

Adventist Review

General Organ of the Seventh-day Adventist Church

June 12, 1980

Wonderful Person

Page 4

Dear father of my children

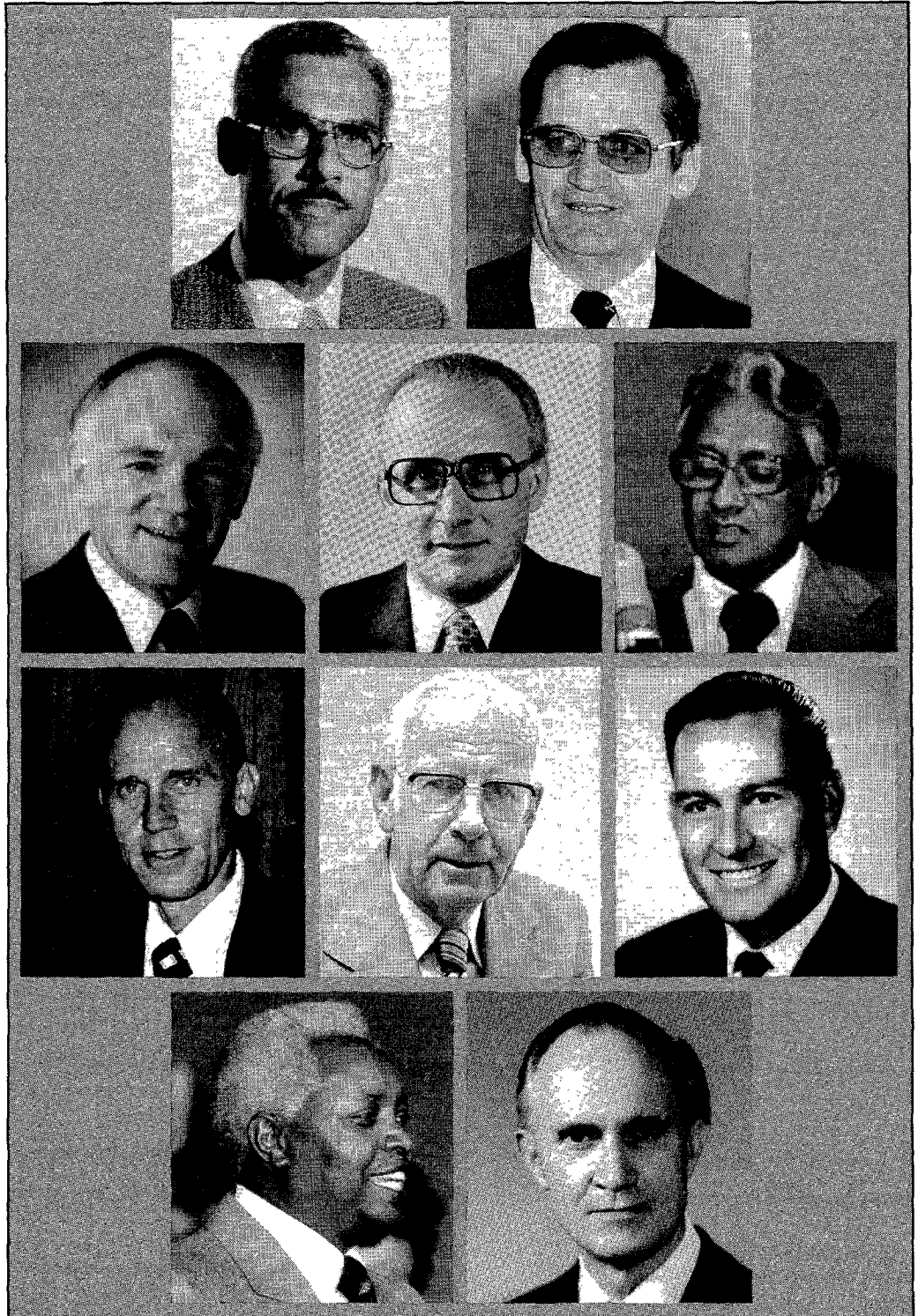
Page 9

Reader to Reader

Page 12

Pray without seizing

Page 14



Division presidents elected during the recent General Conference session in Dallas, Texas, are (top to bottom, left to right): G. W. Brown, Inter-American; Joao Wolff, South American; W. R. L. Scragg, Northern Europe-West Africa; Edwin Ludescher, Euro-Africa; G. J. Christo, Southern Asia; R. J. Klesterhuis, New African; K. S. Parmenter, Australasian; K. J. Mittleider, Trans-Africa; Bekele Heye, Afro-Mideast; and W. T. Clark, Far Eastern.

Edward E. White, author of the Hymnspiration Series (p. 3) that we will publish semi-regularly during the coming months, is author of the book *Singing With Understanding*.

Dr. White began his denominational service in England, his birthplace, at Newbold College, where he taught science and mathematics for ten years, from 1930 until 1940. He then was headmaster at Stanborough Secondary School until 1946. Returning to Newbold, he was principal there for a year before going to Australia as assistant MV and education secretary. He was principal at Avondale College from 1953 to 1958; then education and religious liberty secretary for the Australasian Division until 1970. In 1970 he

joined the Euro-Africa Division as education director, serving in that capacity until his recent retirement. He has moved back to England.

REVIEW readers are familiar with Dr. White's name, because he was REVIEW correspondent for the Euro-Africa Division for a number of years.

"Dear Father of My Children" (p. 9) is a love letter written by Anna Swingle to her husband. Perhaps it will give readers an idea for letters that they should write for Fathers' Day to husbands, fathers, uncles, brothers, or other men who have touched their lives in a special way.

Bible credits: Texts credited to N.A.S.B. are from the *New American Standard Bible*. ©

The Lockman Foundation, 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, and are used by permission. Texts credited to N.I.V. are from *The New International Version*. Copyright © 1978 by The New York International Bible Society. Used by permission of Zondervan Publishing House. Texts credited to T.E.V. are from the *Good News Bible—Old Testament*: Copyright © American Bible Society 1976; *New Testament*: Copyright © American Bible Society 1966, 1971, 1976.

Art and photo credits: Cover pictures from the Review and Herald Art Library; p. 3, Peter J. Rennings; p. 4, Harry Anderson; p. 11, Review; all other photos, courtesy of the respective authors.

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.

Breast feeding

I was delighted to read "Benefits of Breast Feeding" (Health Capsules, May 22).

Ellen White says quite a bit about breast feeding and motherhood, especially in *Child Guidance and Counsels on Diet and Foods*. Prospective fathers would do well to study her counsels and support their wives in this matter.

For mothers who need more specific help, La Leche League International provides excellent information.

I think that those responsible for medical missionary work in our church should have such an outreach program, to teach women how to healthfully care for their infants and themselves.

ANN BAUDER
Keene, Texas

King James Version

"Unsurpassed Beauty" (For This Generation, Jan. 17) echoed my sentiments perfectly. To me there is no other version of the Bible that has such beauty of expression as the King James.

Often, when verses are quoted from modern texts, I turn to the King James to appreciate more fully the thoughts expressed by the author and the message God has for us.

Thank you for encouraging Bible students to seek for that "unsurpassed beauty [that] awaits your discovery if you have not taken a trip recently through the King James Bible."

DOROTHEA R. HILDE
Dacca, Bangladesh

Food for Sabbath

"'Angel' With Muddy Shoes" (April 3) was a delightful story, but I must note that under the circumstances I believe there would have been absolutely nothing wrong with the family's buying food on Sabbath, especially when children were involved. After all, Christ picked a handful of grain from a field to eat on the Sabbath. Most of us cannot gather food from a field today, but I think the analogy is clear.

MRS. D. L. SCOTT
Napa, California

Daily Bulletins

What a blessing our whole family received from the daily *General Conference Bulletins*! Each issue was better than the one the day before. We waited impatiently for the mail carrier.

We also prayed daily for those conducting business at the session. We know that the Holy

Spirit was in Dallas and here at home with us.

CARM AND JOAN MOON
Prescott, Arizona

Reading the Bulletins was the next best thing to being there for those of us who could not attend the General Conference session.

The last Bulletin, with its brief description of the procedures involved in publication, helped us become more aware of the many wonderful, hard-working people behind the scenes who made it possible for us to receive these reports.

KEN AND RUTH WRIGHT
Mesa, Arizona

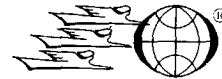
Thank you for the privilege of "attending" the recent GC session. The ADVENTIST REVIEW staff did a masterful job of catching the spirit of those in attendance and transmitting that spirit through the pages of each Bulletin.

JOHN M. DEMING
Beach, North Dakota

Each sermon in the Bulletins was a special inspiration. Each report given by those assigned to tell their personal thoughts and impressions was eagerly read and enjoyed, for it was evident that their feelings came from their hearts.

These Bulletins will now be sent to a young woman in Africa, where they will be eagerly read by many there.

MRS. A. J. CHRISTIANSEN
Bowbells, North Dakota



130th Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITOR
Leo R. Van Dolson

ASSISTANT EDITORS
Jocelyn R. Fay, Aileen Andres Sox

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL SECRETARIES
Chitra Barnabas, Celia Singer

ART
Director, Byron Steele
Designer, G. W. Busch

CONSULTING EDITORS
Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Alf Lohne, Enoch Oliveira, G. Ralph Thompson, Max Torkelsen, Francis W. Wernick

SPECIAL CONTRIBUTORS
R. R. Figuhr, Robert H. Pierson, George W. Brown, G. J. Christo, W. T. Clark, Bekele Heye, R. J. Kloosterhuis, Edwin Ludescher, Kenneth J. Mittleider, K. S. Parmenter, W. R. L. Scragg, Joao Wolf

EDITORS, NORTH AMERICAN UNION EDITIONS
Columbia, Ernest N. Wendth
Southwestern, Richard W. Bendall

EDITORS, INTER-AMERICAN EDITIONS
English, Wanda Sample; Spanish, Humberto M. Rasi, Raul Villanueva; French, Simone Doleyses

EDITORS, SOUTH AMERICAN EDITIONS
Portuguese, R. S. Lessa; Spanish, Jose Tabuena

EDITORS, AFRO-MIDEAST EDITION
—, Jean Thomas

CORRESPONDENTS, WORLD DIVISIONS
Afro-Mideast: Australasian, Gordon A. Lee; Euro-Africa, Pietro Copiz, Far Eastern, M. G. Townsend; Inter-American, Fred Hernandez; Northern Europe-West Africa, —; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, P. J. Sahlany

CORRESPONDENTS, NORTH AMERICA
UNIONS: Atlantic, Geraldine I. Groat; Canadian, A. N. How; Central, Clara Anderson; Columbia, Ernest N. Wendth; Lake, Jere Wallack; North Pacific, Morten Juberg; Northern, Halle Crowson; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, Richard W. Bendall

UNIVERSITIES: Andrews, Kevin McClanahan; Loma Linda, Richard Weismeyer

CIRCULATION
Manager, Robert S. Smith
Associate Managers, Gary Grimes, E. W. Moore, Derek Mustow
Field Representative, Ron D. Spear

A large-print edition of the Monthly Digest is available for \$14.95 a year; also a quarterly edition in Braille.

TO CONTRIBUTORS
Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The *Adventist Review* is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1980 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$19.95. Single copy, 50 cents.

“I Shall See Him Face to Face”

In this hymn a blind composer expressed her fervent desire to see Jesus.

By EDWARD E. WHITE

The words “I shall see Him face to face” occur in the chorus of Fanny Crosby’s hymn (*Church Hymnal*, No. 630). They are a stimulus to the hope that is in the heart of every believer, of not merely seeing our Lord as did His disciples on earth, but of seeing Him as He is in all His glory. The words become even more poignant when it is realized that they were written by a person who was denied the gift of sight, for the authoress became blind six weeks after she was born through the ignorant application of a mustard poultice to her eyes.

Her talent for rhyming led her to compose many popular secular songs until the age of 44, when it was suggested that she devote her gift to the cause of Christ. From then until her death at the age of 92 she wrote only gospel songs.

Edward E. White is the former education director for the Euro-Africa Division. Now officially retired, he has moved to England, where he plans to teach part time at Newbold College.

At a camp meeting in 1891 she heard a sermon on grace in which the preacher described the wonderful sunset colors and the changing glow of the western sky. The blind poetess, unable to appreciate fully his vivid description, remarked, “I cannot see the sunset, but someday I shall see my Saviour face to face.” This part of the sermon is reflected in the third stanza, “Someday when fades the golden sun Beneath the rosy-tinted west, My Blessed Lord will say, ‘Well done!’ And I shall enter into rest.”

When the preacher died suddenly a few days later, Fanny began to wonder what her first impression would be when in the resurrection, with its glorious immortality and perfect health, she would be granted the marvelous gift of sight denied her for nearly a century.

With what gratitude should not we who enjoy the blessing of vision sing this gospel song of the glorious future days when “the eyes of the blind shall be opened” (Isa. 35:5) and “his servants shall serve him: and they shall see his face” (Rev. 22:3, 4). □





Another in the series Wonderful Jesus

Wonderful Person

Why should our minds choke
at the mystery of the Incarnation,
as though we had reached the stage
in our intellectual explorations
of having discovered everything there is?

By G. E. GARNE

Long ago in ancient Persia there reigned a good king by the name of Shah Abbas. Wondering what it was like to be an ordinary person, he decided to find out. Laying aside his royal robes, he dressed himself in the garments of a poor peasant and roamed through the streets of the capital, mingling with his subjects. As opportunity provided, he visited them in their humble homes. He ate with them and even worked beside them in their fields and workshops. He shared with them their joys and sorrows, their toils and trials, their griefs and disappointments.

One evening the ruler stopped to talk to a laborer who was tending a furnace. Thinking that his visitor was a wayfarer who had stopped to warm himself, the laborer told his visitor about his work, his wife, his children, his home, and of his hopes, his fears, and his problems. Then, just before the visitor left, he inquired who he might be. The shah extended his hand, revealing the royal ring on his finger. The workman was too amazed for words. The king asked whether he had any request he wished to make. The laborer replied, "No, my king, I have nothing more to ask. To think that my king has visited me, talked with me, and shared my humble food! This is the greatest gift you ever could have given me."

The story of Shah Abbas reminds us of another King who laid aside His royal robes to come and dwell among

G. E. Garne is editor of the Sentinel Publishing Association, Kenilworth, Cape Town, South Africa.

His people. Stepping down from His heavenly home and His kingly estate, He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). To think that our King has visited us! This is the greatest gift God could ever have given us. "They shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

Jesus Christ was not merely a great man; He was God in human guise. In the person of Christ, divinity was clothed in humanity. This is the central fact of Christianity. That gospel which extols Christ as a great teacher, prophet, preacher, and leader but which deprives Him of the supernatural aspect of His being, is not the gospel that is "the power of God unto salvation" (Rom. 1:16). It is "a form of godliness, but denying the power thereof" (2 Tim. 3:5). The gospel that has saving power is that which proclaims fearlessly that "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).

Whenever the church becomes apologetic about the fact that Jesus Christ was the God-man of history, its witness loses its power. J. B. Phillips states the case forcefully when he declares: "If New Testament Christianity is to re-appear today with its power and joy and courage, men must recapture the basic conviction that this is a Visited Planet. It is not enough to express formal belief in the 'Incarnation' or in the 'Divinity of Christ'; the staggering truth must be accepted afresh that in this vast mysterious Universe, of which we are an almost infinitesimal part, the great Mystery, Whom we call God, has visited our planet in Person. It is from this conviction that there springs unconquerable certainty and unquenchable faith and hope.

"It is not enough to believe theoretically that Jesus was both God and Man; not enough to admire, respect, and even worship Him; it is not even enough to try to follow Him. The reason for the insufficiency of these things is that the modern intelligent mind, which has had its horizons widened in dozens of different ways, has got to be shocked afresh by the audacious central Fact that as a sober matter of history God became one of us."—*New Testament Christianity*, p. 21.

In answer to the incredulity of modern man to grasp this the greatest mystery of eternity, the Bible states simply: "God sent forth his Son, made of a woman . . . that we might receive the adoption of sons" (Gal. 4: 4, 5).

Notice that this text makes it clear that Christ's existence did not begin with His earthly birth. The Son of God was sent forth from the Father to become the Son of man by being born of a woman. Mary was His earthly mother, but Joseph, her husband, was not His biological father. He had no earthly father. The circumstances of His birth were outside the realm of human nature. They were superhuman and supernatural.

Why should our minds choke at this concept, as though we had reached the stage in our intellectual explorations of having discovered everything there is to discover? Because it is scientifically impossible for human life to be conceived in the female without the operation of the male factor, does that mean that it is beyond the power of God, or outside of His prerogative, to bring about conception in some other way? After all, was it not God who in the first instance set in motion the laws that govern human conception and birth? And should He not have both the right and the knowledge to supersede those laws at His discretion?

Mystery of the Incarnation

The blending of the divine and human elements of Christ's nature has been a subject of much theological discussion down through the ages. The Bible says simply: "God was manifest in the flesh" (1 Tim. 3:16). "The word was made flesh, and dwelt among us" (John 1:14). The finite mind cannot fully grasp the significance of this unique situation. We can, however, accept that it is so because God says it is so. In Jesus the divine and human elements were blended so completely as to give to human history a new order of Being who was no less God because He was man and who was no less man because He was God. He did not lose any of His divinity by becoming man. Nor did He lack any essential manhood because He was God.

No earthly analogy can fully illustrate this marvel. Speaking of the Incarnation, the apostle Paul was constrained to say: "And without controversy great is the mystery of godliness" (1 Tim. 3:16).

Some may say, "Well, then, Jesus had an advantage over me in His conflict with sin and the devil, because, having a divine nature, He had divine resources on which He could draw, while I have only a human nature, and a very perverse, fallen human nature at that!"

Were it not for one fact, those who argue this would have a point. But that fact must not be lost sight of, because it is a vital one: Jesus did not draw on His divine resources on His own behalf in such human experiences as hunger, fatigue, pain, and temptation. These experiences He faced and endured as a man. In these areas of life He had no advantage over us. It was as a human that He overcame sin.

No, Jesus had no advantage over us in His personal conflict with the enemy. In one sense we have an advantage over Him! You see, when Jesus met the enemy, He faced an undefeated foe! His assignment was to meet the enemy on the same ground on which Adam had met him, and to overcome where Adam had been overcome! He fulfilled the assignment successfully, gloriously, triumphantly!

We now meet the enemy as a conquered foe. We can overcome him on the basis of Christ's victory!

"Thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14). Wonderful Jesus! Wonderful Person! □

Above the measure of my sin

As we look to the Lord Our Righteousness we become complete in Him moment by moment.

By J. H. ZACHARY

During the Week of Prayer, the preacher zeroed in on me. What he was saying was true. I was on a treadmill in Christian living. Sin, confess, promise—only to sin again, and again. My life was a series of broken promises. Three facts about my life were beginning to be evident: 1) I seemed to have no moral power to obey the Lord's requirements; 2) my repeated falling into sin was causing me to doubt seriously whether God could forgive me; and 3) the horror of my merry-go-round progress in Christian living might cost me my salvation. I desperately needed help.

Then came good news!

Jesus offers total righteousness. His offer involves a righteousness that completely takes care of the past. No matter how deep, dark, or gloomy the sinful past, Jesus takes it away. He said to the disciples at the end of the foot-washing service, "'You are clean'" (John 13:10, N.I.V.).*

Wonderful news—to have all the discouraging past taken care of! What joy! The tender compassion of Jesus accepts even the treadmill Christian. My deep stains of sins are removed. I am free. I am now a part of the family of God, a restored son. In place of my filthiness, I share His cleanness. Isn't that reason enough for praising the Lord?

When I had experienced this freedom, the familiar stories of Jesus began to take on new meaning for me. I could relate to the publican now. Feeling the horror of his life of sin, I could cast my all at the feet of Jesus, crying out, "God be merciful to me a sinner." To do so would result in my professing the Lordship of Christ. Mine was a contrite admission of total failure in the battle for righteousness—a complete surrender of my wretched life to God.

"The moment we surrender ourselves to God, believing in Him, we have His righteousness."—Ellen G. White in *Review and Herald*, July 25, 1899.

* All Bible texts are from the *New International Version*.

J. H. Zachary is secretary of the Ministerial Association of the Far Eastern Division.

But there is more good news, much more!

The publican walked home. Something wonderful had happened in the Temple. There had been the awful moment of his desperate cry, "God be merciful to me a sinner," and then peace. This prayer is always answered immediately. God always works this way.

Remember the leper.

The frightened crowds had put a "safe" distance between themselves and the deadly, loathsome, advancing spectacle. The leper's hope faltered. Would Jesus turn away also? Would another step force Jesus to retreat? No! There by the lake, love embraced that worthless, diseased wreck of humanity.

From his prostrate form came the cry of his inner being, "'Lord, if you are willing, you can make me clean'" (Matt. 8:2). The crowd watched. They couldn't believe their eyes. Jesus was touching the leper!

Oh, the wonderful touch of Jesus. In it was acceptance, love, hope, and healing. Jesus said to the leper, "'I am willing. . . . Be clean!'" (verse 3).

The leper's body was re-created on the spot. Missing toes and fingers reappeared. Scarred, scaly, discolored flesh disappeared. The leper was made whole.

I had leprosy too—the leprosy of sin. I felt the hopelessness, the depths, of misery. Just as Jesus immediately responded to the cry of the leper, He responds to me, and to all of us today, "'I am willing. . . . Be clean!'"

But let's go back to the publican on his way home. Peace flooded his heart. He was clean. Do you think his lust was gone? Yes. Did he still hunger for the unjust profits of his trade? No. The justified publican could not continue living as had the unjustified publican. The old publican needed to be crucified.

Good news!

There is good news here, too. Christ's righteousness includes power—the power of regeneration, power for victory, power to live a new life style, power for change. The Creator fashions a new creation. This, too, is righteousness by faith.

"They [Christ's hungry, thirsting people] will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature."—*The Desire of Ages*, p. 391.

When a sinner accepts Christ and surrenders all, two miracles take place. First Jesus says, "You are clean!" Not only are the sinner's sins removed but the life of Jesus becomes the sinner's new life. Jesus says, "'My grace is sufficient for you, for my power is made perfect in weakness'" (2 Cor. 12:9).

This is what happened to the apostle John. First, he beheld Jesus. In Jesus he saw the beauty of a sinless character and liked what he saw. Second, in contrast, he began to see the truth about himself. He was vengeful,

self-assertive, mean-spirited, and a miserable sinner. He did not like what he saw. Third, he longed to be like Jesus. This became the great passion of his life, his only reason for living. Fourth, he made a decision, renewing it daily—he surrendered his life to the Lord. Then the miracle happened. The Holy Spirit entered his heart, turning him into a new, Christlike person. Now he reflected the beauty of Christ's life within (*The Desire of Ages*, pp. 295, 296).

John was no longer merely a forgiven sinner; he was a transformed being. Christ was living within. Jesus was both his Lord and his righteousness, taking care of his entire sin problem. Jesus not only cleanses, He transforms. Jesus not only forgives sin, He frees from the power of sin. Jesus not only crucifies the "old man," He creates a new life.

Now look at the publican again. He is a new person—honest, pure, Christlike. He experiences righteousness by faith.

We have considered righteousness, let us now ask, What is the place of faith?

Remember the man who had been paralyzed for 38 years? Other sick people who were stronger than he always rushed into the pool for healing before he could. Hope had died within him. He waited for death. Then Jesus came by. A sympathetic form bent over the wretched sufferer and asked, "Do you want to get well?" (John 5:6).

"Yes, yes, but there is no way! I have no one to help me."

Jesus responded, "Get up and walk." The paralytic believed. He made a decision based on that faith: "I will get up and walk."

As his brain sent the command to his dead muscles Jesus responded to that faith by sending living power into those dead legs. The man walked, ran, jumped! The joy of life and strength was his again.

On another healing occasion two blind men were told,

ESPECIALLY FOR MEN By W. R. L. SCRAGG

It isn't easy to be a man

The old parlor game of "consequences" comes alive as you ride the paved highways and dirt roads of West Africa.

With a little patience you can patch together the most interesting stories about individuals known and unknown with random selections from the slogans adorning the "Mammy wagons" that carry people everywhere.

Each wagon, be it bus, converted flatbed truck, or canopied pickup, receives a slogan at its inauguration. Often these slogans are enigmatic, capable only of interpretation by the owner. Sometimes they speak of praise to God or Allah. Superstition prompts many. At times the financial backer of the bus receives honor on the sides of the vehicle. Passengers recognize their favorite transport by these slogans rather than by more sedate names such as Bo Bus Company or Bediako's Taxi Service.

After all, it's much more interesting to catch "Arrival Never Waits" than the Tamale-Techiman bus.

The road from Freetown to Bo gave me opportunity

to play "consequences" with the traffic. Mentally I had "Mamma the Mighty" meet "Good Uncle John." She had said, "Let Be Man," and he had replied, "Guesswork No Good," when the game stopped short with the appearance ahead of one of Africa's ubiquitous Peugeot pickups. "It Isn't Easy to Be a Man," I read.

What kind of person would christen his pickup thus? Had it been the words Father or Uncle had said to him when advancing the money for the purchase of the vehicle? Had it been his reaction to the responsibility of carrying scores of people over dangerous roads every day? As we overtook his vehicle I saw him, young and confident, his Peugeot obviously the pride of his career. We grinned at each other in acknowledgment of the goodness of life, and then relative speeds parted us.

"It Isn't Easy to Be a Man."

To say that is to speak of awareness of insufficiencies, of defeats suffered, of victories won. It tells of a difficult road into the future,

of calm assessment of the past, of the present clearly viewed.

Such a philosophy knows the difference between gender and character. To be a man means to be more than is possessed now. A vision of what might be has been created and calls from the future. Though the ideal man of Greek thought would hardly be the impetus for these words, an ideal, however vaguely shaped, exists.

Such a philosophy contains no confusion about roles. The contrast between childhood and manhood is known and recognized. The slogan beckons the child to become a man, to become mentally and spiritually what biology has already achieved physically.

It also involves a contrast with being a woman. The pickup must be driven, the family is to be provided for, obligations met, honor and respect acquired. And along the way to the fulfillment of that role lie all kinds of dangers and alarms, not the least those of character development, which will just as surely trip the traveler as blown-out tires or shortage of customers.

The proverb speaks to us all, because we recognize its truth. Biology takes care of gender, but it requires much more to be a man, and more yet to be a Christian man.

Paul spoke of this struggle when he cried, "I press

on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:14, N.A.S.B.). Jesus probed the intensity of this internal conflict in the contrasting stories the New Testament tells about the rich young ruler and Zacchaeus. In one the ideal found response but foundered on greed and position; in the other it found response and fulfillment as Zacchaeus scampered down from his perch to proclaim in deeds the change Jesus had brought into his life.

To know that it isn't easy to be a man is to be called away from the present to something better in the future—to escape the patchwork existence that seeks to measure life according to a series of situations within which one must remain satisfied and seek to work out answers, and to set our sights on progress, forward motion, pattern, and continuity.

To confess that it isn't easy places us squarely with the apostle when he despaired, "Wretched man that I am!" (Rom. 7:24). It also sets us with our faces turned away from the past and directed toward the future, where a better character, a nobler manhood, awaits in Jesus Christ. For it is He who sets us free to move onward. "Thanks be to God through Jesus Christ our Lord!" (verse 25, N.A.S.B.).

“According to your faith will it be done to you” (Matt. 9:29). So it may be with us. In answer to such a declaration, we can only cry, “Lord, we believe; please help our unbelief!” Righteousness by faith brings conquering power. “A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.”—*The Desire of Ages*, p. 347.

Here is real righteousness by faith. It is a *total* righteousness. It solves all parts of the riddle. It deals with the acceptance that we so much need. It forgives. It makes clean. We are accounted truly Christlike. But much more happens. Christ’s righteousness supplies power, omnipotent power. That power crucifies the old man of sin. A new life is formed within. There is a complete about-face. In the hour of temptation Christ brings victory. His presence in the life creates a new person, an obedient, Christlike one. With sins forgiven, with His righteousness ours by faith, the omnipotent powers of heaven

complete the miracle by restoring the image of God in the innermost parts of our beings.

Praise God, the righteousness of Jesus is far above the measure of our sin!

Jesus is our all in all. He is our righteousness. He is our power for growth. He is our new life. He is our victory over sin. As we look to Him in faith He becomes our salvation. Having Jesus, there is nothing more that we need.

Our part? There is nothing in us that is meritorious. As we see the Lord Jesus in the fullness of His beauty and holiness, we can only bow with the publican and the leper and confess our need. Looking to Christ Our Righteousness moment by moment we cry, “Lord, if You want to, You can make us clean. Lord, be merciful to us sinners.” Then our wonderful Jesus supplies *all* our need. By faith, we are complete in Him moment by moment. □

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Purging all meats; state of the dead

Mark 7:19 has the expression “purging all meats.” According to this verse, who or what is it that is doing the purging? Several translations I have read make Jesus the subject—for example the R.S.V.: “Thus he [Jesus] declared all foods clean.” How do the oldest manuscripts read?

The ancient manuscripts show a variation here. A number have a form for the word translated “purging” (*katharizon*), which would make it impossible to have it go back to Jesus as its subject. *Katharizon* is neuter in gender, not masculine, which would be *katharizōn*, and which it would have to be if Jesus was the subject doing the purging. At the same time a large number of the manuscripts, including ancient ones, read *katharizōn*, a form that agrees with Jesus. Textual evidence is thus divided.

However, an important consideration is the structure of the text itself. If Jesus is accepted as the antecedent, one has to go back to verse 18 to find the ante-

cedent. Generally in Greek construction the modifier and its antecedent are not as widely separated.

Is there a nearer word or idea that could be understood as the antecedent? If *katharizon* is accepted as the true reading, the antecedent could be considered to be the process described in verse 19.

According to the context, the topic being discussed is an alleged defilement resulting from eating food with unwashed hands. Jesus is making the point that so far as food is concerned, it enters the stomach and the undigested portion is expelled in the latrine. This process does not defile the heart, He says. On the other hand the way the digestive system functions takes care of any defilement there may have been.

Some Christians like to use this verse to show that Jesus abolished the ancient Levitical distinction between clean and unclean foods (see Lev. 11); that therefore the Christian can eat animals anciently forbidden, for example, the

hog. But this is not the subject under discussion. There is no indication in the context that Jesus is undertaking anything so major as changing the living habits, for example, of scavenger hogs or changing the chemical composition of their bodies so that there would be no longer any danger in eating their flesh.

Surely if such a major change had been or was being effected, one would have expected a clear statement from Jesus in which He would make clear that He was indeed talking about the ancient distinctions between clean and unclean animals.

Job 14:22 (T.E.V.) reads, “He feels only the pain of his own body and the grief of his own mind.” The preceding verse refers to the unconscious state of the dead, and this verse seems to continue to describe that state but suggests that the state of the dead is not one of unconsciousness. Please explain.

Admittedly, this passage is difficult. There are several reasons: (1) The literary structure is poetry. The speeches of Job and his friends appear in beautiful Hebrew poetry. In interpretation the characteristics of poetry must be taken into account. (2) The book of Job is ancient. If Moses is the author, as Adventists generally hold, the book

was written some 3,500 years ago. The book contains obscure Hebrew words and phrases. An idea of the level of the obscurity may be obtained by examining the footnotes in *The New English Bible*. The phrase “Hebrew obscure” appears frequently, sometimes several times on a single page.

In fact, *The New English Bible* transposes verses 21 and 22. This avoids the problem you mention, for then the new verse 21 simply continues the story of the man’s dying, and the new verse 22 has his sons coming to honor but his not knowing anything about it. However, to transpose verses is a bold step, and most scholars refuse to go that far.

I will make two suggestions as to how Job 14:22 may be understood in harmony with the church’s view that the dead are unconscious in the intermediate state: (1) Regard the passage as poetically attributing consciousness to the dead, as does Isaiah 14:9-11. This Isaiah passage is also poetry. But it is clear that it is only by figure of speech that the dead in the nether world are represented as being conscious and addressing the descending king of Babylon. (2) Think of verse 22 as returning to the sad tale of human woe described in verses 18 to 21, a condition that leads ultimately to the isolation of death.

Dear father of my children

A wife expresses her Father's
Day reminiscences in a
love letter to her husband.

By ANNA SWINGLE

Dearest:

I am truly thankful to God for you, my wonderful, Christian husband, the father of my children. In the past seven years of our married life your attempt to combine obtaining an education with the role of father and husband hasn't been easy at times, has it? We your family want you to know how much we appreciate the efforts you have made.

Remember the day your mother and you were baptized? I do, for it seemed as though the Holy Spirit was whispering right into my ears, "Anna, you are too young to realize it now, but that is the young man I have chosen for you. Someday your lives will blend together and be as one." Little did I know that it would be almost eight years before that dream would be fulfilled.

After reading the little booklet *When Your Knight Comes Riding*, while an academy senior, I prayerfully set high Christian goals. Surveying you at a distance (seeing you in Sabbath school and church and other activities each week) convinced me that you possessed the high Christian ideals for which I was looking.

When we went away to college—each to a separate campus—both of us did so because we felt it was important to obtain a Christian education in order to best serve our Master. When we attended the same school the

second year of college we really got to know each other better through our "brother-sister relationship."

I remember how you "fell head over heels in love" with my best friend. Twice I talked you out of marrying her, because I just didn't feel that she was the right one for you. You now realize that it was mere "infatuation," but at the time you were convinced that it was "real love." I prayed earnestly that God would help you to make the right decision.

You quit school and served for a time in one of the armed services, but even there you managed to save yourself for the one you were going to marry. I am so thankful that you did, and thankful, too, that I saved myself for the one I planned to marry.

After we were married and our Jamie was three months old you decided to make something of your life and go back to school. It was a hard adjustment to get back into the groove of studying and still take time for your family. How Jamie loved having you play acrobatics with him!

God pulled us through

We saw God work mightily in our behalf several times those years we were in school. Whenever it seemed that we had reached a financial crisis of some type, God always pulled us through—and usually in the most unexpected way.

Now that Joquita has joined Jamie in our happy little family it brings joy to my heart as I watch you take time out of your studying to play with them. These fun times together have helped you to establish a warm relationship with our children.

I remember those Saturday nights spent in front of the fireplace in table games with our family and sometimes a friend or two (because we felt that the entertainment being offered by the college was not suitable for our children). How Jamie loved to be included in those games even if he was too little to actually play. He was with us, and that was what mattered. I'm so thankful that we have tried to put our family first, next to God. I think doing so has helped us grow spiritually as a family.

Sabbath has been a happy day for us. Jamie, Joquita, and I will never forget our Sabbath walks with you through the wilderness areas. Remember the winter walk we took through Waubonsie Park in Iowa? When we got to the crest it was so still. We could certainly hear God speak to us through the beauties of the winter snow. How thrilled all of us were to see some Canadian geese.

There have been so many other happy times we have shared as a family. God has truly blessed us. We have seen His leading in our lives. I am so thankful that you are my husband and the father of our precious children. May God richly bless you and guide you as you try to be the best Christian father and husband. The times ahead won't be easy, but God is there to help us and to give us strength if we but ask.

All my Christian love,
Anna

Anna Swingle is secretary to the personnel director at the State mental hospital in Rusk, Texas.

Our personal mission field

There's no other way to find those who are on the verge of the kingdom than by hunting and searching for them.

By GEORGE E. KNOWLES

Let me share with you what is taking place in my personal mission field—the witnessing territory assigned to my wife and me.

We feel fortunate that our witnessing territory includes our immediate neighborhood, as well as areas some distance from our home. In our neighborhood we have tried to put into practice the following Spirit of Prophecy counsel: “My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice instead of creating it.”—*Testimonies*, vol. 9, pp. 34, 35.

In getting to know the people in our block we don't use literature on the first visit. We simply try to get acquainted in a friendly, natural, neighborly way. We try to follow the inspired counsel “Visit your neighbors in a friendly way, and become acquainted with them.”—*Christian Service*, p. 115.

One of our close neighbors is a retired Army officer whose mother is a Seventh-day Adventist. We were pleased when we made this discovery, because we could picture the elderly Adventist mother faithfully praying for her son and his wife. Now we had come into the picture, perhaps as a part of God's plan for answering this mother's prayer. Developments have been encouraging as far as this family is concerned. Not only do we participate in social activities together, we have already met other members of the family—some of them Adventists, some of them former Adventists, whom we have added to our prospect list.

For health reasons another family in our neighborhood had decided to adopt a vegetarian diet. This gave us access to their home. On more than one occasion my wife has been invited to this family's kitchen to demonstrate vegetarian cooking.

George E. Knowles is director of the General Conference Lay Activities Department.

Now that we have our territory we are extremely conscious of the presence of moving vans. When we see a new family moving in we make it our business to welcome them to our community. We find that visits of this nature are especially appreciated. People are receptive to sincere gestures of friendship after they have pulled up roots and left old friends behind. One such visit recently brought us in touch with a couple, both of whom had been reared Seventh-day Adventists. A 94-year-old father who lives with them was praying daily that his son and daughter-in-law might return to the faith. Again, it gave us a great deal of satisfaction to feel that perhaps the Lord intended us to be instrumental in bringing about an answer to this father's prayers.

Our visit in this home proved to be especially timely because the husband was facing surgery in a few days. He was apprehensive and thus especially approachable at this particular time. Many opportunities for service loomed on the horizon: prayer before surgery, taking an interest in the wife and father during the time the head of the family would be in the hospital, visits to the hospital, and further visits during the convalescent period.

One Sabbath afternoon we were using the Community Religious Survey in a part of our territory that is some distance from where we live.

After going from door to door in an apartment building, we reached the top floor, where, in response to our knock on the door, a woman's voice from the other side inquired, “Who is it?”

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

What are junk foods?

By ELLA MAY STONEBURNER, R.N.
Associate Director

According to recent professional samplings of public opinion, the average American homemaker today is most concerned about the nutritional qualities of diet. The homemaker has heard about junk foods. What is the definition? The U.S. Department of Agriculture has defined these foods as those that do not contain at least 5 percent of the U.S. Recommended Dietary Allowance of one or more of the eight essential nutrients. The eight essential nutrients are protein, vitamin A, ascorbic acid or vitamin C, niacin, riboflavin, thiamine, calcium, and iron. Some of the special foods that fall into the category of junk foods are soda pop, water ices, chewing gum, coffee, tea, decaffeinated drinks, and some candies.

The Seventh-day Adventist homemaker needs to do some self-analysis in this area of concern. Are you spending your dollars for “that which is not bread”? Do you have junk foods in your market basket?

“There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny.”—*Testimonies*, vol. 1, pp. 488, 489.

“We’re from the church. We’re taking a community religious survey,” I replied.

“What church?” asked the voice from the other side of the locked door.

“The Seventh-day Adventist Church,” I answered. Then I heard the rattling of the chain, indicating that the door was being opened. As the door opened we saw a young woman with a baby in her arms, who asked us in and invited us to be seated. About halfway through the survey I came to the question “What church did your parents attend?” When she hesitated, I tried to be helpful by suggesting, “Roman Catholic, Lutheran, Baptist?”

“No,” she responded, “my parents are Adventists.”

The next question on the survey asks, “Do you belong to the same church?” “Not anymore,” she replied. A brief but very warm visit followed after the completion of the survey. We had prayer for this young mother, her child, and her husband. We left with a deeper understanding of those familiar words “This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done.”—*Evangelism*, p. 431.

Two hours each week

Because of the nature of my work, I am often away from home and unable to visit in my territory, but my objective is to spend a minimum of two hours each week in this type of soul-winning endeavor. When I’m away from home I team up with church members, working with them in their territory. My varied experiences in different parts of the United States, and of the world, have served to support my belief that there are souls in every neighborhood who will respond when tactfully and lovingly approached. In other words, experience bears out the inspired words “My brethren and sisters, there are souls in your neighborhood who, if they were judiciously labored for, would be converted.”—*Ibid.*, p. 114.

There’s no other way to find those who are “on the verge of the kingdom, waiting only to be gathered in” (*The Acts of the Apostles*, p. 109), except hunting and searching for them. With this thought in mind, God’s messenger says, “Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition.”—*Christian Service*, p. 12.

Every day we pray for the people in our territory. The list of those we mention by name continues to grow. There’s George, who told us at first he was an atheist, but who later admitted that he had had no religious instruction during childhood and had simply never before taken time to investigate the claims of Christianity. And there are so many more men, women, and children in our territory—potential candidates for God’s eternal kingdom. We feel that God is depending upon us to get the good news to them, and we’re thankful for the privilege. How is it in your territory? □

FOR THE YOUNGER SET

Bennie the beetle

By DONALD R. PERRY

When Grandpa came over for family worship, they always sang his favorite song, “The Old Rugged Cross.” Greg and Susie didn’t mind. They liked it, too.

One day when they finished the song, Grandpa mused, “You know, when we sang ‘I will cling to the old rugged cross’ I thought of Bennie the Beetle’s fight for life.”

“Oh, Grandpa, please tell us about Bennie the Beetle!” exclaimed Greg.

“I met Bennie when I walked into the lab on the fourth floor of the building where I worked,” began Grandpa, who had been retired for a long time. “He was in an awful fix. He had fallen into a smelly liquid and was tired out from kicking around trying to get out. He floated on top of the liquid and except for an occasional slight kicking movement appeared to be dead.”

Grandpa wiped his forehead with his handkerchief and changed his position in his chair.

“Go on, Grandpa,” urged Susie. “What happened to Bennie?”

“I didn’t know what to do, but I knew I couldn’t leave Bennie there. I couldn’t put my hand into that foul liquid either. It would have been easy to have dumped the whole mess, Bennie and all, down the drain, which is what I was afraid would happen if someone else saw him there.”

“So what did you do, Grandpa?” asked Greg.

“Well, I tore off a paper towel,” explained Grandpa, “and put the corner of it in the liquid right in front of Bennie. He grabbed it eagerly, climbed up just out of the liquid, and hung on while I lifted him out of the container.”

“When I got outside I shook the towel to free Bennie, but he clung to that towel as though it were a dear friend. So I left the towel with Bennie clinging to it beneath the low branches of a shrub. Bennie the Beetle was saved that day because he clung to a paper towel.”

“That was a good story,” said Greg, “but Grandpa, how does ‘The Old Rugged Cross’ remind you of Bennie?”

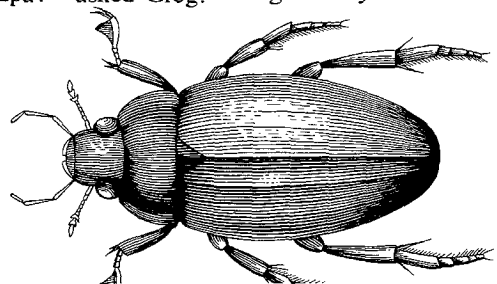
“The old rugged cross is like that paper towel,” said Grandpa. “God has reached it down into this world of sin, and by clinging to it as Bennie clung to the paper towel, we will be saved in God’s kingdom forever.”

“I don’t understand,” said Susie. “How can we cling to a cross?”

“We cling to the cross,” explained Grandpa, “when we really believe that Jesus died for our sins and we love Him so much that we won’t let anything shake us from our belief and cause us to ‘fall back’ into our old ways of sin.”

“Oh, now I see,” said Greg. “When we love and obey Jesus, we cling to the old rugged cross.”

“I want to cling to that cross always,” shouted Susie as she and Greg ran to get ready for bed.



READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

Being the only Adventist in my family, I find it difficult to keep the Sabbath. I have tried spending Friday evening in my room, away from the family and television. Although I know that it is not the right thing to do, I have, from time to time, watched one program with my family on Friday evening because I like spending time with them. Neither solution is comfortable to me. How have others handled this kind of situation?

■ Watching television with your family on Sabbath would only please Satan. This is a sacred time to God. Please, don't compromise.

I have found success in studying in a room close by my family (such as the dining room) where they can see me. Many times they have passed by and looked at the materials or asked questions. A little secret between God and me is that most of the time I am using earplugs. This has been a great blessing, because it makes me visible to them. They can see me study, and I can engulf myself in my own spiritual world.

Occasionally I have gone to my bedroom for 30 minutes or an hour at a time and then made an appearance, visiting with them or offering them a fruit drink. Then I return to the bedroom to study, following the same pattern again. My family not only know what I am doing and why, but they respect my actions.

My Sabbath afternoons are spent away from the home until almost sundown in doing missionary work.

Be kind, patient, happy, and loving, and let no one keep you from precious time with Christ. A Christian example to your loved ones will be worth more than a million words.

CONNIE PATRICK
Vinita, Oklahoma

■ Explain to your family what the Sabbath is—a day to be with God—to focus on His works and not those of man. Tell them that since you realize it's unfair to force your beliefs on them, you feel it's best to avoid spending the Sabbath with them. Assure them that there will be other times to share with the family.

For your sake, see whether you can find other church members willing to share Friday evening with you.

However you resolve this problem, stick to Sabbathkeeping, while constantly assuring your family that you love them despite this difference. I know from experience that you have a tough road ahead of you.

LINDA J. WERMAN
Ashland, Ohio

■ I found myself in the same situation when I spent three consecutive spring seasons at my parents' home to help them with their greenhouses and nursery.

Friday evenings usually were spent in fellowship and worship in another church member's home, or sometimes alone at the church playing the piano, or with an old family friend playing some familiar hymns.

I did my best to establish and perpetuate an understanding relationship with my folks during mealtimes and while working with them. They had seen my life take on new meaning and direction because of my relationship with God. Their love for me and interest in my happiness gave them respect for my decision to keep the Bible Sabbath in whatever way I desired.

I found that a Christian spirit in the heart is essential, as well as fellowship with other believers, not only to receive encouragement but also to give it.

DIANE BURKHART
Portage, Wisconsin

■ Since becoming an Adventist in 1973, I have experienced the same test of obedience and faith. While visiting with my family on weekends I sometimes watched television with them and talked of worldly matters. My con-

science bothered me, making me feel uneasy about these things.

I realized that this was a clear case of either obeying God's command to honor His holy day or to dishonor Him by my compromising attitude and lingering love of the world. Not without a struggle, I chose to follow Christ's wishes.

All of us are tested and tried. The Lord will help us when we choose Him above our family, friends, or the world.

BRIAN CAMERON
Calgary, Alberta

■ My husband and I have been married eight and one-half years. During eight of these years I have been an Adventist and my husband has not. We have no children. The majority of my husband's time at home is spent in front of the television. I've found over the years that the only way I can keep the Sabbath holy is by giving Bible studies. I almost always have a study scheduled for Friday nights, because I don't feel comfortable watching television or trying to block it out by going to another room.

Occasionally when a Friday evening study is canceled and I'm forced to stay home, I get involved in reading the REVIEW or an inspirational book. Sometimes I call fellow church members and engage them in a conversation about the Sabbath school lesson. Even phone calls to non-Adventists to invite them to church will take some time, and often there is someone in the hospital who would like to have Friday evening visitors.

Because our church meets on Sabbath afternoons, I have spent many Sabbath mornings giving Bible studies in order to escape Saturday morning television at home.

JOAN AMUNDSON
Raton, New Mexico

■ My husband is an Adventist, but I am not. He often has spent Friday evenings in the bedroom reading while I have sat in the living room watching television. I resented this in the early years of our marriage, but I have come to realize that he was unhappy with the situation as I was.

Although I have not been baptized as an Adventist yet, I consider myself one in many ways, although I don't always show it. Being the unbeliever in a marriage is not a comfortable position. There are two sides to this problem and both sides need to work together to find a solution. It takes time to work out such problems, but, whatever you do, "stick to your guns" when a principle is involved and be able

to yield when a principle isn't at stake. Although I still watch television on Friday evenings, I find that I enjoy it less each time. This has resulted in my spending more time with my husband.

Time is the best cure, and though it may be difficult, have patience and ask for guidance. The important thing to keep in mind is not to push or be resentful, but to love and encourage.

NAME WITHHELD

■ Being the only Adventist in my family I certainly can identify with your problem. When I was newly baptized I'd occasionally sit down with my family on Friday night and find myself watching television.

Belonging to an academy church only four miles from my home has had its advantages for me. I attend Friday evening vespers (and various other meetings, as well). This is important because it puts me in touch with other Adventists. On Friday evenings I also prepare to teach my primary Sabbath school class. Whatever time I have left I use to read Adventist magazines or a Spirit of Prophecy book. I use the same techniques for Sabbath and find myself truly blessed.

DEBBIE DWELLY
North Brookfield
Massachusetts

QUESTION FOR AUGUST

Response deadline July 11

Our son is 16 years old and is finishing the tenth grade. He would like to be an exchange student in a foreign country during his junior or senior year. We have many exchange programs in the area where we live, but they are all non-Adventist programs. He would be living in a non-Adventist home and going to a public school in the country he visits. He is a good student and plans to go to one of our colleges in Europe when the time comes. He is interested in history, economics, and law. He has been an obedient child and has caused us no major concern as far as his attitudes and Christian experience. How should we respond to his request?

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20912. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published.

“The children are new”

A woman who had made repeated visits to a toy store in a small village became so familiar with the inventory that one day she exclaimed to the owner, “Don’t you ever have any new toys!” “No,” he replied, “but the children are new every few years.”

We thought of this recently as we listened to a report of “new” discoveries in regard to the way Ellen White prepared material for her books. Inevitably—and rightly—every new generation must grapple with problems, questions, and truths that previous generations have confronted. Only in this way can horizons be broadened and truth be “truth” for the new generation.

But we must confess that at times we are puzzled by the surprise expressed by some as they come upon truths that previous generations have found and accepted. We are puzzled even more by the suggestion that previous generations have attempted a cover-up of certain types of information. A case in point: the methodology employed by Ellen White and her assistants in preparing her writings for publication. Some researchers have reported recently that Mrs. White “borrowed extensively” from other writers, paraphrasing their works and even “copying” some passages word for word.

Is this new information? Is it sensational? Has the White Estate made an attempt to conceal it?

The answer to all three questions is No. Back in 1935, when this editor was a teen-age student at Pacific Union College, W. C. White, grandson of Mrs. White and at that time secretary of the Ellen G. White Estate, gave a series of lectures to a class in the Advanced Bible School (forerunner of the SDA Theological Seminary) that was meeting that summer on the PUC campus. In the series Elder White discussed Mrs. White’s method of writing, the use she made of sources, and the help given her by members of her family and others. Elder White said, in part [italics supplied]:

“In her writings regarding the events of ancient and modern history, and especially the history of the great reformation of the sixteenth century, she made *many quotations* from historians. These were usually enclosed in quotation marks, but without giving specific credit to the historians from which they were taken. Where the historian stated what she desired to present, but in language too extended for her use, she would paraphrase the statement, *using some of the words of the book* and some of her own words. In this way she was able to present forceful and comprehensive statements in a brief way. Regarding this use of matter which she *copied* from reliable authors, she said:

“The great events which have marked the progress of

reform in past ages are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. . . . In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been *quoted*; but except in a few instances no specific credit has been given, since they are not *quoted* for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has occasionally been made of their published works.’—Introduction to *The Great Controversy*, pp. xi, xii (printed in 1888).”*

Bible writers copied from records

In defending Mrs. White’s practice of quoting, and arguing that excerpts from uninspired writers may well be included in the writings of an inspired writer, Elder White said in his lecture:

“We find that writers of the Bible not only *copied* from historical chronicles, but they *sometimes used the exact language* of other Bible writers, *without giving credit*. And, likewise, if in the writings of one today, who gives abundant evidence of being a chosen messenger of God, we find *phrases or statements from other writers*, why should this be an occasion for question more than the same circumstances when found in the Scriptures?

“When in the early days inquiries came to Mrs. White regarding the passages in her books that she had *copied* from historians, they were presented as questions regarding the authenticity of the statements. Then the inquiry was, ‘Are these passages that have been shown you in vision, or are they what you have learned by the reading of histories?’

“She dismissed these questions with few words, stating that what she had presented in her books was a delineation of that which had been presented to her in vision, and that her occasional *copying* from historians was a matter of convenience rather than a matter of necessity.

“In later years, when Mrs. White became aware that some of the readers of her books were perplexed over the question as to whether her *copying* from other writers was an infringement on somebody’s rights, the inquiry was raised, ‘Who has been injured?’ No injustice or injury was, or could be named. Nevertheless, she gave instruction that, lest anyone should be offended or led to stumble over the fact that *passages from historians had been used without credit*, in future editions of her book, *The Great Controversy*, a faithful effort should be made

* For additional reading see Appendices A, B, and C in *Selected Messages*, book 3. Appendix C is a 1928 letter from W. C. White to L. E. Froom, in which Elder White wrote: “Previous to her work of writing on the life of Christ and during the time of her writing, to some extent, she read from the works of Hanna, Fleetwood, Farrar, and Geikie. . . . She admired the language in which other writers had presented to their readers the scenes which God had presented to her in vision, and she found it both a pleasure, and a convenience and an economy of time to use their language fully or in part in presenting those things which she knew through revelation, and which she wished to pass on to her readers.”—Pages 459, 460.

to search out those passages that had been *copied* from historians, which had not been enclosed in quotation marks, and that quotation marks should be inserted wherever they should be used.”

This frank statement was made 45 years ago. With refreshing candor the secretary of the White Estate used the word “copied” (or variations of it) about ten times. No one was pressuring him. No one was threatening an exposé. No one was charging the Estate with an attempt to conceal Mrs. White’s method of writing or her use of sources.

Apparently, then, the most apt comment that can be made about the current reaction to “discoveries” involving Mrs. White’s “literary dependency” is that “the children are new every few years.”

God not on trial

With humanity’s natural tendency to deify reason, some people (even within the church) want to remove the veil that separates the natural from the supernatural. They want to put God’s methods of revealing truth on trial.

We approve of every effort that is put forth reverently to understand better the great subject of inspiration/rev- elation. But we cannot approve the trend to sit in judg- ment on the methods God uses to reveal truth. To communicate truth to human beings God must use as His instruments people who may have weaknesses, who may lack education, who may need to borrow the language of others in order to set forth truth clearly, but nevertheless He empowers them to set forth the truth He desires to communicate. As God’s messengers they deliver His message. The information they impart does not become truth because they write it; they write it because it is truth.

A study of methodology has its place, but not as a test of inspired writings. The test of inspired writings is not whether the methodology conforms to contemporary standards. The true test is the fruit they produce. Using this test the writings of Ellen White are in a class by themselves. With unequaled power they point people to the “Lamb of God, which taketh away the sin of the world” (John 1:29), and to the Bible, His holy Word. With unequaled success they gather people in all lands “out of darkness into his marvellous light” (1 Peter 2:9). Now, as never before, God’s remnant people should prize the rich treasures of truth they have received through the Spirit of Prophecy.

K. H. W.

Begin right now

By ELMA HELGASON

*Begin right now, the good you mean to do;
The golden moments pass, for me and you.
For life holds joy, for those who work and pray,
And God’s “Well done!” at closing of the day.*

Pray without seizing

Prayer really works. The only problem is that so few try it. An Adventist pastor and his wife invited a 4-year-old boy from New York City to spend a few weeks with them in their home on the West Coast. Pausing to say grace before the meal, they explained to the boy what they were going to do. After the prayer ended, the little fellow asked, “What is prayer?”

The pastor’s wife explained that God gives us food, blessings, and the ability to earn the money to buy the food, as well as a nice house to serve it in. “So,” she said, “we thank Him for it and for all His goodness to us.”

The boy’s eyes opened wide. After thinking it through for a moment, he remarked, “At home, Mommy doesn’t pray, Daddy doesn’t pray, Grandpa doesn’t pray, Grandma doesn’t pray—*nobody* in New York prays!”

Of course somebody in New York must pray. But undoubtedly there are many New Yorkers, as well as people elsewhere, who should be praying more than they do. In fact, they probably would be if they understood that prayer actually works.

As we pointed out concerning Job’s prayers in our last editorial, not all prayer seems to work. Often we ask for things we do not receive in the way we expect, then we wonder why God does not hear our prayers. God *does* hear, but as a wise heavenly Father He knows that it is not best to give us everything that we ask for.

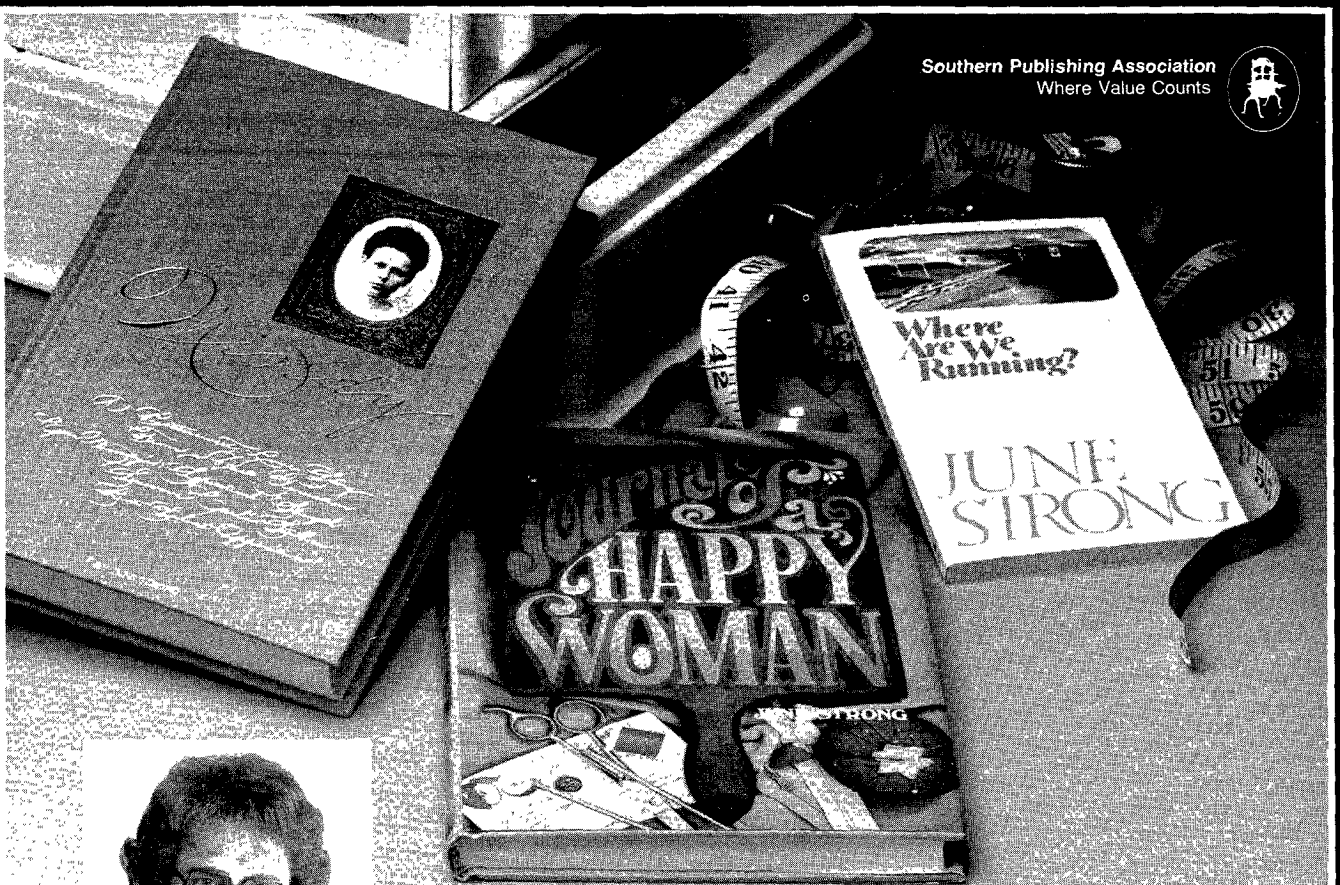
In a recent sermon Mitchell Henson, pastor of the Beltsville, Maryland, church, suggested that if we were going to pray for one Cadillac we might as well ask for a field filled with them. “Why waste our prayer power on just one Cadillac?” he argued.

Of course, Elder Henson did not intend to encourage his congregation to turn prayer into an effort to see how much they could get God to give them. However, as we study his suggestion we might come up with several rationalizations that make it seem logical to us to ask God for a covey of Cadillacs. For example, think of what could be done with a fieldful of luxury cars. We might set up a profitable business, determined to use the proceeds to support the Lord’s work. Or we might become phaeton philanthropists, donating Cadillacs to those who need them most.

But prayer is not intended to be used that way. In His understanding of what is best for us, God does not operate on that level. If prayer were to become merely an exercise designed to enable us to rationalize grasping as much as we can for ourselves it would be a detriment to us, rather than a blessing. Not only do we need to practice “praying without ceasing” as Paul encourages us to do in 1 Thessalonians 5:17 but we need to do some praying without s-e-i-z-i-n-g.

L. R. V.

To be continued



From

JUNE STRONG

Mindy

A best-selling love story of a vivacious young girl and the quiet, hardworking Vermonter she marries. Can the same stamina that sees her through a bout with tuberculosis save a marriage hampered by opposing religious beliefs? Cloth, US\$11.95; Paper, US\$6.95.

Journal of a Happy Woman

How one woman still finds happiness and fulfillment in the role of wife and mother. An irresistible combination of poetry, favorite recipes, farm tour complete with June's favorite, hidden prayer corner, and all the delightful anecdotes that make this book unmistakably June. Cloth, US\$4.95.

Where Are We Running?

June's typically uncommon way of looking at everyday happenings, along with her commonsense wit and wisdom, expresses itself in several of her favorite selections gathered into this captivating volume that is loved by men and women everywhere. Paper, US\$1.95.

COMING THIS FALL!!!

A new June Strong story about the end of time, written to acquaint people with the basics of Adventism. Look for it this fall at your nearest Adventist Book Center.

The June Strong collection is available at the General Conference book display in the convention hall, your nearest Adventist Book Center, or by mail from ABC Mailing Service, Box 37485, Omaha NE 68137. For mail orders please include proper sales tax for your state and add 10 percent (minimum, 85¢) for postage and handling. In Canada send to Box 398, Oshawa, Ontario L1H 7L5.

New college in Africa is officially opened

By JEAN THOMAS

With the Kenyan flag flying for the first time on the campus of the University College of Eastern Africa on the morning of January 30, 1980, the Nandi district officer, Peter Nyakundi, on behalf of the district commissioner, Ben J. O. Mak'Osewe, cut the ribbon at the library door, symbolizing the official opening of the college. Other honored guests were Chief Lelei and his assistant, Chief Ngetich, of Baraton.

In his opening remarks, Percy Paul, college principal, paid tribute to the Government, under the leadership of President Daniel Arap Moi, for granting permission for the Seventh-day Adventists to establish a college in Kenya.

Two of Nairobi's largest newspapers, *The Standard* and the *Daily Nation*, carried articles on the opening ceremonies.

The first student to register was Abarash Haile, a young woman who had come from Ethiopia before the opening of school to begin earning her fees.

Subjects being offered for the first term include Bible Survey, Freshman Composition, Library Organization, Life and Teachings of Jesus, Philosophy of Education, Speech, and Physical Education.

When Joseph G. Smoot, president of Andrews University, met with the board of directors of the University College of Eastern Africa, in Nairobi, Kenya, on November 29, he outlined the requirements to be met in order for the college to be approved for affiliation with Andrews. Subsequently the Andrews University Board approved this affiliation.

Jean Thomas is associate editor of the Afro-Mideast edition of the ADVENTIST REVIEW.

Construction of staff homes and the adaptation of old agricultural research buildings into classrooms, dormitories, and other facilities continues. Architects are working on plans for the main buildings of the college.



Students in South Pacific learn about outreach

During World War II the large lagoon surrounding the tiny island of Aitutaki, in the South Pacific, provided a superb landing area for seaplanes. Today the island is more noteworthy for its Adventist school, under the able leadership of Matureka Pere. Grades 1-8 are offered on this speck of land only a few miles long, and the school is crowded with children from both Adventist and non-Adventist homes.

The first of two features to impress the visitor to the school is the well-planned and attractive campus, with its banana garden set out and maintained by students. Each visitor to the school is invited to plant a tropical tree, shrub, or vine to enhance the natural beauty of the campus. A pupil is then assigned to water and tend the plant until it is firmly established. The second feature is that all children engage in several hours of evangelistic outreach each week. Groups of students visit the sick in the local hospital, express sympathy to bereaved families, and give food baskets to needy families. Over the years the school has broken down resistance from local pressure groups, until today it is a distinct and beneficial feature of life on Aitutaki.

G. F. CLIFFORD
Education Director
Australasian Division

In spite of a dry season, the farm has produced beans and potatoes for the cafeteria. The college herd of Frisian cows is providing a good supply of milk for the faculty and student body. With the \$45,000 given by the Canadian International Development Agency, through the Alberta Conference of Seventh-day Adventists, for the development of the water supply, it will be possible in the future to keep a large store of water on hand for irrigation and

for other uses at the college.

Although student enrollment is small, approximately 30, the University College of Eastern Africa is now a reality. It is expected when the first full term begins in September, 1980, a much larger number of students will be on campus.

BANGLADESH

Soybean cooking is demonstrated

SAWS and its counterpart in Southern Asia, SAJS, have taken steps to encourage a more healthful diet for the people of Bangladesh.

In February the Seventh-day Adventist Church was the only Christian organization granted a book-sales stall at the Annual Book Festival at Dacca University. Attending were university students, professors, government officials, and people from Dacca's upper classes. Along with the bookstall SAWS/SAJS sponsored soybean-cooking demonstrations, explaining the nutritional value of soybeans and offering a "taster's delight" after the demonstration. Mrs. Millie Dass, Mrs. Swarna Rema, and Mrs. Kalpona Sircar demonstrated how to cook some of the foods that can be prepared from soybeans. Approximately 1,000 of those attending the book festival signed up for Voice of Prophecy health courses.

SAWS/SAJS provided a soybean-cooking demonstration on March 11 at an agricultural fair in Jessore, about 150 miles southwest of Dacca. More than 200 farmers and agricultural-development officials were present at the cooking demonstration.

Soybeans, which are becoming more popular in Bangladesh, will greatly improve the diet of the population and provide another cash crop for those able to grow them. SAWS/SAJS plans to continue to promote the use of soybeans as a nutritious and tasty food.

LYLE E. SPIVA
Director
SAWS/SAJS

SOUTH AMERICA

Record sales of literature

In 1979 literature sales in the South American Division rose to US\$12,380,295, an increase of US\$1,474,529 (14 percent) over the previous year. This figure represents only literature evangelists' sales and does not include denominational literature sold in churches. Thousands of copies of *The Great Controversy* have been sold along with the Bible. In 1979, 850,095 books and 3,128,920 magazines were sold, compared with 806,237 books and 2,810,372 magazines in 1978.

The South American Division's 1,720 regular literature evangelists (as of December, 1979) are encouraged to take advantage of every opportunity to pray with the people and try to open the way for the study of the Word of God.

The student colporteurs also are carrying on an excellent work during their vacation time. In Brasilia, some of their clients are looking forward to baptism. One woman who recently visited the church for the first time exclaimed, "When those youth were in my home I just had to find out what church they belonged to. They were such fine young men that I thought their church must be wonderful." This woman now is preparing for baptism.

During their vacation in December, students in Brasilia organized a youth meeting in the church one Sabbath afternoon and personally invited their customers to attend the program. On that Sabbath about 25 non-Adventists came who had never before been in an Adventist church.

The Brazil Publishing House now prints in the back of each colporteur edition this message: "This book is published by your friends the Seventh-day Adventists," and then it gives an address to which the reader can write for information and other literature. In 1979 this publishing house printed one million books.

Nelci Viegas, South

American Division publishing director, says, "Our literature evangelists are taught that they must not miss any opportunity to show their clients the way to Christ. They know that literature evangelism is a noble work that requires self-sacrifice and denial, and that this is what needs to be done to finish the work of the Lord."

ARTHUR S. VALLE
Review Correspondent

POLAND

Danish choir takes tour

On a visit to Poland, the Danish chamber choir Sanctus, of Skodsborg, performed in Seventh-day Adventist, Lutheran, Baptist, and Catholic churches in four towns.

In Bielsko, in the south, more than 400 people crowded into the church for a concert. Some of these were fellow believers from Russia and Czechoslovakia, who are able to travel freely to Poland. A Russian believer reported a membership of 700 in the city of Kiev, where there is a 90-member church choir. Visitors from Czechoslovakia related how difficulties had served to bring believers closer to the Lord as they trust in Him for strength and guidance. Talking with these people was an inspiration to the choir members. Another highlight of the trip was an opportunity to bring a message of hope, through songs, to a group of shut-in Catholic nuns.

Members of the Sanctus Choir are students and people from various professions. They come from Norway, Sweden, Finland, Germany, and America, as well as from Denmark. The director is Allan Wiik, a physician; Lennart Moeller, a physical therapist, is president. In recent years, the choir has made several records and cassettes, some of which have been best sellers within the Christian community in Europe.

JOHANN THORVALDSSON
Public Relations Director
East Danish Conference

CALIFORNIA

LLU again to study aging

Loma Linda University has been awarded a research grant of \$289,000 by the National Institute of Aging. The three-year project, entitled *Determinants of Aging Among Seventh-day Adventists*, is designed to help answer the question Why do Seventh-day Adventists tend to have a longer life expectancy than most people?

Jan W. Kuzma, professor of biostatistics in the university's School of Health, is principal investigator. He will be assisted by a research epidemiologist and a staff of five trained investigators.

Dr. Kuzma says that this research is a follow-up to a study begun in 1960, in which some 60,000 Seventh-day Adventists were enrolled. These persons were followed for 12 years. During that period fewer of them died, and there was less cancer and heart disease among them, than would be expected by general population norms.

According to Dr. Kuzma, the present study will use a computerized technique to match the 1960 enrollees to persons participating in the current Adventist Health Study, a separate research project. "Our first job is to learn who is alive and who is dead," says Dr. Kuzma. "Some people are hard to trace; we'll have to be resourceful to find them all."

He adds that "many church members throughout the State will be contacted by our epidemiological investigators. They'll be asking questions about some of the people who have dropped from sight—whether they're alive or dead, and if alive, where they reside, who might know more about them, and so on. I'm sure our members will give the same fine cooperation as they have on other studies."

"From what the original enrollees told us in 1960, we know a good deal about their life habits—smoking, diet, occupation, health history, and the like," says Dr. Kuzma. "By statistical anal-

ysis we can then learn which factors best correlate with long life and avoidance of serious disease."

BURTON BRIN
Research Epidemiologist
Loma Linda University

TEXAS

Health education focus of Huguley anniversary

A health information fair and footrace highlighted the third-anniversary celebration of Huguley Memorial Seventh-day Adventist Medical Center, Fort Worth, Texas. Nearly 400 spectators watched as 221 runners completed the 3.1-mile race. The celebration helped acquaint the community with the hospital's healthful-living philosophy, thereby significantly advancing an understanding of the health ministry of the church.

Two other events also marked the anniversary. For the first time, in February, hospital revenues exceeded expenses. Also in February, the Joint Commission on Accreditation of Hospitals (JCAH) awarded Huguley the maximum two-year accreditation for compliance with JCAH standards.

B. E. LEACH
President
Southwestern Union
Conference

MARSHALL ISLANDS

SDA's to take over health care

By the end of 1980, the Seventh-day Adventist Church will be administering hospital and medical services for the Marshall Islands, with direct responsibility for the management of the 85-bed hospital on Majuro.

The event was marked by a special ceremony at the government offices on Majuro presided over by President Amata Kabua on February 14, in which the terms of management and administration were executed by Henry

Samuel, minister of health, on behalf of the newly emerging Marshall Islands Government, and Ray James, president of the Guam-Micronesia Mission.

The formal signing concluded many months of discussion between government officials and the church, including Majuro Island Mission superintendent Walter Barber, who pastors the 110-member church and oversees two schools with a present mushrooming enrollment of 200, which is expected to pass 350 next year.

The contract provides that the mission will staff the hospital with an administrator, a chief of staff, a nursing supervisor, and two physicians with the initial two-year operations term to begin sometime before the end of calendar year 1980. Subject to mutual consent and the results of this initial operational time, the contract may be renewed at five-year intervals with complete operational

and capital funding underwritten by the Marshall Islands Government.

The Majuro Island Hospital provides the base for medical services to all 26 of the Marshall Islands, with clinic facilities providing outpatient care on the other islands. The government has indicated a desire to develop a new hospital building on Majuro, which would be a priority management objective to plan the development during the first two-year term of the church's management contract.

RAY JAMES

PANAMA

Crusade wins 683 converts

The Kenneth Cox Prophecy Crusade recently closed a six-week series in Panama City, Panama, with the baptism of 683 persons. The crusade was conducted in the new ATLAPA Convention

Center facilities, situated on the Pacific Ocean front. Even before grand opening ceremonies many people were eager to inspect this new complex. Opening night, February 18, was in the midst of Carnival Week festivities. Seven thousand people filled the convention center auditorium, the aisles, the grand foyer, and the nurseries as Evangelist Cox presented the opening night topic, "Our Day in the Light of Bible Prophecy."

The multimedia program, utilizing 20 rear-projection projectors on four screens, with narration in both Spanish and English, brought the people back night after night for the entire six weeks. A school of evangelism trained volunteer workers who helped with the crusade's visitation program. They presented the plan of salvation personally to those in attendance and answered people's questions on points of doctrine.

A child-evangelism program, under the direction of Barbara Moore, was conducted separately in the primary and nursery sections for the hundreds of children who attended nightly with their parents.

Members are studying with the 3,500 people who chose to accept Christ as their Saviour during the crusade but were not yet ready for baptism.

The meetings attracted numerous professional people, and it is expected that great strides will be made in the work as these well-educated and locally prominent people begin laboring together in their newly organized church, consisting of the majority of those baptized in this crusade. These new members, together with a nucleus of well-grounded members under the pastoral care of Gustave Pena, now form the largest Seventh-day Adventist church in Panama City.

PHIL DRAPER

Servicemen's Fund Offering Is June 21

The Seventh-day Adventist Church conducts an on-going program to provide literature to any persons on active duty in the United States armed forces. Magazines include the ADVENTIST REVIEW, *Insight*, *Listen*, *Message*, *Signs of the Times*, and *For God and Country*. Other materials include the senior Sabbath school quarterly, devotional and missionary books, and sermon tapes. This inspirational material, which often costs more than \$60 for a person's two-year term of service, is sent free of charge to anyone who requests it. National Service Organization leaflets also are provided for young people contemplating going into the service. This is a major way for the church to keep in touch with its young people.

Ties with the church, such as these magazines provide, mean a lot to the young people, who often find themselves in new and strange surroundings, with feelings of loneliness and in need of encouragement. The following quotations from recent letters are just a few samples of the kinds of response the General Conference receives:

"This is just to let you know that I arrived in Korea three months ago and your literature is still with me. I cannot express how grateful I am for it. There is evil of all description on every side, but your literature helps to keep me in the right direction." (Air Force)

"We would like very much to say how much we appreciated all that you and the NSO have done. We used many of the publications for witnessing, and after reading them we passed them on. Many of the friends we

have made here have come to Jesus, many have become more dedicated. Praise God for the privilege of helping to finish the work." (Navy)

"The church has been my unfailing companion. Through war and peace your presence was with me. I am currently registered here on the post with the chaplains as the SDA contact. We have basic training and military police training, and from time to time there are Adventist young people who come through here." (Army)

"The magazines have meant a lot to me and helped me in my life. God bless every person who has contributed to this wonderful fund." (Air Force)

"I would like to extend my gratitude for the job you are doing for us in the military. Your literature, magazines, lesson quarterlies, correspondence, and prayers helped a lot in maintaining our faith, without which we may have become just like the rest of the world." (Navy)

Please remember these young people—perhaps even someone from your church—when you are invited to give an offering for the Servicemen's Fund on Sabbath, June 21.

This offering is received only once each two years. In 1978 a total of \$119,665 was received from the nine union conferences in the United States. This year, with inflationary costs in mind, the goal has been set at \$150,000.

M. E. KEMMERER
Former Undertreasurer
General Conference



G.D.R. prints many books

Gabriele Boettcher, daughter of the German Democratic Republic Union Conference president, Manfred Boettcher, stands by a stack of the books printed by the church in the German Democratic Republic during the past 15 years. Although the church has a publishing association, the printing is done by state-owned facilities. Each edition of these books and brochures is between 5,000 and 10,000.

Among these books are quite a number by Ellen White, such as *The Great Controversy*, *The Desire of Ages*, *Education*, *Christ's Object Lessons*, *Happiness Homemade*, *The Ministry of Healing* (excerpts), *Steps to Christ*, *Thoughts From the Mount of Blessing*, books for children and young people, and brochures for missionary work.

AUSTRALASIAN DIVISION

"Mighty army" sells books

The Australasian Division operates two training courses for literature-evangelist recruits. One, called "Like a Mighty Army," consists of 12 lessons for Australian and New Zealand recruits. The other, "Forward," is for recruits in the three union mis-

sions of the South Pacific. Both names give a clear impression of the spirit that moves the literature evangelists in this part of the world field as they march from door to door and place to place—"forward, like a mighty army."

Serving a population of about 21 million people are almost 300 full-time and part-time literature evangelists, one worker for every 70,000 persons.

These literature evangelists, nearly 200 more than in 1975, almost doubled the 1975 figure in 1979, selling more than \$2 million worth of literature.

Persons baptized as a result of literature-evangelist contacts totaled 264 in 1979, compared with 90 in 1975. Some conference presidents report that their ministers are busy following up literature-evangelist contacts, with good results. In the large cities evangelists are seeing souls won because of preparatory work done by literature evangelists.

During the five-year period 1975-1979 the Signs Publishing Company in Australia reported the sale of 28,313 copies of *Your Bible and You*, about 9,000 copies more than in the previous five-year period.

During 1975-1979, 12,927 sets of *The Bible Story* were sold, as compared with 8,977 sets in the previous five-year period, an increase of 3,930 sets.

Trans-Pacific Publishers, in Suva, Fiji, dispatched to the field its complete stock of about 40,000 books (four titles) in one and a half years. This publishing house needs more equipment, which will be purchased when funds become available.

In Papua New Guinea six literature evangelists were sent as missionary workers to open up new territory for the Advent message. They went two by two into three districts. In one district 100 homes have been opened for Bible studies, and books have been sold in almost every home.

A literature evangelist in Fiji sold books to a Hindu

woman. Her reason for buying was that the dogs in the yard, trained to attack anybody coming through the gate, did not attack the literature evangelist. "I will purchase these books to remind me of the power of your

God," the woman told him.

A literature evangelist in the Solomon Islands delivered for cash in one week \$1,800 worth of literature.

J. T. KNOPFER
Publishing Director
Australasian Division

Books in Review

Why Teen-agers Reject Religion

Roger L. Dudley
Review and Herald Publishing Association
Washington, D.C.
1978, 160 pages
Price: \$4.50

The saddest tragedy that can happen to a family is to have a son or daughter leave the church. As Roger Dudley has discovered, thousands of Adventist parents have experienced this kind of tragedy. Teen-age rejection of religion is like a dark cloud hanging over the church. Compared to this heartache, most other problems—financial, organizational, or theological—take second place.

The message of this excellent book is not only for parents. Ministers, teachers, counselors, and the entire church membership are involved in the destiny of our youth. I believe that this book should be read without delay. It is much more satisfying to be able to say, "I will try to follow this good counsel" than to be forced to say, "I wish I had read it sooner."

Dr. Dudley's work is helpful for several reasons:

First, it reflects years of personal experience. The illustrations, coming straight from life, have a high degree of credibility and human interest.

Second, the book is based on careful and extensive research. The author has scientifically sampled the thinking of a representative group of 400 Adventist teen-agers. As he also has read widely in the field, his conclusions are not guesswork.

Third, the author possesses the gift of common sense. He is neither permissive nor rigid. He is realistic, responsible, and compassionate.

Fourth, the book is deeply

Christian in its emphasis. The author sees beyond psychological theories and administrative policies. He senses the Christian principle of the dignity and worth of each young person. He says, "I have tried to live by a code that would lead me to always treat young people with the same respect I would use toward an adult whom I esteem."

The chapter titles are arresting. Here are a few of them: "Free at Last," "You'll Do It or Else . . .!" "Saints Who Are Hard to Live With," "Cracks in the Model," "All Those Rules," "I Love You, But . . ." "Please! Trust Me!"

Parents, teachers, and preachers will be forced to do some soul searching as they read the results of Dr. Dudley's research. They will learn, for example, that teen-agers are "turned off" by poor sermons, bad Bible teaching, hypocritical adults, indefensible restrictions, conditional love, failure to listen, and tension in the home. And the "turned off" teen-ager often strikes out at the church as the cause of his unhappiness. But the author is not negative. He also tells what "turns on" teen-agers. His final statement is one of encouragement: "In conclusion, I do believe that with God's help we have the power to do something to prevent adolescent alienation from and hostility toward religion."

Dr. Dudley's experience and research have been on the secondary school level. I would like to suggest that about half of college students are teen-agers. They need the same concern and consideration that their younger peers need. College teachers, counselors, chaplains, and deans can read this book with profit.

NORVAL F. PEASE

Afro-Mideast

● The clinic to be erected at the University College of Eastern Africa's student center will be named the Esther Wiggins Clinic. The money for this building has been donated by Clara Petras, a nurse from Belgrade, Minnesota, in memory of her sister.

● Tanzania Advent Press, at Morogoro, east-central Tanzania, is purchasing new binding equipment from Japan to speed up the work and bind books more carefully. Where only ten volumes can be bound every hour with the present equipment, 100 to 200 volumes will be bound per hour with the new machinery.

Australasian

● While in Aore, New Hebrides, last September doing mechanical repairs to mission equipment, Bert Sonter, from Cooranbong, saw the desperate need for a new engine for the mission ship *Pacifique*. He bought an engine on credit at an auction in Orange, New South Wales, changed it from an industrial to a marine engine, and had it shipped to Santo. Then, with helpers Dennis Alsop and Jim Beyers, he flew to the New Hebrides in February and installed the new engine. Many missionary-minded people in Cooranbong assisted with the project.

● The first Pan-Pacific Conference on Drugs and Alcohol, held in Canberra, was attended by 800 official delegates. D. E. Bain, health educator at the Sydney Adventist Hospital, presented a paper entitled "The Role and Training of Volunteers as Alcohol and Drug Educators."

Euro-Africa

● The SDA Welfare Center in Champigny-sur-Marne, France, at the request of the Red Cross district headquarters, supplies some of the

clothes and medicine to the 1,000 refugees from Kampuchea who pass through the center each month.

● On the roof of the main building of Villa Aurora, the Italian seminary in Florence, has been installed a radio antenna that beams out programs from the Voice of Hope. Listeners within the 75-kilometer range say they appreciate the programs.

● The North France Conference has appointed D. Thomas, a quantity surveyor, as a full-time worker to care for the maintenance and building of churches.

Far Eastern

● A Chinese-speaking church has been organized in Seoul, Korea.

● Volunteer missionaries John and Dallene Jackson have opened a new Adventist school in Tafunsak, Kosrae, Guam-Micronesia Mission, with 40 children in attendance.

● The South Minahasa Mission, in East Indonesia, reports 1,169 baptized during 1979, bringing membership to 16,232. During the year, 20 evangelistic series were conducted by young people.

● Having experimented with television in recent months on the island of Okinawa, the Japan Union now has launched its TV series in the northern island of Hokkaido and hopes to begin airing the program soon in the Tokyo area.

South American

● East Brazil Union, with its 89,577 members, has made some territorial changes. The former Rio Minas Conference is now the Rio de Janeiro Conference, comprising only the state of Rio de Janeiro. The Minas Mission now comprises the entire state of Minas Gerais. The Bahia-Sergipe Mission's new name is Bahia Mission, as the state of Sergipe is now a part of the Northeast Brazil Mission.

These changes also affect the East Conference, which now has as its territory only the state of Espirito Santo.

● With 50,174 members added to the church by baptism in the South American Division during the past year, an average of 965 were baptized each week. By God's grace the division hopes to win 1,000 a week this year.

Trans-Africa

● Three hundred and twenty-four persons made decisions for Christ during a recent Week of Prayer at Lower Gwelo Secondary School, Southern Africa's second-largest Adventist secondary school. A Zimbabwean pastor, Able Chekerwa, conducted the spiritual revival.

● On March 18, 14 young women and three young men received their caps and pins after successfully completing the first step in their training to become nurses or medical assistants at Malamulo Hospital, Malawi.

North American

Central Union

● Thirteen Kansas Conference literature evangelists participated in a group canvass in Hutchinson, Kansas, in April to find homes where there was an interest in studying the Bible. This group was led by Elwood Arner, district leader, and Don Anderson, conference publishing director. Bible studies have begun in 15 homes, and it is hoped that these people will attend meetings to be held in Hutchinson by Lyle Albrecht, union evangelist, this summer.

● One hundred and forty-five students participated in the third Music and Art Festival of the Wyoming Adventist schools held on a recent Sunday in the school auditorium of the Casper church.

● The Central Union Conference shows a gain in baptisms

for April of 230 and for the year of 334 over its 1979 totals.

Columbia Union

● In a recent Letters to the Editor column of the Gaithersburg, Maryland, *Gazette*, Mayor Bruce Goldenshon wrote that he was "impressed" with his treatment as a patient of the new Shady Grove Adventist Hospital. Persons can be assured, he said, of "receiving the best of care in a modern, well-equipped hospital" by a "most friendly, helpful, compassionate, and understanding staff."

● About 20 non-Adventists attended a Your Child and You Seminar conducted recently by Bernard and Geeta Lall, of Andrews University, in the Defiance, Ohio, church.

● The Ohio Conference has set June 28 as the target date for completion of a nature center at their youth camp.

● The New Jersey Conference has purchased a \$7,000 fifth-wheel trailer and pickup for use as a conference book-mobile.

● A record of no fatalities or accidents has been achieved by Blue Mountain Academy in Hamburg, Pennsylvania, in its ten years of flight instruction and 4,000 hours of student-pilot operations.

Lake Union

● Sault Ste. Marie, Michigan, church members recently voted to distribute 5,000 16-page tabloid-style newspapers in their area. They will also install an answering service with 26 two-minute Bible-study tapes. People using the service may request Bible studies, literature, visits, or prayers.

● Three people joined the Delton, Michigan, church during evangelistic meetings by Robert Collar. One person joined the Troy, Michigan, church recently, while six persons joined the Detroit Spanish church, one joined the Bay City church, and two joined the Bad Axe church.

North Pacific Union

● Youth from 17 churches in the Greater Seattle area have been organized into an association known as IMPACT, designed to coordinate the church's outreach and witnessing activities in the Puget Sound area. Major consideration will be given to reclaiming youth who have left the church.

● A major facet of Dennis Seaton's ministry in Glasgow, Montana, is his radio and newspaper work for children. Since October 15, 1979, Pastor Seaton has recorded a daily radio feature entitled Children Are Special. Soon after the program started, he was contacted by a representative of the local newspaper asking him to write a twice-weekly column on similar topics. Earlier this

year, however, funds were running low, and the radio program had to be discontinued. It was reinstated three days later when a non-Adventist Christian donated funds because his three daughters enjoyed the program so much.

● An apparent arson-induced fire in the basement of the White Salmon, Washington, church recently caused considerable damage. Members temporarily are meeting for worship in the local Methodist church.

Pacific Union

● W. W. Tucker has transferred from evangelism in the Central California Conference to work with his father and grandfather in The Quiet Hour broadcast and Search telecast as director of evan-

gelism and music programming.

● Toese AhSam has moved from the Southern California Conference to pastor the Samoan congregations in San Francisco and San Jose.

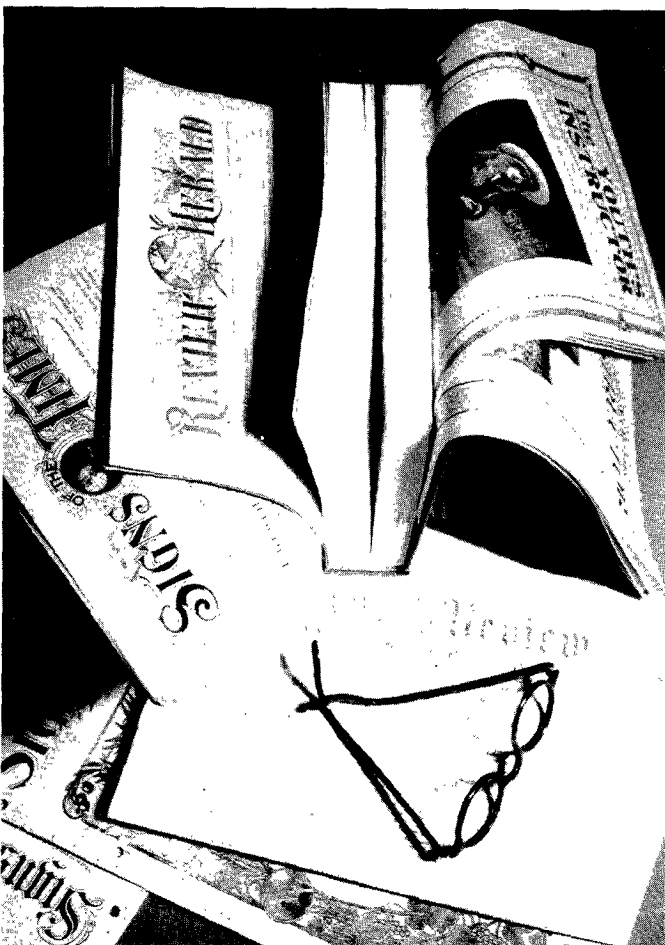
● General Conference president Neal C. Wilson gave the dedicatory address at the Camarillo, California, church in mid-May. Frank Chung, chairman of the building committee, and James McAnich, a charter member, assisted the pastor, Philip B. Knoche, in planning the day's activities.

Loma Linda University

● The School of Health has received a two-year \$215,000 grant to investigate the "Psychosocial Factors in Self-help Smoking Cessation Attempts." Approximately

10,000 people will be included in the two-year study, which researchers expect will give expertise in developing new programs to help the smoker. An obvious byproduct will be the development of materials for physicians and other health professionals to use with their patients. The study began on March 1.

● The School of Health Student Association has initiated a project to provide an ambulance for the new medical center under construction at Montemorelos University, Montemorelos, Mexico. The students acquired an ambulance through a donation, completely overhauled the engine and transmission, and have performed electrical and minor repairs. The students are raising additional funds still needed to complete the restoration.



There is a complete index to the periodical articles written by Ellen White.

The **SUBJECT INDEX TO THE ELLEN G. WHITE PERIODICAL ARTICLES** will be of real value to the serious student, to libraries, and reference centers.

In her lifetime, Ellen G. White wrote some 4,600 articles, which appeared in such church journals as the *Review*, *Signs of the Times*, *Youth's Instructor*, *Health Reformer*, and others. Of these, 75 to 80 percent have not been reproduced in currently available E. G. White books.

With the **SUBJECT INDEX TO THE ELLEN G. WHITE PERIODICAL ARTICLES** it is possible to have access to reference material that previously was available only in the White Estate vaults and the several Ellen G. White SDA Research Centers.

Cloth 1072 pages US\$19.75
Introductory price: \$16.95

Order from your local Adventist Book Center or ABC
Mailing Service: P.O. Box 37485, Omaha, Nebraska
68137
In Canada: Box 398, Oshawa, Ontario L1H 7L5

Please include sales tax as applicable and add 10 percent or a minimum charge of 85 cents for mailing.

**REVIEW AND HERALD
PUBLISHING ASSOCIATION**
6856 Eastern Avenue NW.
Washington, D.C. 20012



Ferndale, North America's most unique Resort,

presents internationally acclaimed speakers and programs in the relaxed environment of Canada's famed Muskoka Vacationland.

Ferndale's 200 acres of superbly beautiful surroundings on Lake Rosseau including chapels, lodges, cottages, trailer and tent camping area, tennis, lawn bowling, shuffleboard, boating, volleyball, water activities and much, much more.

We offer an astonishing variety of experiences such as vegetarian meals — "The Foods of Tomorrow Today."

Enjoy the revitalizing spiritual environment and cherish a relaxed lifestyle free from the polluting influences of tobacco, drugs or alcohol.

You may choose from any one or more of Ferndale's 1980 summer programs:

Dr. Oswald Hoffman, Lutheran Hours speaker, and author, June 13 to 15, 50th Anniversary of the Lutheran Hour and Dr. Hoffman's 25th anniversary as its speaker.

Old Fashioned Camp Meeting #1, June 29 to July 5, #2, July 6 to 12. Inspiration and fellowship designed for spiritual renewal.

Family and Marriage Enrichment Retreat, July 13 to 19. Here is an ideal family resort vacation package to help celebrate "International Year of the Family," presented by a group of internationally acclaimed speakers and counsellors. You will find answers to many family problems and how healthful living affects family relationships.

Fitness for Life, July 27 to August 3, Weight Control, August 3 to August 10, Stress Control. Both

programs give option to the "5-Day Plan to Stop Smoking." Fitness for Life provides a solid program emphasizing a sensible approach to total living.

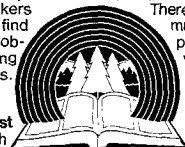
George Vandeman, It Is Written telecast speaker, presents Ferndale '80, August 17 to 23. A live-in week long retreat featuring your health of body and soul. So many Christians get bits and pieces of the story of salvation. "Earth: Theater of the Universe" puts it all together in one grand sweep from the fall of Lucifer to Eden restored.

H.M.S. Richards Sr., Voice of Prophecy founder/speaker and Dr. Eugene Berterman, associate director of the Lutheran Bible Translators and past president of the National Religious Broadcasters, August 24 to September 1. Dr. Richards and Dr. Berterman will team up for a week-long spiritual retreat to make Christ come alive in the hearts of those participating. Among the activities planned is the celebration of Dr. Richard's 86th birthday and the 50th Anniversary of the Voice of Prophecy.

Ferndale also has special activities planned for the children by trained leaders. Stories, crafts, games, hikes and a children's playground.

There's something for everyone, so much to do and enjoy with no pressure; play or rest as you wish at Ferndale.

For rates and reservations: Ferndale, Box 279, Port Carling, Ontario POB 1J0, Telephone (705)765-3135



FERNDALE
Formerly Canadian Keswick Conference Camp

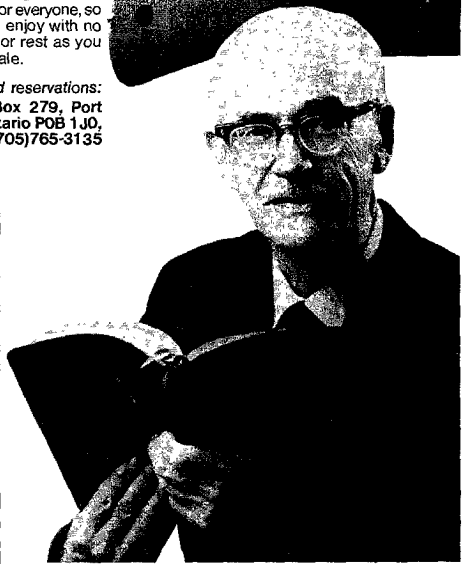
Early Reservations are Recommended

PLEASE SEND INFORMATION

- Summer Vacations
- Dr. Oswald Hoffman
- Old Fashioned Camp Meeting #1
- Old Fashioned Camp Meeting #2
- Family & Marriage Enrichment Retreat
- Fitness for Life
- George Vandeman's Ferndale '80
- Dr. Eugene Berterman and H.M.S. Richards Sr.

Please print clearly

Name _____
 Street _____
 City _____
 State/Province _____ Zip/Postal Code _____
 Area Code _____ Telephone Number _____



Health Personnel Needs

INTERNATIONAL

Dentists: Guam, Pakistan, Okinawa, Taiwan
 Physician (anesthesiologist): Hong Kong, Singapore, Taiwan
 Physician (EENT): Puerto Rico
 Physician (fam. prac.): Thailand, Guam, Hong Kong, Jamaica, Korea, Malawi, Okinawa, Puerto Rico, South Africa, Taiwan, Zambia
 Physician (internist): Thailand, Malaysia, Pakistan
 Physician (OB-GYN): Thailand, Malaysia, Pakistan
 Physician (ophthalmol.): Puerto Rico
 Physician (gen. surg.): Ethiopia, Guam, Hong Kong, Jamaica, Kenya, Malaysia, Puerto Rico, Korea, Uganda
 Physician (orthopedic): Pakistan
 Heart Team: Hong Kong

For further information on any of these positions, write: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 371 or 372. At night call (301) 572-7150.

To New Posts

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

NORTH AMERICAN DIVISION

Student Missionaries

Betty L. Alder (UC), of Calaway, Minnesota, to serve as physical education teacher, Central American Union College, Alajuela, Costa Rica, left Los Angeles, February 27, 1980.

Claudette Renee Caine (SMC), of Grand Bay, Alabama, to serve as nurse's aide, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, February 25, 1980.

Kathryn Alice Harrold (AUC), of Stoneham, Maine, to serve as medical aide, Cambodia-Thailand Relief Project, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, February 25, 1980.

Jeannie Sue Lawry (UC), of Mena, Arizona, to serve as nurse's aide, Cambodia-Thailand Relief Project, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, February 25, 1980.

Alan Ralph Ruggles (SMC), to serve as medical aide, Cambodia-Thailand Relief Project, Bangkok Adventist Hospital, Bangkok, Thailand, left San

Francisco, February 25, 1980.

Charles Paul Shobe (SAC), of Keene, Texas, to serve as nurse's aide/orderly, Cambodia-Thailand Relief Project, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, February 25, 1980.

Kevin Wilson Starr (PUC), of Chula Vista, California, to serve as medical aide, Cambodia-Thailand Relief Project, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, February 25, 1980.

Volunteer Service

Wilma Gloria Apostol (Special Service), to serve as nurse, Cambodia/Thailand Relief Team No. 5A, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, April 8, 1980.

Cynthia L. Bailey (LLU '80) (Medical Elective Service), to serve as nurse, Malamulo Hospital and Leprosarium, Malawi, Africa, of Rolling Hills, California, left Los Angeles, April 9, 1980.

Edwin Emmanuel Nebblett (LLU '77) (Special Service), of Clarendon Hills, Illinois, to serve as relief physician, Andrews Memorial Hospital, Jamaica, West Indies, left Miami, March 27, 1980.

Carlos Charles Swanson (LLU '61) (Special Service), to serve as physician, Cambodia-Thailand Relief Team No. 4A, Bangkok Adventist Hospital, Bangkok, Thailand, and **Lois Ramey Swanson**, to serve as nurse, of Loma Linda, California, left Los Angeles, March 11.

Janet Claire (Thompson) Weeks (LLU '78) (Special Service), of Loma Linda, California, to serve as physician, Cambodia-Thailand Relief Team No. 4, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, February 26, 1980.

Nancy Lynn Wheeler (Special Service), of Colton, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, February 26, 1980.

Lonna Kathryn Wileman (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4A, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 11, 1980.

Linda Diane Worley (Special Service), of Colton, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4A, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 11, 1980.

AFRO-MIDEAST DIVISION

Regular Missionary Service

A. V. Gayares (and family), of Tanzania, to serve as agriculture teacher, Ethiopian Adventist College, Ethiopia.

David Ogillo (and family), of Tanzania, to serve as pastor-evangelist, Juba, Sudan.

EURO-AFRICA DIVISION

Regular Missionary Service

Francis Augsburg (and **Celina**), of Switzerland, to serve as president, Indian Ocean Union Mission, Madagascar, left November 15, 1979.

Hans-Joerg Bauder (and **Mariella** and family), of Switzerland, returning to serve as manager, Central African Publishing House, United Republic of Cameroun, left September 20, 1979.

Albert Bodenmann (and **Catherine** and family), of Austria, returning to serve as president, Chad Mission, left September 13, 1979.

Jorge Fehr (and **Edith** and family), of Switzerland, to serve as builder, Kanye Hospital, Botswana, left November 20, 1979.

Martin Freitag, of Germany, to serve as dental mechanic, Yaounde Dental Clinic, United Republic of Cameroun, left November 1, 1979.

Jean-Pierre Goutman (and **Anne Marie** and family), of France, to serve as district pastor, Koumac, New Caledonia, left September 9, 1979.

Dorothea Housmann, of Germany, to serve as nurse, Nanga Eboko Dispensary, United Republic of Cameroun, left during October, 1979.

Armin Krakolinig (and **Martha** and family), returning to serve as pastor, Chad, left November 1, 1979.

Michel Lavanchy (and **Christiane** and family), of France, to serve as bookkeeper, West-Central African Union,

United Republic of Cameroun, left September 6, 1979.

Ronald Noltze, of Germany, to serve as physician, River Plate Sanitarium and Hospital, Argentina, left August 28, 1979.

Liliane Probst, of Switzerland, returning to serve as nurse, Sangmelima Dispensary, United Republic of Cameroun, left September 27, 1979.

Natividad Saguar Sierra, of Spain, to serve as Spanish teacher and preceptress, Ivory Coast Secondary School, left November 6, 1979.

Claude Villeneuve (and **Vivianne** and family), of Switzerland, returning to serve as departmental director, West-Central African Union, United Republic of Cameroun, left September 20, 1979.

Maurice Zehnacker (and **Helga** and family), of France, returning to serve as president, West-Central African Union, United Republic of Cameroun, left September 20, 1979.

Volunteer Services

Adventist Volunteer Service Corps: 3.

Coming

June	
14	Inner City Offering
21	North American Missions Offering
28	Servicesmen's Literature Offering
28	Thirteenth Sabbath Offering (North American Division)
July	
5	Vacation Witnessing
5	Church Lay Activities Offering
12	Christian Record Braille Foundation Offering
August	
2	Unentered Territory Evangelism
2	Church Lay Activities Offering
9	Oakwood College Offering
September	
6	Lay Preacher's Day
6	Church Lay Activities Offering
13	Missions Extension Offering
13 to Oct. 4	Adventist Review, Guide, Insight Campaign
20	Bible Emphasis Day
27	Pathfinders Day
27	Thirteenth Sabbath Offering (Australasian Division)
October	
4	Medical Missionary Work
4-11	Health Emphasis Week
4	Church Lay Activities Offering
11	Voice of Prophecy Offering
11	Sabbath School Community Guest Day
11	Community Relations Day
18	World Temperance Day and Offering
25 to Nov. 1	Week of Prayer
November	
1	Annual Week of Sacrifice Offering
1	Church Lay Activities Offering

Church is built every 56 hours

During the past five years in the South American Division, 773 churches and chapels have been built to house the more than 200,000 new members. This means that every 56 hours a new house of worship was constructed to care for this phenomenal growth.

In some places members build a church before evangelistic meetings are held, because they have faith they are going to have good results. Sometimes even before the construction of the walls or the putting on of the roof they provide a baptistry so that they can baptize the new converts who are brought in while the pastors and laymen are working on the building project.

In other places the members visit their non-Adventist neighbors, soliciting monetary, as well as physical, help in the construction of the church. The people realize that when a church is being erected there will be more spiritual help for the people—a definite means for the restoring of mankind—and oftentimes even the government officials want to help.

At present there are

hundreds more churches being built to care for the approximately 10 percent annual increase in membership. Some of the church buildings in the better districts of the urban areas are large and sophisticated. Some, in the poorer areas, are humble little chapels.

It is interesting to note that when Adventists in South America feel the need of building another church they usually accomplish it without asking for help from the local conference. The physical

conditions of these houses of worship are generally much better than the physical conditions of the members' homes.

ARTHUR S. VALLE

New presidents are named

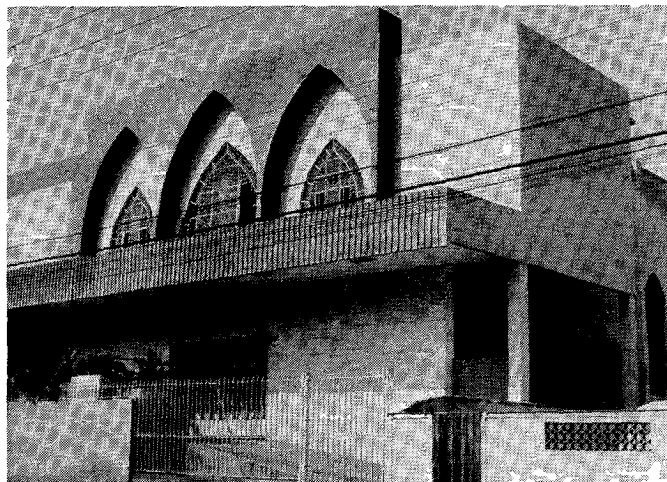
New presidents have been elected recently to fill vacancies in two conferences, Montana and Upper Columbia. Paul Nelson, new presi-

dent of the Montana Conference, has been serving as secretary of that conference. He replaces Ron Wisbey, new Potomac Conference president.

Elder Nelson moved to Montana a year ago from the North Pacific Union Conference, where he spent seven years as stewardship director and Ministerial secretary. Previous to that he had served for 22 years in the Far Eastern Division—in Japan and in the Guam-Micronesia Mission.

The Upper Columbia Conference, on May 13, voted to call Donald G. Reynolds to serve as president. He replaces Richard D. Fearing, new president of the North Pacific Union Conference. Elder Reynolds previously was president of the Pennsylvania and Ohio conferences.

F. C. WEBSTER



In South America some churches are built to accommodate 800 or more members, such as this one in the Colegio district of Rio de Janeiro.



Members of a floating church on the Amazon commute by canoe. Many churches in South America are this size.

If you're moving, please let us know six weeks before changing your address. Print your new address below, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Prices subject to change without notice.

- New subscription
- Renew my present subscription
- One year (US\$19.95)
- Single copy 50 cents

name (please print) _____

new address _____

city _____ state _____ zip code _____

Attach label here or print old address: