

# Adventist Review

General Organ of the Seventh-day Adventist Church

August 2, 1979

## Facing life's record

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## Family enrichment

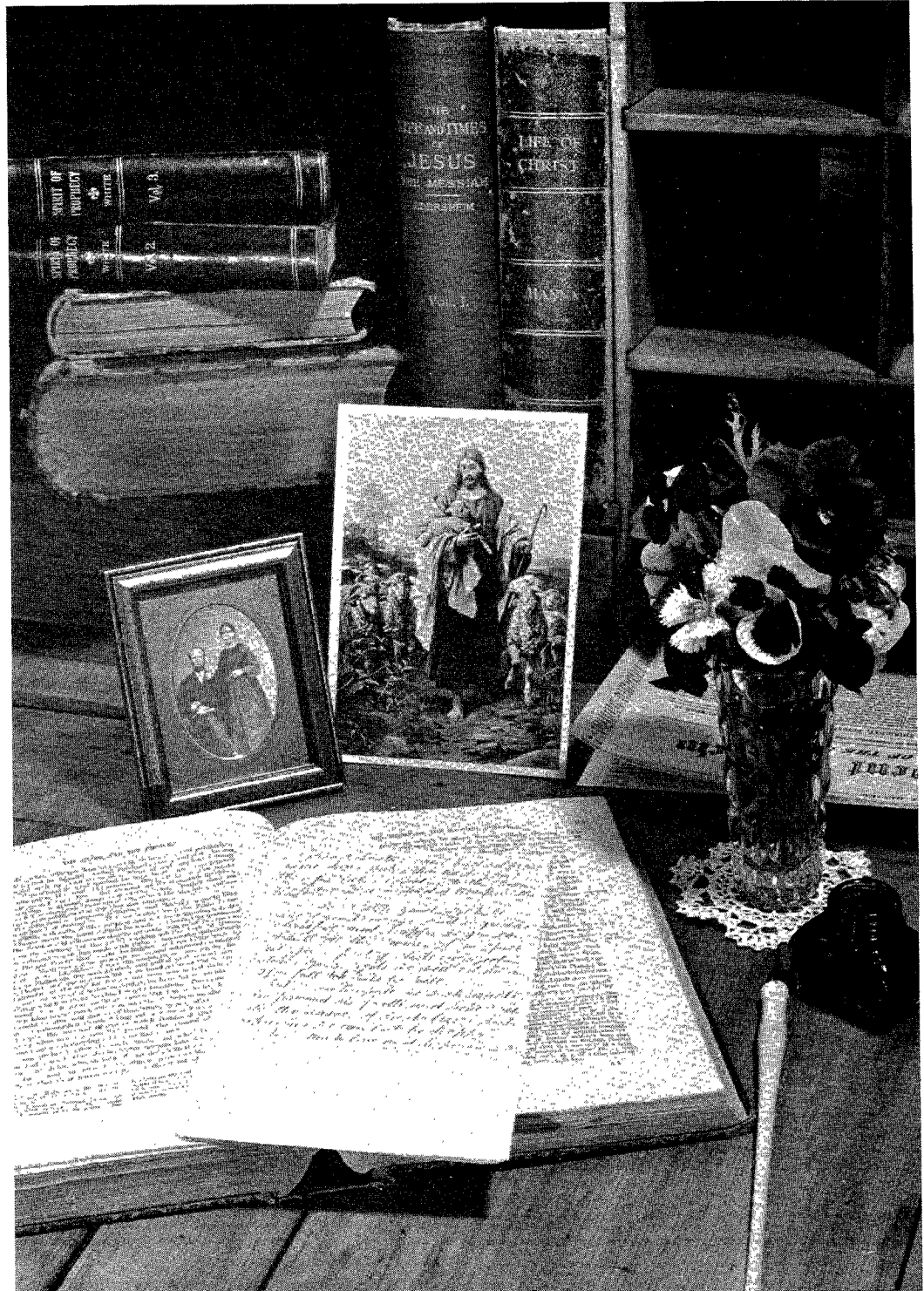
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## Does television lead to tunnel vision?

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## Burma's Adventists sound God's call

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In the fourth article in his series, Arthur White discusses the fascinating backgrounds of Ellen White's classic works on the life of Christ. See pages 2 and 7.

## THIS WEEK

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On our cover are several items that pertain to "Writing on the Life of Christ" (p. 7), the fourth article in Arthur L. White's series.

In the upper left corner are two books of the four-volume set that was the precursor of the Conflict of the Ages Series, *The Spirit of Prophecy*, volumes 2 and 3. Standing beside these volumes are Ellen White's personal copies of Alfred Edersheim's *The Life and Times of Jesus* and William Hanna's *The Life of Christ*, which she used as reference works. A portion of the *Advent Review and Sabbath Herald* of December 17, 1872, in which she began a series of articles on

the life of Christ, can be seen behind the flower vase.

On the open copy of Edersheim's book is a letter written by Ellen White to her children in which she expressed the hope that they would "be of good courage and be just as cheerful and happy as you can. I will do the same."

The picture of Ellen and James White was taken around the year 1868. Mrs. White would have been in her early forties. She began seriously considering and planning her writings on the life of Christ in 1873.

We placed the pansies in the picture because Ellen White grew a garden wherever she could, raising food, as well as beautiful flowers. In the May 16, 1979, issue of *Guide* magazine an incident concerning Ellen White and pansies is reported by Arthur Spalding, who, as a young man, lived at Elmshaven for several months. He "would see her putting a sunbonnet on her head and going out to her garden each morning. One day she invited him to accompany her. She guided him around the

garden, pointing out the various plants, trees, shrubs, and herbs. She told him about their needs, how she had acquired them, and when they were planted.

"He later wrote, 'I am afraid I have forgotten, for the most part, what varieties, small and large, flourished there. I recall only the atmosphere of peace . . . and the sense of [the presence of God].'"

"And he also remembered how she stopped by a bed of pansies one day. 'How beautiful they are!' he exclaimed.

"Ellen knelt beside the flowers, cupped a pansy in her hand, and murmured, as if to herself, 'The smiles of God!'"

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## 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.

### Gasoline

I agree wholeheartedly with the theme presented in "Gas, Law, and Character" (June 21). Character certainly is revealed in a crisis. Unfortunately many do not see that driving more than 55 miles per hour or putting regular gas in an unleaded gas tank is breaking the principle of God's Law.

RICHARD WACHENHEIM  
Clarendon Hills, Illinois

### Grateful

You cannot imagine my gratefulness as I read "Wearing Clothes of the Opposite Sex" (April 26) and then the response (Letters, June 14) by a woman from Stockton, California. I am sure that I would feel welcome in church sitting beside her on a cold wintry day.

You see, I have been (as 5 percent of our population have been or will have been before they die) stricken with an incurable disease that is quite often accompanied with chronic coldness and pain in the lower extremities. This coldness can also be the forerunner of the complete loss of one or both lower limbs. Although dressed warmly, I have had to leave Sabbath school many times to go home and climb into a tub of hot water in order to relieve pains brought on by drafts in winter and air-conditioning in summer.

Finally, my minister-husband urged me to try wearing my wool pantsuit to prayer meeting and church (to increase my comfort as well as my attendance). Very meekly I did. To my great joy, I discovered that dressed in this fashion I no longer suffered the pain and discomfort brought on by coldness and drafts.

Other women of my acquaintance also have problems that wearing pantsuits can help solve. When a 94-year-old woman had had several bad falls and breaks, her family urged her not to wear long dresses, but pantsuits—

even to church—to avoid tripping and to keep her legs warm. Another friend is crippled with arthritis. With her inability to get around and with the cane she must carry, pants are the safest and most reasonable attire possible.

We who are afflicted are already sensitive about our handicaps. We are doing our best to please God in all that we do. Before the advent of modern medicine (and pantsuits) many of us either met an early death or stayed home as invalids. But now that we are able to live longer and comfortable clothing has been introduced, why are we to be discouraged from church attendance by those who feel such comfortable and modest attire is an *abomination*?

O for more people like the lady from Stockton!

ELLA RUTH ELKINS  
Sonora, California

### Singing

"Mother Sang Us Through" (Family Living, May 17) touched my heart because it reminded me of my dear mother,

*Continued on page 14*

## Adventist Review



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# A letter from my father



Neal C. Wilson, president, General Conference

A few weeks ago I received a letter from my 82-year-old father. He ended by saying, "Perhaps this has been a long and unnecessary letter." Having now reread the letter several times, I have a feeling that he has expressed the sentiments of thousands of our people in every part of the world. Some may think it sentimental, but I confess that my parents are very precious to me. Their example, aided by the

Holy Spirit, has infused me with an unshakable belief and trust in God's love for His remnant people. During my father's leadership and service to the church in five world divisions, we children learned much and were richly benefited by living in a number of countries amid many cultures.

Now, back to my father's letter, from which I quote and paraphrase. "Something over a year ago after Elder Pierson visited us here at our house, I started a letter, jointly to him and you. However, that letter was never completed, but I now feel I must share with you some of my thinking about the one great burden of our hearts—the completion of the task committed to the Adventist Church."

My father suggests that as one thinks of the outgrowth and outreach of the Seventh-day Adventist Church there is justifiable reason for confidence in, and gratitude to, God, as seen in the fast-growing membership, the financial strength, the large institutions, and the unity of God's people—in spite of strong influences to the contrary.

On the other hand, we all know that we have been on the scene of action very much longer than God intended. Generation has followed generation and we have been clearly told that the delay is definitely our responsibility—not God's.

"During recent years the leadership of the General Conference has had a continuing burden to fulfill our responsibility, thus opening the way for our Lord's return. I fear, however, that this burden has not been shared as generally as should have been the case."

My father points out that it seems to him that the fires of evangelism in the local church burn rather low much of the time. Before the task is completed, there must be a vastly different plan even as was the case in the apostolic church. The Holy Spirit works with power and action. Our greatest need is the infilling of His presence.

The messenger of God to the remnant church has

repeatedly pointed out the danger of secondary matters taking first place in the church.

"It seems the first recent concerted effort on the part of the General Conference leadership to move the church away from inaction, or the status quo, was several years ago, at the 1973 and 1974 Annual Councils, when those new and moving actions were taken to change the current of things and to bring new life to our entire organization. It constituted a courageous and grand move, but I fear the thrust and warmth of the action was lost to quite a degree on its way along the line. In my mind, the vital issue is to get the General Conference plans and burden to the local pastor. The burden of the General Conference seems to get sidetracked somewhere. The local conference and church are most vital, and the burden of change and revival must reach them with warmth and concern. I regret to state that from my observation the church pastors hear and feel very little of the heartbeat of the General Conference."

## The hand of God

My father further indicates that it seems the hand of God was in the local conference workers' meetings held by A. G. Daniells after Daniells had served for 21 years as General Conference president. In 1922 he organized the Ministerial Association, assisted by L. E. Froom. Elder Daniells was a giant for God as a spiritual leader and as an executive. In these meetings he dealt with the burning questions of that day, and of ours too, such as, Why are we here? how can we complete the task? am I preaching God's distinctive message for this time? am I encouraging the leadership of the Holy Spirit, righteousness by faith, and godly living?

"To hold local conference meetings now would no doubt be a large task, but surely with such an adequate General Conference staff, both active and retired, such men could be found. To go on as we are now, and have been for a long time, is not God's program. Whatever can be done to set the fires burning would be the very best use of time and talent. It sometimes seems that we are shy of giving the Holy Spirit His rightful place. If this is true, the situation is critical and could grieve Him.

"What I have written, Neal, demonstrates the heavy burden on my heart that I have borne for many years. God has promised to cut the work short in righteousness. If it were all on God's part, we could sit back and wait. But that is not Heaven's plan. Things have just been too good and too easy—money is plentiful, life generally has been rather comfortable, conditions have produced lukewarmness! It may be that God will find it necessary to use unfavorable world conditions to awaken and energize His people, resulting in a mighty movement and the completion of the task. . . . Love, as always, Dad."

Whether everyone agrees with my father is not really important. The point is that we do need to ask ourselves honestly some serious questions, and make a careful evaluation of our individual priorities and those of our church.

# Facing life's record

When we think of what Christ is doing for us in the sanctuary, our response to His matchless love should be total dedication to His service.

Condensation of a devotional message presented at the 1978 Annual Council.

By G. J. CHRISTO

About 50 years ago an Adventist missionary introduced my parents to the judgment-hour message. I can still remember my father reading portions of Revelation 14 to his family. The words of verse 7 thrilled me most: "Fear God, and give glory to him; for the hour of his judgment is come."

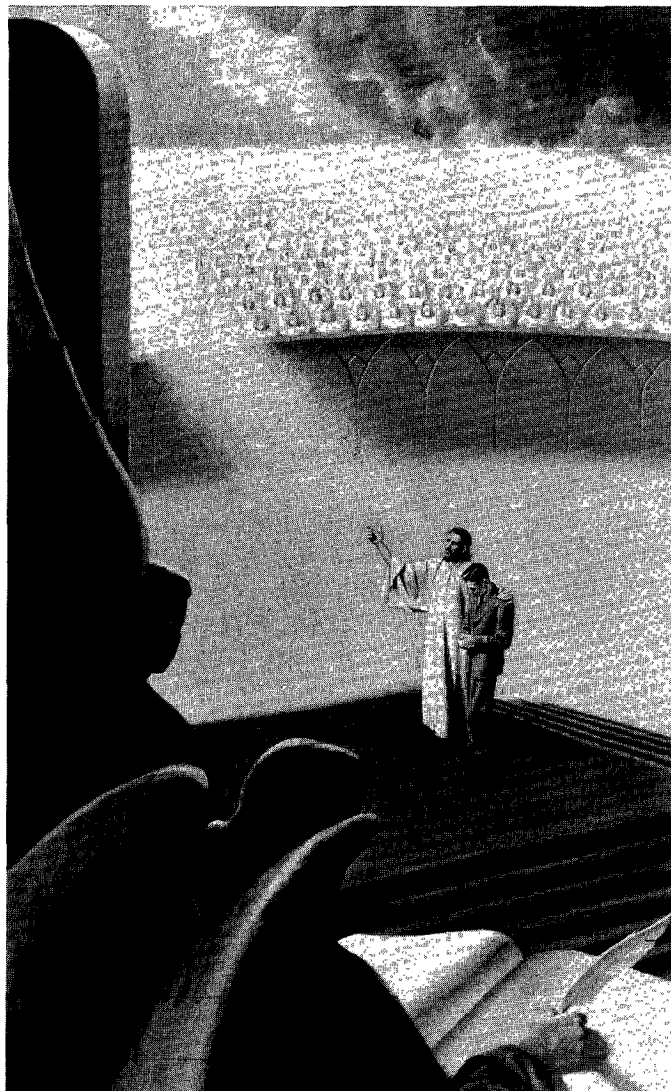
In the intervening years I have joined thousands of Adventist ministers around the globe in proclaiming this glorious message of hope—a message that clearly outlines God's plan for redeeming and re-creating people everywhere.

Even though some today teach that the judgment is reserved only for evil people, citing John 5:24 as proof, both the Old and New Testament writers teach that there is to be a pre-Advent judgment at which all who have professed the name of Christ will be called to stand before the judgment bar of God.

Some ask why an investigative judgment is necessary. Because Satan challenges God's love and justice, all intelligent beings must have an opportunity to see that God is just when He selects some to enter His kingdom and rejects others.

The final disposal of the sins of the righteous involves the work of investigative judgment. This was demonstrated in the sanctuary service. There each offender brought a sin offering and confessed his sin whenever he recognized his guilt. On the Day of Atonement he was to demonstrate that he was still of the same mind, desiring forgiveness. If he was, and if every sin had been confessed, his sin was blotted out. He was completely cleansed.

*G. J. Christo is secretary of the Southern Asia Division advisory council.*



The Bible teaches that salvation is conditional upon repentance and perseverance. God forgives, but the forgiveness is conditional and dependent on the sinner's future course. "When a righteous man turns away from his righteousness and commits iniquity and does the same abominable things that the wicked man does, shall he live? None of the righteous deeds which he has done shall be remembered; . . . he shall die" (Eze. 18:24, R.S.V.). Verse 22 of this same chapter records the fact that God forgives when sins are confessed: "None of the transgressions which he has committed shall be remembered against him; for the righteousness which he has done he shall live."

In the seventh chapter of his book, Daniel describes the investigative judgment scene. God the Father is the presiding officer, countless angels are the witnesses, and Jesus is the advocate. He is the One to whom we appeal when we sin.

The books are opened. The book of life contains the names of those who have accepted the provision of salvation offered by God. "When we become children of God, our names are written in the Lamb's book of life,

and they remain there until the time of the investigative judgment. . . . If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 20:12-15, p. 987.

In imagination let us picture briefly the record of three persons whose names are retained in the book of life. The first record is that of an ordained minister, a member of the General Conference Committee. This person has had the benefit of a Christian education, and has enjoyed fellowship with the saints for 40 years.

The next case is that of an illiterate, but sincere, believer. He cannot read the Sabbath school lesson, nor has he had access to the special messages given to the remnant. He cannot read even a Bible.

The third is a brilliant intellectual who made his peace with God three weeks before his name came up in the judgment.

What determines whether their sins will be blotted out and their names retained in the book of life? It is obvious that the three did not reach the same level in character development. Therefore their standing must be determined by something other than the level of character development attained.

It isn't good deeds alone, either, by which their standing in the judgment is determined, for many who are in open rebellion against God are able to chalk up a number of good deeds. What *is* at issue, I believe, is whether Christ has control of their lives.

The fourth chapter of Matthew records Jesus' encounter with Satan. Jesus' attitude in dealing with temptation must be our attitude in facing the problem of sin. He overcame fully because He trusted fully. Our failure to depend wholly upon our Lord will cause us to fail.

To Satan's first suggestion, Jesus replied that man would live by every word that God spake (verse 4). The way to receive Jesus Christ is to receive His Word. When we love our Lord we shall love His Word.

Jesus made it clear that we are to be judged by His Word. "He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge in the last day" (John 12:48, R.S.V.).

Why is this so? At least part of the answer can be found in the statement that "he who by study takes into his mind the Word of God, and brings his life into conformity with it by the power of God, is changed from a rebel, continually living in opposition to God and therefore to his own best interests, to a loving, obedient child of God, whose whole purpose in life is to reflect the image of his Creator."—*The SDA Bible Commentary*, on 1 Cor. 11:24, p. 763.

Jesus' second answer to Satan was, "Thou shalt not tempt the Lord thy God" (Matt. 4:7). In these words we find an indictment against presumption. Satan had twisted the Word to suit his own designs. Many Christians tempt God by rationalizing the intent of His revealed word. When confronted with a plain command

they place their own interpretations on what is revealed in order to carry out their own inclinations.

By so doing, they become blind to sin and fall into the habit of sinning. "If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed."—*The Great Controversy*, p. 489.

Presumptuousness leads to rationalization. In turn, rationalization leads to blindness to sin. Sin becomes a habit. Because the sinner feels no need for repentance, sin remains on his record to condemn him in the day of judgment.

### A caution

Christ's final rebuke to Satan, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (verse 10), cautions against self-worship and self-righteousness. The ultimate purpose of Satan's temptations is to lead us to step out into independence and self-worship. Christ overcame completely, for He depended wholly upon His Father. The true disciple of Jesus will be entirely subject to, and rely wholly upon, Him.

"Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*The Desire of Ages*, p. 324.

Going back to the question of the fate of the three persons mentioned earlier, we find that, as Satan points to the record of their sins, Jesus points to His spilled blood, which has been accepted by each of the three. "By His perfect obedience He has satisfied the claims of the law" for them (*Selected Messages*, book 1, p. 396).

When a name is blotted out of the book of life all that person's good works are cancelled, as well. However, when a person's name has been retained in the book of life, only his sins are blotted out. "In the book of God's remembrance every deed of righteousness is immortalized. Every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded."—*The Great Controversy*, p. 481.

When we think of what Christ is doing for us right now in the sanctuary, our response to His matchless love should be total dedication of our entire being to His service. In Old Testament times when a slave who was given his freedom after six years of service chose to remain with his master, his ear was pierced with an awl.



By this strange ceremony the slave publicly declared, by an act of his will, that he had chosen to remain a slave of the master he had learned to love.

I have a nice home with several varieties of fruit trees in Poona, India. There are beautiful flowers in my yard. However, these are not the reasons I'm eager to return to Poona. I want to go because a person I love lives there. This someone special sent me a card with these words:

"It's wonderful to travel, to see new things and meet new people. . . . Just want you to know that a welcome awaits you whenever you come back home."

There was a time when I wanted to go to heaven because of the streets of gold, the gates of pearl, and the twelve manner of fruit on the tree of life. But now the only attraction that heaven has for me is to be with my Saviour, who is waiting to welcome me home. □

## BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

### Authorship of psalms; seal of God

**I was always taught that the Babylonian captivity occurred at least 100 years after David lived. I also was taught that David was the author (composer) of the Psalms. How then can Psalm 137 express the grief of the Israelites in their Babylonian captivity? What is wrong with the information I have? Also, please explain verse 9 of the psalm.**

Actually the Babylonian captivity occurred some four centuries after the time of David. Clearly Psalm 137 is a postexilic psalm and could not have been composed by David.

You were incorrectly informed when told that David was the author of *all* the psalms. Many people seem to hold this opinion. The superscriptions of a number of the psalms ascribed their respective psalms to persons other than David. For example, Psalm 90 is entitled "A Prayer of Moses." Twelve psalms have the superscription "of Asaph" (chaps. 50, 73-83). Asaph was a Levite, one of David's choir leaders. Eleven superscriptions have the phrase "for the sons of Korah" (chaps. 42, 44-49, 84, 85, 87, 88). Other names mentioned are Heman, Ethan, Solomon, and Jeduthun. About a third of the psalms bear no superscription whatever, and are thus of unknown authorship.

There is even uncertainty

as to whether David was the author of all the psalms ascribed to him. The Hebrew of the phrase "of David" is *ledavid*. The preposition *le* may express a number of relationships. Besides expressing authorship, it could express the idea of belonging to, hence could designate a psalm belonging to the collection of David.

Thus the Psalms are a collection of religious poems by many authors, written over a period of many centuries. God inspired some editor, perhaps Ezra or Nehemiah, to bring together a collection of psalms.

Now as to the meaning of Psalm 137, verse 9. This is one of the most difficult texts in the Bible to explain. Its spirit seems to be so contrary to the spirit of Christ. Verses 8 and 9 read, "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones."

One possible way of understanding the passage is to regard the psalmist as a spokesman for God, predicting the punishment that would come on Babylon for its sins against Judah. The cruel act of dashing infants is mentioned in 2 Kings 8:12 and Isaiah 13:16. If the Babylonians had been guilty of this act, the psalmist was

simply wishing upon them the fulfillment of the ancient dictum "As thou hast done, it shall be done unto thee" (Obadiah 15).

Another possible way of looking at this passage is to regard it as an authentic record of how a devoted Israelite felt toward his captors. A recording of his feelings and the preservation of his words in the Sacred Canon does not necessarily endorse his spirit any more than the recording and preservation of the speeches of Job's friends endorse everything these friends said. The full light of the gospel had not yet shone in that early period. In the Bible we have an accurate record of how men thought in that pre-enlightened age. The Christian must always superimpose the New Testament revelation on the Old Testament. Slavery, free divorce, and polygamy, permitted in the earlier generations, must yield to the fuller revelations in Christ. The spirit of revenge must yield to Christ's admonition "Love your enemies" (Matt. 5:44).

**In 2 Corinthians 1:21, 22 we are told that the seal of God is the Holy Spirit. However, we are taught that in Revelation 7:2 the seal of the living God is the law of God, especially the fourth commandment. How do we know that the seal of Revelation 7:2 is not also the Holy Spirit?**

Actually, the seal mentioned in 2 Corinthians 1:21, 22 is not the Holy Spirit. The verses read, "He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." It is God who seals the Christian and gives him the Spirit as

an "earnest." *Earnest* is an Old English word translating a Greek word that may be translated "guarantee," or "down payment." Anciently seals were devices used to make designs in clay or wax, signifying authenticity, authority, ownership, completion, inviolability, et cetera.

God's sealing a person signifies that God authenticates him as a true follower. God approves him. Somewhat paraphrasing this passage, the *Good News Bible* renders it, "God . . . who has placed his mark of ownership upon us, and who has given us the Holy Spirit in our hearts as the guarantee of all that he has in store for us" (T.E.V.).

Revelation 7 speaks of a different experience. The seal there is affixed, not when a person chooses to become a follower of God, but at a particular period in history when the judgments of God are about to fall. We should notice that to the four angels standing on the four corners of the earth "it was given to hurt the earth and the sea" (verse 2). In other words, they are about to release God's judgment on the earth. At this point another angel cries with a loud voice that they should hold back the judgments "till we have sealed the servants of our God in their foreheads" (verse 3). Like the blood on the doorposts of the Israelites at the time of the plagues of Egypt, the seal of Revelation 7 assures that those who are sealed will be protected in the coming judgments.

For an expanded interpretation of the seal of Revelation 7, applying it to the fourth commandment, see *The Great Controversy*, page 452, and related passages.

Send questions for this column to the Editor, ADVENTIST REVIEW.

# Writing on the life of Christ

Overwhelmed by the magnitude of the task of writing on the life of Christ, Ellen White felt keenly her lack of skills. She said, “I will try, if the Lord will help me, at forty-five years old to become a scholar in the science [of writing].”

By ARTHUR L. WHITE

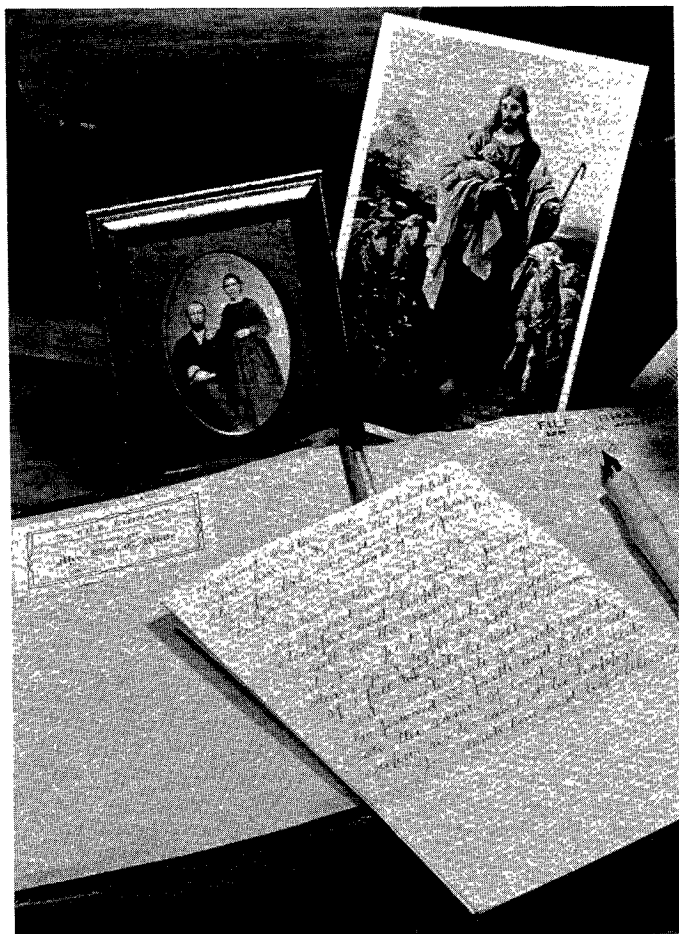
After the publication of *The Spirit of Prophecy*, volume 1, in 1870, James and Ellen White turned their attention to a second, 400-page book. This one would deal with New Testament history, the life of Christ, and the work of the apostles. A third volume, also of 400 pages, would deal with post-Biblical history, continuing down to the end of time.

January 1, 1873, found James and Ellen White on the West Coast, where Ellen White began her writing on the life of Christ. In meetings over the next weekend, held in the Baptist church in Petaluma, she spoke Sunday morning on the temptation of Christ in the wilderness and felt the “force of the subject.”

However, because at this time her husband, who had encouraged her in her writing and who often assisted her in preparing materials for the press, was ill from protracted periods of overwork, she decided a week later to face the situation candidly. Until she acquired the skills she felt she needed, she would discontinue her writing on the life of Christ. At the present time how could she deal with such great and sublime themes? “I am thinking,” she wrote in her diary, “I must lay aside my writing I have taken so much pleasure in, and see if I cannot become a scholar. I am not a grammarian. I will try, if

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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.



the Lord will help me, at forty-five years old to become a scholar in the science [of writing]. God will help me,” she declared. “I believe He will.”—Manuscript 3, 1873, p. 5.

With formal schooling of only three years, she ever felt her inadequacy in writing. Not long before this she urged upon her children the importance of learning to be good writers (Letter 28, 1871). Her books, her articles, and her letters and manuscripts reveal that from the very beginning of her literary work, her writing was clear and forceful, and her messages carried a distinctive style. A reading of *Early Writings*, written in the earlier years, reveals a modest vocabulary and a simple sentence structure. Later books and articles disclose a development in literary skills. This came about as she helped her husband correct proof sheets for the *Review and Herald* and the other publications, as she read, and as she mixed with people day by day at home and in her travels. Constantly, as do most writers, she turned subjects over in her mind and endeavored to find the best, most convincing manner to express truth.

Already several articles had appeared in the *Review*, beginning with December, 1872, introducing “The First Advent of Christ.” Fortunately, although feeling her inadequacy, she did not give in to her feelings, but intermittently during the next few years she wrote and published articles on the life and teachings of Jesus.

Oakland Cal, April 21 1876  
Dear Husband

Mary has just been reading to me two articles one on the loaves and fishes Christ walking on the water and status <sup>to his glory</sup> <sup>to his glory</sup> he was the bread of life (which caused <sup>some of</sup> his disciples to turn from him. This takes fifty pages and even <sup>widely</sup> <sup>my</sup> <sup>subject</sup> <sup>of</sup> <sup>the</sup> <sup>precious</sup> <sup>matter</sup> I have ever written. Mary is just enthusiastic over it. She thinks it is of the highest value. I am perfectly satisfied with it. The other article was upon Christ going through the corn field plucking the ears of corn and healing the matted hand 12 pages. If I can with Marys help get out these subjects of such intense interest, I should

In this letter to her husband, Ellen White reports her progress in working on the life of Christ, mentioning chapters on the "loaves and fishes." The first and last pages of the six-and-one-half-page letter are reproduced here. Notice her signature.

not better  
I feel  
I dream  
from the  
I see  
I just as  
I can  
I am full  
I feel in  
I know

results  
I go forward in faith and hope I will  
do the same. If Gods blessings rest  
upon us we can but be happy.  
I am much love and hope Ellen White



These closed in April, 1875, with a series on "The Temptation of Christ."

A year later, circumstances were more favorable for writing. Ellen White was again on the Pacific Coast in her new home in Oakland, California. She had good literary help in her niece, Mary Clough, a talented young woman, the daughter of her sister Caroline. Mary was an earnest Christian, but had not accepted the seventh-day Sabbath. James White was in the East, attending the General Conference session and caring for other duties as General Conference president. Seeing an opportunity to get on with her writing on the life of Christ, Ellen White determined that unless the Lord directed her otherwise, she would concentrate on this project.

Late in March, she wrote her husband: "Mary Clough and I will do all we can to forward the work of my writings. I cannot see any light shining to Michigan for me. This year I feel that my work is writing."—Letter 63, 1876.

"I enjoy the presence of God," she assured James. "I am writing and having freedom in my writing. Precious subjects I am handling. The last I completed . . . [was the story of] Jesus healing the impotent man at the pool of Bethesda."—Letter 1, 1876.

The first drafts of her materials were in Ellen White's own handwriting. Mary would edit the pages carefully, and put them into the form of a chapter. Of course, the finished work was also in handwritten form, for it was six or seven years before typewriters came into use in Mrs. White's work. Every morning she would write diligently in her upstairs room. After dinner, she would go to Mary Clough's room, lie on a sofa, and listen as Mary read the material prepared from her handwritten manuscript. She would rest or ride out in the carriage in the afternoon, perhaps pen a few letters, and then again in the evening go to Mary's room to hear more. Because the two women worked so closely together, Mrs. White even spoke of the writing "we" are doing, meaning the work she and Mary were doing together. Some years later she explained the use of the term "we": "My helpers and I are co-workers in sending out the light given me to be a blessing to the world."—Letter 170, 1906.

### Confident in both human and divine help

Mrs. White felt perfectly confident in both her human and her divine help: "The precious subjects open to my mind well," she wrote in early April (Letter 4, 1876).

As the two women worked together with dedicated purpose, it seems they had at hand for reference several standard works by other authors, such as William Hanna's *Life of Christ*, the *Life and Work of Christ*, by Cunningham Geikie, and possibly others. The finished product as published gives evidence that they made some use of Hanna's *Life of Christ*.

One day Ellen White reported to her husband: "Mary has just been reading to me two articles—one on the loaves and fishes, [another on] Christ walking on the water. . . . This takes fifty pages and comprises many

subjects. I do think it the most precious matter I have ever written. Mary is just [as] enthusiastic over it. She thinks it is of the highest value. . . .

"Interesting subjects are continually opening to my mind. These subjects I speak upon which fastens them in Mary's mind."—Letter 13, 1876. (See illustration on p. 8.)

And, indeed, Mrs. White's public speaking during this period was also a part of the revelatory process. While working on the chapter on the feeding of the 5,000, she spoke to a large local congregation, taking up, she said, "the subject of the loaves and fishes. . . . They all listened with wide open eyes," she reported, "and some [with] open mouths."—Letter 9, 1876.

Writing to Lucinda Hall, she declared: "I have a special work at this time to write out the things which *the Lord has shown* me. . . . I have a work to do which has been a great burden to my soul. How great, no one but the Lord knows.

"Again, I want time to have my mind calm and composed. I want to have time to meditate and pray while engaged in this work. . . . This is a great work, and I feel like crying to God every day for His Spirit to help me to do this work all right."—Letter 59, 1876. (Italics supplied.)

Bible study, visions, prayer, meditation, discussion with her literary assistant, even "hard thinking," all under the general superintendence of the Holy Spirit, were involved in the writing. "I feel great peace and calmness of mind," she noted. "There seems to be nothing to confuse and distract my mind, and with so much hard thinking my mind could not be perplexed with anything without being overtaxed."—Letter 13, 1876.

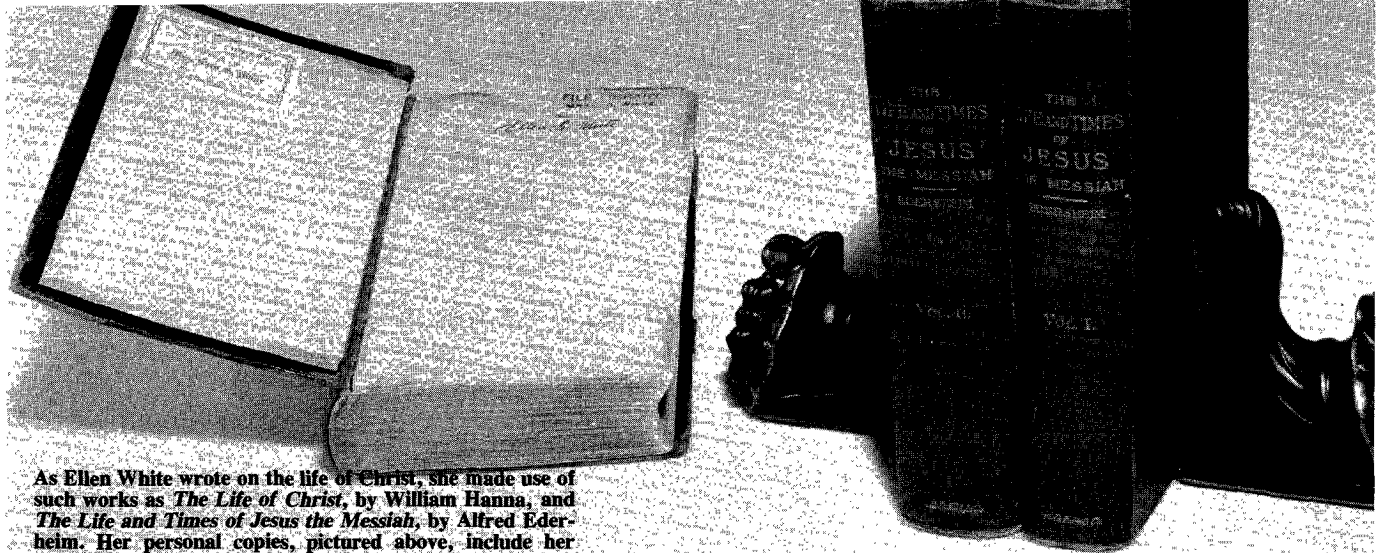
"I cannot rush business," she wrote. "This work must be done carefully, slowly, and accurately. The subjects we have prepared are well gotten up. They please me."—Letter 14, 1876.

When, by the end of May, 1876, Mrs. White's work on volume 2 of *The Spirit of Prophecy*,\* carrying the account of the triumphal entry into Jerusalem, was largely finished, she left California for camp meetings in the East. By the end of November the book was published, but for some reason it carried a publication date of 1877.

By way of demonstration, let us look at the chapter on the loaves and the fishes as published in *The Spirit of Prophecy*, volume 2, pp. 258-267, comparing the account with the Gospel writers and with Hanna's *Life of Christ*. To Ellen White the Bible was a basic source book.

All four of the Gospels report the experience of feeding the five thousand (Matt. 14:13-23; Mark 6:32-46; Luke 9:10-17; John 6:1-13). These inspired accounts Ellen White had before her, as have all who have written on Christ's life. She began her narrative with the place of retirement where the event took place—a suitable place

\* Available in facsimile reprint from your ABC.



As Ellen White wrote on the life of Christ, she made use of such works as *The Life of Christ*, by William Hanna, and *The Life and Times of Jesus the Messiah*, by Alfred Ederheim. Her personal copies, pictured above, include her signature on the flyleaf, as shown on the Hanna volume.

“for such retirement beyond the sea from Capernaum” (*The Spirit of Prophecy*, vol. 2, p. 258). Hanna’s description may have enriched the Ellen White account, for, as does Matthew, he writes of “a desert place” and adds that it was “over against Capernaum, across the lake, in the district running up northward to Bethsaida” (*The Life of Christ*, p. 277).

Both Hanna and Ellen White point out two reasons for Christ’s command to the disciples recorded by Luke—“Make them sit down by fifties in a company” (Luke 9:14). Mark says, “They sat down in ranks, by hundreds, and by fifties” (chap. 6:40). Hanna says the order was “indicative of our Lord’s design that there might [be] no confusion and that the attention of all might be directed to what he was about to do.”—*Ibid.*, p. 279.

Ellen White mentions the same point: “to preserve order, that all might witness the miracle He was about to do” (*The Spirit of Prophecy*, vol. 2, p. 262). Both Hanna and Ellen White write of the threat of “violence” which might follow attempts to make Christ king:

Hanna wrote of the apparent intention of the people to “take him at once, and force him to be their king. Jesus sees the incipient action of that leaven which, if allowed to work, would lead on to some act of violence.”—*The Life of Christ*, p. 280.

Ellen White said, “He knows that violence and insurrection would be the result of His exaltation as Israel’s king.”—*The Spirit of Prophecy*, vol. 2, p. 264.

What is reported could possibly be inferred from John 6:15, but there may be a connection with the account in Hanna’s book.

Hanna says, “He calls the twelve to him, and directs them to embark immediately, . . . to row back to Capernaum, where, in the course of the night or the next morning, he might join them.”—*The Life of Christ*, p. 280.

Ellen White reports: “He calls His disciples to Him and directs them to immediately take the boat and return to Capernaum, leaving Him to dismiss the people. He

promises to meet them that night or on the following morning. The disciples are loth to submit to this arrangement.”—*The Spirit of Prophecy*, vol. 2, p. 264.

Similarities in the written accounts of minor points not mentioned, but possibly implied, by the Gospel writers, occur here and there in the two works. In the case of a promise to meet the disciples, either that night or the next morning, we might observe that Hanna made this as a logical assumption, possibly based on Mark 6:45. Ellen White may have based her statement on Scripture implication, on information given her in vision, or on Hanna’s assumption. The evidence available precludes any dogmatic conclusion.

### Points unique to Ellen White

More important than the similarities are the points of differences in the two manuscripts. These clearly demonstrate nondependence.

On the trip across the lake to the “desert place,” Ellen White informs us that “others followed Him over the water in boats.”—*The Spirit of Prophecy*, vol. 2, p. 259. Neither the Gospel writers nor Hanna mentions this point.

In *The Spirit of Prophecy*, volume 2, on pages 259 and 260, Ellen White describes some of the work of the day: “Hundreds of the sick and maimed had been brought for Jesus to relieve, and were disposed upon the ground in positions favorable to arrest His attention. . . . All maladies were represented among the sick who claimed His notice. Some were burning with fever and unconscious of the anxious friends that ministered to them. There were the deaf, the blind, the palsied, the lame, and lunatic. . . .

“His discourse was often interrupted by the delirious ravings of some fever-stricken sufferer, or the piercing shriek of the insane, whose friends were trying to press through the crowd and bear the afflicted to the Healer. The voice of wisdom was also often lost in shouts of triumph as the victims of hopeless disease were instantly restored to health and strength.”

Hanna here merely mentions the healing of the sick.

But there is a significant detail mentioned by Ellen White that neither Hanna nor other writers on the life of Christ mention. This is the description in *The Spirit of Prophecy*, volume 2, of the attempt of the disciples to save Christ from exhaustion: "The Master had labored through all that time without food or repose, and the disciples, seeing Him pale with weariness and hunger, besought Him to rest from His toil and take some refreshment. Their entreaties being of no avail, they consulted together as to the propriety of forcibly removing Him from the eager multitude, fearing that He would die of fatigue.

"Peter and John each took an arm of their blessed Master and kindly endeavored to draw Him away. But He refused to be removed from the place. His work was imperative; every applicant for His mercy felt his own case to be the most urgent. The crowd press about the Saviour; they sway Him hither and thither. In their efforts to more nearly approach Him, they trample upon each other."—Pages 260, 261.

Here is specific, detailed information not mentioned by

either the Gospel writers or Hanna. It illustrates the point, that whether Ellen White gained factual and descriptive information of one kind or another from Hanna, Geikie, and others, her vision source gave her information of which other writers on the life of Christ were unaware. Such descriptions have a ring of authenticity that could be given only by an eyewitness. Her writing is rich with fresh new items and deals with the lessons and spiritual matters as no others do.

Both volume 2 of *The Spirit of Prophecy* series we have been dealing with, and volume 3, published in 1878, which fills out the life of Christ, were issued under the general title *The Great Controversy Between Christ and Satan*. One carried a subtitle of "Life, Teachings and Miracles of Our Lord Jesus Christ," and the other "The Death, Resurrection and Ascension of Our Lord Jesus Christ." Shortly thereafter the major part of the materials was divided and issued as six pamphlets. It was also published as a single volume in some of the European languages such as German, French, Danish, and Swedish under the title of *The Life of Christ*. □

To be continued

## FOR THIS GENERATION By MIRIAM WOOD

### Watch out!—I

"Cults . . . have infiltrated almost every campus in the country." As I read this sentence a cold chill traveled down my spine. As I went on to read the entire article, "Cults on Campus" (*Ladies' Home Journal*, May, 1979), I found nothing to reassure me, or to soften the impact of that sentence. Quite the contrary. I'd like to share with you some of the things this obviously carefully researched article by Christopher Fuller brought out.

First, cults seem to be a cold-blooded, carefully-thought-out business. Nothing is left to chance. If it were a matter of evangelizing a campus, or of sincerely inviting students to join an organization whose aims are of the highest, that would be another matter. But the current *modus operandi* is for cult groups to set up carefully organized offices on or close to college or university campuses. Nothing is left to chance.

Then the actual recruitment begins.

Though the scenario varies, the general outlines do not. A typical case might be the following: Let's say that Tina is a freshman. She's away from home, perhaps for the first time. She's living in a large dormitory with a distinctly impersonal air. Somehow the glowing dreams she'd had about the spectacular things that would happen to her in this new life haven't materialized. She's lonely. She feels that she doesn't "belong." She sees groups of bright, happy, and apparently "in" students moving about the campus. Is she doomed to remain forever an outsider?

She's sitting disconsolately on the grass waiting for a class to begin when she's approached by a "student" who obviously must be a senior. He's self-assured, in command of himself, and surely must be in the coveted "inner circle."

Shy as she is, she finds herself responding to his easy conversation. Before the bell rings, he invites her to a "small supper party" that evening.

Of course she doesn't know a thing about him, and perhaps a fleeting wisp of earlier training drifts across her mind ("Be sure that you're properly introduced"), but she banishes it immediately. Finally those much-anticipated wonderful things are beginning to happen! She's going to succeed; she's going to be accepted. Life is great.

"At the party, she finds fellow guests eager to be friendly—for the first time since arriving at college [she] has a sense of belonging." And then there's a rambling lecture, which doesn't make too much sense to her, but it sounds impressive. As her new friend takes her back to the dormitory, she's panicky. Will this be the end of it all? Will the loneliness return? And so she's ready to answer eagerly "Yes!" when he suggests—with carefully rehearsed "spontaneity"—"Hey, wouldn't you like to join the group you met tonight on a weekend retreat?"

And Tina is now in

deadly danger, though she doesn't know it. During the retreat, for the entire weekend, she is isolated from all other contacts. She is constantly subjected to a "subtle, yet sustained onslaught of propaganda. By the time her parents learn the true nature of her new friends, it is too late. Their daughter has docilely become the latest recruit of a cult."

Why are colleges and universities such natural recruiting grounds? Easy. This is the place where there are many young and questioning people. This is a time of life when people are searching for identity, when they're ready to challenge the standards and values by which they've lived. When people are young they are eager to experiment, eager to find out all about everything. They may not yet have any clear sense of purpose for their lives. They may feel that they cannot measure up either to their parents' expectations or their parents' own success in life. The cults offer a mindless security blanket, a total surrendering of the will.

What is the specific danger of the cults? I'll continue the discussion next time.

# FAMILY ENRICHMENT

By LENNA LEE DAVIDSON

My eyes opened wide. The round oak table was extended, china having been carefully placed on the white linen tablecloth. Why were we eating breakfast in the dining room, a place usually reserved for Sabbaths and special occasions? I soon found out; a traveling minister was visiting our home. In typical fashion my parents were extending to him their characteristic hospitality.

To my delight that morning I was appointed a place next to him. As the napkins were being unfolded he reached over to my plate, tossing me a small object in a white wrapper. "Here, have a piece of candy," he said with a twinkle in his eyes.

This was his way of making friends with me. Actually he had given me a small bar of soap. The other details of that special breakfast have slipped from memory over the years, but not the incident involving the soap. I keep the bar in a box along with other childhood treasures.

Mother and daddy had the unique ability to make people feel comfortable in our home. Many people enjoyed mother's cooking and gracious hospitality. Before air travel with its tight travel schedules was incorporated into our life styles visiting ministers were frequent guests. But we entertained other people, too. Many strangers found shelter in our home.

We had a big house. In order to accommodate the four children in our family, our house had three bedrooms, a screened-in back porch, and a full basement. In times of special need the living room and dining room accommodated several pallets on the floor. One bathroom was conveniently located just off the kitchen.

One day during the depression of the 1930's daddy brought Mario, a complete stranger, home with him. Mario spoke broken English, was without money, and was hoping to find a job to enable him to bring his family to the United States from Mexico. Because all the upstairs space was filled, my parents put up a bed for him in the basement. They gave him a place at our table, also.

Mario had one possession that I recall—a violin. In the

evenings he would favor us with music. I remember sitting and listening rapturously to his music. When Mario decided to return to Mexico because he could not find work, daddy bought his violin for \$20 so that Mario could have a bus ticket home. Although it is not much of a violin, I still have it in my possession because to me it represents a house full of love, practiced by parents who love their Lord.

Hospitality is part of Christian growth. It fulfills, in part, the golden rule. The Scriptures admonish, "Use hospitality one to another without grudging" (1 Peter 4:9).

## We are to impart what we have

To those who feel that they cannot afford to entertain people (after all, food takes a large part of the budget nowadays), the following counsel may apply: "Poverty need not shut us out from showing hospitality. We are to impart what we have. . . . For this work the Lord makes a reckoning, saying: 'I will repay.'"—*The Adventist Home*, p. 451. "Christ keeps an account of every expense incurred in entertainment for His sake. He supplies all that is necessary for this work. Those who for Christ's sake entertain their brethren, doing their best to make the visit profitable both to their guests and to themselves, are recorded in heaven as worthy of special blessings."—*Ibid.*, p. 450.

The benefits accruing to the host family are as great as, or greater than, those that accrue to the guest. One Sabbath after I had established my own home, I noticed a visitor from Southern Asia in his native dress. Later, when it was evident that he was not with anyone, I invited him to our home for dinner. My three children were enthralled with his account of Pakistan and the progress of the church there. Inviting such people to our homes is an effective method of exposing the family to a variety of cultures and ideas.

As I look back at my experiences I can truthfully say that each person who has sat at our table as a guest has in some way been a positive influence in our home.

Some feel that their home is too plain or that there is not time to prepare food for guests. Most people will be

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*Lenna Lee Davidson is a nursing instructor at Southern Missionary College, Collegedale, Tennessee.*

Each time we open the doors of hospitality we take another step toward family enrichment.

more than grateful to those who open their homes and hearts to them, even if it is to share a simple meal of soup and salad.

Early in life I learned from my mother to plan meals in such a way that they can be expanded quickly to include unexpected visitors. The freezer has simplified such a procedure immensely. Keeping a corner filled with food that can be warmed quickly when unexpected guests come helps prevent frustration from overwhelming me.

One Sabbath morning before leaving for Sabbath school I cautioned the children, "Today we are not prepared for company. Don't invite any friends today."

What happened? You guessed it! After church we ended up with ten friends and strangers at our table. Our "no company" meal served 15. The meal was not fancy, but more than likely the friendship is remembered even when the menu is forgotten.

A happy home should include sharing and giving. This helps to develop a contentment that is conducive to better family health.

Referring to hospitality, Ellen White states, "Some plead their poor health. . . . You who are suffering with poor health, there is a remedy for you. If thou clothe the naked and bring the poor that are cast out to thy house and deal thy bread to the hungry, 'then shall thy light break forth as the morning, and thine health shall spring forth speedily.' Doing good is an excellent remedy for disease."—*Ibid.*, pp. 446, 447.

A bond of friendship develops through hospitality that cannot be obtained by a casual meeting on the church steps, the classroom, or a committee meeting. A "stranger" invited to a home leaves as a friend. Notice one more promise: "If you have God's presence and possess earnest, loving hearts, a humble home made bright with air and sunlight, and cheerful with the welcome of unselfish hospitality, will be to your family, and to the weary traveler, a heaven below."—*Testimonies*, vol. 2, p. 527.

Many people need our friendship. No one needs to feel neglected. And let us remember that every time we open the doors of hospitality we take another step toward family enrichment. □

## FOR THE YOUNGER SET

# King Kudzu

By KATHERINE HAUBRICH

"What are those pretty leaves, Mr. Ranger?" Amy asked as she looked at a tall tree that was draped with a large-leafed vine.

"That's King Kudzu, Amy," said Mr. Ranger with a frown. "That vine is a pretty nuisance." Then, turning his eyes from the vine to Amy, he smiled and said, "Many years ago, men moved here by wagon train and mule teams to farm the land. They cut down all the trees, and the land soon became eroded."

Amy looked puzzled. "What does eroded mean?" she asked.

Mr. Ranger pushed back his cap. "Erosion means the soil begins to run away when heavy rains come because there are no plant roots to hold it down," he replied.

"Oh," said Amy, "that is bad. But tell me more about King Kudzu."

"The kudzu vine was brought from Japan to help stop the erosion quickly. It grows fast and clings to everything and it stops the badly eroded areas from losing more precious topsoil."

"But then why is King Kudzu bad?" Amy wanted to know.

"Because, Amy, if you will look closely, you will see that the trees under the kudzu vine are dead or dying. The vine covers the plants and takes all the sunshine and water, and the plants soon die."

"Yes, I do see now," nodded Amy solemnly. "Can't you take all the kudzu away, Mr. Ranger?"

Mr. Ranger smiled again. "We are working on it,

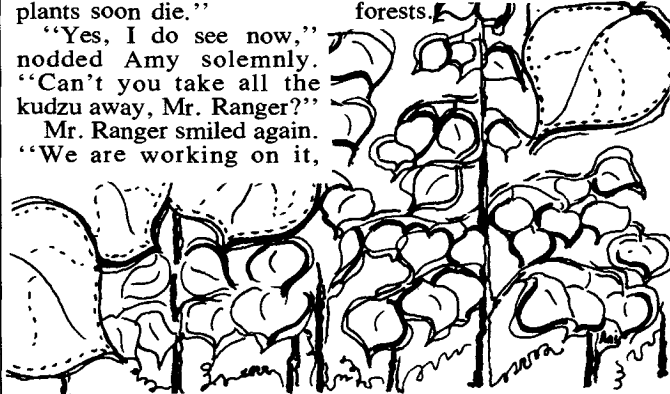
Amy, but it is a difficult job. The kudzu vine is firmly entrenched here."

"It is such a pretty vine," Amy said sadly. "Who would ever think it would do such an awful thing as to kill all the trees and plants."

After summer was over and the cool fall weather had taken the leaves from the trees and plants, Amy saw King Kudzu again. He was draped from one end of the forest to the other, his winter arms fastened securely around and over all the once-beautiful trees. Without the lovely leaves covering his gnarled branches, King Kudzu could not hide the deadly effects of his destructive behavior. Amy could see King Kudzu was not so pretty after all.

The kudzu (pronounced kood-zoo) is a hairy plant with large leaves and sweet-smelling purple flowers. Sometimes the kudzu will grow 60 feet high. Oriental people like to eat the thick, starchy roots of the kudzu vine. The kudzu vine may be helpful, for where it is planted the soil is enriched. It is only because the kudzu grows quickly and takes over other plants that it sometimes gets a bad name.

The vine received the name King Kudzu at the Natchez Trace State Park, where the pretty but troublesome vine took over large areas of the beautiful forests.





# Does television lead to tunnel vision?

Charging that people have become spectators and fatalists as the consequence of their exposure to television, Malcolm Muggeridge added, at a recent Associated Press Convention in Toronto, that "never before has there been such an instrument that causes millions to believe lies seen with their own eyes."

Wakening from a nap one day, he found to his horror that his own image was leering at him from the television screen. He was shocked into the realization that the image people view is far removed from the reality. In actuality, he wasn't speaking on television, but was sprawled out comfortably in front of his television set. Quoting Blake's couplet that "they must ever believe a lie, who see with, not through, the eye," Muggeridge went on to charge that television not only distorts reality but causes its viewers to become fatalists.

It leaves people with the impression that they cannot do anything about what is happening. It has developed what he terms a "humanistic orthodoxy" based on "popular consensus." "We can easily predict ahead of time what position those associated with television will take on any given issue," Muggeridge states. He feels that, without the necessity of a formal revolution, the television consensus is creating a totalitarian state by manipulating people without the use of thumbscrews and racks. In an interesting aside, he expressed the conviction that if Torquemada were alive today he'd forget the medieval instruments of torture and persuasion, turning instead to television as the best means of manipulating people.

Charging that fatalism and fantasy are the inevitable results of the distortion produced by this medium, Muggeridge expressed the view that in developing television we have created a Frankenstein monster that is potentially more and more destructive to our society.

Even if we discount what he says as being the result of the pressure such a convention as the one that he was addressing places on a speaker to come up with something unusual or sensational, his warnings of the almost imperceptible and insidious revolution television is foisting on society needs to be given careful attention.

Television's insatiable quest for higher ratings places more and more pressure on those in charge of programming to lower the moral and ethical standards. Consequently television programs tend to sink into the gutter. "Television today carries without qualm what would be shown only in pornographic dives ten years ago," Muggeridge asserts.

It has been popular recently to condemn television for its portrayal of violence and sex. But even more destructive, in the view of those who, like Muggeridge, feel that television leads to tunnel vision, is the not-so-apparent detrimental effect this medium has on conditioning and manipulating the minds of those who watch it.

In spite of the fact that the Western world seems almost totally involved in the fantasy and fatalism created by television, Muggeridge reports that there is a resurgence of reality in such unexpected places as Soviet labor camps. He bases this viewpoint on Solzhenytsin's description of what is taking place there. Muggeridge charges that the media fails to report or demonstrate any interest in this worldwide resurgence of faith. Yet the only true corrective that he sees as a viable alternative to the spreading totalitarian revolution is Bible faith.

We think Muggeridge hits the nail on the head with this last comment. The blatant unreality and distortion of reality fostered by television needs to be countered by the only effective remedy available—serious and faithful study of God's Word. People need to be brought to the ultimate reality—Jesus Christ.

Muggeridge sums this up when he states: "I have conscientiously looked far and wide, inside and outside my own head and heart, and I have found nothing other than this man Jesus and His words which offer any answers to the dilemmas of this tragic and troubled time." Can each of us say the same? L. R. V.

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## LETTERS Continued from page 2

who always sang us through, too, and placed within my heart a song for every trial. How we should appreciate the privilege of praising God in song, as well as in prayer! Singing a song of praise, thanksgiving, and prayer to God does something for my soul that nothing else can do.

Of late I have wondered whether we appreciate this privilege as we ought. I have noticed during the past few years that congregational singing is dying out in our churches. Why? Special music is good and has its place, but we shouldn't let congregational singing, which can be such a blessing to all, be minimized. Otherwise we will soon forget the good old hymns we used to sing to spur us on through trials and hardships.

ALMEDA HAMREN  
Irrigon, Oregon

### Suffering

I agree with the author of "How Can God Be Good if I Suffer?" (June 7) when he said, "Evil cannot be destroyed if God interferes on a regular basis with

what happens in the world." I might add that God can only destroy evil completely when Satan's wrath bears full sway, when His mercy comes to an end, when "Satan has entire control of the finally impenitent" (*The Great Controversy*, p. 614).

Yet, in times of mercy God interferes in the affairs of individuals. "Not until the providences of God are seen in the light of eternity shall we understand what we owe to the care and interposition of His angels. Celestial beings have taken an active part in the affairs of men. . . . They have thwarted the spoiler's purpose and turned aside the stroke of the destroyer."—*Education*, pp. 304, 305.

In times of mercy God controls circumstances when people make wrong choices. I think He permits erroneous decisions to be made so that He might overrule all mankind for the accomplishment of His eternal purpose.

JOHN G. HOFFMAN  
Bothell, Washington

## Burma's Adventists sound God's call

By ADRIAN M. PETERSON

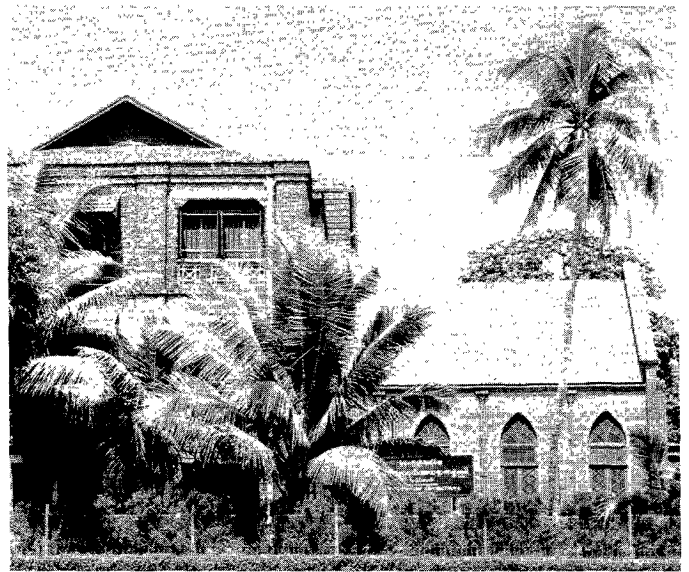
On several occasions during the past few years, it has been my privilege to visit many areas of Burma, to observe Adventist work firsthand, and to meet many members. Adventists number 8,000 in Burma, a country of some 32 million people who speak five major languages. There are 100 Seventh-day Adventist churches in the

1,200-mile-long and 600-mile-wide country.

Christianity was introduced into Burma, whose main religion is Buddhism, by the Congregational-Baptist missionary Adoniram Judson, in 1814. He mastered the Burmese language and script and translated the entire Bible into Burmese in just six years. Today Christians form a significant minority in Burma.

Adventist work there began in 1902, when two colporteurs, Herbert B. Meyers, a

*Adrian M. Peterson is communication director of the Southern Asia Division.*



**Above: The union office and city church in Rangoon, Burma. Below left: Leaders in the Burma Union discuss plans for developing the work. Kyaw Balay, president, is to the left of Thein Shwe, secretary.**

new Adventist, and A. G. Watson moved to Rangoon from Calcutta. These were followed in 1905 by Mr. and Mrs. L. F. Hansen and Elder and Mrs. H. H. Votaw. Mrs. Votaw was a sister of President of the United States Warren G. Harding. Other well-known missionaries to Burma include Elder and Mrs. Eric B. Hare. The first Adventist converts were a Christian woman, Daw May, and her brother, Maung Maung, who, having studied their Bibles carefully, were already keeping the Sabbath when the colporteurs arrived. Later Maung Maung became an active and vigorous worker, dedicating his time and his talents to the Adventist cause. He wrote doctrinal pamphlets, preached evangelistic sermons, and treated the sick, with effective results, back in the pioneer days.

The first Adventist church was organized in 1907 in Rangoon, with 23 members. Another church was organized soon afterward at Meiktila, where an interest had been aroused by a telegraph operator who had recently moved there. He knew something about Adventists and shared his knowledge with his neighbors. The Adventist philosophy of education appealed to these people. It was here that the first Adventist school in Burma was founded.

On one of my visits to Burma I traveled by train from Rangoon to Toungoo,

along the central railway. It was at the time of the Water Festival, the celebration of the Buddhist new year, and each time the train slowed down or stopped at a station happy children threw buckets of water at the passengers in a form of Buddhist "baptism." There was no glass in the "windows" of the train, so most passengers received a frequent, but not altogether unpleasant, dousing, which no doubt cooled them down in the hot weather.

### Bamboo tabernacle used

At Toungoo a bamboo tabernacle had been erected, and some 50 workers were gathered for an evangelistic crusade conducted by seasoned evangelists, church pastors, and seminary students. A number of people were baptized as a result of this well-planned series of meetings.

On another occasion Kyaw Balay, Burma Union president, accompanied me on a journey down to the Burma Union Bible Seminary, which will be the recipient of the Thirtieth Sabbath Special Projects Offering the third quarter of this year. The three-day jaunt was made on a modern Japanese-made launch. As we journeyed down into the delta area we passed through large rivers and small waterways, small villages and large towns, a complete cross section of Burmese life.

The seminary is situated at the edge of a large district

town, on a small property that at one time was part of a larger Adventist school campus. The large school is now operated by the local authorities as a government school; the seminary has grown up spontaneously in cramped and vastly inadequate facilities. Though the young people in attendance have few of what we would term the basic necessities of life, they are a dedicated and happy group of students.

### Summer school held

During the last summer season a summer school was conducted for the benefit of 37 Adventist schoolteachers. At the same time 60 student colporteurs were out in the field, the largest contingent in the history of our work in Burma. While it takes months for our press to print a new book, it only takes a few weeks for the colporteurs to sell the entire consignment. At the same time additional students were engaged in maintenance work at the various Adventist properties throughout Burma.

Some months ago, I was invited to speak at an evangelistic crusade being conducted by our Rangoon workers in a bamboo tabernacle that had been erected on Adventist property on the edge of suburban Rangoon.

On the way to fulfill this speaking appointment, I came across a long procession. Having some time to spare, I made my way into the line of people and discovered Indians engaged in the annual fire-walking parade. Many teen-agers in the procession were obviously in various stages of demon possession. In a trance, they were dancing, shouting, falling. Although some had metal spikes through the tongue or through the cheeks, there was no evidence of any bleeding from those wounds.

When I asked how these people get into a trance I was told, "They begin their incantations by sacrificing a chicken. After they work themselves into a frenzy, they become possessed by a Hnat (pronounced nut)."

The procession made its



## Japanese students hold antismoking programs

The Hiroshima, Japan, academy temperance team and K. Imazu, their sponsor, recently took "Miss Nicotine" to three Japanese high school antismoking programs. The mannequin smokes and collects tobacco poisons in a bottle. At a recent campus temper-

ance rally, the band performed their new school anthem, the temperance quartet sang, and Rudolf E. Klimes, associate General Conference temperance director, spoke, contrasting intemperate and temperate living.

RUDOLF E. KLIMES

way to an open field in the main area of Rangoon, where there was a large fire pit. (I have seen "fire walking" before that was staged for tourists. The coals were so sparse that I could have walked through them suffering no hurt. However, this pit in Rangoon was the real thing.) Thousands of people gathered around, pressing to get a view.

### Demon possession

At the appointed time the first fire walker came to the edge of the pit, muttered a few incantations, lunged wildly with a six-foot-long machete, and then strode manfully through the burning coals. Standing at the edge of the pit at the exit, I watched many old and young men go through the fires and come out. They felt no sensation of burning or pain. Yet, each man who came out lunged murderously at the nearby crowd with his huge weapon. Each fire walker had to be

restrained, sometimes by two or three strong men, so that onlookers would not be killed by his wild and fierce lunging.

What a tremendous contrast I saw between that fire-walking exhibition and the preaching program carried on just a couple of hours later at the Adventist compound. Our program was not devil-possessed, but God-blessed. Our program was not murderous and dangerous, but rather peaceful and life-giving. Our program did not bring about the degradation of humanity, but rather upbuilding and restoration through the plan of salvation.

### Vehicle traffic orderly

The vehicle traffic in Burma is the most orderly of any in Southern Asia. It is a unique experience to stand at an intersection, hearing horns, and at the same time discerning the sound of bird calls. Perhaps, in the same way, throughout the high-

ways and waterways of Burma, there is another call that can be heard by the interested bystander, the call given forth by God's people, inviting their fellow countrymen to acknowledge the Great King.

### PENNSYLVANIA

## Resource van serves schools

The Pennsylvania Conference constituency and church school students have completed a fund-raising task that has provided \$37,500 to establish a curriculum resource center to serve all elementary schools in the conference. This amount will be matched at the rate of \$7,500 a year by funds from the conference treasury that will be used for maintenance and acquisitions.

A 25-foot van has been purchased and is being fitted to provide shelving and stor-

age for equipment and materials, which will be offered on loan to every school.

To date, more than \$20,000 has been spent for materials and equipment. All purchases are selected by an audio-visual committee composed of teachers, principals, the supervisor, and the superintendent. Most popular items

are filmstrips, kits, projection equipment, and models. A cassette tape copier, a laminator, and a life-size model of the human torso are especially appreciated by teachers.

FRANKLIN W. HUDGINS  
Communication Director  
Columbia Union  
Conference



## Michigan member loves books

From 1907 through 1970 specific books were chosen to form a reading course for the MV Book Club. Since 1970, MV Book Club certificates have been awarded on completion of required reading in which there is a choice of books. Each year a list of requirements and suggested books is printed in *KIT Church School Focus*. This list is also available in the office of the local conference youth director. Church-school teachers can provide counsel for interested students.—Eds.

Since 1907, when the MV Reading Course program began, Ada Burgess, of Ithaca, Michigan, has read all the 321 senior, 272 junior, and 190 primary reading course books, and she has received and kept all her 205 certificates. The primary-course books, introduced in 1917, were particularly valuable to Mrs. Burgess as story sources during her more than 50 years of teaching in the Sabbath school primary department.

After her marriage, in 1915, Mrs. Burgess interested her husband in the program, and since then the two have been reading the books together. While they did not read to establish records, it is possible that Mrs. Burgess has done just that. As far as is known, only one other person, a member in Australia, can match her record.

The second certificate Mrs. Burgess (in photo) earned is signed by H. T. Elliott, Lake Union youth secretary from 1920 to 1922, and later an associate secretary of the General Conference, and by C. M. Bunker, youth secretary of the East Michigan Conference and later president of the Indiana Conference.

The Burgesses' personal library contains nearly 2,000 volumes, of which many are reading-course books. However, neither the reading-course certificates, kept in simple albums, nor the books on the shelves are the important things to the Burgesses. They look back to many hours of enjoyable reading and to many more in the years ahead. E. N. WENDTH

Communication Director  
Michigan Conference



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## Andrews University



## Romanian girl undergoes surgery

Roxanna Popescue, a 10-year-old from Bucharest, Romania, and her father are in California, where she has undergone a series of operations on her hands, back and legs, disfigured by acid burns.

Two years ago Roxanna was playing with one of her brothers when she accidentally knocked over a bottle of sulfuric acid. It broke, and as the acid spilled, Roxanna slipped and fell into it.

When she was able to return to school four months later, the scarring on her hands was so severe she couldn't make a fist or bend her wrist. Her elbows wouldn't bend normally and the scar tissue had partially fused her fingers together.

Romanian physicians treated her, then suggested that Roxanna be taken to France or the United States for additional treatment. The Seventh-day Adventist church in Bucharest where the Popescues are members raised the money for airplane tickets to send Roxanna and her father to Glendale, where his cousin brought their plight to the attention of Glendale Adventist Medical Center.

J. Edson Price, Jr., a plastic surgeon, volunteered his services, and Jane Brown, an anesthesiologist, agreed to work on the case at no charge. The Medical Center absorbed the hospitalization and therapy costs.

The first operation was performed on May 23, when scar tissue was removed from Roxanna's right hand, elbow, and thigh. A week later she left the hospital with a cast to keep her elbow, wrist, and fingers stretched and immobile for two weeks. When the cast came off physical therapy began.

Ideally, treatment will be stretched over the next several years. The long, slow process of healing includes surgery every nine months to remove scar tissue, stretching and grafting skin, and therapy to regain the use of muscles. Efforts are being made to obtain a visa for Roxanna's father to work so that the rest of the family can join them until the treatment is completed.

## El Salvador crusade makes history

By ROBERT S. FOLKENBERG

As a result of a crusade conducted in strife-torn El Salvador by Carlos Aeschlimann, Inter-American Division Ministerial secretary, more than 2,000 persons have been baptized.

The story began in mid-1978, when more than 150 lay preachers were taken to a retreat and given a full set of evangelistic sermons. Plans were laid to coordinate a nationwide crusade with centralized advertising. Nearly 10,000 people were enrolled in the Voice of Prophecy lessons. There was a frenzy of missionary activity by a large share of the membership. On the opening night of the crusade in the National Gymnasium more than 12,000 persons were in attendance, 5,003 of whom were there to receive their diplomas for having completed the series of Bible studies. The King's Heralds quartet sang at the meeting.

After a week of meetings in the gymnasium, during which political unrest caused severe difficulties, 18 crusades began in the capital and more than 200 others began across the rest of the country. Raul Rodriguez, El Salvador Mission president, estimated that the average attendance at all the meetings in the country on one night was 17,600.

After a month of meetings so many people were requesting baptism that the team decided to celebrate a "first-fruits baptism." On March 24, in a swimming pool near the church, more than 500 persons were baptized. The climax came on May 12, when, in spite of political problems that had paralyzed public transportation, 7,000 members, visitors, and candidates lined the shore of Lake Ilopango. Between the baptism of more than 1,000 at the lake and the

*Robert S. Folkenberg is president of the Central American Union Mission.*

baptisms conducted in other areas (because of the transportation problems), more than 1,325 were baptized on that one Sabbath. The meetings continued, and before the end of May the crusade total came to more than 2,000 persons baptized.



Carlos Aeschlimann

The preparation had been thorough, for each candidate (1) had been through the Bible lessons, (2) had been led through a baptismal manual, (3) had attended two months or more of meetings, and (4) had attended at least one baptismal class. Many had already enrolled their friends in the Bible courses.

Elder Aeschlimann and his associates believe the secret to the success of this series was that "everybody was doing it"—from the old to the young, everybody was giving Bible studies. More than 225 were preaching in this little mission with only 13 ministers!

As a result of this explosion in evangelism, four of the seven fields in the Central American Union at the end of May had reached their baptismal goal for the year and had set new ones. It was predicted that by the end of June the union as a whole would reach its goal.

During 1979 more than 2,000 lay crusades have been conducted in the union. Plans



are underway to hold that many more during the first quarter of 1980. Combining this activity with the soul-winning potential of the AM-FM and soon-to-be-installed short-wave radio station, Seventh-day Adventists expect to be able to greatly amplify the public's awareness of what the church is and what it stands for.

TANZANIA

**LLU sponsors model child health project**

Manpower problems, financial difficulties in operating acute-care hospitals, and the nationalization of Adventist hospitals in several countries forces reevaluation of present medical mission

programs and consideration of new approaches. The village-level, lay approach to health improvement gives real promise of success in Tanzania and is perhaps one model that churches could look to for future missionary efforts in other countries.

In this context of change in medical missions, the School of Health of Loma Linda University considered as providential the opportunity provided by the invitation in 1974 from the U.S. Agency for International Development (AID) to participate in one of the largest preventive medicine programs in the developing world. Under contract, Loma Linda provides a physician and two nurses to serve as the technical consultants in public health and maternal and child health (MCH) to the Ministry of

Health of the Republic of Tanzania.

This nation of 17.5 million seeks, before 1981, to make health services easily available to all its mothers and children. These services are mostly of a preventive nature and include immunizations, malaria chemosuppression, nutrition supplements and counseling, simple midwifery and child spacing, and general health education.

The approach is to provide these low-cost services to the entire population through local dispensaries and health centers and at the same time to determine those mothers and children with the greatest medical risk. These people then can be provided additional help as needed to prevent serious malnutrition or illness and resulting hospitalization.

The Loma Linda University involvement began in 1974, with Richard Hart serving as the first adviser. Harvey Heidinger served as chief of the Loma Linda University team from 1976 to 1978, and P. William Dying is now directing Loma Linda's efforts in Tanzania. Three nurses have assisted in the program since 1975, Mary Reese, Marilyn Bennett, and Norma Brainard. In addition, six Tanzanian physicians and 17 nurses have studied at Loma Linda and are now in important leadership positions in Tanzania.

It is gratifying to see the progress that has occurred during the past five years. The program for mothers and children has gained acceptance as the number one health priority of Tanzania, and, as a government official

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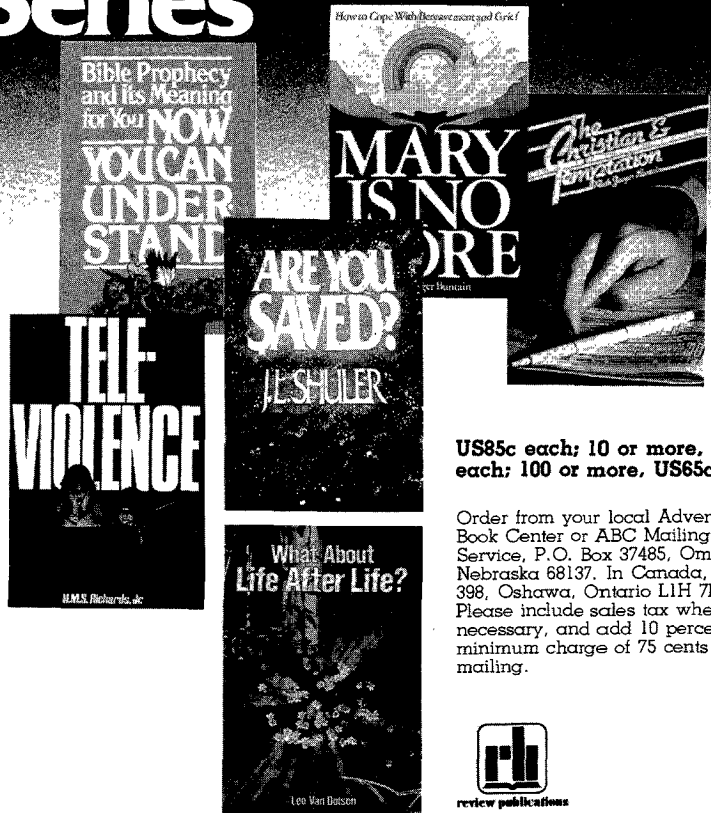
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put it recently, "it is the health program for which Tanzania is most famous all over the world."

Loma Linda University entered into this government program because 1) it felt morally obligated to share its public health expertise, and 2) it recognized the need to develop models that churches could look to in strengthening health-evangelism efforts.

Side benefits of the Loma Linda University Tanzania project have included assistance in the development in Tanzania of a curriculum for a unique two-year practical training program combining theology and health in Arusha Adventist Seminary; assistance in the initiation and development of SDA University Students Association to encourage the church's young people to remain faithful; establishment of an

SDA presence in the large international community in the capital city of Dar es Salaam; and numerous opportunities for lay witnessing and other direct assistance.

The challenge of the MCH program in Tanzania for church organizations is at two levels: the lay level, where a training program is being developed that can be duplicated in the Adventist church and where members have been advised that every Adventist should be a medical missionary; and the leadership level, where the doctors and nurses have opportunity for Christian witness to government leaders, in addition to their technical work.

In this project Loma Linda seeks to fulfill the gospel commission by showing how a message can go to all people, the sick and the well, the rich and the poor. Those in-

volved recognize, however, that the project will not be completely successful unless it helps spark a lay evangelistic effort that sweeps around the earth, helping people to understand the importance of following God's "natural laws," creating a desire to cooperate with God in restoring God's image in humanity, and thus truly helping to prepare a people for the coming of the Lord.

P. WILLIAM DYSINGER

#### LEBANON

### Union elects staff members

At its midyear constituency meetings in Beirut, Lebanon, the Middle East Union elected the following staff members: Egypt Field president, Lester Rasmussen, sec-

retary-treasurer, Robert E. Blinci; Iran Field president and secretary-treasurer, Craig H. Newborn; Iraq Field president, Hilal Dose. Manoug Nazirian, Middle East Union president, and T. G. Staples, secretary-treasurer, will continue to act in the same capacities for the East Mediterranean Field, comprising Lebanon, Syria, Jordan, Turkey, and Cyprus.

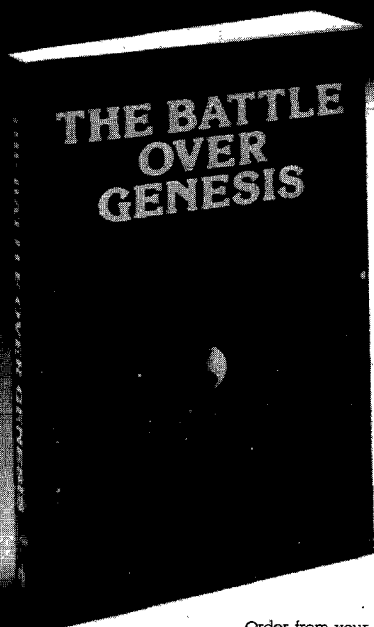
Middle East Union departmental directors are: Joseph Estephan, education; Youssif Farag, publishing; Hovik Sarafian, health/temperature/communication; Hanna Malaka, lay activities/youth/Sabbath school; Manoug Nazirian, public affairs. A call has been placed with the General Conference for a Ministerial secretary and stewardship director.

JACK MAHON

REVIEW Correspondent

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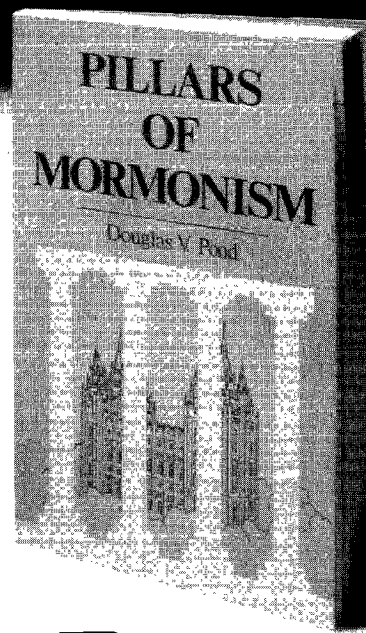
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## Afro-Mideast

• With 1979 designated as a year of emphasis on the role of women in the Afro-Mideast Division, several unions are providing opportunity for women to be more active in church affairs. Gebre Michael Felema, president of South Ethiopia Field, reports that a greater number of women are being chosen as delegates to lay activities, stewardship, and Sabbath school workshops. Tanzania Union has recommended to its fields that seminars on the role of women be organized, that suitably qualified women be appointed to serve on committees and boards, and that more women be employed at various levels of church organization.

• On June 10, 27 SDA youth graduated from the University of Nairobi, Kenya. A number of lecturers in attendance paid tribute to the influence of this group upon the student body.

• After 20 years of service at Middle East College, during which time he made college bakery products renowned in Lebanon and the gulf states, Herbert Faimann, master baker, has left Beirut with his wife, Widad (Mashni), and children Isabella and Waldo, to settle in Collegedale, Tennessee.

• George Crutchfield, one of Britain's more experienced evangelists, is conducting a major campaign and field school of evangelism in Tanzania's second-largest city, Arusha. The two-month crusade began June 2.

## Australasian

• After the release of Ian Webster's study on Adventist life styles in the *Medical Journal of Australia*, a Melbourne TV station rushed a team to Warburton Health Care Center to obtain coverage of the center's preventive-medicine programs. The film, aired on the evening news, was free publicity worth an estimated \$8,000.

• Jean-Pierre Goutman, from Le Havre, France, is soon to take up his appointment in New Caledonia as youth director. His wife is a nursing educator.

• A contract has been signed for a two-storied classroom block at Longburn College, New Zealand. The building is expected to be completed in 1980. Work on a dining room-kitchen complex will begin later this year and also is scheduled to be completed in 1980.

## Euro-Africa

• Eugene Vervoort, recently president of the Indian Ocean Union Mission, with headquarters in Madagascar, has accepted a call to serve in Zaire.

• Ten young men have been accepted into ministerial internship in the Franco-Belgian Union, five going to the North France Conference, two to South France, and three to the Belgian-Luxembourg Conference.

• On May 12, 19 persons were baptized in the North France Conference, 14 of them joining the church in Paris-East, and the other five joining the St. Claude church.

• The Franco-Belgian Union has called Jean-Pierre Aeschlimann, accounting teacher at the French Adventist Seminary, to be union secretary-treasurer.

• The church in Novi Slankamen, northern Yugoslavia, has been remodeled and renovated. A new church building has been formally opened in Dubocani, Serbia, where a local church has operated for the past 50 years.

• The theological department of the French Adventist Seminary has taken the title of "Faculte Adventist de Theologie," and as such will be recognized for accreditation by theological faculties of other French universities.

• Claude Dinsmeyer has been appointed director of the school of commerce at the French Adventist Seminary.

• Publishing houses in 14 countries in the division printed literature in 34 languages in 1978, six more than the previous year.

• John Graz, evangelist in South France, will take up his new appointment as Franco-Belgian Union communication director in September, succeeding Jules Boureau, who is retiring.

## Northern Europe-West Africa

• A Christian Reformed publisher, J. H. Kok, Kampen, in the Netherlands, has published a book by Herman J. Smit, Netherlands Union communication and Sabbath school director, entitled *A New Jerusalem for a New Israel*. Pastor Smit also has authored, with three ministers of non-SDA churches, a book about the Second Coming.

• On Sabbath, May 25, nearly 2,500 Adventists from the Netherlands met for meetings in Hilversum. Highlights of the day were the address of the Northern Europe-West Africa Division president, W. R. L. Scragg, and the ordination of Rudy Van Moere and Henk Koning to the gospel ministry.

• N. Kooren, former Netherlands Union temperance director, will be full-time editor of *Leven en Gezondheid (Life and Health)*. The periodical is well known in the Netherlands, where the Veritas Publishing House issues more than 30,000 copies monthly. *Life and Health* can be bought in bookstores all over Holland.

## Southern Asia

• Two families of Southern Asia workers were recently united when James Astleford married Judy Nash. James's parents, Pastor and Mrs. D. R. L. Astleford, are serving in the Southern Asia Division office. Pastor and Mrs. F. H. Nash are serving at Spicer Memorial College. James and

Judy are beginning their service in Southern Asia at the Roorkee Adventist high school.

• The South Kerala Section in India recently conducted three Search for Truth evangelistic series simultaneously in Kattakada, Kanjiramjullam, and Neyyattinkara. At the conclusion of the meetings 105 people were baptized.

• Fifteen evangelistic crusades were conducted in the Upper Ganges Section during April and May.

## North American

### Central Union

• Jack Bohannon has accepted the pastorate of the College View church in Lincoln, Nebraska. He was just moving to Lincoln to be director of the school of evangelism in the Central Union Conference.

• Rick Roethler, a new intern in the Colorado Conference, is assisting Byron Blecha, pastor in the Grand Junction, Colorado, district.

• Twenty-five persons were baptized during the crusade held in Springfield, Missouri, by Richard Halversen, conference evangelist. Five others were rebaptized.

### Columbia Union

• A birthday party for four persons in the interest of Sabbath school Investment brought the Washington Sanitarium church \$1,179. Approximately 190 persons attended the celebration in Takoma Park, Maryland.

• A prison ministry begun by the Philadelphia churches of the Allegheny East Conference in the early 1970's has resulted in more than 150 baptized from Philadelphia-area prisons alone. Congregations in Washington, D.C., northern Virginia, and Maryland now have taken up this outreach concept.

• Almost 150 persons participated each week for seven consecutive weeks in "Ex-

plorations," a seminar on the Christian and his mental health, held in the Worthington, Ohio, church's activities center.

• The Crest Lane elementary school in the Chesapeake Conference raised almost \$1,000 to place the Amazing Facts broadcast on WOR, a 50,000-watt station in New York City. The station can be heard deep inside the Eastern Seaboard from Canada to South Carolina.

• The Buckeye Outdoor Nature Club, represented by Virginia Ashton, its president, gave \$120 toward new bunks in a cabin at Camp Mohaven, Danville, Ohio.

#### North Pacific Union

• Dedication services have been held for the Canyonville, Oregon, church, located in the southern part of the State. Ellen Kennedy, a grandniece of Ellen G. White, began the church's fund-raising program. For 17 months members conducted Sunday work bees, and Mrs. Kennedy never missed one of them. Ground was broken for the sanctuary in 1974.

• More than 100 participants met at the Portland Adventist Medical Center recently for a Five-Day Plan to Stop Smoking update designed to keep that community service consistent with current science and missionary outreach philosophy.

• A McMinnville, Oregon, businessman was so pleased with the Community Services projects of the local church that he presented a check for \$1,000 to Bernell Clark, pastor, to be used in buying equipment for future projects. The businessman conquered his smoking habit during a Five-Day Plan to Stop Smoking conducted by the pastor.

• Members of the Stevensville, Montana, church have broken ground for a new sanctuary, which they hope to complete this year. In keeping with the natural setting of the Bitter Root Valley, the church will be a log structure. The congregation has been

renting a church from another denomination.

• Eighty-five-year-old Fred W. Tollensdorf leads out in a weekly Sabbath-afternoon worship service at a Boise, Idaho, convalescent home. As a result of the program, which has been underway for nine years, a number of persons have been converted.

#### Pacific Union

• Sakae Kubo, chairman of the department of religion at Walla Walla College, was featured English speaker at the Japanese camp meeting held at Newbury Park Adventist Academy last month. Elder Kubo was joined by Mitsuhiro Hayashi, former pastor in Japan presently serving the Loma Linda Japanese group, who spoke to the Japanese-speaking people. Nearly 500 were in attendance.

• Members of the Mountain View Central church in California recently took advantage of Harland Johnston's eighty-sixth birthday to tell him how much they appreciate his 61 years of service to the Sabbath school, 30 of them as a superintendent.

• Isaac Lara, a Southern California Conference evangelist, is the new coordinator of Spanish affairs in the Central California Conference.

• Willis J. Hackett, a general vice-president of the General Conference, gave the dedicatory address for the Highland sanctuary in southeastern California.

• Duane Grimstad has become senior chaplain at St. Helena Hospital and Health Center, Deer Park, California. Robert Babcock has been named an associate chaplain, transferring from Portland Adventist Medical Center in Oregon. Elder Grimstad was formerly a counselor and chaplain for only the health center programs.

• Although Southeastern California Conference growth averaged only 3.49 percent annually from 1971 to 1978, that figure was actually a little higher than the average

growth of its five counties in population. Projections show that if the ratio continues in San Diego County, the conference will need at least ten new churches within the next 16 years to house the 3,004 new members.

• Christian Record Braille Foundation Camps for the Blind attracted 41 persons to Springville, Utah, and 48 to Prescott, Arizona. Four newspapers covered activities at the Utah camp, near Provo, while Phoenix television reporters made the drive to Prescott. Waianae camp on Oahu, Hawaii, enrolled 20 persons.

• Students at Sierra View Junior Academy, near Exeter, California, completed five custom minibarns during the school year in a vocational-education-program-turned-industry. Rodney Rau is instructor, assisted by Paul Flemming, a retired volunteer industrial-education teacher.

#### Southwestern Union

• John Baker, former principal of Parkview Adventist School in Oklahoma City, is to be principal of Jefferson Academy in Texas. With Harris Pine Mills offering work opportunities, he hopes to see the enrollment double next school year.

• An early-childhood workshop for kindergarten teachers and parents with preschool children is planned in conjunction with the Southwestern Union K-12 teachers' convention in Keene, Texas, August 12 to 15.

• Reports coming from Camp Yorktown Bay, the Arkansas-Louisiana youth camp, reveal that 140 campers registered for the first camping period. The camps also conducted a successful "outdoor school," a remedial-type school, with 42 students enrolled.

• The Springdale, Arkansas, church recently broke ground for a new sanctuary for the third time in its history.

• Peter Bertot, pastor in Monroe, Louisiana, has written two articles on diet at the

request of a local newspaper. He reports that both articles were well received.

• Don Gray, Lake Union Conference Ministerial secretary, was the instructor of the Oklahoma Conference camp meeting in the art of reaching people and giving Bible studies. At the close of his classes, more than 100 people offered to devote three hours a week to visitation and presenting Bible studies.

#### Loma Linda University

• Loma Linda University Medical Center has been awarded the Certificate of Accreditation of the Joint Commission on Accreditation of Hospitals. The two-year accreditation became effective on February 20, 1979. The Federal Government considers accreditation a requirement for Government-reimbursed programs. Currently 55 percent of the medical center's patient load is made up of Medicare and MediCal patients.

• Lydia Sonnenberg, associate professor of nutrition in the School of Health, has been asked to chair a committee that will write a position paper on "The Vegetarian Approach to Eating" for the American Dietetics Association.

• Applications are now being accepted for the January, 1980, adult and pediatric nurse practitioner programs offered through the School of Nursing. The nurse practitioner assumes a direct and responsible professional role in the delivery of primary health care, disease prevention, and health education in the ambulatory care setting.

• The Loma Linda University Heritage Room has been greatly expanded and now includes many Millerite as well as Seventh-day Adventist materials. Visitors have come from all over the world to see the Heritage Room and some of the rare books and mementos kept there. In 1976 the Ellen G. White Estate opened a research center in connection with the Heritage Room.

**Health Personnel Needs**

**NORTH AMERICA**

Adm. offcr.	Nurses (CCU, ICU,
Audio-visual Eng.	med-surg, OB,
Carpenter	ped., psy., staff)
Cook	Pharm. tech.
Diet. (exp.)	Plumber
Lab. tech.	Resp. ther.
Med. sec.	Soc. wrkr., MSW
	Welder

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.

**To New Posts**

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

**NORTH AMERICAN DIVISION**

**W. M. Abbott, Jr.**, director, lay activities, Southern Union Conference; formerly director, Sabbath school and lay activities, Kentucky-Tennessee Conference.

**Ronald Bottsford**, pastor, Huntsville and Guntersville, Alabama, churches; formerly pastor Montana Conference.

**Bob Burns**, ministerial intern, Jacksonville, Florida, First church; formerly from Southern Missionary College.

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

**Frank Jacobs**, Adventist Book Center manager, Carolina Conference; formerly same position, Southern New England Conference.

**Gerrard Noze'a**, pastor, French church, Miami, Florida; formerly from Andrews University.

**James Parham**, pastor, Kingston, North Carolina, district; formerly from Allegheny West Conference.

**Malcolm Taylor**, assistant pastor, Miami-Bethany, Florida, district; formerly from Oakwood College.

**Calvin Watkins**, pastor, Griffin, Georgia, district; formerly from Oakwood College.

**Phillip Wilson**, pastor, Or-

lando, Florida, Central church; formerly pastor Alabama-Mississippi Conference.

**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.

**Joseph Nobuo Nozaki (LLU '57)**, to serve as physician-surgeon, Youngberg Memorial Hospital, Singapore, **Verna Keiko (Kuninobu) Nozaki (LLU '58)**, and three children, of Fresno, California, left Los Angeles, May 18, 1979.

**Student Missionary Service**

**Timothy J. Grindley** and **Jamie Joy (Newlon) Grindley (SMC)**, of Collegedale, Tennessee, to serve in maintenance and as a nurse, respectively, Tasba Raya Mission, Cabezas, Nicaragua, left New Orleans, May 9, 1979.

**Mickey Dean Kutzner (SMC)**, of Collegedale, Tennessee, to serve as industrial arts teacher, Roorkee High School, New Delhi, India, left Chicago, May 9, 1979.

**Randy Lee Pires (SMC)**, of Portland, Tennessee, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Chicago, May 9, 1979.

**Volunteer Service**

**William D. White** (Special Service), to serve as builder, Mwami Adventist Hospital and Leprosarium, Chipata, Zambia, and **Edythe Mary (Vatcher) White**, of Sidney, British Columbia, Canada, left Vancouver, British Columbia, May 16, 1979.

**FAR EASTERN DIVISION**

**Regular Missionary Service**

**Francisco Y. Cometa** (and family), of the Philippines, returning to serve as publishing department director, Papua New

Guinea, left February 11, 1979.

**Gloria Kabigting**, of the Philippines, to serve as a staff nurse, Malamulo Hospital, Malawi, left March 19, 1979.

**Elsa Vidal**, of the Philippines, to serve as a staff nurse, Gimbie Hospital, Ethiopia, left March 19, 1979.

**EURO-AFRICA DIVISION**

**Regular Missionary Service**

**Elisabeth Chastel**, of France, to serve as a nurse, Cameroun Mission Hospital, Cameroun, left April 4, 1979.

**Raimer Kuprasch**, of Germany, to serve as a staff physician, Hongkong Adventist Hospital, left May 1, 1979.

**INTER-AMERICAN DIVISION**

**Regular Missionary Service**

**Ever Garcia** (and family), of Nicaragua, to serve as evangelist, West Bolivia Mission, left Costa Rica, February 9, 1979.

**Cecil R. Perry** (and family), of Jamaica, to serve as pastor-evangelist, South England Conference, left January 25, 1979.

**S. Mendel Reid** (and family), of Jamaica, to serve as secretary, South England Conference, left United States, April 5, 1979.

**Deaths**

**ATKIN, William Edward**—b. Sept. 2, 1896, Buckley, Wash.; d. Feb. 15, 1977, Glendale, Calif. After graduating from Walla Walla College in 1920, he served as dean of men at Auburn Academy in Washington for two years. After his ordination to the ministry he pastored several churches from 1923 to 1929. Then he served as director of the Hawaiian Mission, and as president of the Nevada-Utah, Arizona, and Jamaica conferences. He also served as president of the Voice of Prophecy. Survivors include his wife, Juanita; daughter, Jean Burgess; sons, Richard, Edward, and William.

**HEBARD, Harold George, Sr.**—b. Aug. 7, 1900, La Farge, Wis.; d. May 28, 1979, Hong Kong. After graduation from medicine at Loma Linda University and internship at Portland Sanitarium, he and his wife, Etta, went as missionaries to India in 1927. In 1938 they responded to a call to Penang, where they served until the second world war began. Upon returning to the United States, they settled in Portland. In 1953 they moved to California, where he practiced until called to Hong Kong. He also gave relief service in Singapore, Penang, and Trinidad. Called to Hong Kong in 1975, he worked at the clinic at Man Yee and in the Hongkong Adventist Hospitals. Survivors include his

wife; two sons, Harold George, Jr., and William Lewis; two daughters, Lorraine Ardith and Helen Louise; a brother, Kenneth; a sister; 12 grandchildren; and one great-granddaughter.

**LEHNHOFF, Erwin H.**—b. Nov. 3, 1909, Bad Muender, Germany; d. June 14, 1979, Riverside, Calif. His first appointment to the ministry was in New Jersey, where he was ordained in 1942. He also pastored churches in Cincinnati and Cleveland, Ohio, and Shreveport, Louisiana. In 1961 he pastored the Anaheim church in the Southeastern California Conference. In 1967 he transferred to the Riverside church in California, where he served from 1967 to 1974. Survivors include his wife, Audrey; a son, Dwight; a daughter, Sharman Bowes; two sisters, Ely Flick and Anneliese Kehney; and a brother, Siegfried K.

**NIEB, Frank W.**—b. Feb. 17, 1922, Cincinnati, Ohio; d. in an auto accident in Ontario, Canada, March 26, 1979. He was buried in Berwick, Maine, where he and his wife made their home. He served as publishing secretary in Southern New England, and also in Northern New England. He was ordained to the gospel ministry in 1967, and began working for the Christian Record Braille Foundation, Inc., in 1969. He was area director for the Northeastern area. Survivors include his wife, Mildred; a daughter, Nancy Ellen Bock; a son, Ronald Allan; and one grandson, Randy.

**PALLESEN, Mamie Guthrie**—b. Oct. 4, 1896, Indian territory of Okla.; d. May 7, 1979, Galt, Calif. After graduating from Loma Linda University Medical School in 1925, she remained on the staff of Loma Linda for two years and then served one year at Olive View Sanitarium in San Fernando, California. She then worked for the Los Angeles City School Health Department and in 1928 moved to Tennessee, where she opened her own medical practice. She then returned to California, where she had a medical practice until her retirement in 1970. Survivors include her son, Bill; her daughter, Mrs. Pat Morris; her brother, Jack Guthrie; six grandchildren; and three great-grandchildren.

**SAGE, Clyde M.**—b. July 27, 1894, Grand Forks, N. Dak.; d. May 2, 1979, Placerville, Calif. He joined his brother Alden in 1936 and formed the Sage Brothers' evangelistic team, which served in California for the next ten years. In 1947 he was ordained to the ministry and pastored northern California churches and was involved in remodeling and building 17 churches and schools. After pastoring and building the Camino church, he retired in 1961 and remained in Camino. Survivors include his wife, Georganna; two sons, Melvin and Jerry; a brother, Alden O., and five granddaughters.

**WARREN, Wilma Landis**—b. Aug. 3, 1888, Kincaid, Kans.; d. March 27, 1979, Angwin, Calif. In 1913, Wilma and her late husband, Merritt, sailed for China as missionaries. They were Pacific Union College's first missionaries. In 1914 they, along with the F. A. Allum family, took the hazardous trip by riverboat to open the work in western China. For the next 18 years Chungking was their home. Following this they served in other places, such as Hankow, Shanghai, Kunming, Lan-chow, and Canton, China; Hong Kong; Cebu City and Manila in the Philippines; and Taichung in Taiwan. Survivors include her three daughters, Helen Lee, Eleanor Petersen, and Dorothy Myers; three sons, Merritt C., Donald M., and Frederick L.; her youngest brother, Fred Landis; 16 grandchildren; and 19 great-grandchildren.



## Pathfinders near 150,000 goal

The General Conference Youth Department is approaching its goal of 150,000 Pathfinders by 1980. There are now 142,000 Pathfinders around the world, according to a recent report.

The Inter-American Division has the largest number of Pathfinders, 26,595, followed by the Trans-Africa Division, with 24,408, and the North American Division, with 22,595. There has been a tremendous growth in the Pathfinder Clubs outside North America in the past ten years. Most countries around the world have Pathfinder organizations for their boys and girls 10 to 15 years old.

LEO RANZOLIN

## Oakwood College still needs Adventists' help

Today on the Oakwood College campus, in Huntsville, Alabama, stands a beautiful church building that in part was made possible by the liberal gifts of believers throughout the North American Division. The campus has been transformed in the past decade, but not all that needs to be done has been accomplished. The pressing need now is a new science building.

The alumni, board members, faculty, and staff have

pledged \$250,000 toward the \$2.6 million cost of the building. One reason for the present urgency is that the Kresge Foundation will award a grant of \$200,000 for this project if volunteer support from Seventh-day Adventist members and their friends amounts to at least \$225,000. The new building will help to prepare young medical, dental, and public-health majors, who are needed so desperately in the large cities.

As a member of the Oakwood College board and a graduate of that institution, I personally want to thank the wonderful people of the North American Division for their generosity in the past national offerings.

The student body, representing not only North America but 21 foreign countries, also is grateful that church members care enough to give.

C. E. BRADFORD

## 200 family-life leaders per year attend workshops

The Seventh-day Adventist Church's family-life movement, spreading around the world, is being strengthened by the yearly Andrews and Loma Linda universities' workshops, designed to train local church leaders to direct a wide variety of family-life activities. Approximately 200 persons a year attend these workshops.

The Andrews University workshop, now in its fifth year, will be held September 10 to 20, and the Loma Linda University workshop is scheduled for February 18 to 22, 1980. The emphasis at Andrews will be on preventive education, and at Loma Linda, on crisis intervention and counseling.

Both workshops will provide extremely important help to the church in combating home breakups.

D. W. HOLBROOK

## First crusade in Kuwait

The first public evangelistic campaign to be conducted in Kuwait was held recently by Borge Schantz, Afro-Mideast Division lay activities and youth director. Working with Pastor Schantz in the nine-night series were Moukhtar Michael, the pastor assigned to this area, and Mrs. Schantz, who helped with home visitation.

Kuwait is an Islamic state, but only half of the present population carry Kuwaiti passports.

It was impossible to use handbills and newspaper advertising. Personal invitations extended by church members publicized the meeting.

The church hall seats about 75. One hundred and twenty adults attended the opening meeting, more than 80 of whom were non-Adventists.

Some converts already have been baptized, and others are preparing for baptism.

## For the record

**AMD college to open soon:** The Afro-Mideast Division Committee, in consultation with Percy Paul, president of the University College of Eastern Africa, has voted to officially open the college January 2, 1980. The school, at Baraton, near Eldoret in Kenya's Nandi Hills, is being developed as the Afro-Mideast Division's senior college.

**Postscript to Inca Union College dining-room story:**

Inca Union College soon will be the recipient of a marble plaque now being prepared by a craftsman. Commissioned by the December, 1978, graduating class, it will read, "To our dear alma mater in gratitude for its constant inspiration and to the readers of the ADVENTIST REVIEW in gratitude for their contributions to the new dining-room complex." The dining room was pictured on the May 31, 1979, REVIEW cover.

**Cheyenne tornado:** The tornado that struck Cheyenne, Wyoming, on July 16 destroyed the Adventist church parsonage, reports Russell L. Johnson, Wyoming Conference lay activities director. The home normally is occupied by the church school teacher, who was away on vacation at the time of the storm.

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Newest building at Oakwood College is the church, completed in 1977.