
‡ Available in facsimile reprint from Adventist Book Centers.

that from a point of viewing certain Reformation scenes, she was removed by the space of 1,500 years to view other scenes. At another time she plainly declared: "Events in the history of the reformers have been presented before me."—Letter 48, 1894, published in *The Ellen G. White Writings*, p. 123.

After preparing an autobiographical work, *Spiritual Gifts*, volume 2, published in 1860, she turned to the writing of Old Testament history, reviewing the experiences of men of old that illustrated the struggle between the forces of good and evil. In her preface to *Spiritual Gifts*, volume 3, she stated: "In presenting this, my third little volume, to the public, I am comforted with the conviction that the Lord has made me His humble instrument in shedding some rays of precious light upon the past."—Page v.

She mentioned that "the great facts of faith, connected with the history of holy men of old," had been opened to her in vision (*ibid.*).

She then narrated in *Spiritual Gifts*, volume 3 and the first half of 4, published in 1864, the high points of the controversy story from Creation to the time of Solomon and closed with a sketchy bridge to the captivity of Israel and the Messiah. Volume 3 carried the subtitle "Important Facts of Faith in Connection With the History of Holy Men of Old." Fewer statements of "I saw" and "I was shown" appear in volumes 3 and 4. Yet on some key or vital points they were used.

Scenes witnessed in vision

Frequent descriptions of events on almost every page leave the reader with the inescapable conviction that she witnessed these scenes in vision. This is especially so in regard to the temptation and fall of man and the Flood, its causes and aftermath.

As she dealt with the days of Creation, the fall of man, the age of the earth, and the relation of geology to the Bible, she made direct reference to the vision source, declaring "I saw" (p. 42), "I was shown" (p. 92), and "I have been shown" (p. 93).

Five years earlier, Charles Darwin had published *The Origin of Species*, countering fiat creation and advocating the evolutionary process. His theories were fast gaining ground and making notable inroads in the Christian world. The *Spiritual Gifts* "Facts of Faith" chapter "Disguised Infidelity" (pp. 90-96) seems to be a direct response to the theory of theistic evolution.

To summarize: It seems evident that Ellen White's main source of the thrilling portrayal of the great controversy story in her first little bound books in 1858 and 1864 was visions. Beyond these, of course, were other ways in which God illuminated her mind under the influence of the Holy Spirit. And we should remember that although such terms as "I saw," "I was shown," et cetera, were not later used, this does not necessarily mean that what she portrayed was not seen in vision. □

To be continued

FOR THE YOUNGER SET

Repairing the break

By MARILYN JEAN FORD

Quietness settled over the high mountains as two boys fell asleep in their tent. They were camping on the banks of a small mountain lake.

Nathanael was awakened by an unusual noise. Quietly he listened. He wasn't sure what the noise could be. He began to imagine all kinds of animals being outside their tent.

Scritch, scritch, scritch. Nathanael shook Bill awake. "Bill, wake up!" Nathanael whispered. "Shh! Listen."

Scritch, scritch, scritch. "What is it?" Bill asked. "I don't know," Nathanael answered. "Let's find out."

Quickly and quietly the boys dressed. They lifted the flaps of the tent and crawled out into the darkness. The moon was shining just enough for them to be able to see a little.

The boys' tent was pitched only a few yards from a beaver dam. They could hear the noise of rushing water. They hadn't noticed that much water running before. Looking hard, the boys could make out the shape of a beaver peering at a break in the dam. Not only were the boys excited to be close to the beaver, they were curious to see what he was going to do.

Dropping flat on the

ground, they watched quietly. They knew they had to be very still to watch wild animals.

A beaver dam is made from a collection of twigs, parts of trees, grasses, rocks, and mud. It keeps water from running out of the lake or pond where a beaver family or colony lives. Their homes are made above the water level of such a pond, but the entrance is under water.

The beaver knew that it was important to repair the dam quickly. He seemed to understand that if the water in the lake got low enough so the entrance was above water, other animals could get in and might harm his family.

The boys continued watching the beaver as he busily gathered wood and brought it to the dam.

The beaver worked hard for a long time. Suddenly he turned and swam away into the darkness. Nathanael and Bill thought that maybe the beaver wasn't going to finish. But they waited.

Soon the beaver returned with two smaller beavers behind him. All three began bringing twigs, grasses, and mud for the dam. Working together, they soon repaired the dam as good as new.

Then with a funny-sounding grunt they swam away. The night was quiet again.





Left: The ruins of ancient Babylon attest that it is a forsaken site. Right: A town of 12,000 inhabitants occupies the site of ancient Tyre.

Is ancient Babylon being rebuilt?

By D. F. NEUFELD

Is ancient Babylon being rebuilt?

Recently I received a letter from Europe in which the writer, a student of the Bible, enclosed a clipping telling of the rebuilding of the Tower of Babel. It read, "Iraq will soon have a new tourist attraction—the Tower of Babel. Only a few people know that the Biblical town is being rebuilt. The town is now called Hilla and has some 30,000 inhabitants, and the number is growing. The Government of Iraq has set aside some 100,000 dollars for the rebuilding of the Tower of Babel."

The writer was concerned, for, according to his understanding of Bible prophecy, Babylon would never be rebuilt. He referred to Isaiah 13:20, which reads, "It will never be inhabited or dwelt in for all generations; no Arab will pitch his tent there, no shepherds will make their flocks lie down there" (R.S.V.) He referred also to Jeremiah 50:39 and 40, which says essentially the same thing: "'She shall be peopled no more for ever. . . . No man shall dwell there, and no son of man shall sojourn in her'" (R.S.V.).

Does the information on the clipping sent to me indicate that prophecy has been broken? Let's examine the facts.

First of all, Hilla is not Babylon. The town is some five or six miles south of the site of the ancient city. Second, nothing of the Biblical Tower of Babel remains. Some have conjectured it may have been in the shape of

the ziggurats the Babylonians were in the habit of building at important centers. These ziggurats were towers built in sections that became progressively smaller toward the top. On top was a shrine dedicated to the principal god of the city or of the land.

The city of Babylon had a ziggurat some 300 feet square at its base and about 300 feet high. It was built in seven stages, and on top of it was a shrine dedicated to the Babylonian god Marduk. But this ziggurat was not the Biblical Tower of Babel, which according to the Genesis record was never completed, because God confused the languages of the builders.

Hence, whatever the Iraq Government is rebuilding is not the Tower of Babel; nor, as I have mentioned, is Hilla ancient Babylon.

But let's ask the question: If a settlement should be established on the site of ancient Babylon, would prophecy necessarily be broken? Perhaps not. Isaiah's and Jeremiah's prophecies were directed against the nation of ancient Babylon, its rulers, religion, and culture. It was predicted that the proud empire that had committed crimes against God's people was to come to its end. It has. Any rebuilding on the ancient site would not be a rebuilding of the Babylon of the past.

Of ancient Tyre, also, it was stated, "Thou shalt be built no more" (Eze. 26:14). Today there is a town of some 12,000 inhabitants on the site of the ancient city. But this does not break the prophecy, for the modern city is not a revival of the ancient Phoenician culture and nation. That civilization and its accompanying city have long since been destroyed.

Thus, my correspondent from Europe can rest at ease. Prophecy has not been broken. Sometimes what people think prophecy says may not be fulfilled. But the Word of the Lord will never fail. If it appears to fail, it is our interpretation of that Word that is at fault. □

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

We are so busy during the week that usually we select the Sabbath to visit with our Adventist friends. When they entertain us they often offer us a tour of their homes. Such a tour always includes a discussion of items such as home furnishings, construction techniques, and finances. If one believes this is not proper Sabbath observance, how can he decline without being considered stuffy? Or is there a way he can participate and not violate his conscience?

■ It seems to me that those who offer to show you through their homes on Sabbath would be either members who have acquired new homes or those whose homes you have not visited previously. Hence, if touring the homes on Sabbath violates your conscience, why not take time during the week to visit these homes?

When you find yourself caught in a tour of a home on Sabbath, you could try to steer the conversation into mentioning certain special things about the home concerning which it would be proper to speak.

MARY LUE COCHRAN
Columbus, North Carolina

■ Your question reveals the low level of spirituality of many Adventists today. Although they know that they are living in the last days, they do not miss opportunities of glorifying themselves in the eyes of their friends on God's holy Sabbath, which they profess to keep. Such conduct reminds me of Hezekiah, who, after having been specially blessed by the Lord, failed to give glory to God. When the ambassadors of Babylon arrived, instead of telling them that it was his God who had wrought the miracle of healing and the miracle in the heavens, he merely gave them a "tour of his home."

Members are lacking in Christian experience if they have nothing spiritual to speak about on God's holy day. Have they not had answers to prayers that they could relate to others? Has not the grace of Christ helped them during the week to acknowledge and overcome certain sins? Have they not increased in their understanding of the Scriptures during the week through

study of the Bible and the Spirit of Prophecy? Members normally share such improved understanding with others. But, unfortunately, many of them feel that they "have need of nothing."

One suggestion would be for you to obtain copies of the pamphlet "Guidelines to Proper Sabbath Observance" and give them to your Adventist friends and relatives. Perhaps you could try to guide the conversation toward other things. Don't encourage any discussion about furnishings, et cetera.

Many Adventists feel they're doing God's will simply because they go to church and refrain from working on the Sabbath. What a rude awakening they will have when Jesus says, "I never knew you," because through a lack of prayer, study, and self-surrender they never got to know their Lord.

CANDICE CLARK
Belleville, Michigan

■ God has given to none the right to select the Sabbath to do his own pleasure or speak his own words, with no better excuse than being too busy through the week. Visit your friends on Sunday, and your problem will vanish.

In the *Testimonies* Ellen White answers the question you ask: "God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things or by engaging in light and trifling conversation. . . . Every deviation from right brings us into bondage and condemnation."—Volume 2, p. 703.

On one occasion she counseled a member: "You have been unguarded, and have upon the Sabbath joined with the unconsecrated in conversation upon the common topics of the day, such as gains and losses, stocks, crops, and provisions. . . . Those who are not fully converted to the truth frequently let their minds run on worldly business, and, although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds."—*Ibid.*

She says further: "They [Sabbathkeepers] should devote their time and energies to spiritual exercises. . . . Angels were turning away from those who failed to appreciate the sacredness of God's sanctified day, and were removing from them their strength."—*Ibid.*, pp. 704, 705.

God will not be trifled with. The choice is ours—we either keep the Sabbath or break it. As we sow, so shall we reap.

N. M. LAW
Columbia, Missouri

■ Such tours might be tactfully avoided by suggesting an alternative such as visiting church members who are ill or shut-in, prison inmates, or patients in county hospitals and nursing homes.

The young children in our communities, as well as in our churches, would enjoy Sabbath afternoon Bible story hours or nature walks. Such activities would give them the loving attention they need while they are young.

LEONA JUDY
Middletown, Pennsylvania

■ My suggestions are as follows:

1. Invite your friends to your house for the Sabbath instead of going to their house.

2. Preplan a topic for discussion such as one of the Bible characters or an incident in church history. Perhaps you can play a Bible game.

3. If the weather permits, find a park or nature trail and invite your friends for a walk or to go bird watching.

4. Plan a Sabbath picnic in a park or outdoor area. Invite a new church member, a member with limited means, or someone not in your circle of friends, so that he/she may meet your friends.

5. Invite your friends to visit the sick with you—those in their homes, as well as those in hospitals or convalescent homes. Or have them help you in other missionary endeavors on the Sabbath.

6. Guide the conversation to a subject that is spiritually uplifting.

7. Tactfully let your friends know that you consider the discussing of house financing, furnishing, construction techniques, et cetera, improper Sabbath conversation. True Christians will respect your conscience.

WILLIE DARDY
East Point, Georgia

QUESTION FOR SEPTEMBER

Response deadline August 10

There is no SDA church school near by to which we can send our daughter who should start kindergarten this fall. Even though our community is small (less than 10,000 population), I have feelings of dread, fear, and guilt when I think of sending her to public school. I could send her to a local Baptist school, which the sponsors say is nondenominational. In it Creation is taught, rather than evolution, but I am apprehensive of her being surrounded by influences of another church all day long. What have others done in a situation such as ours? Has anyone ever sent his child to a non-Adventist church school? If so, did the child fare better than he would have in a public school?

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published.

Victory

CLIFFORD B. HOWE

*However severe the conflict,
However severe the pain of battle,
However severe the wounds of warfare—
Fighting a just and noble cause
With Christ and heaven in the heart—
Victory is sure and sweet.*

Escape from “teledivision”

All members of the family were happier when the television set stopped working.

By ESTHER WHITE

My decision to get rid of television in my home was a difficult one. Not only was I satisfied that I had been adequately selective in regard to the programs I allowed my children to watch, but having television seemed to keep the squabbling down. Then articles began appearing in the REVIEW concerning the dangers of television, and a few sermons were preached in our church about the debilitating effects of television on the Christian home.

My husband decided that our home life would be better without television, but I was not convinced. It did not seem to me that we were offending God by what we were viewing, until I decided to take a closer look at the programs my children were watching. Sitting down to watch with my two smallest God-given charges, I was disappointed to find that the leading educational program featured a rock band. I discovered that another educational program teaches children to read through the dancing and singing of a scantily clad girl.

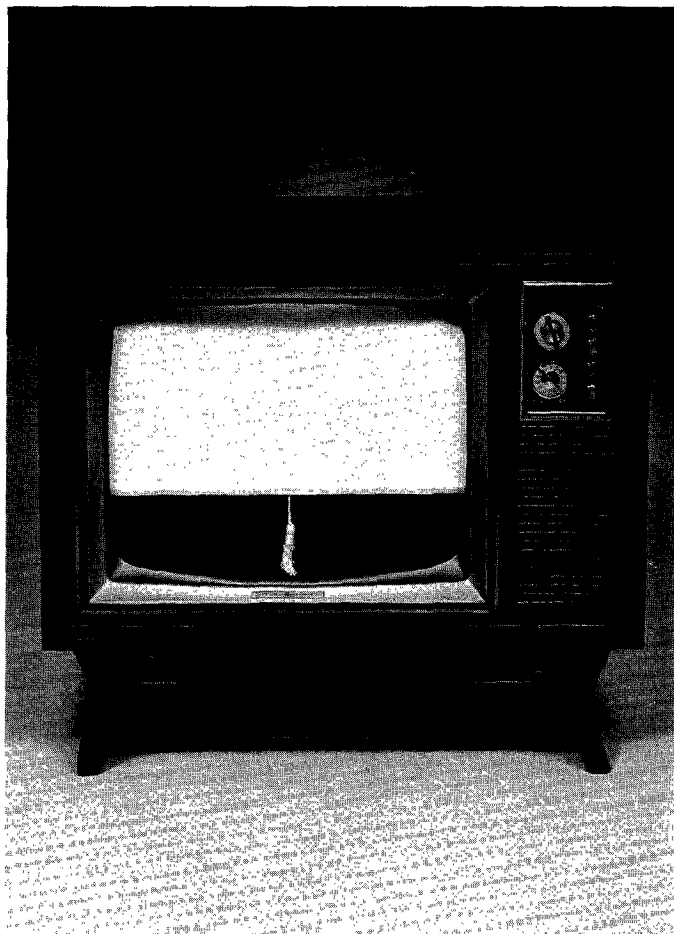
The clincher came when I realized that my moral outlook had begun to be lowered by the afternoon serials.

Then the channel selector stopped functioning on our perfectly good set. As this is written, it has been two months since our home was freed from what I now choose to call “teledivision.” During that time there have been drastic changes in our way of life.

I find that my mind is much more relaxed. One of the reasons is that I no longer have to remember the schedules for the different programs. Also, it is much quieter; not that we constantly watched our set, but it was on a good part of the day just because it was there. I no longer unconsciously try to arrange my workload in order to be in the living room when certain programs are on.

The problem of eating in the living room has been solved. No longer are food and drinks being dropped or spilled on the furniture and the carpet.

Bedtime, too, is different. It used to be one of the most trying times of the day. Regardless of the program



coming on, I would demand that our little ones go to bed on schedule. They would often go to bed in a bad mood, feeling they were being deprived. Hurriedly kissing them good night, my husband and I would rush back to watch the program. Now, not only do the children go to bed pleasantly but my husband and I take time with each child individually. Bedtime has become a family event we look forward to.

When the children are asked to do something, they no longer plead, “Wait until this show is over.”

Even vacuum cleaning is easier. I do not have to be concerned about disturbing someone watching a program. We spend our evenings reading or visiting.

Perhaps you wonder whether my poor, television-starved children go to the neighbors to get what they are missing at home. Surprisingly, we have four contented children that do not want a television set any more than do we, their parents. As a matter of fact, the home they most frequently visit does not have a television either.

I believe most children would rather spend the evening being read to, visiting someone, or taking a walk with Mom and Dad, instead of being told to be quiet so as not to disturb while the television is on.

There is a closeness to my Saviour that I never knew before. He is welcome in our home at all times. We no longer push Him aside to watch worthless, time-consuming programs. □

Esther White is a homemaker and mother of four, living in Dixfield, Maine.

An important series about Ellen G. White

Some subjects are of special interest to spiritually-minded people. One of these is inspiration/revelation—how God, an infinite, transcendent Being, communicates with His earthly children.

Thus, we think that the article by Arthur L. White that begins on page 4 of this issue will be read eagerly by Seventh-day Adventists all over the world. The article is the first in a series of seven. We call special attention to the series not only because it is interesting but because it provides new information and insights on some aspects of how inspiration worked in the life of Ellen G. White. We believe that every reader, no matter how well informed on the way inspiration works, will learn something from the series.

Not all the material is new, of course. The elements that are repeated are included chiefly for two reasons—to present a balanced picture and to provide information that readers may have missed in previously published books and REVIEW articles.

Four facts should, perhaps, be kept clearly in mind as one reads the series. 1. *Inspired writings do not come to us “untouched by human hands.”* They are not written by God and handed to us as were the Ten Commandments on Mount Sinai. In communicating God’s messages to the human family, the inspired writer involves himself in much hard labor. Unless God gives him specific words, as He does sometimes in visions when the prophet hears heavenly beings speaking, he must find for himself the words that set forth accurately the truths God has revealed to him. In this process he may draw upon his own vocabulary, find words in a dictionary or thesaurus, borrow expressions from the writings of uninspired writers, or be aided by assistants. “Inspiration acts not on the man’s words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind.”—*Selected Messages*, book 1, p. 21.

People seldom think of this when they read the Bible or the writings of Ellen G. White. They tend to think that literary works containing inspired messages were created *ex nihilo*, somewhat as was the world during Creation week. (Some people also think of the REVIEW as originating in this way. They forget the work of authors, editors, typesetters, proofreaders, pressmen, computer operators, mailers, and a host of others who were involved in producing and delivering the magazine.)

We think Elder White’s series of articles will be particularly helpful in that it will provide a behind-the-scenes glimpse of how Ellen G. White wrote her books and how they were prepared for publication.

2. *In communicating with the human family, God inspired persons, not writings.* Inspiration acted on the person, not on literary products. The apostle Peter declared: “Holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:21). “It is not the words of the Bible that are inspired, but the men that were inspired.”—*Ibid.* This is an important point, and it must not be misunderstood. Speakers and others often call the Bible “the inspired Word of God”; and rightly so. Mrs. White’s statement refers to methodology, not authority. God inspires people, not words. People can think; words cannot. People can be impressed by the Holy Spirit; words cannot.

3. *Inspiration involves a variety of methods in communicating truth and God’s will.* Some Bible writers were given visions and dreams. Others, who had no visions, were given special understandings and insights into divine mysteries. Others were given special guidance in selecting and recording events and historical incidents. Still others were given special wisdom in understanding and interpreting the meaning of events. On the latter point it is well to note that historical events may be observed and recorded by both inspired people and uninspired people. Numerous writers could have recorded the fact that three men were crucified on a Friday in A.D. 31. But without an inspired person to provide the meaning of the event, the happening would have been seen as little different from numerous other crucifixions. One of the major functions of inspiration is to enable people to see the meaning of events, and to interpret them in the light of the great controversy between Christ and Satan.

Writings are self-authenticating

4. *The message of an inspired writer does not depend for its authority on whether it is accompanied by the label, “This is God’s Word.”* In Old Testament times the prophets often began or ended their messages with statements such as “The Lord spake thus,” “The word of the Lord came unto me,” “The Lord said,” or “The Lord hath spoken it” (see, for example, Isa. 1:24; 8:11; Eze. 6:1; Hosea 1:2; Obadiah 18). New Testament writers, while at times mentioning the origin of their messages (e.g., Rev. 1:1, 2), usually did not. They depended on the writings to be self-authenticating as messages from God. In her earlier writings, Mrs. White often used the expression “I was shown,” but later, especially when writing for the general public, she did not. This change of practice did not indicate any difference in the authority of the message communicated.

If kept in mind, the four points that we have mentioned will aid in understanding and appreciating the information set forth in Elder White’s seven-part series. The series represents the mature thinking and experience of

one who has spent 50 years gaining increased familiarity with documents given through inspiration, and studying how Ellen G. White, his inspired grandmother, did her work.

In 1890 Mrs. White wrote: "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. . . . Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true

testimony."—Letter 12, 1890, quoted in *Selected Messages*, book 1, p. 48.

Because Satan is today making supreme efforts to undermine confidence in the writings of the Spirit of Prophecy, we feel convinced that the end of all things is near. Now is the time for us to build faith and know what we believe. This series of articles should strengthen confidence in God, His church, and His inspired messenger.

K. H. W.

LETTERS Continued from page 2

formed into His image, that we may manifest this glory that does not fade—Christ within—to others. Only when each of us becomes an "epistle of Christ," confirming the "ministration of righteousness," will we be able to hasten Christ's coming. Only then can we be meaningful in saying, "Maranatha!"

CLINTON L. WAHLEN
Angwin, California

Saturday nights

I believe the author of "A 'Good Time' on Saturday Night" (Speaking Out, May 24) to be misguided in several areas.

He asks, "Why provide activities for youth on Saturday night?" I would answer that the alternative to this is to leave youth to find activities of their own, in the world, and probably not the best type of activities. Certainly no right-thinking person can deny that the very high energy levels of our youth need to be dealt with in a constructive manner. But expecting youth to be constantly at work on church projects is a sure way to point them to the back door of the church as the only possible means of escape from what would soon become an intolerable burden. Physical activity is as much a part of life as study, worship, and nourishment. Why should recreation be considered irreligious? The Spirit of Prophecy has counseled us to have a holistic approach to life to give us proper balance.

GERALD W. BARTS
Westfield Center, Ohio

I would like to ask the author how realistic he is when he condemns after-Sabbath recreation as "a devilish device."

I would like to see more of our Adventist young people taking our faith seriously, for many aren't completely converted. But to subject our young people to a steady round of ongoing Sabbath works after sundown will cause a rebellious spirit in them that their

parents will surely regret. Our junior-academy gym isn't open nearly as much as it should be after Sabbath. Maybe this is one of the reasons SDA youth are not found playing volleyball, basketball, or ping-pong as often as they could be, but are engaging in activities far worse.

RAY E. JOHNSON
Boulder, Colorado

As a mother of teen-agers in the United States, I, too, question the "entertaining" of our young people and ourselves. Plummeting from a sundown worship service into a comedy feature film is a practice many of us might do well to reconsider. Have our Sabbaths been such confining, inactive days that we do, indeed, feel the need to "let off steam"?

At this point, my 14-year-old daughter seems interested mainly in the entertainment-centered aspects of the church. Perhaps this is only a "phase." But then, perhaps we have encouraged it.

NAME WITHHELD

Cults

I must say that "Are Seventh-day Adventists a Cult?" (April 26) was right on time.

Some of my Christian friends attend a servicemen's center near the base. Recently they picked up a pamphlet "proving" that Seventh-day Adventists are a cult. The pamphlet erroneously presented some of our doctrines by quoting from *The Great Controversy*. Unfortunately the author "proved his point" by using the excerpts out of context.

I explained our position to my friends and even offered to let them read *The Great Controversy*. Unfortunately, they declined. I feel that this article is a concise explanation of those points that people use to identify us as a cult. I plan to copy this article and give it to my friends.

In this day when interest in cults is high, the fact has been driven home to me that Satan is

poisoning many minds. He will poison people's minds so much that commandment keepers will be blamed for the conditions of the world. Satan is preparing for the end. Are we ready?

PAUL S. ANDERSON
Gulfport, Mississippi

Hospitals

Re "Darkness Does Not Dispel Darkness" (Speaking Out, May 3).

I recently had occasion to visit an Adventist medical center. To my shock, I found coke, coffee, and junk-food machines. I was told they were there to accommodate non-Adventist employees.

I had gone there to order some reading glasses. I was naive enough to assume all professional people in the center were Adventists. However, within 15 minutes in the optical office the optometrist told me about taking his boys out for a ham dinner and to the movies. He also told me he was open on Saturdays. Whatever happened to the fourth commandment? I believe my Bible tells me it also applies to the "stranger that is within thy gates."

I believe our institutions should meet our standards as outlined in the Spirit of Prophecy or they should be closed.

BRUCE MILLER
Canby, Oregon

There seems to be a lingering notion in the minds of some that we should operate institutions only for people who are long-term convalescents. We live in a fast-moving world, and people are in the hospital for the briefest-possible time. I don't think we can ignore them during their period of acute illness and feel that we are rendering Christian service under all conditions. Our medical work must cover all its aspects. Although Jesus touched the lives of people for only brief periods of time, the impact was there. While these patients are in

our hospital we certainly should do all we can to help them spiritually, and for this we need consecrated, loyal Seventh-day Adventist staff members.

In the parable of the good Samaritan our Lord commended the Samaritan because he picked the man up off the road, washed his wounds, put him on his donkey, and took him down to an institution where he could be taken better care of. I believe that this is a good illustration of acute-care medicine. Meeting the emergency, taking care of the person with Christian compassion and kindness, and passing him along to someone else for further care—this is acute care. In that initial impact, when he had a desperate need, Christian care met that need.

Thus Jesus gave us a good illustration of what we are trying to do in an acute-care institution. But our tendency is to think that because we don't see a person baptized, no good has been accomplished. Or to put it another way, if we don't think a person can be baptized, then we should not trouble healing him. I feel, however, that, even if a patient is not baptized immediately, a seed planted can grow, and will ultimately, I believe, bring forth fruit. Growth is steady and silent in nature, but it is never forced. To refuse to render Christian service because the patient does not have prospects of becoming a Seventh-day Adventist would be entirely against Christ's teachings.

Could we not pray for those who are forced to carry an increased work load owing to a lack of converted Adventist staff? Perhaps some of our Seventh-day Adventist membership would offer to serve if they more clearly understood the wide range of services required in a modern health-care institution.

F. W. GIFFORD

Chaplain
Takoma Adventist Hospital
Greeneville, Tennessee

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700 baptized before “Good News” meetings start in Manila

By J. H. ZACHARY

The November 16, 1978, and April 5, 1979, issues of the REVIEW contained reports of the Metro Manila Good News Program, aimed at evangelizing that city of nearly 8 million people. Following the program's door-to-door Bible study phase were Bible-marking classes, the results of which are reported in this article. On May 2, 17 major evangelistic campaigns began throughout Metro Manila. On May 29, L. E. Tucker, of The Quiet Hour, began five nights of decision meetings in the Araneta Coliseum, which seats 32,000 persons. The results of these campaigns will be reported later.—Eos.

Before the first evangelistic sermon was preached, 700 persons had already been baptized as the result of the Metro Manila Good News Program.

Officially begun in December with a school of evangelism conducted by George E. Knowles and Maurice Bascom, of the General Conference and Far Eastern Division, respectively, the program has involved in active evangelism nearly half of the 10,000 Seventh-day Adventist church members in that city. At that time the city was divided among the 15 district pastors serving the 68 churches and companies in the metropolitan area. Each pastor's territory was divided among his churches. Each church subdivided its territory among its teams. Finally, each team divided its territory into the smallest unit that was to be covered by pairs of church members.

After learning the techniques of conducting a door-to-door survey, of engaging in Voice of Prophecy Bible lesson evangelism and in public evangelism, and of leading people to decisions, teams of workers combed the city on Sabbath afternoons, looking for persons interested

J. H. Zachary was an associate professor at the SDA Theological Seminary (Far East) and coordinator of the Good News Program in Manila, Philippines, when he wrote this article. He is now Ministerial Association secretary of the Far Eastern Division.

in Bible study. Regular visits were made to grade completed lessons and distribute the next lessons in the Bible course.

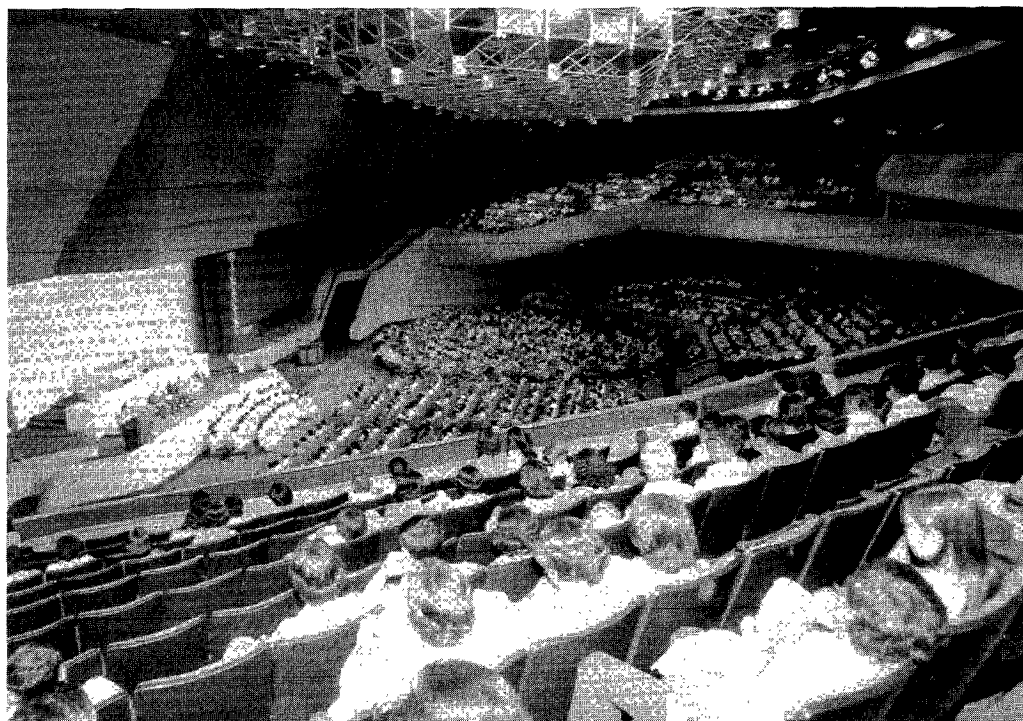
As the graduation deadline neared, members spent more and more time grading quizzes, distributing new lessons, and developing deeper friendships with their contacts. Finally, on March 21, in more than 300 sites scattered all over Manila, a total of 7,599 persons received their diplomas.

Meanwhile six training seminars were held for the 1,050 persons who were to be leaders of the Bible-marking teams. On March 21 the team leaders stood before the more than 10,000 students who joined the 307 Bible-marking classes.

The first 45 minutes of the classes were reserved for children. Character-building



Above: A Good News sign marks a Bible-marking-class site in Manila. Below: The North Philippine Union conducted a laymen's congress in December that served as a training session for the Good News Program.





Above: J. H. Zachary, Daniel Viloso, and G. H. Gucilatar being interviewed on Channel 4's Sambayanan telecast by Edward Dip-ton, moderator. The interview was later broadcast on national TV. Left: Women from the Dorcas Federation for Metropolitan Manila helped to prepare 350 Good News signs to mark the centers where Bible-marking classes were to be held. Below right: These people led one of the 307 Bible-marking classes held in Manila this year.

stories, finger plays, felt boards, gifts, and crafts formed part of the children's portion of the classes. Then the adults arrived. They learned songs from the newly published Good News song-book, heard brief presentations on healthful living, and then began the study of God's Word. At the end of 24 lessons, Bible class students were given the Bibles they had been marking.

The Good News logotype is becoming familiar to the people in Metro Manila. C. A. Galang designed a 1979 Good News calendar-handbill. The 300,000 persons who received one are able to follow the important programs and dates relating to the Good News Program. A radio-television log, schedule of topics for the Bible-marking classes, dates of the Voice of Prophecy graduation, and other important events are all clearly marked on the calendar-handbill.

During two friendship visits, team members distributed another 300,000 logs and calendars to the homes and people in their territories. Five hundred thousand handbills were printed and distributed at various times. Thirty thousand bumper stickers called attention to the Good News Program.

On April 29, after the



Bible-marking classes were finished, H. M. S. Richards, Jr., joined the Good News team in the Araneta Coliseum for Bible-marking-class graduation. The 15 district pastors of Metro Manila each presented his candidates, Elder Richards handed one representative from each district his diploma, and then pastors and team leaders handed the rest of the diplomas to the graduates. By the end of the evening, 8,855 persons had graduated.

On May 3 the Good News board, headed by F. M. Arrogante, president of the North Philippine Union Mission, assisted by A. S. Canlas, Central Luzon Mission president, voted to extend the Good News Program for three years. Week by week, new Bible-marking classes will open. In an ever-widening circle the message of the soon coming of Jesus will spread throughout this giant city.

What is the secret of the success of the Good News Program? There are three factors: (1) The gift Bibles (see accompanying story) have interested many in joining a Bible-marking class; (2) the church membership has been actively involved; and most important, (3) God has been at work.

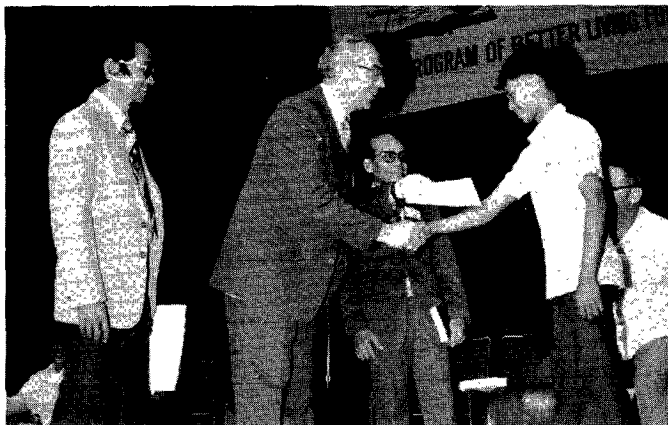
A few months ago the church was praying for 100,000 Bibles. Today the Bibles are in the church's storeroom or in the homes of the public. A few months ago church members were pray-



ing for an Adventist telecast. Today there are two broadcasts each week. Leaders prayed for the involvement of God's people, and more than 50 percent of the members in Manila spend three to four evenings each week engaged in the program.

Committees, pastors, and members are looking forward to seeing 5,250 converts baptized from Metro Manila. And with God's help, they will!

H. M. S. Richards, Jr., awards Voice of Prophecy diplomas in Manila.



100,000 Bibles used in program

In February and March, 100,000 Bibles—25,000 in Tagalog and 75,000 in English—were shipped to Manila, Philippines, to be used in the Bible-marking classes that are part of the Good News Program. Funds for the Bibles were donated by listeners of The Quiet Hour radiobroadcast. Pastors L. E. and J. L. Tucker report that this is the largest missionary project undertaken in the history of The Quiet Hour.

How many Bibles is 100,000? Henk Duyn, of the United Bible Societies of Hong Kong, has compiled some statistics that may help readers better comprehend the number. The 100,000 Bibles were printed on 79.9 metric tons of paper. If they were laid end to end, it would take a person two and one-half hours of rigorous walking to reach the far end 11.4 miles away. It would take almost 25,880 square feet of floor space to lay them out side by side.

Should the Bibles be disassembled and the single pages laid out side by side, it would take 70 square miles of space to contain them all. The Bibles, stacked one on top of the other, would reach a height of 11,946 feet, or eight times higher than the Empire State Building in New York City, including the tower.

What is the Seventh-day Adventist Church doing with these Bibles? They are being given away free to persons completing the Bible-marking classes held as part of the Metro Manila Good News Program. Nearly 9,000 persons received their Bibles on April 29 at a mass graduation; and the rest will be given away during the three years in which the Good News Program continues.

Summit meeting lays plans for North America

By CHARLES E. BRADFORD

A Summit on Evangelism and Church Growth brought the ten North American union conference presidents, 58 of the local conference presidents, and a number of resource persons and General Conference staff to Glacier View, Colorado, April 6-11. The aims and objectives of the meeting as envisioned by the planning committee were:

1. To clarify the mission and purpose of the church.
2. To sharpen leadership and administrative skills.
3. To develop a greater sense of unity, purpose, and action throughout the North American Division.
4. To develop plans and strategies for evangelism and church growth for the North American Division.
5. To launch a concerted program of faith-action advance throughout the North American Division.
6. To develop a system of accountability, including methods and instruments of

Charles E. Bradford is General Conference vice-president for North America.

evaluation relevant to the North American Division.

"7. To actively involve the whole people of God in the total mission of the church."

Major presentations were developed around several core concerns, such as Spiritual Preparation, Biblical and Spirit of Prophecy Concept of Church, Spiritual Leadership, Spiritual Gifts, and The Meaning of Ministry. Small groups met regularly to reflect on presentations and to discuss and work out in a practical setting the ideas and concepts set forth.

Toward the end of the meetings these groups reported their findings and conclusions to the session. Their suggestions and recommendations were in turn included in three documents. We share these statements here in abridged form.

North American Division Faith-Action Advance

Philosophy and Purposes

In recognition of the Annual Council Action of 1976 calling

God's people to evangelism and finishing the work, it is our purpose to implement a strategy for evangelistic advance in the North American Division for reaching its population with the promises and claims of the gospel in the context of the three angels' messages, nurturing the spiritual lives of new and established church members, equipping believers for witnessing and service, and preparing them for the second coming of Christ.

We believe this can best be accomplished by:

A. Making a deep personal and corporate commitment to Christ and to His mission, based upon a Biblical understanding of the church as the foundation for the growth of the church and its outreach ministries.

B. Focusing upon the local congregation as the primary center of action for church growth, nurture, outreach, planning, and the various ministries of the church.

C. Encouraging the understanding, discovery, development, and the exercise of spiritual gifts by the believers.

D. Assisting in building up and expanding the churches by conducting research; identifying and emphasizing the most effective methods of church growth and outreach; providing resources of finance, personnel, and materials; training leaders and members; and coordinating all levels of church organization.

E. Evaluating the performance of the division and the union conferences.

Framework for a Statement of Mission for the North American Division

The North American Division envisions the church as a fellowship of believers dedicated to Jesus Christ as Lord, Saviour, High Priest, and Judge, and committed to each other as members of the family of God, the body of Christ, which is His church. It perceives the mission of the church as the continuation of the mission of Jesus Christ and the participation in His ministry from the heavenly sanctuary. This mission consists of (1) proclaiming the gospel in the context of the three angels' messages so as to result in the evangelization of every community and every cultural group within its territory, (2) serving the people in its communities in the name of Christ so as to restore their wholeness and minister to their total needs, and (3) developing Christian community and fellowship in the churches by spiritually nurturing and equipping the believers for witnessing and service.

This commission includes the ministry of every believer.

NAD commitments

To assist the congregations within its territory in fulfilling their mission, the North American Division is committed to serving those churches through the union and local conference in these ways:

1. By providing leadership and resource personnel.
2. By developing resource materials and providing programs in response to the needs of the congregations.
3. By supporting and/or operating the necessary institutions, facilities, and services to enable the believers to perform their ministries.
4. By providing training for leaders and members through the designated organizational channels.
5. By facilitating communication and interaction among the organizational units it serves.
6. By upholding and advancing the mission and objectives of the world Seventh-day Adventist Church.

By these means the North



Virgin Islands Pathfinders are evangelistic

Pathfinders and their leaders from the Shiloh church in St. Thomas, Virgin Islands, under the direction of Oriel Fleming, youth director of the North Caribbean Conference, recently conducted a five-week evangelistic crusade. The climax came on March 25 with a

marking exit of the Pathfinder color guard, followed by the Pathfinder leaders, 36 newly baptized converts, uniformed Pathfinders, and platform guests.

AVIS PERCIVAL
Church Pathfinder Counselor

American Division is committed to sharing the message of salvation through Jesus Christ so that the people in the territory we serve may know that the kingdom of God is among them, and may prepare for the soon coming of Jesus Christ.

Plans for Implementation of North American Division Goals

1. To heighten an awareness on the part of the believers regarding the nature and mission of the church, by means of an on-going educational program.
 2. To develop plans to make each church and institution within this division a training center to equip the believers for ministries in their communities.
 3. To redefine applicable policies and practices in order to enhance and enlarge city evangelism.
 4. To receive from the union conferences their statement of mission, objectives, and plans.
 5. To organize all General Conference departments in their service for the North American Division so that they become resource centers responsive to the felt needs of the churches, and to provide structures to facilitate and coordinate the functions of those departments.
 6. To research the reasons for apostasy and develop plans and materials for reclaiming former believers and inactive members.
 7. To develop plans and materials to aid in disciplining and nurturing believers.
 8. To continue to develop and provide resources to assist in stabilizing and enriching the homes and family relationships of believers.
 9. To establish a service to provide continuing education, including the further development of Christian Leadership Seminars, for pastors, departmental leaders, and administrators.
 10. To prepare procedures and instruments to evaluate accomplishments of the union conferences.
 11. To develop plans specifically designed to stimulate revival through small groups focusing on Bible study, prayer, fellowship, and witnessing.
- (Target dates for each of the above to be set by North American Division unions and local conferences.)

Australians coordinate TV spots and crusade

By PHIL WARD

The Victorian Conference in Australia has made a major breakthrough in the use of television for evangelism. It is presenting subjects like the Second Coming, the state of the dead, and the Sabbath on

Phil Ward is an Adventist journalist in Sydney, Australia.



Adventist woman directs education in Brazil

Eurides Brito da Silva, member of the Central Adventist church in Brasilia, Brazil, recently was appointed secretary of education and culture of the Federal District. Chosen from among four candidates by the governor, Coronel Aime Lamaison, she was inaugurated in the governor's Buriti Palace in Brasilia.

Dr. Silva, whose husband is a dentist, received her doctoral degree from the Federal University of Parana. Andrews University conferred an honorary doctorate on her in 1972. She has been a member of the Federal Council of Education in Brazil and a professor at the Federal University of Brazil.

Here she appears with Neal C. Wilson, General Conference president, who extended his congratulations to her when visiting Brasilia in April. ARTHUR S. VALLE

Review Correspondent

prime-time television, and the results have been dramatic.

Attendance at the opening session of the evangelistic crusade conducted in conjunction with the television usage was 9,500—the highest attendance ever at an Adventist mission program in Australia.

The cost of attracting that audience was comparatively low. For every \$100 spent on TV, there were 50 bookings for seats at the public meetings.

The new concept uses 30- and 60-second commercials, mostly shown at peak television viewing times in Melbourne, between 6:00 and 9:00 P.M.

Most of the filming for the TV commercials was done in the Middle East. The television format is for Adventist Evangelist John Carter to give an on-location explanation of Bible truth.

There are 32 commercials in the series. The first five have Elder Carter in Egypt asking questions like "Who was the bearded queen? Did she really have a beard? Why did Pharaoh disfigure her face? And why is her mummy the only one missing?" Elder Carter then promises to answer these questions at his Biblical-archeology meetings the next weekend.

Fulfilled predictions

The next ones in the TV series show Elder Carter at Biblical cities such as Babylon and Jerusalem, explaining how the Bible's predictions about these cities were fulfilled. Then there are archeologically based scripts about how the Dead Sea scrolls show that the Bible can be trusted.

After firmly establishing that belief in the Bible is logical, Elder Carter begins explaining Bible doctrines. Using a film of Pompeii, he draws parallels between the destruction of that famous

Italian city and the end of the world at Christ's second coming. On location at Jerusalem, he explains the Bible prophecy of Daniel 9 and how it predicted the time of Christ's death.

Then the strong messages begin. With a backdrop of medieval paintings of souls burning in hell, Elder Carter explains: "The idea that God will burn sinners in a red-hot hell for an eternity is a religious relic of a barbaric age."

The next location is a Russian museum where viewers see instruments of torture used in religious persecutions. And Elder Carter explains that Revelation 13 predicts that such religious persecution will raise its ugly head again.

Change of Sabbath

The next TV location is a football grand final match in Melbourne. The grand final is always played on Saturday. Elder Carter asks viewers whether they would like the grand final to be transferred to a Tuesday. Of course they wouldn't like it if football's big day were changed. Then Elder Carter points out that God's big day, the Sabbath, was changed 1,600 years ago, and maybe viewers should be concerned about that, too.

Several commercials on health explain Adventist health principles.

Probably the most amazing aspect of the new project has been the high degree of enthusiasm of the nonmembers attending the associated evangelistic crusade. All 23 ministers on the crusade team agree that it is the most responsive audience they have ever seen in public evangelism. Melbourne is supposed to be a conservative city, but there is nothing conservative about this audience's enthusiasm for the Bible message. Not only do people applaud at the end of the meeting, they also clap during high points in Elder Carter's sermon. And ministers visiting people in their homes are being treated as long-lost friends. The main reason for this audience enthusiasm seems to be the television support program.

Preparing the new evan-



These Times helps establish church in dark county

Six weeks before this photograph was taken, Morehead, a small town of some 7,000 in eastern Kentucky, had only two Seventh-day Adventist residents. The nearest Adventist churches stood 60 miles to the west (Lexington) and 60 miles to the east (Ashland). Yet today Morehead has a new congregation of between 30 and 35 Seventh-day Adventist worshippers.

It all began more than 12 months earlier when the Southern Publishing Association, Nashville, Tennessee, selected Rowan County as a test site for a pilot program of rural-route magazine evangelism. In cooperation with the leaders of the Kentucky-Tennessee Conference, Southern Publishing Association mailed 12 issues of *These Times* over a 12-month period to 484 homes on Rural Route No. 6.

Then, as the final issue went out in the mail in March, Evangelist Rufus Lloyd launched a six-week series of meetings. Between 75 and 80 non-Adventists attended the meetings each

night—with more than two thirds of them coming from Rural Route No. 6. (That's an average of one person from each ten homes.)

Elder Lloyd said he was amazed at his audience's response. "As I presented the topics, the people would all nod in agreement. Later when I asked them why, they told me they had already read about it in *These Times* and agreed totally with what I had to say."

Pastor Lloyd added, "Without *These Times* there probably would have been only five or six baptisms. That's what I expected. My only regret now is that we didn't mail *These Times* to all the homes on the other five rural routes.

All told, about 18 have been baptized or added to the church by profession of faith, and the new group is looking forward to official recognition as a church company at the Kentucky-Tennessee camp meeting this month.

RALPH BLODGETT
Associate Editor
These Times

gelism approach was quite a step of faith for the Victorian Conference. As far as is known, this approach has never been used anywhere else in the world. It has been a heavy drain on resources.

The funding of the project came directly from Melbourne church members. Pastor Carter visited each of Melbourne's 30 churches and challenged the membership with the vision of an enlarged evangelistic outreach. The willing response was US\$100,000. Such a degree of laymen's financial support for a project is almost unknown in Australia, but the members obviously gave be-

cause they felt it was time to take a bold initiative in preaching the message.

Apparently they were right. It was the time, as the 9,500 attendance at the crusade showed. The previous highest attendance in the Australasian Division was 8,000 in Adelaide 15 years ago.

Since then it has seemed that television has delivered a deathblow to large-scale Adventist evangelism. People stayed home to watch TV instead of going out to meetings. Melbourne has proved that the church can now use TV itself to overcome the problem TV created.

The concept of 60-second TV messages is a winner. Plans are under way to expand it to other cities. To reduce costs, instead of sending one evangelist away with the film unit, it is now proposed by a group of Adventist businessmen to send three each time. This way the church can dramatically reduce the costs of TV production.

The Australian producers of the commercials are convinced that a similar TV and evangelism approach could work in almost any major city in the English-speaking world. In Melbourne it is almost certain to bring a record influx into the church.

Religious Newsbriefs

from Religious News Service

● **Bolivian Indians to work among Navahos:** Aymara Indians in Bolivia have formed an organization to send missionaries to Navaho Indians in the United States, according to a report in the *Presbyterian Journal*, Asheville, North Carolina. Two Aymara families have volunteered to serve as missionaries among Navaho tribes in New Mexico, Utah, Colorado, and Arizona. The Aymaras have had little outside-world contact.

● **Indian Government moves to protect cows:** Indian Prime Minister Morarji Desai, a devout Hindu, has informed Parliament that the Government will introduce a constitutional amendment prohibiting the slaughter of cows anywhere in India. The cow is a sacred religious symbol to most Hindus. Opponents of the cow-slaughter ban have argued that the tens of millions of homeless cows roaming unhindered in town and country, ravaging farms and home gardens, contribute substantially to the chronically precarious balance between food sufficiency and critical scarcity. Defenders contend that keeping cows alive and eating provides huge quantities of dung, a source of fuel, fertilizer, and building materials in rural India.

● **Mormons claim initial success in Africa:** The first missionary efforts of the Mormon Church aimed at black Africans since June, 1978, when the church lifted its ban against males of African ancestry holding the priesthood, have been successful, according to church headquarters in Salt Lake City, Utah. There have been 483 baptisms in Nigeria and 430 in Ghana as of March 30, according to church reports.

● **Moonies collect \$20 million:** Officials of Sun Myung Moon's Unification Church have revealed financial records indicating that the group collected almost \$20 million in 1978 in street solicitations.

TANZANIA

Alcohol abuse is studied

A two-day Seminar of Scientific Studies on Alcohol Abuse and Alcoholism was conducted in the Lutheran Central Auditorium in Dar es Salaam, Tanzania, March 6 and 7, directed by Kenneth Hart, Tanzanian Union temperance director. Taking part in the presentations was Jack Mahon, Afro-Mideast Division temperance director, who opened the proceedings with a paper on "The Problem of Alcohol—A World View." The panel of speakers included five professors from the medical faculty of the University of Dar es Salaam, two of whom, Dennis Douglas and Daniel Mtango, are Adventists. Others involved were P. W. Dysinger of Loma Linda University, at present working in Tanzania, and Police Inspector Mwakibete of the Dar es Salaam traffic department.

Warning lights

Apart from the wealth of physiological information dispensed by the university men, the seminar was effective in switching on a number of red warning lights to the Tanzanian public. One significant fact publicized was that between 1971 and 1976 Tanzanian breweries doubled their output of alcoholic beverages.

According to the traffic department of the Dar es Salaam police, in recent checks only two out of every ten drivers of motor vehicles proved to be nondrinkers.

Although the subject received considerable discussion, no estimate could be given of the amount, strength, or cleanliness involved in home-brewing of beer, a custom that abounds in rural areas. It is hoped that the next seminar, scheduled for February, 1980, will be able to take a closer look at this problem, which relates to much of the African continent and not to Tanzania alone.

JACK MAHON

REVIEW Correspondent



Directors of health S. DeShay (right) and Ruth White talk to student.

MICHIGAN

GC orients seminarians

In an effort to acquaint seminary students with the resource banks available to help them in the "challenge of finishing the work," the departments of the General Conference held an orientation week at Andrews University, April 15 through 19. Considering themselves servants of the pastors and the lay people, the departmental directors emphasized the fact that they were not trying to sell a product, but rather to be of help to pastors in developing their local church programs.

G. Ralph Thompson, a General Conference general vice-president and chairman of its Departmental Coordinating Committee, described the departmental directors and associates as "the pastor's friends." In a chapel presentation to the seminary students, he outlined the value and necessity of each of the church's 12 departments.

In looking over the week's impact, seminary students were pleased. "I've appreciated the willingness of the men to share their personal experiences and convictions with us," remarked George Wright. "I'm always interested in finding new and creative ways of doing things. These resources provide many different ways to spark interest in the nonbeliever."

Carlos Garza, another seminary student, had similar feelings. "I'm happy that these men were able to come and meet us on a personal basis. It was good to see them as real people—open to our suggestions and eager to get to know us."

Thomas Blincoe, dean of the theological seminary, considered the week helpful to both students and departmental directors. "The General Conference men felt that the team approach helped to foster their own unity, and were enthusiastic about meeting the students. As to the students' reactions, I can see that the week helped to remove misunderstanding and showed students how these men in the General Conference are interested in them and their future."

SANDRA DORAN
Andrews University

MADEIRA

Portuguese youth gather

The Portuguese Conference youth department recently conducted its first national youth congress away from the mainland.

A hundred youth from all the Portuguese churches left the European continent on Thursday morning, March 29, on two planes, to join the Adventist youth on the isle of Madeira, more than 600 miles southwest of Lisbon in the

mid-Atlantic, where there are three churches and about 300 members.

The congress began Thursday evening and concluded on Sunday evening, April 1. Friday was free to allow the delegates to sightsee and get to know one another better.

The motto of the congress was "The Love of Christ Unites Us." The subjects presented by the two visiting youth directors, Nino Bulzis, from the Euro-Africa Division, and D. Sanguesa, from the Southern European Union Mission, provoked a lively interest among the audience.

On Sabbath afternoon, Pastor J. Morgado, the organizer and director of the meetings, gave the youth the opportunity of witnessing on behalf of temperance by joining in a march through Funchal, the capital city of Madeira. He also had the pleasure of baptizing one young man and one young woman, and of receiving the favorable response of 17 other youth to an appeal to be baptized. NINO BULZIS

CANADA

CUC opens new PE complex

Canadian Union College's new million-dollar physical education complex was officially opened February 23. The complex features a Pro Gym carpeted floor, the third largest installation of this type in the world, according to Cyril Dean, chairman of the physical education department.

The complex has two basketball, volleyball, and tennis courts, four badminton courts, a racquetball court, a 25-meter swimming pool, two saunas, a health-and-fitness center complete with fitness-evaluation equipment, and office and classroom space. The complex also serves as an auditorium that seats approximately 1,350 people. It is equipped with a stereophonic sound system.

BEVERLY MATIKO
Instructor
Canadian Union College

Australasian

• Work began April 7 on the retirement home at Rosny on the eastern shore of Hobart, Tasmania. The new building, near the Rosny church, has a view of the Derwent River. It comprises 20 double rooms and has a registered capacity of 40 people. The project, expected to be completed before Christmas, will cost \$500,000.

• Recently bulldozers began demolishing four houses to make way for the new Adelaide High School extension in Adelaide, South Australia. The two-story building, with furnishings and fittings, will cost \$500,000.

• In Santo, New Hebrides, an evangelistic campaign was conducted by A. N. Duffy, division Ministerial Association secretary. Joshua Shadrach is continuing the series, with 600 to 700 people in attendance at the local church, where workers are receiving training in evangelistic procedures adapted to local conditions.

• A total of 1,300 young people enjoyed fellowship in seven camping programs conducted in Fiji, Samoa, and Tonga over the Easter period.

Northern Europe-West Africa

• The Bible correspondence school in Poland is proving an effective tool in soul winning, according to Boguslaw Kot, the school's director. In 1978, 63 persons were baptized as a result of studies received. The school, which has a steady flow of applications, had 355 persons registered during the first quarter of 1979. Ten thousand special enrollment cards recently were distributed, and invitations to enroll are included in the monthly *Znaki Czasu* ("Signs of the Times"), which has a printing of 10,000. During the first months of this year ten seminars were conducted in various localities for interested persons.

• A valuable collection of books donated to the Stanborough Press by the widow of the late John Shone has been transferred to the Newbold College library for the benefit of students and staff.

• Plans have been approved for the Stanborough Press to print 100,000 copies of a 16-page magazine patterned after the Friendship Issue of the ADVENTIST REVIEW.

North American

Atlantic Union

• On June 2, eight persons were baptized by William Johnson, pastor of the New Bedford, Massachusetts, English church.

• The Family Care Center at New England Memorial Hospital, Stoneham, Massachusetts, which opened July 1, is providing the practice base for the hospital's family practice residency, the only such physician-training program in Greater Boston. When the center is fully operational, 12 physicians will work closely with the teaching staff.

• A group of Adventists from Pakistan who speak the Urdu language have been meeting in a branch Sabbath school for several months with Mehbub Khan, pastor of the Staten Island, New York, church. On May 12, 23 persons were organized into a company. The group hopes to achieve church status soon. The Urdu-speaking population of New York City will provide many opportunities for evangelistic activities.

Canadian Union

• Colin and Adina Mercer, a husband and wife team, have been elected president and vice-president of the Canadian Union College Student Association for the 1979-1980 academic year. Both young people will be senior theology students.

• Six converts have been baptized into the Fredericton and Harvey churches in New Brunswick. Fifteen more

were baptized at the conclusion of a Bible Prophecy Crusade in the Kitchener, Ontario, church.

• In December *The Canadian*, a Sunday magazine, carried an interview on the vegetarian diet with Elsie Sokol, dietary director of the North York Branson Hospital in Toronto, Ontario. As a result, Mrs. Sokol has received hundreds of phone calls, letters, and visits requesting specifics relating to their ailments, health problems, and dietary habits. She has talked to television interviewers and spoken to university students, ethnic groups, synagogues, Parent-Teacher associations, the Department of Agriculture, and the Ministry of Health. These contacts were followed by a Total Health Seminar of four meetings attended by a large audience that insisted on a fifth meeting. Those attending all the meetings received a complimentary subscription to *Life & Health*.

Central Union

• On the first Sabbath in July almost all the churches in the Wyoming Conference shifted to the Personal Planned Giving Program, a systematic percentage-giving arrangement to the local church, the local conference, and the world mission fund.

• Thirty-six persons were baptized at the close of meetings held in the Arvada, Colorado, church by the evangelistic team of Jack Bohannon and Sam Woods. Twenty-one joined the Arvada church; the others joined other churches in the area.

• The Wyoming Conference is providing worship services at Yellowstone National Park this summer through August 25. Sabbath school begins at 10:00 A.M., and church follows Sabbath school.

• Robert Walters, from Hastings College, Hastings, Nebraska, has arrived on the campus of Union College to replace Dan Shultz as head of the music department. Mr. Shultz has gone to Walla Walla College.

Columbia Union

• The Ephrata, Pennsylvania, church of 40 members, which began 37 years ago, reread its history and burned its 1974 mortgage during dedication services on May 5.

• Twenty-two members of the Ohio Chapter of Maranatha Flights International constructed a building costing \$4,000 at Camp Breezewood in a day. The camp, owned by the Civitan Club, is for the mentally retarded.

• The bakery owned by Roger Greenley and situated on the campus of Highland View Academy, Hagerstown, Maryland, markets its breads, cookies, buns, date bars, and blueberry muffins in Massachusetts, North Carolina, Ohio, and Washington, D.C.

• The 24 persons baptized in Toms River, New Jersey, during a month-long Destination Life series by Robert Boggess, received a white carnation and a copy of *The Desire of Ages* or *Triumph of God's Love*.

• Litter collected by 300 Shenandoah Valley Academy students over a four-mile stretch of public highway in Virginia filled 100 trash bags in a recent two-hour cleanup project.

• New schools in Worthington and Newark will raise the number of elementary schools in the Ohio Conference to 24 in September. The Toledo school will add the ninth grade.

Lake Union

• The Vassar, Michigan, church—which began in 1865 after tent meetings conducted by K. D. Van Horn and D. M. Canright—was dedicated recently. The first church building was built in 1871. The newly dedicated structure was built in 1971.

• On March 17, literature evangelists and publishing leaders of the Indiana Conference went to Anderson, Indiana, at the request of the local pastor, Don English, and the conference Ministerial

secretary, Lester Carney. With the help of these men and women, Anderson church members visited most of the homes in Anderson to invite people to a series of evangelistic meetings. As a result of the visits, more than 65 people have requested Bible studies. During the past four years literature evangelists have visited 25 other cities with a similar program. In two instances these cities were in unentered counties, which now have companies of believers meeting each Sabbath.

North Pacific Union

● Pastor and Mrs. LaVerne Tucker from the Quiet Hour radiobroadcast recently concluded an evangelistic campaign at the Portland, Oregon, Tabernacle church. Twenty-nine persons have been baptized.

● The Bozeman, Montana, church has sponsored a series of nine weekly classes entitled "How to Be a Happy Wife." Betty Kaufmann, of Bozeman, led out in the classes. Now Jess Dixon, pastor, has begun a Christian Family Class for husbands and wives.

● The Helena, Montana, church is following a coordinated, comprehensive health-ministry program. During a three-month period, Five-Day Plans to Stop Smoking are followed by a combined weight-control clinic, nutrition seminar, and stress-control sessions.

● Ed Baber, who spent 36 years in the church's publishing work, most recently as manager of the Idaho Adventist Book Center, has retired. While managing the Colorado book center he and a local dentist set up the first rack of missionary literature for patients. Since that day in the late 1950's the concept has spread throughout North America.

● A new subsidiary for the Adventist Home and School has been introduced in the Washington Conference by Barbara Pfieffe, of the education department. It is called

APPLE, an acronym made up of the initials of a committee called Adventist Parent and Preschool Learning Experience. It is designed to help parents of preschoolers in character development, and provides a library of lending materials, playshops, seminars, and an active outreach program.

● The Oregon Academy Master Planning Committee has announced plans for further capital improvements on conference academy campuses. The new industrial-arts building at Laurelwood Adventist Academy is nearing completion. Next on the schedule will be the industrial-arts building at Portland Adventist Academy. Second in line will be a new administration building at Columbia Adventist Academy. In order to make way for that building, the girls' dormitory will be razed. The program is funded by a conference-wide one-percent-giving plan.

Northern Union

● A groundbreaking ceremony took place in Hutchinson, Minnesota, on June 10 for Maplewood Academy's new administration building. Completion is expected by late fall.

● Pierre, South Dakota, recently hosted the Sokota Pathfinder Fair. The theme, "South Dakota Heritage," was portrayed in the booths, and the activities were geared to the skills that the South Dakota pioneers had developed.

● An antique single-bottom plow was used to break ground for the new Oak Park Academy administrative complex in Nevada, Iowa. The 31,000-square-foot complex will include classrooms, science labs, cafeteria and kitchen, chapel, music studios, library, and administrative offices.

● In Iowa, 321 Pathfinders have been invested in 18 ceremonies, reports Elbert Anderson, Iowa Conference youth director. Five hundred and eighty Pathfinders received MV Honors.

Pacific Union

● Sakae Kubo, dean of theology at Walla Walla College, highlighted the speakers' list at the annual unionwide Japanese convocation held at Newbury Park Adventist Academy, June 15-17. Services on the theme "To Be Like Christ" were held in both English and Japanese. Mitsuhiro Hayashi spoke for the issei group.

● Members of the Modesto, California, Parkwood congregation and their pastor, Frank McMurry, dedicated their sanctuary in April. Built to seat 430 members, the church has a membership of 336. Adventist influence was first felt in Modesto in 1910 when 23 Pasadena, California, families felt called to move to the "country."

● A Placerville, California, dentist and alumnus of Pacific Union College, Caleb Davidian, was awarded an honorary Doctor of Letters degree at PUC's spring commencement. Dr. Davidian, a 1933 graduate, was given the recognition for his outstanding commitment of service to PUC and the Seventh-day Adventist Church.

Southern Union

● District Director Ronnie Davis delivered \$5,557 worth of books April 20-26 during the Southern Union Conference Literature Evangelist Leaders' Big Week. Mr. Davis, from Charlotte, North Carolina, worked 64 hours and gave 41 demonstrations. Clyde Kinder, General Conference associate publishing director, worked in the same area May 11-17 for General Conference Leaders' Big Week and reported deliveries worth \$4,495.

● Baptisms for the month of May amounted to 696, an increase of 248 over May, 1978. This surge pushed the five-month total to 2,032. The Florida Conference leads the union with 628, followed by South Atlantic and Georgia-Cumberland, with 375 and 331, respectively.

● Sales by literature evangelists continue to register solid gains, with deliveries through May running 12 percent ahead of the same period last year. Kentucky-Tennessee continues to lead the field in sales increases, running 30 percent ahead of last year. Close behind are Alabama-Mississippi, with 26 percent, South Atlantic, with 23, and Carolina, with 21. Georgia-Cumberland leads in total sales, with \$265,156, followed by Carolina, with \$255,328.

Loma Linda University

● The Loma Linda University Medical Center chaplain's office spends more than \$20,000 a year supplying the hospital with religious literature. The figure does not include the literature found in the outpatient clinic waiting rooms, which the doctors provide themselves. The Adventist Book Center estimates that physicians with offices in the medical center spend \$25,000 a year on literature.

● More than 900 Loma Linda University students were granted degrees and certificates June 10. Eugene Dawson, president emeritus of the University of Redlands, Redlands, California, delivered the commencement address.

● Four special awards were presented during LLU's commencement ceremonies. The Distinguished Service Award was presented to Charles L. Dale, former missionary to China and chief pathologist at Hinsdale Sanitarium and Hospital in Illinois. Margaret Ambbs Hilts, professor of French and chairman of the department of modern languages, also received the Distinguished Service Award. The Distinguished Humanitarian Award for 1979 was presented to Earl S. Webb, owner of Webb Products Company, who with his late wife, Valah, has given close to \$1 million to the university. Dorothy Lois Burnett, professor emerita of nursing at the School of Nursing, received the university's Alumnus of the Year Award.

Health Personnel Needs

NORTH AMERICA

- | | |
|-----------------|-------------------|
| Air-cond. mech. | Nurses (Charge. |
| Computr. oper. | Head, ICU, CCU, |
| Controller | LPN, Med.-Surg., |
| Cook | Neo-Natal, OB, |
| Dietitian | OR, Psych., |
| Electrician | Rehab., Staff, |
| Food-serv. dir. | Superv.) |
| Inhal. ther. | Orth. clin. ther. |
| Med.-rec., ART | Painter |
| Med. transcrib. | Pers. dir., asst. |
| | Phys. ther. |
| | Rec. ther. |

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 337.

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

Deaths

BRYSON, George E.—b. Nov. 20, 1938; d. May 4, 1979, as a result of an expressway accident near Detroit, Michigan. Elder Bryson attended Little Creek School, San Diego Academy, Pacific

Union College, Spicer Memorial College, and Andrews University. He entered the ministry as an intern with the Northern California Conference. He was then called to the Northern Europe-West Africa Division, where he served for 14 years: Liberia, 1963 to 1969; Ghana, 1970 to 1974; Sierra Leone, 1977 to 1978; and as president of North Ghana Mission, 1978 to 1979. Survivors include his wife, Jeanette; two daughters, Jeanne and Annette; a son, George, Jr.; his parents, Dr. and Mrs. E. J. Bryson; a sister, Elizabeth Ann; four brothers, Dale, Jim, Timothy, and John; and his grandparents, Mrs. Jesse Reid and Mr. Lester Martin.

BUTENDIECK, Rolf—b. July 29, 1921, Baldivia, Chile; d. May 18, 1979, Bridgeport, Conn. Elder Butendieck served in the ministry in Argentina, Chile, Ecuador, and Peru. His assignment in Lima, Peru, was most rewarding because of his successful development of Seventh-day Adventist Welfare Services in Peru. In 1970 Elder Butendieck moved to the United States and was pastor of the Framingham, Massachusetts, church, a group in Boston, and one in Clinton, Massachusetts. For the past five years he pastored the Spanish church in Bridgeport, Connecticut, and a group in Norwalk. Survivors include his wife, Marta; two daughters, Mrs. Dorita Frost and Mrs. Edelweiss Onfray; and a son, Ronald.

TURNER, Alice Abbott—b. Oct. 15, 1890, Wenhams, Mass.; d. April 24, 1979, Athol, Mass. She worked in several de-

nominal offices—New England Sanitarium and Hospital; Book and Bible House and conference office, South Lancaster, Massachusetts; and as secretary to G. B. Thompson in the General Conference Sabbath School Department. She also worked in the offices in Utica and Rome, New York. She started composing poems when a teen-ager, and many of them were published in various periodicals. Survivors include her two stepsons, Edward and Ronald Turner; a stepdaughter, Olive Tyler; and a sister, Mrs. Richard Farley.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

NORTH AMERICAN DIVISION

H. Eugene Haas, superintendent of education, Florida Conference; formerly director of education, Atlantic Union Conference.

Frank Jacobs, manager, Adventist Book Center, Carolina Conference; formerly same posi-

tion, Southern New England Conference.

Ardoval Schevani, pastor, Washington, D.C., Brazilian company, Potomac Conference; formerly a departmental director, São Paulo Conference, Brazil.

Regular Missionary Service

Harold Arvene Iles, returning to serve as assistant treasurer, Trans-Africa Division, Salisbury, Rhodesia, and **Rosemary (Richards) Iles**, left New York City, May 28, 1979.

Floyd H. Mohr (WWC '77), to serve as youth director, Lake Titicaca Mission, Puno, Peru, **Shari Marie (Rogers) Mohr**, and three children, of Deer Park, Washington, left Miami, May 6, 1979.

Volunteer Service

George Shigeru Aso (SOS), of Daly City, California, to serve as evangelist, Japan Union Mission, Yokohama, Japan, left San Francisco, May 22, 1979.

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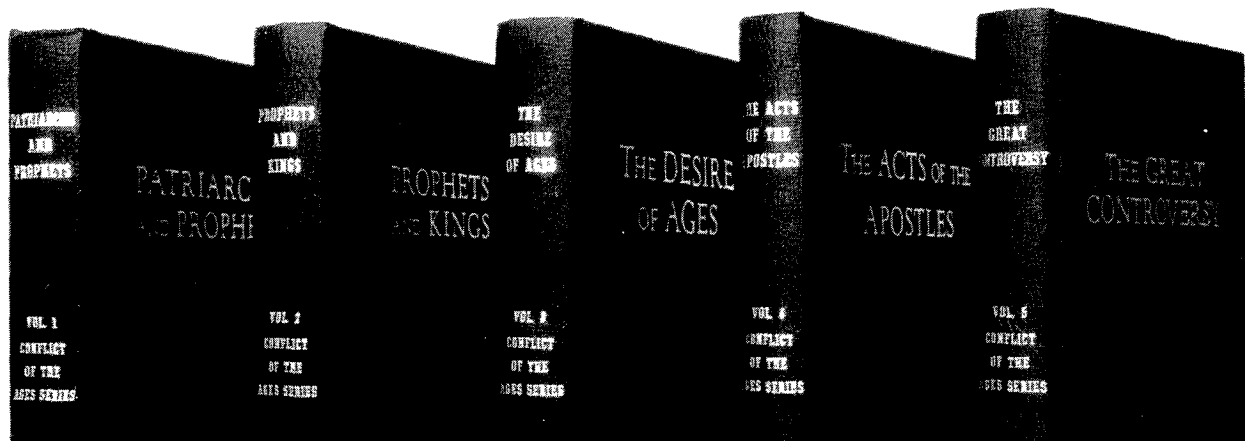
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Northeastern triennial session

The Northeastern Conference constituency met at Victory Lake, Hyde Park, New York, for its sixteenth constituency session June 10.

George R. Earle was reelected president; Harold W. Baptiste, pastor of the Mount Vernon, New York, church, was elected secretary; and Stennett H. Brooks was reelected treasurer. The departmental directors were reelected except for the following change: Harold W. Baptiste, health director.

The steady growth of the largest Regional conference in North America was reflected in the membership of 20,406 for the period ending December 31, 1978. Nine new churches were organized during the triennium. Tithe income was \$13,958,966.

AARON N. BROGDEN

Angola church is prospering

For the first time since 1975, Euro-Africa Division personnel have been allowed to visit Angola, a country with nearly 40,000 baptized Adventists. In 1975 political disturbances and unrest made it necessary for all expatriate workers to leave Angola. Since then local leaders have been caring for the church work in the vast country.

In December, 1978, Edouard Naenny, division publishing department director, was able to obtain a visitor's visa. In May, Edwin Ludescher, division president; Herbert Stoeger, medical director; and Erich Amelung, treasurer, were able to travel there. They were pleased to see the progress of the work in Angola.

The African church leaders were happy to have personal contact once more with division leaders. During this time when they have had to bear the entire responsibility of the church, they have acted wisely and well. They have seen increases in tithes and offerings and have used these

funds carefully and properly, giving great encouragement to all by their faithfulness in employing their financial subsidies to the best possible purpose.

Civil authorities have guaranteed religious freedom in Angola, the results of which are seen in the successful evangelistic meetings held by the local pastors. Many new chapels of mud brick have been erected, and all are full to overflowing on Sabbaths. Four thousand new believers were baptized last year.

Before the political upheaval Bongo Mission Hospital, with its 100 beds and three physicians, enjoyed an excellent reputation throughout Angola. But for more than three years there has been no doctor there, although some Angolan male nurses care for the few patients who come for treatment and medical care. However, local members have been faithful during times of adversity, preserving the buildings, stocks of linen, medicine, and even bars of soap.

When the Euro-Africa Division administrators visited Angola they met with the country's medical authorities and received promises that two physicians soon will be allowed to enter the country. A physician in Spain and another in Brazil are ready to go, once final authorization is given for their visas.

All primary and secondary denominational schools in Angola were nationalized, but church leaders were able to retain the facilities of the secondary school in Huambo. Located in the capital, the school plant was converted into a medical laboratory and pharmacy; equipment from Bongo Mission Hospital was transferred for this purpose. Now more than 100 outpatients are served in Huambo daily.

The theological seminary at Bongo reopened last year and now has 53 students in attendance, thus assuring workers in coming years. The principal, Alexandre Justino, who has completed his theological course at the French

Adventist Seminary in Colonges, France, is the first Angolan to be director of the school.

There are still problems in Angola. In the large cities food is in short supply, clothing is scarce, new cars are not available, and the existing old ones cannot be repaired, because parts are unavailable. Difficulties exist for young people too, with compulsory education on Sabbaths in secondary schools.

The Euro-Africa Division is doing what it can to help by sending supplies to Angola, including clothing and milk powder. It also is arranging to purchase vehicles for church leaders to use.

ERICH AMELUNG

Kettering team goes to Far East

Kettering Medical Center's plastic surgery team returned recently from a five-week mission that brought restoration and relief to nearly 100 Filipino men, women, and children.

Coordinated by the General Conference Health Department, the mission had a dual purpose: to restore and repair as many disfigured faces and bodies as possible and to share plastic and reconstructive surgery skills with surgeons at hospitals in the Philippines.

The team was headed by Thomas Graul, chief of the plastic surgery service at Kettering Medical Center, Kettering, Ohio. He was assisted by Charles Von Henner, a resident in plastic surgery; nurses Janet Simmons and Allene Von Henner; anesthesiologist Barbara Eller; and engineer Quinton Eller. The Ellers are from Southern Missionary College in Tennessee.

Response to the mission was assured when team members learned upon arrival in Manila that they were scheduled to appear immediately on television to recruit patients. In the studio was a teen-aged girl with one side of her face horribly distorted

by a congenital defect. Her eagerness to participate as a patient encouraged others. She underwent corrective surgery, as did some 50 others in the next several days.

The healing-teaching mission worked in Adventist hospitals at Manila, Bacolod, and Cebu City, and in government medical centers at Davao, Pagadian, and General Santos.

"While we were able to treat but one in five of those who presented themselves, we were deeply moved by the human need and by the many expressions of gratitude," says Dr. Von Henner. "If we had the opportunity to do it again, we would go tomorrow, do more, and stay longer."

RAY L. PELTON

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