

Adventist Review

General Organ of the Seventh-day Adventist Church

September 17, 1981

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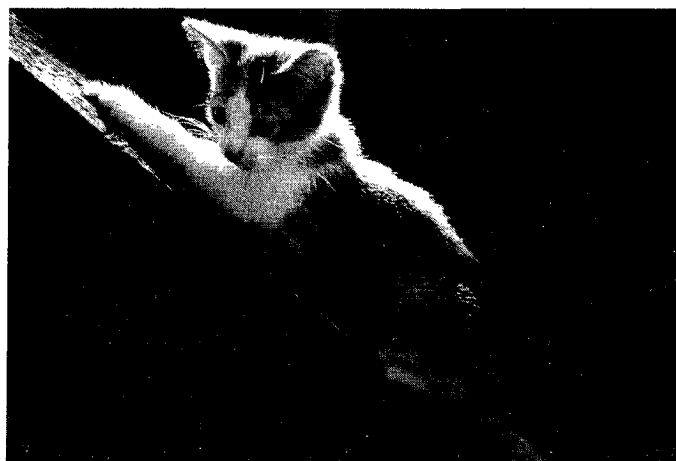


The school is simple and rustic, with few financial resources, but students at the new Adventist agriculture-industrial school in Brazil are happy for a place in which to prepare for service. See page 15.

THIS WEEK

When we planned this issue we had no idea that a story of timeliness and importance to the world church would break, preempting seven pages (3-7, 13, 14) of regular material. Many church members have been concerned with charges of plagiarism made against Ellen White, charges that have been publicized in newspapers around the United States. Warren L. Johns, chief counsel of the General Conference Office of General Counsel, decided to put the matter into the hands of an attorney who specializes in such cases. The story that begins on the opposite page is the result.

A recent letter from J. H. Horning, of Healdsburg, California, shed some light on a photo credit we gave for a picture used in the December 25, 1980, issue and republished with this column. "Caretakers of His Creatures" was timely, thought-provoking,



and needed. Please relay a belated note of appreciation to Author Lilya Wagner.

"You credit the picture of the kitten that heads the story to Kodak High School Photo Awards, which is correct. The picture was taken and submitted to Kodak by Melvin Ing, who at

the time was a student at Hawaiian Mission Academy, Honolulu, Hawaii. He received a first-place award of \$300."

Art and photo credits: Pp. 5, 6, Howard Krenrich; p. 10, Review photo; 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.

Why call this a witness?

Re "SDA Nurses Needed" (July 9).

I am an Adventist nurse working in an Adventist hospital and I feel that our main need is for the hospital administration to reassess our goals and mission.

Our hospital seems to do little to carry out the counsel from the Spirit of Prophecy quoted in the article, "to disseminate light, and to advance reform." Our particular institution allows smoking in patients' rooms, meat is served unless vegetarian meals are ordered specifically, coffee and tea are served, TV blares from the rooms on Sabbath, and, even though it is discouraged, elective surgeries are scheduled on Sabbath for doctor or patient convenience.

Recently the hospital dedicated a smoking room inside the hospital for the convenience of visitors.

Non-Adventist nurses who have worked in this hospital for many years have told me of the difference they have noticed from the careful Sabbathkeeping policies in the past to the present.

Why call this a witness? The main concern seems to be to make money, keep the beds full, and give people whatever vices they are used to so that we can get their business.

I have worked in an Adventist hospital where Adventist standards have been upheld, but I am afraid that there are more institutions like the one I just described.

NAME WITHHELD

Caffeine not sole culprit

"Caffeine Update" (Aug. 27) was excellent, but it and the comment on drinking coffee in This Week were misleading in that they seemed to imply that caffeine is the culprit associated with many illnesses. Not so. Caffeine is not the sole culprit.

Other pollutants found in decaffeinated coffees and soft drinks cause great harm to the body as well. Phosphoric acid causes bleeding from the kidneys and is found in nearly all soft drinks.

American Medical News, July 17, 1981, states that "gastric acid secretion and gastrin release were greater in response to decaffeinated coffee than to peptone, which previously had been considered the strongest stimulant."

The Journal of the American Medical Association, Jan. 9, 1981, states: "The fact that habitual consumption of decaffeinated coffee was significantly greater among pancreatic cancer cases

than the controls suggests the possible action of another carcinogen. The effects of regular coffee were not distinguished from those of caffeine-free coffee."

GENE A. SWANSON, M.D.
Akron, Ohio

Not beyond temptation

Not long ago a man came to my door and asked me, "If you should die tonight would you go to heaven?" I told him that the Bible teaching concerning a person's condition in death and the impending judgment precludes our going to heaven when we die.

Since that time I have come across the following in *Christ's Object Lessons*, page 155: "Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or feel that they are saved. . . . Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation."

MARGARET J. CHAMBERS
Houston, Texas

► This statement is designed not to decrease one's assurance of salvation but to caution against placing confidence in self. One is safe only by giving oneself to Jesus and abiding in Him.

Adventist Review



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Ellen White's use of sources

Washington copyright lawyer concludes that Ellen White was not a plagiarist and her works did not constitute copyright infringement.

See also editorial "This work is of God, or it is not," page 13.

Ellen G. White is not guilty of copyright infringement or plagiarism. This is the opinion of Vincent L. Ramik, senior partner of Diller, Ramik & Wight, Ltd., a lawyer who practices patent, trademark, and copyright law in Washington, D.C.

Mr. Ramik undertook to research Mrs. White's writings after Warren L. Johns, chief legal officer of the General Conference, retained the services of Diller, Ramik & Wight last April because of allegations made against Mrs. White by Walter Rea, at that time pastor of the Long Beach, California, church.

Ramik, a Roman Catholic, spent more than 300 hours researching about 1,000 relevant cases in American legal history. He concluded his 27-page legal opinion* with an unequivocal declaration: "Based upon our review of the facts and legal precedents . . . Ellen White was not a plagiarist, and her works did not constitute copyright infringement/piracy."

The legal report was delivered to Johns's office late last month. It responds specifically to six questions:

1. Was there a Federal copyright law between the years 1850 (when Ellen White first published) and 1915 (the year of her death) granting literary property rights to authors? If so, what was the essence of such law? Did it substantially differ from copyright law in 1981?

2. Was the payment of royalties by publishers a standard legal and business practice at that time?

3. Were licensing agreements for the use of literary property standard business practice at that time?

4. Was there a standard literary practice to use quotation marks, footnotes, and bibliographical citations in literary works that utilized the literary property of other authors?

5. What case law is available between 1850 and 1915 that might suggest the extent of an author's protection against literary piracy?

6. Is there anything within the published works of Ellen G. White that would suggest literary piracy (Federal copyright infringement) within the standards existing between 1850 and 1915?

Ellen White's literary output reportedly approximated 25 million words during a writing career spanning nearly 70 years. A number of the 90-plus books, including compilations, from her pen in print today have been translated into as many as 100 languages.

The fact that Mrs. White incorporated quotations and paraphrased materials from other authors (principally historians of the Reformation era and contemporary nineteenth-century devotional writers) in her books and articles has itself never been at issue. She, during her lifetime, and church officials, subsequently, have repeatedly acknowledged such use. But Walter Rea undertook the task of identifying the various sources of that literary borrowing. This study demonstrated that Mrs. White had borrowed more extensively than had been estimated previously.

Books not copyrighted

Ramik discovered that many of the books from which Mrs. White borrowed were not in fact copyrighted. But, he continued, even if they had been thus protected by law, her utilization of phraseology and even multiple paragraphs did not in law constitute copyright infringement, nor plagiarism.

"If the issues had been court-tested between 1850 and 1915, Ellen G. White emphatically would not have been convicted of copyright infringement," concluded Ramik.

The law specialist found it ironic that Mrs. White's sternest critics themselves offer "the best evidence available" to support a position of noninfringement.

"Nowhere," Ramik pointed out, "have we found the books of Ellen G. White to be virtually the 'same plan and character throughout' as those of her predecessors. Nor have we found, or have critics made reference to, any intention of Ellen White to supersede . . . [other authors] in the market with the same class of readers and purchasers." Instead, she invariably introduced considerable new matter to that which she borrowed, going far beyond mere "colorable deviations," and, in effect, created an altogether new literary work.

Furthermore, "the sheer 'compilation' of the works of Ellen G. White necessarily reflects her labor and skill. So long as she did not (and the evidence clearly establishes that she did not) draw from any prior works 'to a substantial degree,' she remains well within the legal bounds of 'fair use.'

"Moreover, so long as the materials were selected from a variety of sources, and were 'arranged and combined with certain passages of the text of the original work, and in a manner showing the exercise of discretion, skill, learning, experience, and judgment,' the use was 'fair.'"

Intent is a chief ingredient that must be demonstrated in plagiarism cases; and Ramik believes he has proved not only from Mrs. White's own published statements but indeed from the admission of some of her critics themselves, that she did not intend to defraud in the borrowing of other literary productions.

"Proceeding with but the highest motivations and intentions," said Ramik, Mrs. White, in fact "modified, exalted, and improved" much of that which others wrote, in a manner entirely ethical, as well as legal.

"It is impossible to imagine that the intention of Ellen G. White, as reflected in her writings and the unquestionably prodigious effort involved therein, was anything other than a sincerely motivated and unselfish effort to place the understandings of Biblical truths in a coherent form for all to see and comprehend.

"Most certainly, the nature and content of her writings had but one hope and intent, namely, the furthering of mankind's understanding of the word of God."

In his summation, Ramik concluded, "Considering all factors necessary in reaching a just conclusion on this issue, it is submitted that the writings of Ellen G. White were conclusively unplagiaristic." □

* The complete document may be obtained by sending a request, with \$5.00, to the General Conference Legal Services Office, Dept. RD, Takoma Park, Washington, D.C. 20012.

“There simply is no case”

Interview about Ellen White and her writings with Attorney Vincent L. Ramik, senior partner of Diller, Ramik & Wight, Ltd., specialists in patent, trademark, and copyright cases, Washington, D.C.

REVIEW: Attorney Ramik, how much did you know about Seventh-day Adventists in general, and Ellen White in particular, before you were asked to research the legal questions involved in Mrs. White's use of literary sources?

Ramik: Actually, my knowledge was quite limited. Our firm had done some work for Seventh-day Adventists, probably 50 years ago, before I became a member of it. And we continued to represent Adventists in various matters through the years. But my knowledge of them as a people was minimal. And I knew scarcely anything of Ellen White other than what I had picked up in newspapers off and on—and, of course, last November in that large half-page story in the *Washington Post* that was not exactly favorable.

REVIEW: Do you recall how you were brought into this present case?

Ramik: Yes. Attorney Warren Johns, of your General Conference Legal Services office, contacted me and asked perhaps a half-dozen questions, in the abstract, about plagiarism, literary piracy, copyright infringement, things like that. But no names were attached. Having read the *Post* article not long before, I asked Mr. Johns, “Does this have anything to do with the Ellen White issue in your church?” He responded that indeed it did. And we went on from there.

REVIEW: Once you were retained on the case, what preparation did you make by way of reading, before researching the law as it relates to literary matters?

Ramik: I obtained a copy of Mrs. White's *The Great Controversy*, which I read all the way through. I obtained copies of other works by Mrs. White. I contacted Ron Graybill, of your General Conference, and he gave me a lot of material—a book on the life of Christ by Hanna, things like that. He also gave me

material by critics all the way from D. M. Canright down to Walter Rea. And he also gave me a number of works by Adventist authors who attempted to defend Mrs. White. In the report I have listed many works that were consulted.

REVIEW: What was your reaction after digesting all of this material?

Ramik: Well, that's an interesting question! I started out, I think, basically neutral on the literary charges. But, somehow, as I read one particular Adventist-authored defense of Mrs. White, it left me with the feeling that she was not, in fact, very well defended.

REVIEW: What do you mean by that?

Ramik: Well, I came back thinking that Mrs. White was, if I may use the expression that has been used by others, a literary “borrower.” And that she had borrowed a lot and that she had borrowed with something less than candor and honesty! In other words—and this was before I had delved into her works themselves—I became actually biased *against* her in the sense that I thought she was what some people, such as her latest critic, Walter Rea, had alleged—guilty of plagiarism.

REVIEW: Once you got into her writings themselves, was this negative impression reinforced or altered in any way?

Ramik: I gradually turned 180 degrees in the other direction. I found that the charges simply were not true. But I had to get that from her writings; I did not get that from either the people who said she was a plagiarist, or the people who said she was not. I simply had to read her writings and then rid my mind of the bias I had already built into it—prejudice. And, in the end, she came out quite favorably. But it took more than 300 hours of reading—including case law histories, of course.

REVIEW: So it was reading her writings that changed your mind?

Ramik: It was reading her *messages* in

her writings that changed my mind. And I think there's a distinction—a very salient difference—here.

REVIEW: Would you describe the distinction that you see?

Ramik: I believe that the critics have missed the boat badly by focusing upon Mrs. White's *writings*, instead of focusing upon the *messages* in Mrs. White's writings.

REVIEW: What did you find in her messages, Mr. Ramik? How did they affect you?

Ramik: Mrs. White moved me! In all candor, she moved me. I am a Roman Catholic; but, Catholic, Protestant, whatever—she moved me. And I think her writings should move anyone, unless he is permanently biased and is unswayable.

REVIEW: Would you explain what you mean by this?

Ramik: Well, a person can walk this earth doing good deeds and saying to himself (and maybe to others): “I'm a nice person.” And after a time you really come to believe that you are. But when was the last time that you really looked inside yourself and found out what you were *really* like? Now, there are a lot of things that Mrs. White has put down on paper that will, if read seriously, perhaps cause a person to look inwardly, honestly. And if you do, the true self comes out. I think I know a little more today about the real Vince Ramik than I did before I started reading the *message* of Ellen White, not simply her *writings*.

REVIEW: Were you surprised at this reaction?

Ramik: I guess “pleasantly surprised” would be a very mild understatement. But she says some very deep things, quite frankly, even if they sound as if they've been said before. Quite honestly, I think I've left this task with more than I've put into it. And it's simply her messages. It's simply what you receive from reading something. It makes you believe a little more firmly in things you may have believed a little bit less in the past. I'm not a religious person; I am not a practicing Roman Catholic. I was born one; but my wife happens to be a Protestant; one child is baptized a Catholic, one is baptized a Protestant. I guess you could say we are an “ecumenical” family! Essentially, my outlook on anything, including this work and in my daily life, is searching for God's will for me; and then, I hope, having the wisdom and courage to carry it out. I do have a God of my under-

standing. Mrs. White has made me understand Him a bit better. And for that, I think I'm a better person today than when I started this project.

REVIEW: And the message?

Ramik: The message is what is crucial. The critic reads a sentence, and receives no meaning from it—he may, and often does, even take it out of context. But read the entire message. What is the author's intent? What is the author really saying—where the words come from is really not that important. What is the *message* of this? If you disregard the *message*, then even the Bible itself is not worth being read, in that sense of the word.

REVIEW: Which of Mrs. White's books did you find most helpful?

Ramik: The only one I read all the way through was *The Great Controversy*. But, actually, before I finished my research, I had read a great cross section of her books. I really don't think it makes all that much difference which of her books one reads; I think it is whatever work of hers you happen to have before you, for whatever purpose you need it.

REVIEW: And it didn't bother you, worry you, that certain people were saying that she had borrowed heavily from other writers and books?

Ramik: Forty or four hundred—frankly it's quite immaterial. It would not make any difference to me if they were all taken from other works.

REVIEW: What about plagiarism, then? Is there really no such thing as plagiarism?

Ramik: There is no such thing, in law, as "plagiarism." Literary crimes are those of either piracy or of copyright infringement. Literary theft—piracy—is not such an easy thing to prove. You cannot read someone's writing, and find a word, a phrase, a sentence, and say,

"Aha! I find it here. And he took it from an earlier writer. And here's another one."

Let me explain it this way: Last night I reread my memorandum on this case, and I noticed that I had used the adjective "prodigious" in referring to Mrs. White as a writer. Then, by coincidence, I happened to read, also last night, a book loaned me entitled *The Vision Bold*. And it spoke of Mrs. White as a "prodigious" writer. Then, when I walked into this room this afternoon, someone here called her a "prodigious" writer. Well, I did not use the term because it was used by someone else; I used it because it's a natural word for me to use. But the critics jump on that sort of thing and make a mountain out of a molehill.

And another question the critic usually ignores is this: Was the statement that the alleged "borrower" had taken from the earlier author really *original* with the earlier author—or did, perhaps, he take it, consciously or otherwise, from someone still earlier?

Now let's take Walter Rea. He reads Ellen White and says: I found a certain phrase here, a certain paragraph there, and it came from this predecessor. Well, that's not proof; that's assumption. And I think the first step in any accurate critique is to go back to the *real* original—it might be Virgil, Homer, the Bible. Because how do you know it was original with the predecessor—how do you know he did not get it from someone else who, in turn, got it from still another earlier someone else? Didn't Solomon say, "There is no new thing under the sun"?

REVIEW: In your legal opinion, Mr. Ramik, you pointed out that many of the works Mrs. White is accused of "stealing" were, in fact, not copyrighted by either author or publisher, and were, therefore, in the

public domain—were thus public property. You went on, further, to point out that even if they had been copyrighted, Ellen White's use of these materials fell well within the carefully prescribed boundaries of "fair use," as defined by the law of her day. One contemporary critic, however, raises the question of ethics and propriety: Was it moral for Ellen White to borrow heavily from other people's literary productions and not, at least, acknowledge the sources? Would you care to respond to the question of ethics here?

Ramik: Well, yes. Walter Rea has publicly said (and I've listened to the cassette recording of one of his presentations and then read the verbatim transcript carefully) that there is nothing "moral" in a purely legal definition of plagiarism. Of course, elsewhere, he attacks Mrs. White on moral grounds, on ethical use of others' materials. Well, first, he's totally wrong in saying there's no element of morality in the charge of plagiarism. H. M. Paull, who wrote *Literary Ethics* about 1928, is still today a recognized authority on the subject. Incidentally, while he never came right out and defined "plagiarism" in his book (because, as I said a moment ago, "plagiarism," per se, is not a crime), he does contrast plagiarism with piracy. The literary pirate does not care whether he gets caught; but the plagiarist worries that he will be found out. (And you say there's no element of morality involved in plagiarism!) Incidentally, to accuse Ellen White of plagiarizing Conybeare & Howson's uncopyrighted *Life of Paul* is absurd, if for no other reason than the fact that she publicly urged her readers to get a copy and read it for themselves.

REVIEW: All right; but, still, would you care to comment upon whether Ellen White encroached in the area of ethics by using materials—quotations, paraphrases, ideas, and so on—of others without publicly stating where she got them?

Ramik: There is no reason why Ellen White could not use the ideas of others in expressing the thoughts she wished to convey. It's not even rational to expect someone writing on a theological subject, for example, to write in the abstract without researching what others who have gone before—or even contemporaries—have said on the subject.

In the middle of the nineteenth century—just when Ellen White was beginning to write for print, 1845—in the



Interviewing Attorney Vincent L. Ramik (second from left) for the REVIEW are (left to right) Victor Cooper, General Conference associate communication director; Roger Coon, associate secretary of the Ellen G. White Estate; and Warren L. Johns, of the General Conference Legal Services.



Vincent L. Ramik

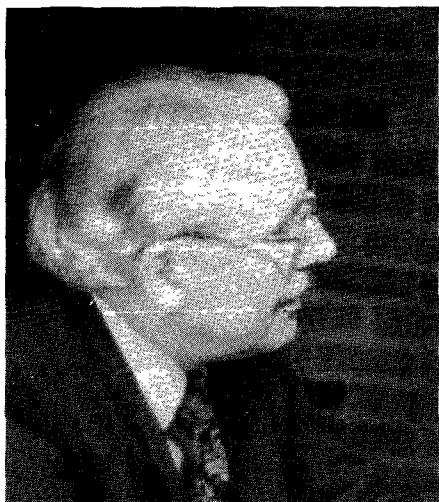
legal case of *Emerson v. Davies*, Massachusetts Circuit Justice Story in effect exonerates a writer who has used other men's words and ideas and woven them into his own composition.

In effect, Judge Story says, Only fools attempt to do that which has been done better in the past; no one really ever builds a language exclusively his own.

In other words, the words themselves have been there for years and years. The crucial issue is how you put them together, and the effect you wish to produce from those words.

Now, if someone in the past, according to Judge Story, has written something that is splendidly written—something that is historical, something that is a common, everyday human experience or occurrence—why should you break your back trying to say it better than someone else has already said it?

For those types of writings, there is absolutely nothing wrong or incongru-



Victor Cooper

ous. On the contrary, it's the sensible man, the wise man, who makes use of that which was done in the past, when it was done well. Somewhere in one of our legal archives there is an inscription over the door, "Past Is Prologue." I believe that applies to writings, too.

Ellen White used the writings of others; but in the way she used them, she made them uniquely her own, ethically, as well as legally. And, interestingly, she invariably improved that which she "selected"!

REVIEW: Do you have anything you would like to add on this fascinating subject?

Ramik: Yes. I believe it was Warren Johns who shared this analogy with me once when we were discussing this case and point. The situation is something like the builder who wishes to build a house. There are certain basic, essential units of building materials that are available to him—windows, doors, bricks, and so on. There are even certain recognizable kinds of textures and styles that have been created by various combinations of these different materials by earlier builders.

The builder brings together many of these and uses them. Yet the design of the house, the ultimate appearance, the ultimate shape, the size, the feel, are all unique to the immediate, contemporary builder. He individually puts his own stamp upon the final product—and it is uniquely his. (And he doesn't say—or need to say—I got this brick here, that door there, this window there, either!)

I think it was that way with Ellen White's use of words, phrases, clauses, sentences, paragraphs, yes, and even pages, from the writings of those who went before her. She stayed well within the legal boundaries of "fair use," and all the time created something that was substantially greater (and even more beautiful) than the mere sum of the component parts. And I think the ultimate tragedy is that the critics fail to see this.

I have been asked whether I thought Ellen White was "inspired." Well, *inspiration* is a theological word, not a legal word; and I am more at home with legal words than I am with theological words.

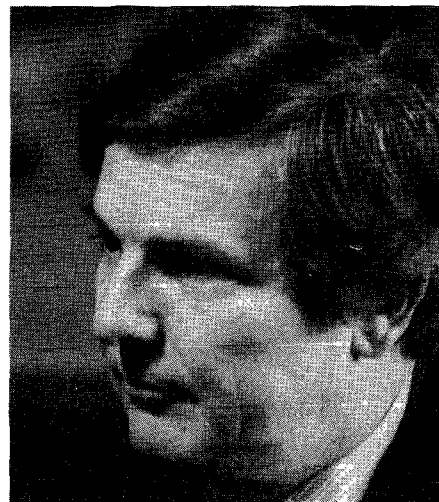
I don't know whether she was inspired, in the theological sense. I do believe that she was highly motivated. And if it wasn't God who motivated her, then I don't know who it could have been.

But I get that simply from her writings. I was not there when she wrote, and I suppose that few of the critics were, either. I have a feeling that unless you had some type of "motivation," you simply could not deliver in words that which I have received from her writings.

Now, I, personally, could not be disturbed by the thought that God may have inspired her to select something from a certain book. And if God inspired her to select something that was written better by someone else than she could have written it herself, so what?

Actually, in the final analysis, I think it all comes down to a question of faith. And, for myself, I have no trouble in accepting what she wrote as a matter of faith.

The bottom line is: What really counts is the *message* of Mrs. White, not merely the mechanical *writings*—words, clauses, sentences—of Mrs. White. Theologians, I am told, distinguish here between verbal inspiration and plenary



Warren L. Johns

inspiration. Too many of the critics have missed the boat altogether. And it's too bad, too!

I, personally, have been moved, deeply moved, by those writings. I have been changed by them. I think I am a better man today because of them. And I wish that the critics could discover *that!*

REVIEW: Attorney Ramik, how would you sum up the legal case against Ellen White as far as charges of plagiarism, piracy, and copyright infringement are concerned?

Ramik: If I had to be involved in such a legal case, I would much rather appear as defense counsel than for the prosecution. There simply is no case! □

The story behind this research

An interview with Warren L. Johns, chief counsel of the Office of General Counsel, General Conference of SDA.

REVIEW: Attorney Johns, how and under what circumstances did the Legal Services of the General Conference come to be involved in retaining the firm of Diller, Ramik & Wight, Ltd., to research questions pertaining to Ellen White and her use of literary sources?

Johns: Well, last October an Adventist pastor on the West Coast was featured prominently in the Los Angeles *Times*, and serious allegations of plagiarism were raised against Ellen G. White. The story, carried by a wire service and a news syndicate, appeared in dozens of newspapers across North America. It even found its way into the Manchester *Guardian* in England. Understandably, it raised a lot of questions in the minds of our church members, as well as among non-Adventist readers. Last April—six months later—our office decided that we ought to get to the bottom of the legal aspects and implications of the case. So we retained the services of a highly reputable firm specializing in patent, trademark, and copyright law. And they have now tendered their very comprehensive legal opinion.

REVIEW: Did the General Conference officers or the Ellen G. White Estate request you to proceed in this direction?

Johns: No. We acted entirely on our own initiative. Neither of these groups was involved. On April 21, I told the secretary of the White Estate what we proposed to do; but neither his department nor the GC officers initiated it. Besides, none of us knew either the direction the research was taking or the conclusions reached until the work was finished and the report was in. The cost of this kind of legal research is substantial; but our office felt it was important to get the truth, hence our office is paying the bill for the work that was done.

REVIEW: Why did you choose Diller, Ramik & Wight, Ltd., for this task?

Johns: First of all, our office has only three lawyers to serve the General Conference—and the GC, in financial

terms, would probably rank about fiftieth in *Fortune* magazine's well-known list of the top 500 corporations in the United States today. We already were very busy with other work, especially with First Amendment issues and challenges. Then, too, the plagiarism charges present some incredibly deep and complex legal issues. We felt we must have a specialist, and that's what we got. The best firms in this branch of law are here in Washington, and we have worked with Mr. Ramik's office on other cases for the past four or five years. During this time we have found him to be highly professional and superbly competent. Because of his demonstrated ability and undoubted expertise in this field, we have developed great respect for him.

REVIEW: Did the fact that Mr. Ramik, a Roman Catholic, would of necessity have to read *The Great Controversy* in its entirety (which some Catholics find personally offensive) concern you as you contemplated retaining him?

Johns: We recognized that some Adventists might wonder about whether he could be objective. But, on the other hand, if we hired an Adventist lawyer and he came up with a favorable conclusion some perhaps would say, "Oh, well, he had an ax to grind—what else would you expect?" Anyway, we already knew Mr. Ramik to be highly professional and objective; and, most important, we wanted to know the truth—let the chips fall where they might. We felt he would discover the facts, apply the law, and settle the issue for the church once and for all.

REVIEW: Do you feel that his comprehensive, closely reasoned 27-page report settles the issues raised?

Johns: Absolutely!

REVIEW: What do you feel is the significance—the meaning—of this report for our church?

Johns: The charges about plagiarism, literary piracy, copyright infringement, and so on, are shown to be entirely without foundation in law. In Mrs.

White's use of literary materials of other authors she clearly was within the legal definition of "fair use." By the definitions established in the law itself she is seen to be operating not only well within the law but in a high, ethical manner, as well. The charges made against her simply do not hold water. She did not operate in an underhanded, devious, unethical manner as charged. She was an honest, honorable Christian woman and author. I also might add that in law there is a legal test of a causal factor that might well be applied to Mrs. White's ministry—we sometimes speak of it as the "but for" test: but for this particular event, or cause, or action, that particular result would not have occurred. And I see Ellen White in that light. But for Ellen G. White there would have been no Seventh-day Adventist Church, as we know it today.

REVIEW: That's interesting! And how do you view the future?

Johns: I tend to agree with Sociologist Irmgard Simon, a doctoral candidate at a university in Münster, Westphalia, Germany, who, in 1965, wrote in her Ph.D. thesis (which dealt with Adventism and Mrs. White): "The Seventh-day Adventists still live on the spirit of Ellen G. White, and only as far as this heritage lives on do the Adventists have a future." Last January 19, *Newsweek's* religion editor, Kenneth L. Woodward, observed in a similar vein: "If it loses its founding mother, the church may find that it has also lost its distinctive visionary soul."

REVIEW: What will be the impact of the Ramik report on the church, and on the critics of Ellen White? Will it silence the critics?

Johns: Well, I am sure it will confirm the faith of those who have been made uneasy by allegations now shown to be without foundation. And it may cause some second thoughts among some of the critics. But, in the final analysis, for those who choose to believe, no proof is necessary; and for those who choose to disbelieve, no proof is possible! □

Is seeing believing?

As did our first parents, we face a tree of life and a tree of knowledge of good and evil.

By NORMAN R. GULLEY

Why is there no plan of salvation for the fallen angels? Unlike humans, they lived in God's presence at the throne. They had constant opportunities to behold Him.

Sin, terrible mystery that it is, should never have arisen. It arose in the mind of Lucifer, his imagination projecting a false image of God onto the screen of his consciousness. He chose to behold this misrepresentation rather than the genuine revelation before him. By beholding the false, he became changed. He pictured God improperly, thinking of Him as unjust, believing He made a law impossible to keep. Gradually these false concepts made Lucifer unjust and rebellious. By beholding a false picture of Jesus—One who occupied a position that Lucifer felt he should have and thus a favored one—Lucifer became changed to Satan.

The angels that listened to Lucifer's false portrayal of Father and Son also became changed. In time the change was irreversible; the angels had committed the unpardonable sin. Prior to their reaching this point God had pleaded with Satan and his angels to return. His revelation of mercy and concern for them should have touched their hearts and brought change. But, steadfastly holding on to the false picture, they refused to behold the genuine picture of Jesus. They allowed their subjective beholding to cancel out their objective beholding and became slaves bound to erroneous misconceptions. There was nothing more that God could do for them.

This is not to say that God had exhausted His self-revelation toward these fallen angels. He is constantly manifesting greater depths of His character to all creatures

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and will do so throughout eternity. But it is to say that God respects creaturely choice and freedom. God will not force a revelation of Himself upon those who refuse to receive it.

Our salvation is possible only when we behold a true revelation of Jesus Christ. We behold Him by studying His life. Salvation has to do with change, and change comes through beholding Him. Damnation also has to do with change, as concentrating our attention on man-made idols takes the place of beholding Jesus. Beholding anything that leads us away from Christ destroys us. Because Satan knows this from firsthand experience, he applies this principle with almost total success throughout the world.

Appeal to the senses! Get through to the mind screen! Take control of the mind through the argument that "seeing is believing." These are Satan's tactics.

Consider Eden. Satan questioned, "Hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1). Eve responded, "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (verse 3). But Satan appealed to his own example—he was touching it; yet he was not dead. After pointing that out, he placed some fruit in her hands (see *Patriarchs and Prophets*, p. 55). "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took the fruit thereof, and did eat" (verse 6). "Seeing is believing" led to the fall of our ancestors in Eden.

The same strategy will capture this final generation. John says: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief" (Rev. 16:13-15).

Generation open to miracles

Ours is a generation open to the miraculous. The demand for psychic healing is spreading like wildfire. Miracles and tongues-speaking—two types of appeal to the senses—are found within the charismatic movement. The neopentecostal upsurge already has jumped over more than one hundred high denominational walls.

In contrast to the cold, arid, doctrinal divisions of long-established denominations, this movement, with its feeling of warmth and fervency, brings Christians together. It comes as something inviting, something that ordinary people can hold on to in a time when there is little left to cling to. Prophecy predicted that "papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power."—*The Great Controversy*, p. 588.

The ultimate appeal to people's sight comes with

Satan's impersonation of Christ. His deception will convince almost everyone (see *The Great Controversy*, pp. 624, 625).

Although miracles will test Seventh-day Adventists, perhaps most will pass the test. Likewise the impersonation of Christ probably will not ensnare most of our members. They know that Christ will not touch the earth at His second advent (1 Thess. 4:16-18).

But what about television? Could this be the single most potent force for robbing Adventists of eternal life? No generation in any period of history or in any place has had to face such a deluge of violence as modern Americans, glued to the TV screens. TV is having more influence on human behavior than many would like to admit.

If "we are what we eat," then we are also (in mind) what our mental diet is. Whatever occupies the mind's attention controls it. This is why minds absorbed with the trivial will become trivial; minds absorbed in big ideas will become big; minds absorbed in worldly affairs will become worldly; and minds absorbed in the holy will be elevated.

The battle is for the mind. Whoever or whatever has our minds has us. Satan is out to "gain control of the whole mind" (*The Great Controversy*, p. 489). He knows that it is the mind that "elevates man above the beasts" (*Testimonies*, vol. 8, p. 127). If he can debase the mind by getting it to behold evil, he has reduced humans to the level of the beasts. The world is fast coming to this level.

SPEAKING OUT

The foundation stands secure

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. At times the editors disagree with the opinions expressed in *Speaking Out*, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

The significant structure that is God's church on earth is almost completed. The Architect is God Himself. We—the saints, the members of God's household—are the structural units with which this divinely conceived and living edifice has been bonded together.

The Foundation, the Cornerstone, is none other than Jesus Christ. The prophets and apostles form a part of this support insofar as they declared and exemplified the truths revealed by Jesus Christ. It is a most happy circumstance that no other foundation *can* be laid than the One already firmly put in place by God Himself. This encouraging assurance also is the guarantee of ultimate and lasting triumph.

But humans would not be sinful humans if they were not to try to alter or even find substitutes for God's Foundation. In fact, this has been done repeatedly in spite of the warning and declaration that God's Foundation stands firm (2 Tim.

2:19). No human or demon can lay any other foundation.

The foundation of God's eternal church is not only the Lord Himself, it also is, of necessity, the truth of God. Where Jesus reigns, His truth will provide the necessary guidelines. In spite of this fact, numerous substitute blueprints have been urged upon the overseers appointed by God as His helping hands. So far, none have added improvements, nor are other blueprints yet to be conceived likely to add to the strength of the foundation already laid.

Since Jesus is the Truth, it is of the utmost importance that we, as the structural subunits, speak the truth, the whole truth, and nothing but the truth. "Let no one attempt to dilute truth with a mixture of sophistry. Let no one attempt to tear down the *foundation of our faith*, or to spoil the pattern by bringing into the web threads of human devising."—*This Day With God*, p. 324. (Italics supplied.)

Attempts at dilution of truth or tearing down the foundation have been made through the ages. It is not surprising that intensified attempts are being made today. Change and discovery are outstanding charac-

teristics of our time. In the church of God these elements are not unwelcome, provided they do not disturb the well-planned and already divinely inspected units of the church edifice. We cannot entertain, even momentarily, the thought that the building of which Jesus Christ Himself is the foundation needs any drastic or major alteration.

In other words, the truths that lie at the *heart* of the message of the remnant church cannot be altered or improved. Even now, throughout the world, they are calling men and women to repentance. Lives are being transformed today because the truth of the message is unassailable.

Our Lord's atoning death opened up a way of escape from perdition for all mankind. His priestly ministry in the holy places, for those that accept His gracious intercession, culminates in the great day of atonement that vindicates God's just dealings with sinners. Finally, His glorious return restores His people to glory. These truths, and others, form the foundation, which needs no last-minute substitutions.

Did the divine Architect blunder in His original specifications? The very thought sounds blasphemous. Most certainly, God's revelation of truth has been and still is unfolding. So is our understanding of it. There was a time when even certain core doctrines were being revealed in their simplest elements. Certainly, the truth about the cleansing of the sanctuary, as well as the time this

would happen, did not form a part of the body of truth as it was once held. Today this is no longer so. We received this stirring truth many years ago. We have proclaimed it to millions on earth. God has set His stamp of approval upon it. Would anyone today maintain that we need to retrace our steps and reformulate elements that already have been incorporated into our foundation? Nothing could be further from the truth.

Further light? Indeed so. But whatever form this additional illumination will take, we are sure that it will not tear apart either the foundation or the family of God. We should *pray and search* for additional light. It will come gradually and move into the church in full synchronism with our needs and abilities to understand. Above all, it will create greater unity and not disruption. Unfortunately, now and then supposed new light has caused God's edifice to tremble as if shaken by an earthquake. But the building of truth has always sustained and survived the tremors. It will continue to do so until the end.

New light does not demand the reconstruction of God's foundation, nor a major change in the structural design. So firm are these that the Builder has put up a warning to anyone who would tamper with them.

God "has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time" (*Selected Messages*, book 2, p. 397).

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Many Americans spend at least 20 hours each week watching TV. That is 1,040 hours, or 130 eight-hour working days, each year. At only \$5.00 an hour, this time is worth \$5,200. If people work a 40-hour week and watch TV 20 hours a week, they spend half as much time with the "tube" as they do on the job. Such prolonged exposure inevitably brings change quickly.

Do we spend more time with our television sets than with our Bibles? Do we spend more time beholding that mixture of good and evil or in beholding Jesus? Eve fell at the tree of knowledge of good and evil—her eyes had slipped from beholding her Maker. Before the TV set most people face a modern tree of knowledge of good and evil, and their gaze is distracted from Jesus. TV or the Bible; tree of knowledge of good and evil or tree of life—which will we allow to formulate our thinking?

Because we are born with sinful natures, we are corrupted easily. By contrast, it takes longer to change us to become like Jesus. Through "beholding the glory of the Lord" we "are being changed into his likeness from one degree of glory to another" (2 Cor. 3:18, R.S.V.). Change for the good is gradual. This is why we have no time to lose in these final days before Christ's return. There is only time for the best. "Unless the sinner makes it his lifework to behold the Saviour, and by faith accepts the merits which it is his privilege to claim, he can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus."—Ellen G. White, in *Review and Herald*, Sept. 29, 1896. No one can save himself, and Christ cannot save anyone who does not take time to look to Him, for salvation has to do not only with atonement and forgiveness but with change, with getting fit for heaven. And change comes through beholding Jesus.

No wonder Ellen White uses various terms to emphasize the importance of taking time to think of Him. For example: We should behold Him "steadfastly" (*Review and Herald*, May 21, 1908), daily keeping the eyes "fixed" on Him (*ibid.*, Jan. 13, 1910), the mind "stayed" on Him (*ibid.*, April 5, 1892); we should "dwell" on Him (*ibid.*, Feb. 28, 1907) "constantly" (*ibid.*, March 5, 1895). We must behold Him "perpetually" (*ibid.*, Feb. 18, 1896) and be "absorbed in contemplation" of Jesus (*The Desire of Ages*, p. 139). When we follow this instruction, we are walking in the presence of Christ, conscious of His nearness, with our minds constantly reaching to Him even amid the routine of work, just as the young Jesus lived in the atmosphere of heaven with His mind reaching out to His Father as He toiled at the carpenter's bench.

Beholding everything but Jesus will make our minds like those of the fallen angels; eventually God will not be able to change us. Beholding Jesus, we are drawn to want to see more of Him. Spending time with Jesus is not a legalistic necessity but a wondrous privilege. Seeing Him is truly believing. As we keep looking to Him we are safe from Satan's final thrust. □

To be continued

FOR THE YOUNGER SET

The clothesline cat

By JOAN BECK

"Come here, Spike," Sherry called to the stub-tailed cat. "I'm not going to hurt you; I just want to pet you." As Sherry reached under the truck, Spike ran out the opposite side and hid in the undergrowth at the base of the fig tree. Sherry reached under the bushes. "Ouch!" she cried as she jerked her hand back.

"Mrs. Beck, please get this thorn out of my finger," she asked, holding her hand out.

"Sherry, you'll never catch Spike that way," Judy said, watching her mother pull the thorn from Sherry's finger.

"I know he wants me to pet him by the way he acts," Sherry replied, "but every time I try to touch him, he runs away. That doesn't make sense; one minute he's rubbing against my ankles and purring, and the next he's running away from me."

"There's the thorn that was giving you all that pain," Mrs. Beck said, holding the thorn up for Sherry and Judy's inspection.

"If you want to pet Spike, Sherry, there's only one way you can. Come with me and I'll show you the secret," she said. "You girls run and get the laundry basket full of just-washed clothes and bring it around to the clothesline; then we'll pet Spike."

Mrs. Beck took the basket

from the girls. Putting it on the ground under the clothesline, she began taking the wet clothes out and hanging them on the line. "Come on, girls, help me," she said. "Keep your eyes on the weeds at the bottom of the fig tree."

As they hung the wet clothes on the line, Spike came out of the weeds, meowing to be petted. He came right over to them, meowed, and rubbed against their ankles. When Sherry bent down to get more wet clothes, Spike ran under her hand and rubbed against it. Sherry sat down and began petting Spike, who climbed into her lap.

"He's a strange cat! I'd hate to have a cat that would let me pet him only when I was hanging clothes. What makes him like that?" Sherry asked.

"It's a habit he formed as a kitten," Mrs. Beck replied as she hung another pair of blue jeans on the line. "Spike was a wild kitten that decided to make our farm his home. He lives in the weeds under the fig tree. When I'd come out to hang clothes, I'd bring him something to eat, and we became friends. He formed the habit of being petted at the clothesline and won't let us pet him anywhere else. We call him our 'clothesline cat.' He's a good example of how important it is to form good habits, because once they are formed they are almost impossible to change unless you have Jesus' help," Mrs. Beck said as she finished hanging up the clothes.

"Now I know why you are such a strange cat," Sherry said to Spike as she ran her hand down the satiny brown-and-gold-streaked fur. All three of them laughed as Spike meowed his appreciation and pushed upward with his back legs, raising his body so that Sherry's hand would travel the entire length of his back to the tip of his stubby tail.



Jumping for joy

Which is the greater danger—
fanaticism or a stilted correctness?

By LOUIS F. CUNNINGHAM

If David were alive today, would he still dance “before the Lord with all his might” (2 Sam. 6:14)? Would he also make this appeal: “Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp” (Ps. 149:2, 3)?

In earlier times, the Bible expression *rejoice* often meant “to exult,” or literally, “to leap for joy.” This David did with all his soul. And nothing so aptly identifies him as a man after God’s own heart as does his spontaneous outpouring of praise and adoration.

But if God was pleased with David’s display of religious ardor, Michal, his wife, was not. “She despised him in her heart” (2 Sam. 6:16). How could he think of carrying on like that in public?

To her rebuke he replied, “I will celebrate before the Lord. I will become even more undignified than this, and I will be humiliated in my own eyes” (verse 22, N.I.V.).

If we as a church had to take sides in David and Michal’s dispute, might not our sentiments be with her? What other stand could we take? Imagine what might happen if we were to sanction David’s example!

Yet we have reason to wonder whether we have improved on the more open expression of the psalmist. Is our conservative way of worship really a step forward or for the most part merely a reaction? It may indeed be a reaction, not to David but to those who have abused and counterfeited the spirit of the psalmist.

One of the serious problems of early Adventism was the wave of emotionalism that swept over some of the churches. Spiritual fakery and fanaticism threatened the progress of the work and had to be met with firm and prompt action. Ellen White warned, “We cannot allow excitable elements among us to display themselves in such a way that would destroy our influence with those we wish to reach with the truth.”—*Selected Messages*, book 2, p. 44.

But we need to distinguish between emotion and emotionalism. They are not identical. True zeal and rash excitement are not the same, nor from the same source.

“If Satan sees that the Lord is blessing His people and preparing them to discern his delusions, he will work with

his master power to bring in fanaticism on the one hand and cold formalism on the other, that he may gather in a harvest of souls.”—*Ibid.*, p. 19.

Nothing would be gained by replacing one evil with another. Fanaticism is a danger to guard against. But it is not necessarily the greater evil. It may well be that Satan would find a stilted correctness more suited to his purpose in our day. After all, Laodicea is not noted for being on fire!

For those troubled about emotion, David C. K. Watson’s observation is worth noting: “Christ is concerned with the whole man: body, mind, heart, and will. To bypass the mind altogether and whip up the emotions is something I am as much against as anyone else. But true Christianity does not leave the emotions untouched. The only thing which has no emotions is a dead body, and if your faith is without emotion it is a dead faith.”—*My God Is Real*, p. 83.

As for whipping up the emotions, one country preacher put it this way: “When David said, ‘My cup runneth over,’ it wasn’t because he tipped the cup.” Manipulating the emotions may satisfy an excitable temperament but not the thirsting of the soul after God.

Response to God’s goodness

True worship centers in our Maker and is a response to our awareness of God and of His goodness to us. The apostle said, “We love him, because he first loved us” (1 John 4:19).

How deep should that response be? Jesus said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind” (Luke 10:27). Nothing in that statement suggests formality or casualness. Such love deeply affects the whole being.

“If our perceptions could be quickened to take in this wonderful work of our Saviour for our salvation, love, deep and ardent, would burn in our hearts. Our apathy and cold indifference would then alarm us.”—*Testimonies*, vol. 3, pp. 396, 397.

Rather than being a dull exercise, true worship is vibrant with emotional quality, as is illustrated by the spirit of the two disciples during their walk with Jesus on the way to Emmaus. “They said to one another, ‘Did we not feel our hearts on fire as he talked with us on the road and explained the scriptures to us?’” (chap. 24:32, N.E.B.).

But why did they respond that way? Because they walked and talked with the Lord Himself. He was as real to them as flesh and blood.

Could it be that He is not real to *us*? Have *we* not walked and talked with Him?

They believed by seeing. We see by believing. They saw Him go away. We shall see Him return—in all His glory. And for that hope we rejoice with burning hearts in the certainty of God-given faith that exclaims, “Bless the Lord, O my soul: and all that is within me, bless his holy name” (Ps. 103:1). □

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“We’ll have to get into the book”

Two thoughts her 3-year-old expressed led the author to some deep spiritual observations.

By SHEILA M. DUNCAN

“When we go to heaven, Mommy, we’ll have to get into the book,” Terry, our 3-year-old daughter, said as she looked at pictures of Jesus coming in the clouds. I smiled at her childish logic as I tried to explain that Jesus really was not in the book, but that He was up in heaven—“way up in the sky”—and that He was preparing a place for us so that we can live with Him one day. “But then how did Jesus get out of the book, Mommy?” she asked with a puzzled and unconvinced expression on her little face.

Later I found myself wondering whether there was not a deep spiritual lesson in this question for those of us who are older. Truly Jesus *is* in “the Book,” for John tells us that “in the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). But it also is true that the Jesus “in the Book” will avail us nothing while He remains merely a character in a storybook or a pretty picture to look at. We need to take Him “out of the Book” and permit Him to come in and live in our hearts—let Him become someone to live for; someone to turn to in the trials and circumstances of life; someone with whom to share our happiness and joy.

The next question that came to my mind was one that is not original with me: How do we gain this saving knowledge of Jesus? Terry’s childish observation gives us a clue. We’ll have to get into the Book. From God’s Holy Word alone can we gain a true knowledge of Him. Not only does the Bible impart information about God, but

within its sacred pages are found promises that impart courage and comfort, and passages of instruction and admonition. Strength and power to live the victorious life can be ours when we approach the study of the Bible with a willing, teachable, and prayerful spirit. When we spend time beholding Jesus “in the Book,” His Spirit will gradually, silently, and imperceptibly change our natures until the “Jesus in the Book” will become Jesus in us. That is what He is waiting for. That was one reason why He came to live on this earth—to show us the way; to show us how it can be done.

All day Jesus would labor with crowds, with individuals, and with His little group of personal followers. He brought healing for body, soul, and mind. It was hard work, and it called forth hatred, ridicule, and suspicion from His enemies; lack of faith and understanding on the part of His followers; and subtle, adverse spiritual influences. At times, His human strength gave way to extreme weariness, but He never failed or became discouraged. After He had dismissed the crowds at the close of the day and after His disciples had gone to rest, He would spend time with His Father in some quiet spot. At other times His Father would awaken Him before the hustle and bustle of the workaday world began. There, in the stillness of the early morning, He would pour out His love and His heart’s needs to His Father in heaven. As He prayed, the Holy Spirit flooded His soul with courage, enlightenment, and power. He would go forth rejuvenated and refreshed. Those hours with the Father were the source of His power.

Tapping power reserves

We too can tap the reserves of divine power that lead to complete victory in our daily lives. “In the secret place of prayer, where no eye but God’s can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity, and in the hush and silence of the soul that voice which never fails to answer the cry of human need will speak to our hearts.” “In this communion with Christ, through prayer and the study of the great and precious truths of His word, we shall as hungry souls be fed; as those that thirst, we shall be refreshed at the fountain of life.”—*Thoughts From the Mount of Blessing*, pp. 84, 113.

These are not idle promises. I know. I have proved them over and over again. It does take time, determination, and effort. It may mean rising an hour earlier than usual or passing by some of the multitudinous activities that clamor for attention each day. In the case of those who have small children, and older ones, too, it may be that the only way to have a quiet hour free from interruptions is to get up before the family does.

Soon the Jesus whom we have learned to know and love will come in all His heavenly glory. We will then no longer have to search for Him “in the Book,” for our blessed Saviour literally will have “come out of the Book.” Before then, however, we will have to “get into the Book.” □

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“This work is of God, or it is not”

For decades friends and critics alike have discussed Ellen White's use of literary sources in her writings. Critics have charged that her “borrowing” amounted to plagiarism and copyright infringement. Friends have said No, her “borrowing” should be classified as “fair use.” So intense was the debate three decades ago that F. D. Nichol in his book *Ellen G. White and Her Critics* devoted 64 pages (pages 403-467) to a discussion of the various issues involved.

Until 1981, however, no thoroughly researched opinion was available from the legal profession. All parties in the debate had been, in one sense, laymen—ministers, educators, physicians. Now, however, for the first time a top-flight attorney has spent about 300 hours reviewing the copyright scene from 1790 to 1915, has studied carefully the definitions of plagiarism, has examined Ellen White's use of sources, and has rendered his opinion: “Ellen G. White was not a plagiarist and her works did not constitute copyright infringement/piracy.”*

We are not so naive as to think that this extraordinarily frank and unequivocal statement will end the discussion. Another attorney with equally respectable credentials might study the question and come to a less firm conclusion or to a different one. Even when arguing from identical data, attorneys often differ. If this were not so there would be no need for courts and judges. Of course, judges also differ sometimes, even the Justices who sit on the U.S. Supreme Court. At times not only a majority decision is rendered but also a minority decision. The supreme law of the land rarely is what all nine Justices say it is; often it is what only five of them say it is.

Mr. Ramik's 27-page opinion quotes heavily from court cases dealing with copyright infringement and plagiarism. We have spent considerable time reading and studying these cases. In the case of *Emerson v. Davies et al.*, Justice Story, who, according to Mr. Ramik, “is recognized as the most influential judge in the area of copyright law in the era in question,” concluded that “the question is not, whether the materials which are used are entirely new, and have never been used before; or even that they have never been used before for the same purpose. The true question is, whether the same plan, arrangement and combination of materials have been used before for the same purpose or for any other purpose. . . . [The author] may have gathered hints for his plan and

arrangement, or parts of his plan and arrangement, from existing and known sources. He may have borrowed much of his material from others, but if they are combined in a different manner from what was in use before, and a fortiori, if his plan and arrangement are real improvements upon the existing modes, he is entitled to a copyright in the book embodying such improvement.”

In the case of *Lawrence v. Dana et al.*, Justice Storrow acknowledged: “Few judges have devised safer rules upon the subject than Judge Story. He held that . . . if so much is taken that the value of the original is sensibly diminished, or the labors of the original author are substantially, to an injurious extent, appropriated by another, that is sufficient in point of law to constitute infringement; that, in deciding questions of this sort, courts must ‘look to the nature and objects of the selections made, the quantity and value of the materials used, and the degree in which the use may prejudice the sale or diminish the profits, or supersede the objects of the original work.’”

Attorney Ramik comments: “The manner of taking, the extent of the taking, the intent involved, and the damage done are all factors from which might be determined the existence or nonexistence of plagiarism.”

He quotes from Justice Story in the decision of *Emerson v. Davies et al.*: “I think it may be laid down as the clear result of the authorities in cases of this nature, that the true test of piracy (infringement of copyright) or not is to ascertain whether the defendant has, in fact, used the plan, arrangements and illustrations of the plaintiff, as the model of his own book, with colorable alterations and variations only to disguise the use thereof; or whether his work is the result of his own labor, skill, and use of common materials and common sources of knowledge, open to all men, and the resemblances are either accidental or arising from the nature of the subject. In other words, whether the defendant's book is, *quoad hoc*, a servile or evasive imitation of the plaintiff's work, or a bona fide original compilation from other common or independent sources.”

We have included these statements to point up the fact that even those who are laymen, so far as the legal profession is concerned, by comparing legal standards with the way Ellen White used sources are virtually certain to arrive at identical conclusions with those of Attorney Ramik.

Question of inspiration not addressed

For the editors of the REVIEW, previous or contemporary efforts to label Mrs. White as a plagiarist or copyright infringer have never seemed impressive. Most have grown out of a false or inadequate understanding of the revelation-inspiration process. It is important in this connection to recognize that Mr. Ramik's study does not address the question of Mrs. White's inspiration. Though we may consider settled the question as to whether Mrs. White was a plagiarist or copyright infringer, we still must determine for ourselves whether we believe she was fully

* See note at bottom of page 3.

inspired of God as were the ancient prophets and apostles.

Was she inspired? We answer Yes, based on the weight of evidence.

1. We have applied the various Biblical tests of a genuine prophet to Ellen White and we feel that she meets them more than adequately.

2. We have individually and collectively proved the worth of her counsels in our respective ministries on many continents around the world. We have tried them and they work. Mrs. White and her writings pass the test of pragmatism.

3. Her writings feed our own souls as do no others save Scripture itself.

In addition, her writings agree with the Bible; they lift up Jesus Christ as our Saviour, our substitute and example; they are accompanied by a supernatural power to change lives; they contain a self-authenticating quality; and they have been overwhelmingly accepted throughout the decades by the Seventh-day Adventist community.

In our view there is no way a person can take a neutral position in regard to Mrs. White and her writings. Either

For those who believe, no proof
is necessary, and for those who
choose not to, no proof is possible.

one accepts her as being sent of God or he rejects her as being an emissary of Satan. Mrs. White herself took this view. For example, she wrote: "If you are thoroughly convinced that God has not spoken by us, why not act in accordance with your faith and have no more to do with a people who are under so great a deception as this people are? If you have been moving according to the dictates of the Spirit of God you are right and we are wrong. God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work for the past thirty years bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter."—*Testimonies*, vol. 4, p. 230.

In writing to "Brother G," Mrs. White said: "If we surrender to God we shall choose the light and reject the darkness. If we desire to maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our purposes and our ideas in the face of the plainest evidence, and shall be in danger of as great deception as came upon them; and in our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God.

"Brother G, you will not long stand where you now are. The path you have started upon is diverging from the true path and separating you from the people whom God is testing in order to purify them for the final victory. You will either come into union with this body, and labor earnestly to answer the prayer of Christ, or you will

become more and more unbelieving. You will question point after point of the established faith of the body, become more self-willed in your opinion, and grow darker and darker in regard to the work of God for this time, until you set light for darkness and darkness for light."—*Ibid.*, p. 231.

In the days of Jesus people rejected God's own dear Son primarily because they stifled the convictions brought to them by the Holy Spirit and looked around to see what the leaders thought of Him. When the Temple policemen were sent to arrest Jesus they returned empty-handed, explaining their failure by saying, "Never man spake like this man" (John 7:46). They felt deeply convicted that He was no ordinary person. But when the ecclesiastical leaders scornfully asked, "Have any of the rulers or of the Pharisees believed on him?" (verse 48) they rejected the evidence of reason and their own senses. The test they applied was simply that of source credibility. They seemed to take the position that if a matter is true it will be accepted by the majority, or, at least, by leading people—rulers, priests, scholars, or others. But Mrs. White offers this trenchant observation:

"Those to whom the message of truth is spoken seldom ask, 'Is it true?' but, 'By whom is it advocated?' Multitudes estimate it by the numbers who accept it; and the question is still asked, 'Have any of the learned men or religious leaders believed?' . . . It is not an argument against the truth, that large numbers are not ready to accept it, or that it is not received by the world's great men, or even by the religious leaders."—*The Desire of Ages*, pp. 459, 460.

We think again of the personal testimony of Attorney Ramik, a Roman Catholic layman, who declared that he felt the problem of the critics of Ellen White is that they focus upon the writings while missing or neglecting the message of Ellen White. Liberal scholars have long been more concerned with the text of the Bible, the methodology of the prophets, historical and cultural backgrounds, and other factors associated with God's communication to mankind than they have with approaching the Word with awe, listening for God's voice in His Word, and then obeying His commands. Apparently many critics of Ellen White are following this same well-beaten path that has led multitudes ultimately to become skeptics.

The fact that the chief counsel of the General Conference Office of General Counsel asked the firm of Diller, Ramik & Wight to research the legal question as to whether Mrs. White was a plagiarist or a copyright infringer provides further evidence that the church wants truth and will continue to seek it whatever the risks. But let us never forget that faith always will be an essential element for the Christian, whether dealing with the writings of the Bible or those of Ellen White. As Attorney Johns said, "For those who choose to believe, no proof is necessary; and for those who choose to disbelieve, no proof is possible." And how one relates to God's attempt to reach his soul through God's modern messenger may well determine his eternal destiny.

K. H. W.

COVER STORY

New school in Amazon jungle is born by faith

By ARTHUR S. VALLE

This is the spot for our school! thought Waldemar Will, pastor of the Altamira district, as he passed by a beautiful stretch of land covered with lush vegetation and huge trees while making his first trip on the Brazil Trans-Amazon Highway.

It was only a dream, but he mentioned his idea to the North Brazil Union president, João Wolff (now president of the South American Division), who set about investigating possibilities. It was an

Arthur S. Valle is the REVIEW correspondent for the South American Division.

excellent piece of land. A mile-long segment of the famous 2,000-mile highway went by the property. But he also discovered that it would not be easy to obtain the 6,900-acre tract, since it was considered one of the best areas in the Trans-Amazon.

Time passed. The vision persisted. The new North Brazil Union president, Alberto Ribeiro de Souza, went to Brasília to contact the federal government. With prospectus in hand, complete with photographs, statistics on Adventist work, and detailed plans for the school, Pastor Souza and Walter Streithorst,

South American Division field secretary, made repeated visits to government officials. The authorities began studying the proposition, but nothing happened.

One day, Federal Deputy Igo Losso, a Seventh-day Adventist, was invited to a party in the home of the minister of agriculture. When drinks were served, Brother Losso politely refused. The host inquired why he did not drink whiskey, and he replied, "Because I'm a Seventh-day Adventist." As they chatted he reminded the official of the Adventists' request for land. The minister promised to work on the matter immediately.

At last the church received news that the land had been granted. What rejoicing after the long period of praying and waiting! Providentially these public officials had been influenced to donate the property to the Adventists when other organizations had offered to buy the land from the government.

Elder Souza and Luiz Fuckner, then president of the Lower Amazon Mission,

immediately proceeded with plans. They had some of the young men cut down the first trees to indicate ownership of the property and erected a wooden sign by the highway declaring, "An Adventist school is under construction on this site."

The Gutzeit family, who had already moved to the area to do missionary work, were eager to help and pitched in with the young people to make a clearing and put up straw shelters—the first primitive dormitories. This family was an inspiration to the rest as they worked together to clear more land to plant rice, beans, cassava (a fleshy root yielding nutritious starch), and fruit trees.

Being 120 miles from the nearest telephone, amid the wild creatures and neighboring Indian villages, the workers made their meals of palm hearts and jungle fruits found in the area and used kerosene lanterns for light. The pioneering spirit of sacrifice spurred on the group despite the oppressive heat and myriad tiny, vicious gnats that attacked arms and legs, leaving painful swellings. This small, flickering light would soon be sending its rays throughout the region.

Now the Instituto Adventista Agro-Industrial da Transamazônica is operating an eight-grade school in its temporary quarters, which, along with the classrooms, include boys' and girls' dormitories, chapel, and dining hall. Of the 170 young people enrolled, 140 are dormitory students, with 92 girls and 48 boys. Soon the school will expand to offer the academy grades.

Joel Fernandez, the principal, says, "These Adventist youth are in a simple, rustic school with few financial resources, but they have the will to study and work in order to prepare themselves for the Lord's cause. It is especially inspiring at sunset time to hear these young people blend their voices with the songs of the birds and the sounds of the other wild creatures of the jungle as they sing praises to their Creator."

The Thirteenth Sabbath



Members of the Gutzeit family pitched in to help clear land for the new Adventist agriculture-industrial school.



Land is fertile in the Amazon region of Brazil. Fruit on this papaya tree at the school is so heavy that it pulled the tree over to the ground.

Special Projects Offering for the third quarter is destined to help this infant school. Elder Souza, when asked about the needs there, said, "We need everything—farm machinery, office machines. It costs the school approximately US\$3,000 per student per year. Many of the young people arrive at the school with nothing except their eagerness to learn in a Christian school, and we cannot send them away, even though we don't have enough job opportunities for them all at present. They are our future church—and workers. With the third quarter's special offering we will be able to give the students better living conditions and facilities, and watch as these young men and women prepare for the kingdom of God."

INDIA

Multivillage program works

A multivillage program of evangelism was conducted for the first time in the North India Section. Rawal Gill worked hard to prepare five villages in the Bheni Mien Khan area of Punjab; then ten experienced evangelists were sent in. Two by two they worked the five villages, coordinating their individual efforts with the team as a whole.

In spite of great opposition from a coalition of groups opposed to Seventh-day Adventists, God used these brethren wonderfully.

One day while J. Joseph was preaching, a man stood up and said, "You have been sent here to convert us, but we will



Many youth arrive without any money at the agriculture-industrial school. Most, like these two young women, are given jobs; none are turned away.

see that we convert you instead." Another opponent challenged, "If you can baptize even one person from our village, we will be your servants for all our lives."

These and other challenges were met with prayer, and as a result of God's blessings 18 people took their stand for Christ in that one village.

Mr. Rab, whose name means "god," an old man of 85 years, inspired the group one Sabbath morning when he said, "What the Adventists preach is true according to the Bible. I have decided to follow it, and I advise you to do the same."

As a result of this man's testimony, 82 people took their stand for Christ. The evangelistic team has started preparations for another multivillage program, and another five villages will soon hear the gospel.

J. R. L. ASTLEFORD
*Departmental Director
 Northern India Union*

TRANS-AFRICA DIVISION

Mission will occupy Hill of the Cannibals

The Lesotho Field camp meeting was uniquely situated at the foothills of the Maluti Mountains, at the southeast end of Mhaleshoek. Mhaleshoek means "the corner" of the soldiers. Standing by itself was Kubake, the "Hill of the Cannibals."

A little more than 200 years ago Kubake served as the watchtower from which pedestrians in the valley below were watched, trapped, killed, and then taken to the cave to the left of the campsite, the hideout of the soldiers, where they were eaten.

This particular site has been allocated to the Lesotho Field for a mission by Chief Fooso. The pastor's house has already been completed, and plans are being laid for further development.

The grandfather of the present king of Lesotho, King Moshoeshe II, was captured, killed, and eaten by the



Lesotho's camp meeting was in the foothills of the Maluti Mountains.

watchers of the Kubake as late as the great trek of the Boers in South Africa. His son, Moshoeshe I, succeeded in conquering these people and gave them ground to settle on. They learned to cultivate the soil and raise domestic animals for food.

Today plans are that this site will be known as the place where the gospel of Christ is preached and men and women are led to the foot of the cross.

BARBARA L. MITTLEIDER
REVIEW Correspondent

NORTHERN EUROPE

Geoscience field trip informs European leaders

Forty-two administrators, teachers, and editors of the Northern European Division took part in a geoscience field trip June 25-July 9. Organized by Jan Paulsen, secretary of the division, and the Geoscience Research Institute, the trip began at Bogenhofen Seminary, Austria, and ended at Collonges-sous-Salève, France.

Ariel Roth, director of the Geoscience Research Institute, gripped all who attended with his precise knowledge of locations and his explanation

of the development of the Austrian and Swiss Alps. It was amazing to learn that a huge mountain such as the Matterhorn was formed as the African plate overrode the Eurasian plate as an effect of continental drift. The field guide Dr. Roth prepared also was a great help during the time in the Alps.

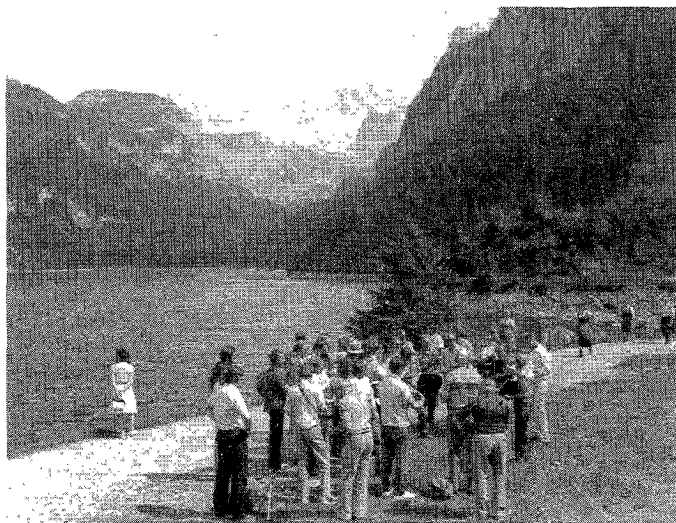
Other members of the Geoscience Research Institute staff provided scientific and informative lectures. Robert H. Brown gave instruction in radiometric dating and the traditional Hebrew-Christian view of time, the interpretation of carbon-14 age data, the

chronological constraints of the patriarchal period, and geo- and cosmic chronology. Harold G. Coffin discussed the petrified forests of Yellowstone, the lowest Cambrian bed in the Grand Canyon, the chalk cliffs of Dover, the Franciscan Formation of central California, the Rocky Mountains, the Appalachians, and the origin of coal. Richard Tkachuck dealt with general evolutionary theories of speciation, changes in organisms, and biogeography.

Others who gave instruction were L. R. Brand, of Loma Linda University, and Paul A. Gordon, of the Ellen G. White Estate. Dr. Brand demonstrated the value of scientific research as he gave reports of field and laboratory work done by himself and his staff that indicate that fossil footprints of salamanders and lizards in the Coconino Sandstone of Arizona were made under water and rapidly deposited. Elder Gordon called attention to the way in which Ellen White looked to the results of scientific research in her day and her statements concerning the earth's age.

Ample time for questions was given during all lecture periods. Those who attended were convinced of the value of the field trip and expressed appreciation for the scientific approach to the various subjects.

HERMAN J. SMIT
*REVIEW Correspondent
 Northern European
 Division*



The geoscience study group gathers at the shore of Lake Gosau, Austria.

Adventist hospitals are instruments of church growth

By JAMES C. CULPEPPER

May 2 was a special Sabbath to us in Moberly, Missouri. The church was full. Our guest speaker was R. L. Pelton, associate director of the General Conference

James C. Culpepper is administrator of the Moberly Regional Medical Center, Moberly, Missouri, which opened May 3, 1981. He has served in an administrative capacity in hospitals in Florida, Oklahoma, and Colorado.

Health and Temperance Department, who was in Missouri to participate in the dedication of the new Moberly Regional Medical Center.

The next day Ellsworth Reile, Mid-America Union president, along with Ralph Watts, president of the Iowa-Missouri Conference, would join 3,500 guests and visiting officials in the dedication of a new Seventh-day Adventist medical center.

As I sat on the platform that Sabbath morning my mind

went back almost three years to when my wife and I arrived in Moberly after accepting an invitation to bring together two old hospitals and develop a new Seventh-day Adventist health-care facility.

Having worked in other well-established Adventist hospitals, I was accustomed to attending churches with membership of 500 to 1,000. Our first Sabbath in Moberly was quite different. We found only about 15 members attending church. The majority of these members lived outside the community, from ten to 40 miles away.

Today the Moberly church has a membership of more than 110 and regular attendance of about 80. We have just completed our second year with an eight-grade church school. There are 15 children in the cradle roll-kindergarten division and six in the primary-junior division. We have purchased property on which to construct a new church, school, and Community Services building. Our pastor's district has been reduced from three churches to two. It is obvious that today the Moberly church is very much alive.

To most Seventh-day Adventists the Adventist hospital is thought of as the medical ministry of the church, but how many have thought of the Adventist hospital as a "church builder," as a means of establishing a new church or of bringing new life and meaning to an existing church?

New members

Where have the new members in Moberly come from in the past few years? About a half dozen have been baptized into the church; several have transferred from other churches that were near Moberly. But most of the new members have joined the church because they are employed by the new medical center. When my wife and I arrived in Moberly there was one Seventh-day Adventist nurse working the 11-7 shift at one of the two hospitals in town. Today the hospital employs 35 church members,

including one Seventh-day Adventist physician. Most of these new hospital employees are young people with children.

Where have these employees come from? Some worked at other Seventh-day Adventist hospitals, but many have come from nondenominational employment. Many church congregations around the United States have contributed to make the Moberly church membership grow and to help in the development of a new Seventh-day Adventist health-care facility.

How has the establishment of a new Adventist medical center in Moberly benefited the Seventh-day Adventist Church? First of all, the church is much better understood in the community than before. Most people in this community had never heard of Adventists. Many confused us with other denominations. Many have asked questions about the Sabbath, about why we do not eat pork or serve it at the hospital, and about other things we believe and teach.

Members of our administrative staff have the opportunity each day to talk to the influential people in the community. We belong to civic clubs like Rotary, Kiwanis, Lions, and Optimists, where there are many opportunities to talk to these people. We find most of them interested in the medical center and the church. They ask questions that give us the opportunity to share with them our love for the Lord.

One of our senior physicians was somewhat skeptical during the early involvement of the church in developing the new medical center. He was not sure he wanted the "Advents" to build and operate a hospital in Moberly.

While visiting a relative in Denver he asked him whether he was aware of how the "Advents" operated hospitals. The relative told him that the Adventists operate Porter Memorial Hospital in Denver and that it has the best reputation of any hospital in the city.

The doctor asked a pharmaceutical detail man the same question. This drug

Books in Review

The Search for Truth

J. L. Shuler
Review and Herald Publishing Assn.
Washington, D.C.
1979, 139 pages
Price: \$.85

"What is truth?" Pilate's question dangles like a carrot stick before humanity. Veteran Evangelist J. L. Shuler has provided a response to this query for Seventh-day Adventists who wish to find a book that will satisfy the needs of interested friends and relatives. Grounding his entire presentation in Christ, Shuler takes the reader through a classic exposure to the Adventist message and its contribution in the final days of earth's history.

Shuler's chapter sequence resembles what an attendee would hear in an evangelistic series. Those of us who are acquainted with Shuler's style of evangelistic preaching can, at times, hear the "audible" voice speaking through the words on the page.

His thesis is simple: Truth that matters is found in Jesus Christ. "Without the truth in Christ, there is no knowing," he states. It follows then that half-truths "regarding some of the fundamental doctrines of the Bible have led millions astray from the way Jesus leads."

Desiring to alleviate this problem, Shuler notes that the "way of Jesus" is found in Scripture; there people must find the mean-

ing for their lives. He begins his exposition of Biblical truth by focusing upon salvation ("The Most Essential Truth"). From this he moves on to consider the Second Coming ("The Ultimate Space Achievement") and the role and purpose of the Advent Movement in the modern religious scene ("The Present Truth"; "Christ's Great Truth for Our Day").

"In the preaching of John and Jesus and His apostles, and of Seventh-day Adventists, the people . . . are hearing . . . truths fulfilling what Christ had appointed to be preached and believed," he affirms. After contrasting the Advent Movement with cryptic Babylon of Revelation, he concludes with a direct appeal for the reader to contemplate becoming a part of God's remnant. Finally, he offers a summary of the fundamental doctrines of Seventh-day Adventists ("The Jesus Way").

While this is not a "full-message" book, it does compare favorably with larger works such as *Your Bible and You*, by A. S. Maxwell. Except for privately printed sets of evangelistic sermons, nothing quite like this exists in Adventist print. Its directness of appeal and evangelistic flavor makes it an attractive tool for soul-winning purposes. Beautifully bound in small paperback format, this book actually offers an evangelistic crusade "in print."

JERRY A. GLADSON
Southern Missionary College

salesman indicated that both of his children were born at Hinsdale Hospital near Chicago, and that it was the best hospital he had ever used. After these two experiences, the physician felt better about us.

I have found that conference presidents who have an Adventist hospital in their conference recognize a growth in membership, a church-school program, and a strong financial program. Our pastor, Harry Reile, recently shared with our members the financial report from the conference, which indicated that the Moberly church has the highest per capita in giving. This does not just happen; it is the result of a growing church of dedicated Christians. It is true we have many health-care professionals in our church; it also is true that this giving record is evidence that they are dedicated to the needs of the church.

Today the Moberly church

is a viable part of the Iowa-Missouri Conference, as well as the Mid-America Union Conference. It is an effective witness in Moberly, as well as in a dozen or more surrounding communities where our members live.

Seventh-day Adventist hospitals are more than Christian health-care facilities. They help break down prejudice, help create better understanding, are a tremendous public-relations agent for our church, and win souls for Christ.

TANZANIA

Kibumaye is rejuvenated

A house and 80 acres of land at Kibumaye Mission on a hill overlooking the border town of Tarime, northern Tanzania, are being reclaimed and restored by a stalwart missionary couple from Nor-

wood, New York, who have volunteered their services for a two-year period. With no modern equipment such as tractor or plow, and with hardly any funds to purchase needed supplies, Mr. and Mrs. Walter Lacks are rejuvenating and revitalizing this badly neglected mission station.

Mr. Lacks has begun an experimental vegetable garden that is maturing nicely. The avocado, mango, guava, lemon, banana, and mulberry trees, neglected for so long, have been pruned and watered and once again are producing good fruit. A pineapple crop also is anticipated.

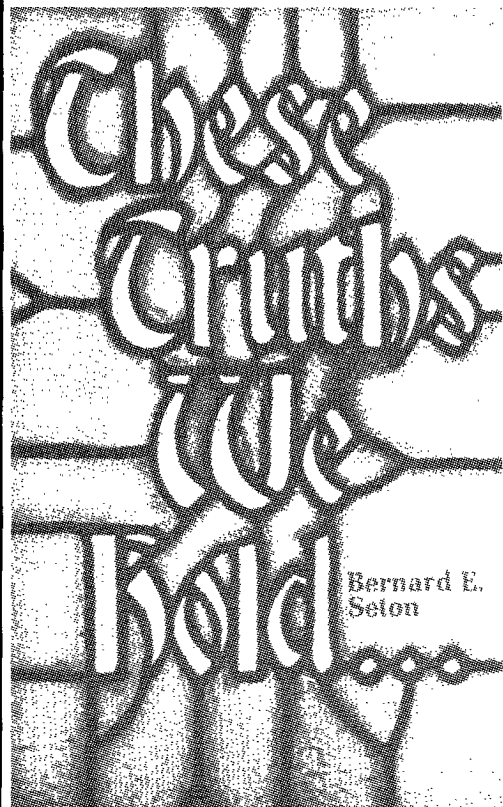
Mrs. Lacks is renovating the main house on the mission. "With months of scraping, scrubbing, and painting (with paint flown in from the United States at a cost of \$75 a gallon as compared with locally bought paint at \$180), the house is beginning to sparkle," she writes.

"The evangelistic work is progressing faster than anything—which is what we really want," she continues in her letter. "Two hundred sixty people have been baptized recently as the result of a three-month evangelistic campaign by the Tanzania Union evangelistic team." Funds are being raised for the construction of a new church in Tarime.

"We are also involved in conducting Dorcas seminars, in which we encourage the people to become 'servants to the world.' Even in their own need, they already have proved they can win souls by lovingkindness."

The literature evangelists and other church members are winning souls. "One man in particular, Mishaeli Nyahonyo, from the Borega church, near the Kenyan border, has spent all his life as an active layman, supporting himself and his family of nine children, putting them

WOULD YOU LIKE TO HAVE HELP?



If you would like additional understanding in expanding the themes of next quarter's Sabbath school lessons we recommend THESE TRUTHS WE HOLD, by Bernard Seton.

The fundamental doctrines of Seventh-day Adventist belief are the subject of the Sabbath school lesson study for both the third and fourth quarters of 1981. To broaden the study and make the lessons of even greater value, the author of the lessons has expanded the themes in this volume, which has a chapter corresponding to each lesson for the third quarter.

Be sure to get your copy in time to have its benefit for each lesson. The regular price is US\$5.50.

Special price

\$ 4.50
US

until the end of the quarter (September 30, 1981). At your ADVENTIST BOOK CENTER or you may direct your order to ABC Mailing Service. **EAST:** 6856 Eastern Avenue NW., Washington, D.C. 20012. **WEST:** 1350 Villa Street, Mountain View, California 94042. **CANADA:** Box 398, Oshawa, Ontario L1H 7L5.



REVIEW AND HERALD PUBLISHING ASSOCIATION

through school, yet all the while preaching the Word." Nearly 1,800 people have made decisions for Christ as a result of his witness.

"The need here is great," concludes Mrs. Lacks. "We need clothing, children's Sabbath school supplies, seeds, and farm machinery. Kibumaye is not in a starvation area, and if we could produce more, we could help in the areas where there is a food shortage, such as at Ikizu Secondary School 90 miles southwest of us where 360 students are in especially difficult circumstances."

JEAN THOMAS
REVIEW Correspondent

SWITZERLAND

Weaponless service approved

Recently the Swiss Federal Council passed a new regulation, which will be effective January 1, 1982, that permits unarmed service in the Swiss Army for conscientious objectors.

Up to now, those who have refused military service, even for religious reasons, have been liable to a penalty. This caused serious problems to many Adventist young people. For this reason church members in Switzerland held a Sabbath of fasting and prayer about this problem on January 17, 1981. Six months later the following new legal regulations were approved:

1. Any cadet can apply for unarmed service in the army, if he claims reasons of conscience, as much as three months prior to drafting.

2. Responsible for granting the request are the officer in charge, the regional commander, and a member of the investigative chamber of the draft.

3. The recruit has the right to appeal the verdict.

Weaponless service may be rendered in either medical or air-raid protection companies or in any other military department where the use of weapons is not required.

HEINZ HOPF
REVIEW Correspondent

HAITI

Protestant congregations become SDA

Several congregations of Protestant churches have been received into the sisterhood of Seventh-day Adventist churches in the South Haiti Mission. One of these is a congregation in the Simon Duvalier urbanization of Port-au-Prince.

How did these Christians learn of Adventism? Their pastor, Andre Max Pierre-Louis, says that no one visited with him initially regarding the Bible truths, but that he had a dream in which God spoke to him. At first he kept the dream a secret because it did not harmonize with his own beliefs and aspirations. "At first I resisted the call," he declared, "because I was too proud, but then I asked God to again show me the way."

Again the Holy Spirit revealed truths to him in a dream. Then a woman in his congregation told him about a dream that she had had, and he recognized the same Biblical truths. Convinced that this was a true message, he presented the truths of the dreams to the members of his church. The members then united with him in praying for the revelation of God's will in their lives.

At this point Pastor Pierre-Louis called on the president of the South Haiti Mission, Max Charles, and together they studied all the fundamental subjects of Adventist doctrine. Pastor Pierre-Louis agreed wholeheartedly with all these doctrines, including the Sabbath and healthful living. He reported back to his members, and the group decided to request membership in the Seventh-day Adventist Church. The local elder of the Adventist church in the Mahahaim district of the city then gave the group of new converts Bible studies for two months. Members of the Mahahaim church also showed Christian love and companionship to the group.

Finally, Pastor Mathieu

Alexandre, with a team of theology students from the Franco-Haitian Adventist Institute in Port-au-Prince, held an evangelistic crusade in the same neighborhood, and a second group were baptized.

Jesus said, "And other

sheep I have, which are not of this fold: them also I must bring" (John 10:16). A new church, called the Maranatha church, has been formed from these two groups of new converts.

FORESTAL GERARD

Inside Washington By VICTOR COOPER

● **Atonement:** A new 730-page book entitled *Sanctuary and Atonement: Biblical, Historical, and Theological Studies* has been printed for the General Conference by the Review and Herald. The book consists of 23 research papers related to the atonement and written by a variety of authors, including Gerhard Hasel, William Shea, William Johnsson, Mervyn Maxwell, and Edward Heppenstall.

Edited by Arnold V. Wallenkampf and Richard Leshner, the book is dedicated to Gordon Hyde, who for 11 years was director of the Biblical Research Institute and who initiated this project. Commenting, Dr. Hyde said that the book is an assemblage of research "not produced under provocation of any present issues. We set out," he said, "to determine historically and exegetically with the Old Testament and New Testament studies what is our understanding of the atonement and the way in which the sanctuary fits into the whole concept of atonement. In the Adventist perception, atonement is considered incomplete in that whereas the price to pay for our atonement was paid in full at the cross, what is now being administered to the individual believer are the benefits of the atonement, which result from a personal faith relationship with the Lord as Redeemer and Mediator."

More than a thousand orders for the book already have been received. It is available at Adventist Book Centers for \$8.95.

● **The home team:** More than 500 European pastors and their wives attended one of six Home and Family seminars held by Delmer and Betty Holbrook and Ron and Karen Flowers in the Northern European and Euro-Africa divisions. The subjects included marriage enrichment, parent-child relationships, family finance, sexuality, and communication and conflict resolution.

● **In Spanish:** All 33 of the New Media Bible films covering the books of Genesis and Luke are available with narration in Spanish as well as English, according to Gary Gray, national sales executive of the Washington-based Genesis Project. Nonnarrated films with sound track also are available so that local narrators can read the associated Scripture in any language.

● **ASI flight:** According to ASI executive secretary James Aitken, one of their member organizations, Maranatha Flights International, has arranged for 68 persons to fly to Belfast, Northern Ireland, to build a church at Banbridge, County Down, some 25 miles south of Belfast.

● **Visitors:** Kofi Owusu Mensa, a history teacher for the Adventist Seminary of West Africa, is in Washington, D.C., researching in the General Conference archives the history of the Seventh-day Adventist Church in Ghana.

Eric McGraw, director of Population Concern, Billericay, Essex, England, told SAWS personnel at the General Conference that financing for humanitarian projects in developing countries is available for private agencies both from the governments of the eight member-countries of the European Economic Community and from the EEC itself, for private agencies to use in operating social, educational, and health programs in Third World countries. Assistance is greatly needed, he said, because the world population is increasing at the rate of one million every week.

● **Appreciation:** Neal C. Wilson, General Conference president, showed the General Conference Committee a Certificate of Appreciation from the president of Poland for the church's gift of \$5,000 to the International Children's Hospital in Poland.

● **Daniel and Revelation Committee:** The Daniel and Revelation Committee is to meet September 28-29 in Washington, D.C. Secretary Frank Holbrook said the group will be reviewing recent research on various issues pertaining to the problems in these apocalyptic books.

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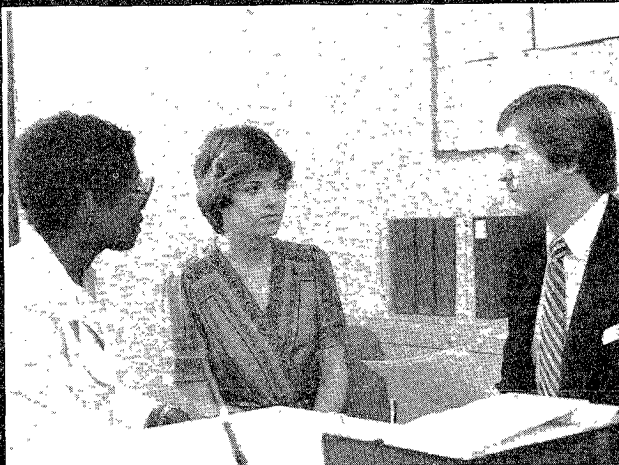
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BULLETIN BOARD

To New Posts

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

NORTH AMERICAN DIVISION

Jack W. Wagner, senior vice-president for finance of the Adventist Health System/West, Portland, Oregon; formerly vice-president for finance, Northwest Medical Foundation, which was merged under Adventist Health System/West.

Ivan Warden, inner-city director, Southern California Conference; formerly assistant professor of urban ministries, Andrews University, Berrien Springs, Michigan.

Regular Missionary Service

Thomas Bruce Davis (LLU '77), to serve as coordinator, preventive and rehabilitation medicine, Valley of the Angels Hospital, Valle de Angeles, Honduras. **Patline Emily (Dietrich) Davis** (LLU '79), and three children, of Berrien Springs, Michigan, left New Orleans, July 22, 1981.

Atsushi Higa (LLU '72), returning to serve as physician, Adventist Medical Center, Naha, Okinawa. **Emiko (Toguchi) Higa**, and three children left Los Angeles, June 5, 1981.

Leonard George M. Klein, to serve as publishing director, Zambesi Union, Bulawayo, Zimbabwe. **Aldine Myrdes (Eisenman) Klein** (UC '70), and three children, of Newhall, Iowa, left New York City, July 6, 1981.

Vernon Chin Luthas (LLU '53) to serve as anesthesiologist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Elizabeth (Kim) Luthas**, of Kettering, Ohio, left Miami, June 22, 1981.

Bruce Douglas Powers (U. of Pa. '70), to serve as biochemistry teacher, Montemorelos University, Montemorelos, Mexico. **Carol Joy (Reile) Powers** (Mich. State U. '62), and four children, of Houston, Texas, left McAllen, Texas, June 25, 1981.

Albert Earl Spaulding (U. of Colo. '66), returning to serve as business manager, Rusangu Secondary School, Monze, Zambia, and **Martha Edith (Marshall) Spaulding** left Chicago, July 12, 1981.

Volunteer Service

Ingrid K. Blomquist (Medical Elective Service), to serve in medical work, Ottapalam Seventh-day Adventist Hospital, Ottapalam, Kerala State, India, of Loma Linda, California, left New York, June 24.

Stanley James Hansen (Special Service), to serve as teacher, Japan English Language Schools, Osaka, Japan, of Alix, Alberta, left Los Angeles, June 22, 1981.

Emanuel Pete Heinrich (So. Coll.

of Optom. '49) (Special Service), to serve as optometrist, Cambodia/Thailand Relief Team #18, Bangkok Adventist Hospital, Bangkok, Thailand, of Yuba City, California, left Los Angeles, June 2, 1981.

David Jaekwan Jo (Senior Dental Clerkship), to serve in dental service, Seoul Adventist Hospital, Seoul, Korea, of Loma Linda, California, left June 19, 1981.

David Robert Johnson (LLU) (Special Service), to serve as orthopedic surgeon, Bella Vista Hospital, Mayaguez, Puerto Rico. **Odetta (Samaan) Johnson** (U. of Redlands), and family, of Corona, California, left Los Angeles, June 24, 1981.

Susan Elaine Kaisand (U. of Nebr. '77) (Special Service), to serve as teacher, English Language Schools, Osaka, Japan, of Lincoln, Nebraska, left Los Angeles, June 20, 1981.

Paul C. M. Lehdorff (AUC '80) (Special Service), to serve as English teacher, Japan English Language Schools, Osaka, Japan, of Clinton, Massachusetts, left Los Angeles, June 22, 1981.

Annette Frances (McKay) Marcus (Special Service), to serve as teacher, Japan English Language Schools, Osaka, Japan, of College Place, Washington, left Los Angeles, June 22, 1981.

Howard Luke Marin (U. of Pac. '43) (Special Service), to serve as dentist, Cambodia/Thailand Relief Team #19, Bangkok Adventist Hospital, Bangkok, Thailand, of Valley Center, California, left June 24, 1981.

Linda Aurore Maynard (Special Service), to serve as nurse-English teacher, Kobe Adventist Hospital, Kobe, Japan, of South Lancaster, Massachusetts, left Los Angeles, June 22, 1981.

J. Wayne McFarland (LLU '39) (SOS), to serve as lecturer at workers' meetings in Switzerland and Austria, and **Martin C. McFarland**, of Grand Terrace, California, left Los Angeles, June 8, 1981.

Elwin James Moore (LLU '58) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #19, Bangkok Adventist Hospital, Bangkok, Thailand, of Lynnwood, Washington, left Los Angeles, June 3, 1981.

Thomas Todd C. Murdoch (AU '54) (SOS), to serve as agriculture-financial consultant, Mountain View College, Valencia, Bukidnon, Philippines, of Errington, British Columbia, left San Francisco, June 23, 1981.

Boyd Edward Olson (UC '39) (SOS), to serve as education-stewardship director, Southeast Asia Union Mission, Singapore, and **Elizabeth Laura (Wester) Olson** (UC '40), of Walla Walla, Washington, left Oakland, California, June 28, 1981.

Kenneth Wayne Perry (Special Service), to serve as teacher, Japan English Language Schools, Osaka,

Japan, of Kelowna, British Columbia, left Los Angeles, June 22, 1981.

Sherry Jo Schwabauer (Special Service), to serve as English teacher, Korean English Language Schools, Seoul, Korea, of Collegedale, Tennessee, left Los Angeles, June 15, 1981.

Kenneth Harold Sturdevant (LLU '31) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #17A, Bangkok Adventist Hospital, Bangkok, Thailand, of Puyallup, Washington, left Los Angeles, April 20, 1981.

Carol Joy Thomas (Special Service), to serve as teacher, Korean English Language Schools, Chung Ryang, Seoul, Korea, of Collegedale, Tennessee, left Los Angeles, July 20, 1981.

Robert Mason Bo Turnage (Senior Dental Clerkship), to serve as dentist, Seventh-day Adventist Health Center, Blantyre, Malawi, of Loma Linda, California, left New York City, June 16, 1981.

Ernest August Wagner (LLU '34) (Special Service), to serve as physician, Mwami Adventist Hospital, Chipata, Zambia, and **Lillie LaVona (Coltrin) Wagner**, of Sonora, California, left New York City, July 21, 1981.

Student Missionaries

David Lee Anderson (CUC), of Bedford, Virginia, to serve as assistant to the secretary-treasurer, South-East Africa Union, Blantyre, Malawi, left New York City, July 9, 1981.

Jacqueline Mae (Hill) Carrigan (LLU), of San Diego, California, to serve as teacher, Japan English Language Schools, Osaka, Japan, left Seattle, June 22, 1981.

Trudi Elizabeth Heinrich (UC), of Tolstoy, South Dakota, to serve as English teacher, Central American Union College, Alajuela, Costa Rica, left Miami, July 9, 1981.

Sharon Lynn Mc Dowell (UC), of Chanute, Kansas, to serve as English teacher, Central American Union College, Alajuela, Costa Rica, left Miami, July 9, 1981.

Tammy Sue McGuire (UC), of Alamosa, Colorado, to serve as English teacher, Central American Union College, Alajuela, Costa Rica, left Miami, July 9, 1981.

Janet Carole Wallace (PUC), of Angwin, California, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 22, 1981.

Steven Herbert Wrate (SMC), of Arcadia, Indiana, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left San Francisco, July 7, 1981.

AUSTRALASIAN DIVISION

Regular Missionary Service

John Ashton (and **Margaret** and family), of Australia, returning to serve as teacher, Fulton College, Fiji, left February 4, 1981.

Graham Blackburne (and **Vera** and family), of Australia, returning to serve as teacher, Betikama High

School, Solomon Islands, left February 26, 1981.

Victor Bonetti of Australia, to serve as teacher, Fulton College, Fiji, left February 17, 1981 (wife, **Jennifer**, and family left February 19, 1981).

Peter Cavanagh, of Australia, to serve as dentist, Youngberg Memorial Adventist Hospital, Singapore, left February, 1981.

David Crabtree (and **Narelle** and family), of Australia, returning to serve as district director, Fiji, left February, 1981.

Dale Henley (and **Jasmine**), of Australia, to serve as teacher, Kosena College, Samoa, left February 4, 1981.

Fred Nash (and **Margaret**), of Australia, returning to serve as vice-president-executive, Spicer Memorial College, India, left February, 1981.

David Potter (and **Janice** and family), of Australia, returning to serve as principal, Kauma High School, Kiribati and Tauvalu Mission, left February, 1981.

Colin and Karen Reeve, of Australia, to serve as teachers, Kabiufa High School, Goroka, Papua New Guinea, left February 23, 1981.

Ray Roennfeldt (and **Carmel** and family), of Australia, returning to serve as director, Omaura Bible School, Papua New Guinea, left March 15, 1981.

Barry Saville (and **Donna**), of Australia, to serve as business manager, Sopas Hospital, Papua New Guinea, left April 17, 1981.

Ramond Schultz (and **Glenice**), of Australia, to serve as teacher, Kabiufa High School, Goroka, Papua New Guinea, left February 4, 1981.

Medgee Serret, of Australia, to serve as office secretary, African-Indian Ocean Division, Ivory Coast, left May 31, 1981.

Kevin Silva (and **Thelma**), of Australia, to serve as youth department director, Papua New Guinea Union, Lae, Papua New Guinea, left March 23, 1981.

Roy Sodeman (and **Edith**), of Australia, to serve as teacher, Kabiufa High School, Goroka, Papua New Guinea, left February 23, 1981.

Jennifer Stanley, of Australia, to serve as assistant director of nursing education, Atoifi Adventist Hospital, Solomon Islands, left March 10, 1981.

David Sutcliffe (and **Patricia**), of Australia, returning to serve as education department director, Papua New Guinea Union, Lae, Papua New Guinea, left April, 1981.

Raymond Swendson (and **Lily** and family), of Australia, returning to serve as evangelist, Tahiti, left February, 1981.

Maxwell Townend (and **Eunice**), of New Zealand, returning to serve as director, communication department, Far Eastern Division, Singapore, left February, 1981.

Kenneth Vogel (and **Marlene** and family), of Australia, to serve as district director-pilot, Rakamanda, Papua New Guinea, left April 1, 1981.

James Ward (and **Mary** and family), of Australia, returning to serve as nurse, Kendu Adventist Hospital, Kenya, left March, 1981.

Volunteer Service

Adventist Volunteer Service Corps: 20
Student missionaries: 7

Ordinations

In the Oklahoma Conference: **Frank Jenkins**, pastor of the Ada, Coalgate, and Madill-Oakland churches; **Dan Jensen**, newly appointed pastor of the Enid and Elk City churches; and **Robert Streib**, pastor of the Guthrie, Perkins, and Perry churches.

In the Arkansas-Louisiana Conference: **Gary Herr**, pastor, North Little Rock church; **Ernest Jackson**, former pastor of the West Helena church, now in the Texico Conference; and **John Sisk**, conference evangelist.

In the Texas Conference: **Joel Alberti**, pastor of the Orange-Port Arthur district; **Max Barton**, religion teacher, Chisholm Trail Academy; **Jack Boswell**, pastor, Lufkin-Nacogdoches district; **Cecil May**, assistant treasurer of the Texas Conference; **Stanley Patterson**, pastor, North Houston district; **Jerry Pugh**, pastor, Arlington-Hurst district; **Max E. Trevino**, ABC manager, Texas Conference; **Mike Tucker**, religion teacher and youth guidance counselor, Chisholm Trail Academy; **Vialo Weis**, pastor, Waco-Hillsboro district; and **Orlando Zaceta**, pastor, Dallas Spanish church.

In the Southwest Region Conference: **M. L. Baez**, treasurer, Southwest Region Conference; and **James Ford**, education and Sabbath school director for the conference.

Deaths

BUTZER, Gail I.—b. June 8, 1899, Rothbury, Mich.; d. June 30, 1981. He served as an X-ray technician for 25 years at the Florida Hospital in Orlando, Florida. After his retirement he served as head of the Florida Hospital Credit Union for ten years. Survivors include his wife, Hattie; a daughter, Betty Lou; a brother, Herbert; and two sisters, Mrs. Ruby Carty and Mrs. Beulah Bavery.

FOLKENBERG, Alvin W.—b. April 9, 1904, Eugene, Oreg.; d. June 4, 1981, Ukiah, California. He was a graduate of Pacific Union College and earned his Doctorate of Medicine degree from Loma Linda University School of Medicine in 1932. During World War II he became a commander in the Navy. Following the war he returned to southern California and resumed his medical practice in the Los Angeles area. After his retirement in 1975 he became director of emergency medical services at Ukiah Adventist Hospital, Ukiah, California, until September 1980. Survivors include his wife, Ethelmae; three daughters, Pamela Kunza, Susan Wilcox, and Diane Travis; and seven grandchildren.

HENRY, Harry L.—b. Aug. 30, 1902, Hilo, Hawaii; d. May 8, 1981, Napa, Calif. He served at the Pacific Union College cafeteria. Survivors include two daughters, Iva Lee Henry and LaVonne Lemanna; and a son, John.

HILL, Ralph B.—65; d. July 1, 1981, Orlando, Fla. He pastored churches in Pennsylvania for seven years, Ohio for 27 years, and in 1965 became pastor of the Jacksonville SDA church in Florida. From

1967 until his death he served in the trust services department of the Florida Conference. Survivors include his wife, Erma; a daughter, Carol A.; a son, Robert B.; a brother, Arthur; a sister, Edna B. Hardt; and two grandchildren.

JONES, Floyd—b. Oct. 9, 1896, Lebanon, Mo.; d. April 29, 1981, Angwin, Calif. He drove the bus for Lynwood Academy, Lynwood, California, and did maintenance work for White Memorial Hospital, Los Angeles, California. Survivors include his wife, Lena; and a stepdaughter, Dorothy Holmes.

MARSH, Veda S.—b. Aug. 12, 1891, Antigo, Wis.; d. July 5, 1981, Deer Park, Calif. She taught in the elementary schools in the Antigo, Wisconsin, area until she started her career in nursing. She taught nursing at Walla Walla College, Washington Missionary College, Atlantic Union College, Southwestern Junior College, and at the nursing schools of Glendale and Paradise Valley sanitariums. She wrote a set of textbooks on health for use in Adventist schools and for nearly 30 years wrote a column for children in *Life & Health* magazine under the name "Aunt Sue." Survivors include a sister, Martha.

ODEN, Bess—b. May 20, 1895, in Iowa; d. July 15, 1981, Sacramento, Calif. She served as a nurse's aide at the Orlando Sanitarium, Florida, in the 1950s and 1960s. Survivors include her husband, Bert; a daughter, Creta Bossody; a son, Tom; three grandchildren; and two great-grandchildren.

SANTINI, Francesco—b. April 2,

1927, La Spezia, Italy; d. July 2, 1981. For 34 years he served the Italian Mission in the following positions: pastor, secretary, teacher, director, and district elder. He also served as principal of our Italian seminary, Villa Aurora, for ten years. Survivors include his wife, Esther; a son, Emanuele, who is editor of our SDA Italian church paper; and a daughter Laura.

STRAND, Edith F.—b. Feb. 13, 1894, Rochester, N.Y.; d. July 31, 1981, National City, Calif. She served as a secretary in the Western New York Conference and then as a teacher at the Browning Memorial church school in Rochester, New York. After taking the nurse's training course at the New England Sanitarium, she worked in the business office at the sanitarium for a short period before she became a nursing instructor, serving in that capacity from 1927 to 1931. Following this she became director of the School of Nursing at the same institution, a position she held for 15 years. In the 1940s she became director of nursing and nursing services at St. Helena Hospital, Deer Park, California, serving there for 13 years. After the death of her husband, Samuel H. Strand, Jr., in 1965, she moved to National City, California, and served as a teacher in the two-year nursing program of Loma Linda University offered at Paradise Valley Hospital and then as part-time staff nurse until she retired in 1970. Survivors include a sister, Florence; a brother, David E. Fay; and a granddaughter, Suzette Strand.

SWENSON, Clara C.—b. April 14, 1908, Iron Mountain, Mich.; d. Aug. 3, 1981, Hemet, Calif. After the death of her husband, Helmer Swenson, she taught for three years in Minnesota, and then moved to Loma Linda, California. She taught mathematics and French for four years in Del Valejo High School in San Bernardino, California. She also served as principal of the Banning SDA school in California. In 1975 she became principal and teacher in Hemet, California. Survivors include three sons, Helmer, Fred, and David; a daughter, Mary Hollock; a stepdaughter, Mrs. Harriette Haugen; and ten grandchildren.

TRUEDELL, George A.—b. Aug. 5, 1884, in Nebraska; d. July 22, 1981, Hemet, Calif. Elder Truesdell devoted his life to the pastoral ministry in various parts of the United States, and helped pioneer the work in central California as a pastor-evangelist and Bible teacher at Humboldt Academy in Eureka. He also served in the Utah Mission and in the Southeastern California and Oklahoma conferences, retiring in 1944. Survivors include his wife, Iva; a daughter, Patricia Rose; two grandchildren, Dr. Kenneth Rose and Debi Pedersen, and one great-grandchild.

WARNER-SHUFF, Maude—b. Nov. 8, 1903, in Michigan; d. July 5, 1981, Jay, Okla. After graduating from Washington Missionary College (now Columbia Union College) as a registered nurse, she served at the Washington Sanitarium (now Washington Adventist Hospital), Takoma Park, Maryland; in Port Huron, Michigan; Hinsdale Sanitarium, Illinois; Beeville, Texas; New England Memorial Hospital, Stoneham, Massachusetts; New Canaan, Connecticut, and finally at Jay, Oklahoma. She married Gene Warner in 1926, who preceded her in death in 1961. In 1978 she married Owen Shuff. Survivors include her husband, Owen; four sisters; and two brothers.

WESTERMEYER, Elizabeth—b. May 30, 1892, Monticello, Iowa; d. June 26, 1981. She and her husband, William Westermeyer, began their ministerial service in Wisconsin, later serving in several conferences in the Southern and Southwestern unions. Elizabeth served as a teacher in these areas. In 1957 they retired and moved to Loma Linda. Her husband preceded her in death in 1965. Survivors include a son, Dr. Vaughn; one daughter, Virgene Buck; five sisters, Helena McKerlie, Sally Nelson, Edna Lieser, Marie Kjellgren, and Betty Magruder; a brother, Howard Wernli; ten grandchildren; and four great-grandchildren.

WOOLLEY, Andrew P., Jr.—b. Dec. 17, 1915, Atlanta, Ga.; d. March 14, 1981. He attended Washington Missionary College (now Columbia Union College), Takoma Park, Maryland, and Otterbein College, Westerville, Ohio, from which he received his B.S. degree in 1940. During World War II he served in the Army and was discharged later as a first lieutenant in the Medical Corps. He then returned to Washington Missionary College to complete his premedical training, enrolled at Loma Linda University Medical School in 1947, and graduated in 1951. For several years after this he worked at the two Baptist medical centers in Birmingham, Alabama. He also served as medical secretary for the Alabama-Mississippi Conference for 13 years and was a member of the Southern Union Conference committee for several years. Survivors include his wife, Nora; a daughter, Ann Lynette; three sons, Andrew Price III, James Louis, and Frederick Morton; and a brother, Morton M. Woolley.

Notices

Solusi needs used Primary Treasures

Solusi College needs used copies of *Primary Treasure* for mission purposes, according to J. G. Evert, Trans-Africa Division Sabbath school director. All magazines sent will be used, no matter how old they are. Send packages wrapped and taped securely, maximum of four pounds per package for printed matter rates. Mail to Solusi College, c/o Mrs. Helen Krall, Private Bag T-5399, Bulawayo, Zimbabwe, Africa.

The International Insurance Company of Takoma Park, Maryland

The annual meeting of The International Insurance Company of Takoma Park, Maryland, will be held at 9:30 A.M., Monday, October 12, 1981, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

The International Insurance Company of Takoma Park, Maryland
JOHN E. ROTH, Secretary

Correction

Harvey A. Rudisaile, mentioned in the August 13 To New Posts column, is adviser for the West Central Florida area to the Florida Regent of the American College of Hospital Administrators in addition to being president of the Medical Center Hospital, Punta Gorda, Florida.

LLU seeks research reports

Loma Linda University is preparing a *Sourcebook of Research on the Seventh-day Adventists*. This document will contain an annotated bibliography of a wide range of studies related to the Adventist Church. Such information is invaluable to church administrators, pastors, scholars, and laymen. If you are aware of research involving studies of Adventists or examinations of some aspect of church activities, please send a copy of the study, an abstract, or the reference to Dr. Ian P. Chand, Behavioral Sciences Research Group, Loma Linda University, Riverside, California 92515.

Tune in to

VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW.

WAUS (Andrews University)
90.7 Mhz FM Saturday, 8:30 A.M.

KUCV (Union College)
90.9 Mhz FM Saturday, 7:30 A.M.

KSGN (Loma Linda University)
89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College)
89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College)
90.7 Mhz FM Saturday, 8:50 A.M.

KGTS (Walla Walla College)
91.3 Mhz FM Saturday, 6:15 P.M.

VOAR (St. John's, Newfoundland)
1230 Kc AM Friday, 5:55 P.M.

WGTS (Columbia Union College)
91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College)
88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

WDXN (Harbert Hills Academy)
89.1 Mhz FM Saturday, 6:15 P.M.

WOCG (Oakwood College)
90.1 Mhz FM Saturday, 5:30 P.M.

Protestants in Haiti ask to join SDAs

In a mountainous area between the towns of Bainet and Peti Goave in the hills of Haiti, hundreds are enlisting under the banner of Jesus Christ.

A dozen spiritual leaders of other denominations have visited the South Haiti Mission to announce the decision of their members to unite with them in becoming Seventh-day Adventists. These Protestant pastors have attended meetings in Adventist churches and have taken the messages to their own congregations. More than 2,000 converts in this area are awaiting baptism.

The South Haiti Mission has sent two pastors and one lay preacher to help instruct these new believers. Many live in isolated places, and it is necessary to walk several hours in order to reach their homes for the Bible studies.

Asser Joseph has baptized 139 persons, and Enoch Saintil 271, from these congregations. Other baptismal services are scheduled.

ELI HENRY

For the record

New positions: Gerhard F. Hasel, dean, SDA Theological Seminary, formerly assistant dean and chairman, Old Testament department. □ Arnold Swanson, secretary, Michigan Conference, formerly senior minister, Troy, Michigan, church. He replaces James Hayward, new president of the Wisconsin Conference. □ Sulo Halminen, president, Finland Union, formerly president, West Finland Conference. He succeeds Wiljam Aittala.

Died: Henry Alexander Hansen, 92, on August 11 in Yucaipa, California. He spent

21 years in mission service in the South India Union. □ Minnie E. Dauphinee-Roberts, 89, on August 30 in Deer Park, California. She had served as dean of women at Pacific Union College, Washington Sanitarium and Hospital, and St. Helena Sanitarium and Hospital.

Liberal offering for SDA college in Kenya

To help establish a new University College in the East African Union, to serve the needs of 250,000 members, the Afro-Mideast Division appealed to the Sabbath school members around the world. As usual, they responded liberally, donating \$343,523 for this single project on Sabbath, March 28.

The total offering amounted to \$1,374,091, which exceeded by \$47,549 the previous best Thirteenth Sabbath Offering for the first quarter of the year.

To help maintain the Seventh-day Adventist Church's worldwide program, 75 percent of the Thirteenth Sabbath Offering is placed in the World Mission Fund. The remaining 25 percent is used for the selected projects.

All Afro-Mideast Division members, including faculty and students of the University College, thank Sabbath school members for their continuing interest, prayers, and support.

HOWARD F. RAMPTON

Handout for Halloween

The October, 1981, issue of *The Winner* has been designed to hand out to trick-or-treaters.

The issue will feature an article on the effects of sugar, plus some ideas for children on how to practice good health

habits during a season notorious for oversnacking.

In addition to the focus on sugar, the October *Winner* will examine claims that small amounts of alcohol may be beneficial. Another article will explain how the vocal cords work, and the effect that smoking can have on them.

The Winner is published monthly, September through May, by the Health and Temperance Department of the General Conference. Single issue copies of the October, 1981, *Winner* are available for 15 cents each. Write to: *The Winner*, Box 4390, Washington, D.C. 20012.

MERVYN C. HARDINGE

New devotional messages on cassette tapes

Pacific Press is preparing special devotional messages for each day of the year on cassette tapes—six 60-minute cassettes for a three-month period. Sets for the first quarter of 1982 will be available in Adventist Book Centers by October 15. Succeeding quarters' tapes will be available two months before the beginning of each new quarter.

Each devotional lasts about four minutes and contains a hymn by a Chapel Records artist, an appropriate text of Scripture, a devotional thought, and a prayer. Cost is \$39.95 per quarter.

JUANITA TYSON-FLYN

World field needs workers

Each month the General Conference Secretariat makes a tabulation of calls for the world field that have not yet been filled. As of September 4 they are as follows:

Administrators,	
conference/mission	10
Departmental directors	
(various)	10
Ordained pastors and	
evangelists	3
Accountants/secretaries	2
Educational	
administrators	6

Teachers (various	
disciplines and levels)	22
Vocational workers	3
Physicians	32
Dentists	8
Nurses	4
Paramedical workers	3
Medical administrator	1
Miscellaneous	4

Some of these positions require specific academic qualifications, experience, foreign-language mastery, or other conditions. All require adaptability, loyalty, ability to work well with people of other cultures, and a love for people outflowing from a close personal relationship with God.

If you think you might qualify and wish to be considered, please write to the Secretariat Information Service, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C., or phone (202) 722-6651.

G. RALPH THOMPSON

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.

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