

ADVENTIST REVIEW

NEWS AND INSPIRATION

-DAY ADVENTISTS

NOVEMBER 19, 1992

ADVENTISTS IN FINLAND— *After 100 Years*

Of Jesus and Perfection

"What Did She Mean?" (Sept. 3) seems to suggest that we cannot develop perfect characters and should not even try. It implies that we are completely dependent upon God to change us: "But always growth and fruit-bearing are God's to bring about." It also seems to imply that this "fruit-bearing" is speaking only of ministry to others.

While it is true that we cannot change our characters, it is very evident from the Scriptures and the writings of Ellen White that we must develop perfect characters and that we have a vital part to play in that process. It is also evident that the term *fruit-bearing* refers not only to ministry but to fruits of character. Jesus taught that a life of works without a change of character would result in the verdict "I never knew you: depart from me, ye that work iniquity" (Matt. 7:23).

William R. Gurney
Loma Linda, California

What was Christ's character like? He always did His Father's will. He never faulted or compromised the principles of heaven. He was also a missionary for the kingdom of heaven at all times, laying aside or denying His own rights, to benefit the good and well-being of another.

When Christ sees that precept in His people, then He will come and give every man according to His works.

L. E. Greene
Orange, California

The character of Christ is not limited to "the Spirit of unselfish love and labor for others." It still includes perfect conformity (obedience) to the will of our Father. Dr. Adams unfortunately bypassed statements such as "Do every duty that presents itself" (*Christ's Object Lessons*, p. 68).

I do not agree with those who believe in absolute sinless perfection in this life. But I also disagree with the popular idea pervading our church that faith in Christ downgrades the importance of obedience. This produces too many couch-potato Christians who enjoy the

game but are not prepared to participate actively. So while "fixing our eyes on Jesus" in faith, let's not forget to also "run with endurance the race that is set before us" by obedience to Him in all circumstances (Heb. 12:1, 2, NASB).

Stan McCluskey
Redlands, California

Wanted— Your Opinion

With every issue of *AnchorPoints*, published once or twice every month, the *Review* carries *Voices of Adventist Faith*.

You too can have a voice!
Upcoming topics include:

A. "Why I Believe Jesus Is Coming Soon"

B. "What the Holy Spirit Means to Me"

C. "My Part in God's Mission"

Write no more than 60 words on A, B, or C. (You may write separately on more than one topic.) Mail to: *Voices of Adventist Faith*, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, Maryland 20904.

Some questions for Dr. Adams: Since the article on the cleansing of the heavenly sanctuary appeared in the same issue, what does *cleansing* mean? Is it not the removal of sin? How is this to be accomplished if God's people continue to sin and repent, thereby sending an endless stream of sins into the sanctuary to be cleansed? How can Christ ever finish His work, "make an end of sins, and . . . make reconciliation for iniquity, and . . . bring in everlasting righteousness" (Dan. 9:24), if there is not a cleansing being accomplished in God's people here on earth?

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . Let

not sin therefore reign in your mortal body. . . . For sin shall not have dominion over you" (Rom. 6:1-14). Praise the Lord! How lamentable the Christian walk would be if it were never possible to overcome sin. Thank God, the gospel is the good news of overcoming sin through the power of the Holy Spirit!

Ann Antis
Gordonsville, Tennessee

The study of this subject (perfection) has never turned me inward on myself, but has made the quality of my life in Christ better. I don't know why the study of this subject should turn anyone inward.

R. L. Bartles
Louisville, Kentucky

Disappointments and Surprises

"The Great Disappointment[s]" (Sept. 24) is probably the most thought-provoking devotional piece I've read in your pages. Thompson's balanced presentation reminded me of this statement: "In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. . . . It is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form" (*Christ's Object Lessons*, pp. 127, 128).

It is natural for humanity, especially in the context of the religious community, to look to orthodoxy as the ark of safety. As God's pillar of fire attempts to lead us forward to the Promised Land, history points out that we will most likely resist. Jesus' crucifixion was a surprise. The Great Disappointment was a surprise. Will we be surprised?

Charles Scales

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. 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 denomination.

ADVENTIST REVIEW

November 19, 1992

DEPARTMENTS

- 2 Letters
- 6 Newsbreak
- 20 World Report
- 22 Bulletin Board
- 22 Children's Corner
- 23 Reflections

EDITORIALS

- 4 Sweet Revenge
- 5 Breaking Down Barriers

NEXT WEEK

"Mighty Rock" A climb up Ayers Rock in Australia brings thoughts of an even mightier Rock.

"Prayer List" The father of a 4-year-old finds 30 things to be thankful for.

Cover photo by Heikki O. Jokinen

ARTICLES

CURRENT ISSUES

8 Ellen G. White's Writings—2

Can we legitimately change, abridge, or simplify the prophet's writings after her death? More important than the writer is the message.

By Paul A. Gordon

ARCHAEOLOGY

11 Shuba the Ammonite

Once again the spade confirms the Book. The story of an archaeological find and the 17 people who made it happen.

By Larry G. Herr

COVER STORY

16 Adventists in Finland

An analytical look at the history, growth, and challenges facing Adventists after 100 years in the land between Sweden and Russia.

By Joel Niininen

WORLD REPORT

20 Operation Bearhug

An Adventist church on the eastern coast of Siberia grew by 500 percent in three weeks as the result of a visit by 125 members from the United States.

By Cindy Chamberlin



11 They found the proof



20 For inmates—the bearhug treatment

The cover photo shows some recent graduates of Toivonlinna Junior College in Finland. See article on page 16.

General paper of the Seventh-day Adventist Church

Editor William G. Johnsson
Associate Editor Roy Adams
Associate Editor Myron K. Widmer
News Editor Carlos Medley
Assistant Editor Eugene F. Durand
Assistant Editor Kit Watts
Editorial Assistant Jackie Ordelheide Smith
Administrative Secretary Chitra Barnabas
Editorial Secretary Nicole Bolder
Art Director Bill Kirstein
Designer Trent Truman
Design Assistant Gert W. Busch
Ad Sales Melynie Tooley
Subscriber Services Larry Burnette

Marketing Representative
 Ginger Church

Consulting Editors Robert S. Folkenberg, Matthew Bediako, D. F. Gilbert, Robert J. Kloosterhuis, A. C. McClure, Kenneth J. Mittleider, Leo Ranzolin, Calvin B. Rock, G. Ralph Thompson

Special Contributors Kenneth H. Wood, Neal C. Wilson, Bryan Ball, George W. Brown, M. E. Cherian, Otis C. Edwards, Bekele Heye, M. P. Kulakov, Edwin Ludescher, J. J. Norley, Jan Paulsen, Joao Wolff

African-Indian Ocean Editions Editor, Japheth Agboka

Inter-American Edition Editor, Adalgiza Archbold

South American Editions Editor, R. S. Lessa, Portuguese, editor, Werner Mayr, Spanish

To Writers: We welcome unsolicited manuscripts. Notification of rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. Editorial office fax number: (301) 680-6638.

Subscription prices: US\$36.97 for 40 issues. US\$48.97 for 52 issues. Add \$10.20 postage for addresses outside North America. **To place your order,** send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.25. Prices subject to change without notice.

Subscription queries and changes of address: Call toll-free 1-800-456-3991 or 301-791-7000, ext. 2436.

The *Adventist Review* (ISSN 0161-1119) is published 40 times a year, each Thursday except the first Thursday of each month. Copyright © 1992 Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland 21740.

Postmaster: send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Texts credited to NEB are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers. Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

Vol. 169, No. 47.



Sweet Revenge

I don't remember how it started. I don't remember words or reasons. But I do remember the bully's blows. In return, I walloped him in the stomach. He bent double, gasped for breath, and ran for home. Within moments his mother was on the scene. She knew her boy's story, but not mine. She called for my apology, oblivious to my right ear still stinging hot and red where her son had let fly.

Stumped

I don't remember if the power of parental authority brought forth the desired words from my lips. I didn't feel sorry. But I did feel stumped by a theological question.

What if I forgave the boy his wrong? I thought. *He might never pay for it.* And by forgiving him, I would let him beat me up twice (especially since he felt no remorse for his provocation and no responsibility for his action). Not only would he leave my right ear stinging in my memory, but he would walk away from this scot-free.

Then, what if he asked God to forgive him—and God did? Instead of being held responsible at the judgment for hasty behavior and a deceptive report, his page would be wiped clean. This bully might walk right into heaven at my expense. I would have borne his blows and carried his insolence. But on the other hand, if I should harbor an unforgiving spirit toward him, the Bible says God would keep me out of heaven!

Was this fair? Was this just? Was God kind or cruel?

As an adult I have found that forgiveness still doesn't come easy. One night I sat before a television screen stunned at what I witnessed. President Gerald Ford was calling on Americans to end

their "long national nightmare." The Watergate burglary, secret tapes, and impeachment hearings had nearly brought the United States to a standstill. Before our eyes he chose to sever us from the unseemly spectacle. With a stroke of his pen he pardoned a powerful man who had disgraced himself in this nation's highest office.

Well, Gerald Ford might forgive, but

*Would the bully ever
have to pay for his
blows, or would he
walk into heaven at
my expense?*

not me. On Election Day I couldn't touch the disgraced and pardoned president, so I let Ford have it—I pulled the lever for his opponent. It seemed like sweet revenge.

The High Cost of Grace

These two incidents portray a few of the complicated feelings and questions we may experience as we try to apply biblical concepts to real life. Principles may be neat and orderly; life is messy.¹

Recently I gained some new insight on forgiveness. Oddly enough, it came as I was praying about world conditions, particularly about the Muslims concentrated in Bosnia-Herzegovina's death camps. The full extent of this atrocity may not be clear to us for years.

But I have found the weight of what I do know to be overwhelming, even in the few moments I take it up during prayer each day.

How can God, who knows all this violence, horror, and grief, stand it? I asked myself. Then I remembered Gethsemane and Jesus' desperate plea: "Take this cup . . . from me!"² Then I remembered Golgotha and Jesus' desperate cry: "My God, my God, why hast thou forsaken me?"³

Death camps, wholesale starvation induced by corrupt officials, gang wars and street shootings, slavery packaged in cartons and six-packs, children sexually and physically abused by their own parents. How can God bear all this? And how can God possibly forgive it?

It is a mystery beyond my comprehension. But Scripture assures us that God seeks reconciliation with us, and that God will forgive anyone, *anyone*, who will accept it.⁴ Jesus' love and Jesus' death are big enough, deep enough, and strong enough to cover every sin.

Jesus *has* paid it all. He has borne the bully's flying fists and a U.S. president's high-handed deceit. He has borne the arrogance of those who perpetrate starvation, and of those who murder, rape, and abuse the innocents of this world.

And yes, I have come to know that Jesus paid for the dark desire I have carried in my heart far too long for sweet revenge.

¹ At a future time I want to discuss forgiveness in the face of physical, emotional, and sexual abuse. To forgive does not mean we are accepting or condoning others' wrong actions, nor does it mean they should be exempted from the consequences of their actions. Further, I would argue that to forgive does not mean we are obliged to remain in the path of danger and repeated violence.

² Matt. 26:39, TEV.

³ Matt. 27:46.

⁴ 2 Cor. 5:18, 19; Rom. 5:10, 11; John 3:16; 1 John 1:9.



Breaking Down Barriers

A wealthy man once went out car shopping. Going straight from work, he entered the showroom with the intention of buying a car. When a dealer approached him and asked what he was doing, he replied that he was simply looking.

Seeing only a man in dirty overalls who would fit in better on a construction site than in the showroom, the dealer asked the workman to leave. Willingly the man left. He then crossed the street, entered another showroom, and paid cash for a new Cadillac.

How often have we made similar judgment calls or had them made about us? Unfortunately, it probably happens more often than we are aware of. We come to a particular mind-set, and nothing in the world can move us beyond it.

The "Little People"

Leona Helmsley of the New York Helmsley hotels got so wrapped up in her own wealth and self-importance that she often referred to her employees as the "little people." But it was the "little people" who helped make her look good! Do we, like Mrs. Helmsley, ever get so caught up with our own self-importance or political agendas that we don't take time for the "little people" in our lives, the individuals whom we tend not to take seriously or judge to be less than what we think to be "right"? (Ironically, Leona Helmsley would probably give anything to be one of the "little people" now instead of who she is—a prisoner serving a four-year sentence!)

Unfortunately, people in the church are not exempt from making judgment calls. Oftentimes we mentally place people into groups and leave them there until they can prove they don't belong. We unfairly stereotype singles, youth,

women, minorities, rich, poor—you name it! We place unfair expectations or labels on them that can sometimes take years, if at all, to remove. Our mind-set prevents us from getting to know them as individuals and not just what they stand for. If we're this judgmental with our own members, how can outsiders have a prayer of a chance of being accepted?

"I Want to Be Noticed"

A 15-year-old youth was baptized into a certain Adventist congregation. Week after week he came dressed in his suit, waiting eagerly to be involved. And week after week he left feeling dejected. No one talked to him. He observed that the visitors always got noticed—whether young or old—even if the regular members didn't. So he decided to do an experiment. The next Sabbath he showed up in a "visitor's uniform"—jeans, T-shirt, and leather coat—and walked into Sabbath school. As he figured, he received the warmest welcome he'd received in weeks!

Here are some suggestions of things we can do to help break down the barriers in our congregations:

❑ When interacting with people, whether young or old, treat them as though they are the most important individuals in your field of interest—regardless of what you may already know about them. Talk with them. Ask them questions. Refer to them by name. (You might even make someone feel important when you do that!) Listen. Live their life with them for a moment. Ask them questions about their family and friends, where they live, where they grew up, what led them to your church, what outside interests they might have, etc.

Although questions of one's occupa-

tion make for a good springboard of initial conversation, they should be the last thing we ask. We have a tendency to classify individuals by their occupation, rather than their worth as individuals. And sometimes we allow one's occupation to block us from getting to know the personality behind the person.

❑ Don't abandon the opportunity of getting to know someone just because you feel you won't benefit from the friendship. You might be surprised! One custodial worker I befriended had connections with the White House and gave me tickets to see President Reagan at Andrews Air Force Base when he returned from a summit in Russia!

However, to befriend someone just for the sake of what we can get out of it is to cheapen the meaning of friendship.

❑ Remember that our self-worth is found in God, not in the transitory things of this world.

It would be good for each of us to contemplate often our degree of self-worth in the absence of job title, financial gain, educational accomplishments, board memberships, social standing, spouse approval, or family name. What is left?

By evaluating ourselves in this way, we begin to understand the degree of our worth and the worth of others as God sees us—not in what we have done, but rather in what Christ has done for us. We are heirs of God and coheirs with Christ (Rom. 8:17)! We are graven upon the palms of His hands (Isa. 49:16)!

"Christian worth does not depend on brilliant talents, lofty birth, wonderful powers, but on a clean heart—a heart purified and refined, that does not exalt self, but, by beholding Christ, reflects the long lost image of divinity" (*Evangelism*, p. 135).

JACKIE ORDELHEIDE SMITH

NAD Year-End Report-2

NAD Votes Affirmative Action Statements

The North American Division now has statements of guidelines on affirmative action.

Two statements setting forth guidelines for the North American Division office and field, respectively, were voted at the NAD executive committee's year-end meeting held October 12 to 15 at the Adventist Church world headquarters in Silver Spring, Maryland.



Developed by the NAD Office of Human Relations (Rosa T. Banks, director [left]), the seven-page statement for the NAD office maintains "that all individuals in good and regular standing be given full and equal opportunity with the church to develop the knowledge and skills needed in the building up of the church. This position requires that jobs on all levels of

church activity be opened to all persons on the basis of qualifications.

"The NAD office offers equal opportunity for appointment and promotion and does not discriminate in its employment policies and practices on the basis of race, national origin, gender, color, age, marital status, or any other basis prohibited by law."

According to the statement, the "North American Division office is not mandated by public legislation or by the Adventist Church to formulate affirmative action guidelines. It bases its position on theological principles clearly enunciated in the Scriptures, the writings of Ellen G. White, and the official pronouncements of the North American Division of the Seventh-day Adventist World Church."

Under the guidelines the division office is to recruit and hire qualified persons from underrepresented groups such as women, minorities, and members with disabilities. In pursuit of this goal the NAD office will actively seek applications for positions from qualified persons in underrepresented groups, post job openings for some nonelected staff positions, and publicize affirmative action guidelines.

The office statement also calls for the appointment of an affirmative action officer to review the guidelines, investigate alleged incidents of discrimination within the NAD office, conduct research related to equal opportunity, and provide

counsel and assistance to all supervisors and management staff of the NAD office.

The two-page guidelines for the NAD field gives similar general guidelines without the specific implementation procedures.

Church Leaders Announce Grants of 2.5 Million

Adventist institutions received \$2.5 million in grants at the sixteenth annual Presidents Dinner for Philanthropy held October 8.

Samuel Young (right) and Walter Chin from the Chan Shun International Foundation announced five new grants totaling \$695,000 to Adventist Churches, hospitals, colleges, and other projects around the world. Another \$1.2 million was given as installments on the foundation's previous commitments.



Fourteen Adventist colleges and universities participating in the Business Executives' Challenge to Alumni (BECA) program received \$375,000. BECA is sponsored by Adventist businesspeople and coordinated by NAD's Philanthropic Service for Institutions office. Matching grants of \$185,740 were given to 25 Adventist academies as part of PSI's Academy Alumni Advancement program.

Five Adventist Health System hospitals received \$72,550 from the Hospital Development Fund for successfully completing challenge requirements.

The dinner drew more than 200 conference, union, and college administrators, church leaders, Adventist donors, and community volunteers.

Other Year-End Meeting Actions

In other business the North American Division executive committee:

- Voted to relocate the North American Division Evangelism Institute (NADEI) from its current location in La Grange, Illinois, to the campus of Andrews University in

By Carlos Medley, Adventist Review news editor

Berrien Springs, Michigan. The institute coordinates field training for seminary students.

The voted proposal also calls for a restructuring of coursework at the Seventh-day Adventist Theological Seminary at Andrews to allow field training to last throughout the normal two-and-a-half-year seminary curriculum.

- Approved a proposal to establish a satellite network called the Adventist Communications Network during the next two and a half years. The proposed network would enable church leaders to communicate directly with NAD unions, conferences, and institutions by April 1993. One hour of programming per month would be provided.

By April 1995 it is hoped that all NAD churches will be able to receive satellite reception and that one hour of programming per week will be provided.

- Voted a \$46,980,100 operating and appropriations budget for 1993, an increase of 6.8 percent over 1992.

- Voted a \$160,000 appropriation to provide the North American Division edition of the *Adventist Review* free to every household in North America in 1993. The NAD appropriation will be matched with a \$160,000 appropriation from the General Conference. Union and local conferences also contribute to this ministry.

- Voted to establish Asian and Francophone advisory groups. The two separate advisory committees will coordinate evangelistic activities of Asian and French-speaking church members, respectively. The groups will also help to develop the appropriate printed materials, says Robert Dale, a NAD vice president.

WORLD CHURCH

Albania's First SDA Church Organizes. In a special ceremony (above, right) that included ordination of local church elders, deacons, and deaconesses, the first Seventh-day Adventist church in Albania was formally organized October 10.

Earlier this year Adventist leaders in the Trans-European Division conducted the first Adventist baptism in the country in 50 years. Now with a local church, a base for organized outreach will be established, says David Currie, TED ministerial secretary.

One of the prominent features of the church is the flourishing children's ministries. More than 120 children attended Sabbath services in October. "The interest in Bible stories that these children display underscores the spiritual hunger of Albanians," says TED communication director Ray Dabrowski.

ADRA to Coordinate Help for SDA Refugees in Bosnia. The Trans-European Division (TED) is appealing for help for Adventist members who are victims of the ongoing war in Bosnia-Herzegovina, according to Jan Paulsen, TED president.



An estimated 350-400 Adventist members have become refugees in the past four months because of the war. Many have fled to Serbia or Croatia, and some are homeless in their own land. They are in need of food, clothing, and shelter.

TED has raised an offering in churches throughout Europe for the refugees and plans to channel the assistance through the Adventist Development and Relief Agency (ADRA).

Though ADRA rarely delivers aid specifically for Adventist members, an exception was made in this situation. "It has always been our policy to help people in need regardless of their background," says Ralph Watts, ADRA's president. "In Bosnia, where Adventist members are hurting as desperately as everyone else, we feel that helping our own members is appropriate."

ADRA has delivered more than \$2 million worth of aid to victims of the war in the former Yugoslav republics since the fighting began more than a year ago. This aid was given without regard to race, religion, or political association.

To help Adventist members in war-torn Bosnia, write ADRA International, Adventist Refugees/Bosnia, P.O. Box 4289, Silver Spring, MD 20904; or call (800) 424-ADRA.

FOR YOUR INTEREST

Correction. A line on page 271 in the October 19 devotional message in the 1992 senior devotional book of the year, *Our Father Cares*, should be corrected to read: "Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary should *not* be accepted as a teacher."

CHURCH CALENDAR

- Nov. 21 Human Relations Day
- Nov. 28 Bible Day
- Dec. 5 Christian Hospitality Month begins
- Dec. 5 Ingathering officially begins
- Dec. 12 Health and Temperance Day Offering
- Dec. 19 World Stewardship Day



ELLEN G. WHITE'S WRITINGS—2

Can We Legitimately Change, Abridge, or Simplify Them?

BY PAUL A. GORDON

Last week Paul Gordon, secretary of the Ellen G. White Estate, explained how Mrs. White wrote and compiled nearly 50 books by the time of her death in 1915. Now, again by request of the Adventist Review, Elder Gordon answers other questions that have arisen from members about the legitimacy of changing or abridging the wording of a prophet's writing without the prophet being present.—Editors.

Is it legitimate to change, abridge, or simplify Ellen White's writings? The answer is yes. We can change, abridge, or simplify the words, but we do not have license to change the intended message. Here's why: Seventh-day Adventists do not hold to verbal inspiration. That means we do not believe that God dictated the words for Ellen White to use.

We believe in thought inspiration—God giving the overall message and allowing His spokespersons to choose their own words to convey His message. Thus Ellen White felt free to make changes in her own writings—changing words, shortening or adding to her books.

Let's take a look at her own practices regarding changes to her writings.

The "Testimonies"

I pointed out in my first article that Ellen White once abridged her early Testimonies when they were reprinted. Her reasoning was simple: "I must select the most important matters for the *Testimony* (vol. 6) and then look over everything prepared for it, and be my own critic; for I would not be willing to have some things which are all truth to be published; because I fear that some would take advantage of them to hurt others" (*Selected Messages*, book 3, p. 98).

Her stated reason for abridgment of the testimonies was to protect people. She was well aware of how some people would misuse particular truths she included in her earlier writings, or testimonies.

Let's look now at the process of creating the Conflict of the Ages Series.

The Great Controversy

There were two times after the publishing of the 1884 edition of *The Great Controversy* when changes were made in the book, under the supervision of

Ellen White—in 1888 and 1911. Her son W. C. White wrote letters on July 24 and 25, 1911, to the church's publishing house managers and members of the Publication Committee telling what changes were being done, as well as making a statement before the General Conference Council, October 30, 1911 (see *Selected Messages*, book 3, Appendix A, pp. 433-444). His comments are especially enlightening. But they take on even greater significance when we know that Ellen White wrote an accompanying letter endorsing what he had said.

"Yesterday I read what W. C. White has recently written to canvassing agents and responsible men at our publishing houses regarding this latest edition of *Great Controversy*," wrote Ellen White, "and I think he has presented the matter correctly and well" (*ibid.*, p. 123).

Some changes, especially in the 1888 edition, involved leaving out certain passages from the 1884 book. In his two letters and his statement to the GC Council, W. C. White dealt with both the 1888 and 1911 editions. Let's note first what he said about the changed 1888 edition:

"After our return to America [from

Europe], a new edition was brought out much enlarged. In this edition some of the matter used in the first English edition was left out. The reason for these changes was found in the fact that the new edition was intended for worldwide circulation."

W. C. White continued: "In her public ministry, Mother has shown an ability to select from the storehouse of truth matter that is well adapted to the needs of the congregation before her; and she has always thought that, in the selection of matter for publication in her books, the best judgment should be shown in selecting that which is best suited to the needs of those who will read the book" (statement to the GC Council, Oct. 30, 1911).

In his letter of July 25, 1911, to the Publication Committee, W. C. White provided more detail. "Has Sister White the authority and right to make changes in her published writings, either by addition, or by omission, or by any change whatever in the form of expression, the manner of description, or the plan of argument?" His answer was yes. Ellen White had full authority to change, abridge, or add to her earlier writings.

W. C. White noted that in the 1888 edition of *The Great Controversy*, some parts were left out, dealing with "the work that Satan will do in persuading popular ministers and church members to elevate the Sunday sabbath, and to persecute Sabbathkeepers."

W. C. White then offered this explanation: "It was not left out because it was less true in 1888 than in 1885, but because Mother thought it was not wisdom to say these things to the multitudes to whom the book would be sold in future years."

A very significant statement! Remember, Ellen White approved what he said. But W. C. White said further:



"With reference to this, and to other passages in her writings which have been omitted in later editions, she has often said: 'These statements are true, and they are useful to our people; but to the general public, for whom this book is now being prepared, they are out of place. . . . As it is probable that more souls will be won to Christ by the book without this passage than with it, let it be omitted.'"

Quoting from his mother in his July 24, 1911, letter to the publishing house managers, W. C. White said: "Mother has said: . . . 'That the book may be of the greatest benefit to Catholics and others, and that needless controversies may be avoided, it is better to have all statements regarding the assumptions of the pope and the claims of the papacy stated so moderately as to be easily and clearly proved from accepted histories.'"

The changes in the 1911 edition were fairly minor. W. C. White commented: "In a few instances, new quotations from historians, preachers, and present-day writers have been used in the place of the old, because they are more forceful or because we have been unable to find the old ones. In each case where there has been such a change, Mother has given faithful attention to the proposed substitution, and has approved of

the change."

White also talked about changes in wording: "In several places, forms of expression have been changed to avoid giving unnecessary offense." Two changes that he listed are "Romish" to "Roman," and "religious toleration" to "religious liberty."

Whenever Ellen White's books have been abridged, adapted, or simplified, such work always is clearly indicated on the title page. For a variety of purposes, abridged and condensed editions of Ellen White's books have been published.

Sometimes it has been for missionary book use. Currently the five books of the Conflict of the Ages Series are available in condensed editions (published in 1986). These books, reduced by about a third, can fill a need for those who might not read the larger, complete editions. Unlike abridged editions, no part of Mrs. White's message has been omitted in these condensed editions. Reduction in size has been achieved largely through elimination of repetition.

A Special Spanish Edition

Questions recently have been raised regarding a special edition of *The Great Controversy* in Spanish that was published a number of years ago in South America. The circumstances surrounding this printing were personally experienced by a present member of the White Estate staff who was serving in the country where this edition was used.

There was at the time a dictatorial military government in power. The government issued a decree prohibiting the publication of any literature that disparaged or used what might be considered offensive language against any religious body. One religion dominated the country, and Seventh-day Adventist church leaders felt that in harmony with

Ellen White's counsel in *Gospel Workers*, page 468, they should soften some expressions in the book. They decided that if our booksellers had tried to sell the regular *Great Controversy*, our churches conceivably could have been closed.

A special edition of *The Great Controversy* was published, omitting the declarations that might be construed as offensive. This special edition was used for only a short time. Today the complete book has been in use in this particular country for decades.

Unfortunately, some brethren recently have republished this abridged edition without permission from the church. This perhaps was done with good intentions, but it has caused confusion for some. The book was used for a specific time period and for a specific country's audience, not for any other audience.

Just a brief word about *The Desire of Ages*. This book was not written in a continuous flow of chapters by Ellen White. Together with her chief helper, Marian Davis, she gathered material from earlier manuscripts, letters, and articles, as well as the pertinent *Spirit of Prophecy* volumes.

The Desire of Ages, like *The Great Controversy*, is a book that Ellen White intended should have a wide circulation to the general public. Some things she might have used, from earlier publications, that could have been misunderstood by those who did not know of Ellen White's prophetic role were left out. Marian Davis wrote this about such selective use: "Since these books are sent out without explanation as to the authority by which the author speaks, it was thought best to avoid, as far as we could, statements for which the Bible seems to furnish no proof" (Marian Davis to J. E. White, Dec. 22, 1895, in A. L. White, *Ellen G. White: The Australian Years*, pp. 386, 387).

Simplification

Another question we must ask is: Did Ellen White ever personally approve of simplification of her writing for special purposes? Yes, she did. When her son Edson worked in the southern part of the United States in the 1890s, he requested permission from his mother

to produce some simple tracts from her writing on the life of Christ.

Edson was working largely with an uneducated group of the population and needed literature they could read. Here is how she responded to his request: "Edson, you are at liberty to select from my writings the matter that is needed for the proposed simple tracts and booklets for the Southern field. . . . You are the one who can best prepare the matter you need, for you are acquainted with the Southern field. You will know how simple to make the truth so as to be under-

*"Mother thought it was
not wisdom to say these
things to the multitudes
to whom the book would
be sold in future years."*

stood, and what portions to select" (*The Publishing Ministry*, p. 209).

Edson adapted the material on the life of Christ that she sent him, and published the well-known book *Christ Our Saviour*. This book is still in print today under the title *Story of Jesus*, and has been translated into several languages.

With this precedent, within the past few years two Ellen White books have been simplified, or adapted. *Steps to Christ* was published as *Steps to Jesus*, and later as *Knowing Him Better*. Originally this book was planned for those whose second or third language is English. It has had a wide use for youth and others. Christian Record Services, Inc., also has published an adapted, simplified version of *The Story of Redemption* for the hearing-impaired. Some Bible textbooks for elementary school use have used adapted Ellen White quotations in them, for easier understanding by young students. Finally, simple-English Sabbath school lessons contain adapted, simplified

Ellen White quotations. All of these projects continue to meet special needs.

The translation of Ellen White's books into the many languages of the world needs little comment here. Seventh-day Adventists understand inspiration generally to involve thought, not exact words. Thus it is not difficult to accept that Mrs. White's books can be translated into every language, even as the Bible is translated.

Ellen White obviously felt comfortable with such a procedure, as the continued translation of her books was a provision of her will.

Conclusions

We have found that in the creation of her writing, Ellen White developed books over the years for various purposes. She was always aware of her audience. She wrote and edited her books differently for Adventist readers than for the general public. She was concerned, too, that her books prepared for general readers should not be unnecessarily controversial. And she wanted to make sure the best words would be used, and that certain materials would be eliminated if they would be used to hurt individual persons. Even more important, the books were to be read to bring the readers to Christ.

In the years since Mrs. White's death in 1915, more than 50 new compilations or editions of Ellen White's books have been prepared by the E. G. White Estate. In every case—including editions that have been abridged, condensed, or simplified—the intended message has never been lost; only the wording has been changed.

Inspired writing transcends language barriers. The Bible, in its many translations, can still win hearts to Christ. The same holds true for Ellen White's writing. We must always remember that more important than the writer or the method is the message.



Paul A. Gordon is secretary of the Ellen G. White Estate, with headquarters at the General Conference, Silver Spring, Maryland.

Shuba the Ammonite

The story of an archaeological find and the 17 people who made it happen.

BY LARRY G. HERR

Archaeologists are scroungers. My colleagues and I scrounge constantly for whatever we think might help us. When we dig, we use everything from high-tech equipment to the simplest, most primitive tools, jerry-rigging some with the oddest assortment of objects. Sometimes we laugh at our primitive ingenuity.

I well remember one Sunday afternoon walking through the streets of Amman, Jordan, with my colleague and codirector of the Madaba Plains Project, Øystein LaBianca of Andrews University. We were discussing a rather esoteric system of data analysis LaBianca wanted to use on our project. (Along with Lawrence Geraty of Atlantic Union College and Randall Younker of Andrews University, we directed the Adventist archaeological excavation whose reports have often appeared in the *Adventist Review*.)

Suddenly LaBianca stopped and, with a sheepish yet triumphant smile, pulled out a plastic basket from a pile of garbage we were passing. In response to my grunt of amusement, he said, "This is just what we need for the survey."

Walking over the stony hillsides of the Bible lands, we may liberate a set of bones from a long-dead animal carcass to fill out our study collection back in camp. We do the same with the seeds from an interesting plant.

We scrounge all kinds of *things*, but mostly we scrounge *people*. Our dig at Tell el-'Umeiri in Jordan would have been at a complete loss without the talents of all sorts of people. If we discover that one of our volunteers has a background in botany, we may ask her to operate the flotation device by which we collect ancient seeds. If a person can draw, we conscript him to draw objects.

Working Together

But we also scrounge people's *ideas*. We uncover so much data, and it is usually so complex, that many heads often work together to produce a single discovery, such as those in which *Adventist Review* readers might be interested. This is certainly true of our latest find. Although we dug it up in 1989, it took 17 people and almost three years to discover its importance. Here's how it happened.

The first person to lay eyes on the

find in question was an unknown volunteer (person 1),¹ someone with no training in archaeology, whose job was sifting the dirt from one of our units of excavation. The volunteer could not know the importance of the two dirt-covered pieces of broken pottery he or she carefully placed in the pottery pail. But that's part of the excitement of archaeology: anything you dig up could be important!

The supervisor of the unit, Carolyn Rutledge (2), of the University of Toronto, also did not know that her volunteer had found anything significant, but she nevertheless carefully recorded all the data about the building from which her finds came. That way, if any find should just happen to be important, her records would show where it came from and perhaps help explain how it was used.

In this case, Rutledge was excavating one of the rooms of a complex of large buildings that we thought seemed more important than normal family houses. John Lawlor (3), of Baptist Bible Seminary, the supervisor of the field of excavation units in that part of the site, was busy trying to put all the data from many units together into a coherent picture.

Although he too did not understand the importance of the two finds, his work was able to tell us they came from a certain level of the city that could be dated to about the time of Ezra, around 500 B.C. Later, after the dig, he would argue convincingly in his written technical report that the buildings functioned in some administrative capacity. Just what that function was would await the discovery of the importance of our two pieces of dirt-encrusted pottery.

Meanwhile, Rutledge carried all the pottery for that day back to camp in pails. Here the pieces were covered with water by our pottery registrar, Mary Ellen Lawlor (4), of Clarks Summit, Pennsylvania, and then washed by another unknown volunteer (5).

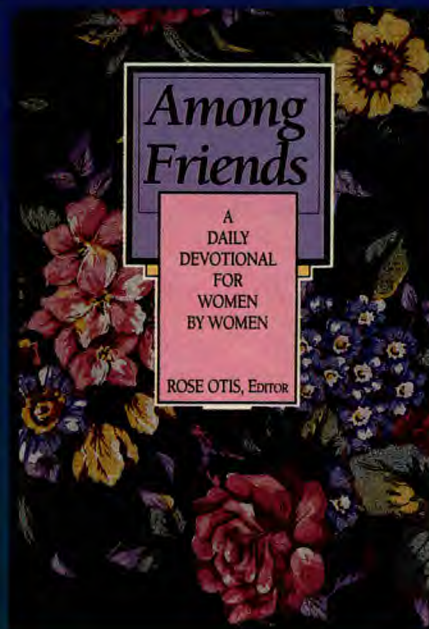
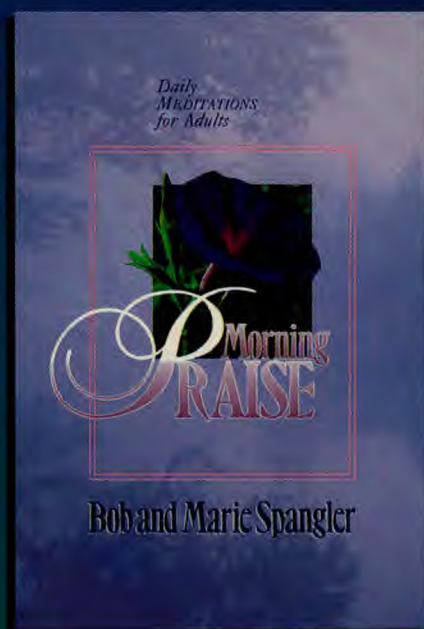
Our volunteers are sharp-eyed, and this one upon seeing an oval marking on each of the two pottery pieces, recognized them as seal impressions. Most seal impressions have writing on them,

1993 Devotional Books

ADULTS

Morning Praise

Enrich your life with the power and joy of praise! Each inspiring reading by Bob and Marie Spangler presents a special reason to praise God and invites you to express your thoughts of thanksgiving to Him. These devotionals also touch on all 27 fundamental SDA beliefs. Hardcover, 400 pages. US\$9.95, Cdn\$12.45.



WOMEN

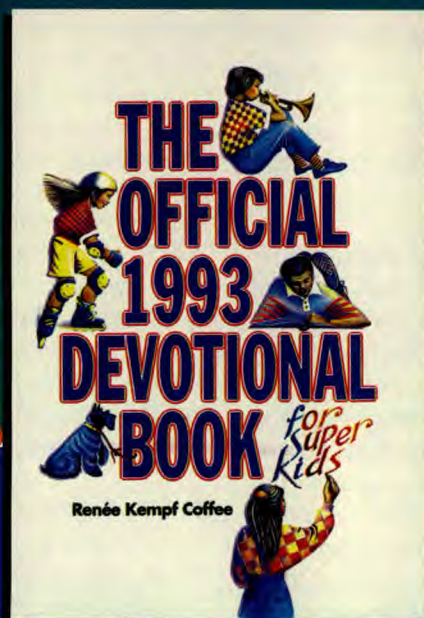
Among Friends

Written by women for women, this daily devotional draws together the wisdom and creativity of more than 170 Adventist women from around the world. Representing all walks of life, they open their hearts, speaking candidly about their problems and worries and rejoicing at evidences of God's love. Join this celebration of friendship among women who love the Lord. Hardcover with dust jacket, 432 pages. US\$14.95, Cdn\$18.70.

PRESCHOOLERS

Quiet Times With Jesus

Through stories and worship activities this multiauthored preschool devotional will teach your child about kindness, forgiveness, obedience, heaven, prayer, respect, and trust. Each day will bring new discoveries about God and His love. Hardcover, 190 pages. US\$9.95, Cdn\$12.45.



JUNIORS

The Official 1993 Devotional Book for Super Kids

Filled with intriguing stories, these junior devotionals by Renée Kempf Coffee bring kids fresh insights into topics such as self-esteem, worry, peer pressure, salvation, friendship, heaven, and God's love. Hardcover, 377 pages. US\$9.95, Cdn\$12.45.

Add GST in Canada.



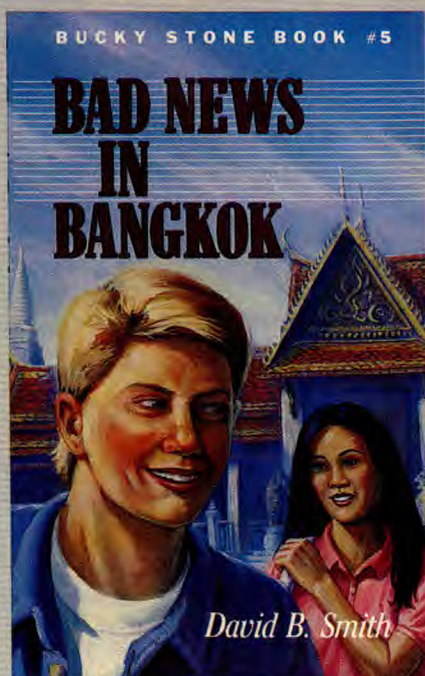
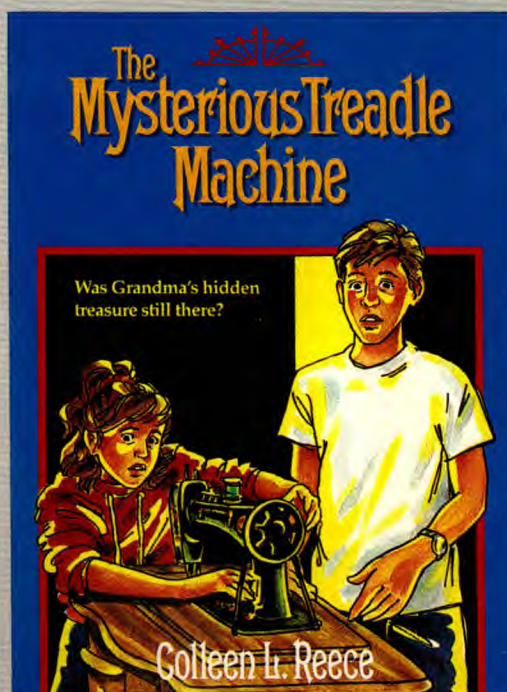
To order, call your local Adventist Book Center at **1-800-765-6955**.

EXCITING KIDS' BOOKS

The Mysterious Treadle Machine

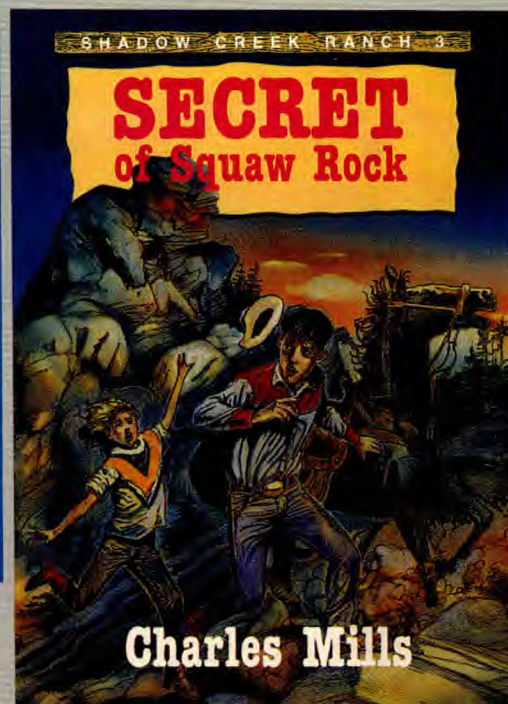
Was Grandma's hidden treasure still there?

This story by Colleen Reece invites juniors to join twins Terri and Tim for a summer adventure at the beach and a mystery that baffles the mind. They'll experience the thrill of a sailboat regatta that threatens to end in disaster; meet Karen and Kris—another set of twins that means double trouble for Terri and Tim; make exciting discoveries about God, faithfulness, and prayer; and don their own detective gear as they help solve the intriguing mystery of the old treadle machine. Paperback, 95 pages. US\$4.95, Cdn\$6.20.



Bad News in Bangkok

The mission trip had seemed like a dream come true for Bucky, but it was suddenly becoming a nightmare. He was 9,000 miles from home, hopelessly lost on the streets of Bangkok. He couldn't speak the language. He had no money. And he was running out of options and time. Somewhere in the huge, steaming city was a group of friends he'd give anything to see again. But it would take almost a miracle to find them. Book 5 in the Bucky Stone series for young teens. By David Smith. Paperback, 137 pages. US\$4.95, Cdn\$6.20.



Secret of Squaw Rock

Summer has come to Shadow Creek Ranch, and with it a small group of troubled young guests, each with a past to escape and a future to discover. Juniors will share in the exciting events that bring changes to their troubled lives. *Secret of Squaw Rock* waits to captivate readers with its mystery and lift their thoughts heavenward with the lessons learned. Book 3 in the Shadow Creek Ranch series by Charles Mills. Paperback, 127 pages. US\$4.95, Cdn\$6.20.

Add GST in Canada.



Call your Adventist Book Center to order:
1-800-765-6955.

and our volunteer could recognize a few traces of what looked like hen scratchings. It was writing, but the volunteer couldn't read it.

Any kind of writing is an important find, however. So it meant that the pieces should not be treated like ordinary pottery, but rather as potential museum objects. Accordingly, Mary Ellen took them to the objects registrar, Elizabeth Platt (6), of the University of Dubuque, who recorded the pieces in a government registration book. Platt also channeled them to one of our photographers, Thor Storfjell (7), of Berrien Springs, Michigan, and to one of our artists (8).²

The drawings and photographs accompanied the registration book to the Department of Antiquities of Jordan. We also kept copies in our files.

Platt sent the two seal impressions to Geraty (9) and me (10), knowing we would be interested in them—both of us having done our doctoral dissertations on ancient inscriptions. But we found the inscriptions very difficult to read. The seals that made the impressions had been impressed into the clay hastily and carelessly, making them unclear.

Geraty and I carried the impressions down the hall to the small lab of Ramona Hubbard (11), then of Berrien Springs, Michigan. With her dissecting microscope we hoped to be able to see the letters more plainly. Hubbard analyzed the seals, but lighting was poor, and the best we could do was to suggest a possible reading.

We were able to determine that both inscriptions probably had the same six letters and that the last three on the bottom line were the consonants in the word "Ammon"—the home of the biblical Ammonites, the people who had lived at our site. The first three letters were much more difficult to read. But because most seals contained the name of their owner, we assumed all six letters made up a name, with the word "Ammon" as part of the name. We also assumed that the writing was in Ammonite letter forms. The two inscriptions thus seemed very ordinary, similar to hundreds of other seal inscriptions found all around Palestine.

That's where the matter stopped for about two and a half years.

Taking on New Meaning

Every discovery must be communicated to the world; otherwise, it still lies hidden, no matter how much a few people know about it. And it was my job to prepare the technical written account of the inscriptions discovered by our project. This task I commenced in February 1992.

With the help of one of my colleagues at Canadian Union College, I was able to "rediscover" these two inscriptions. Bruce Buttler (12), dean of

*Once again, the spade
confirmed the Book.*

the Division of Science, lent me a dissecting microscope and helped me arrange effective lighting. (Remember, seal impressions are in relief, and the angle of shadow can be very important in trying to "see" the letters.)

The old drawings and photographs not being good enough to publish in scholarly journals, I made new drawings based on what I could see through

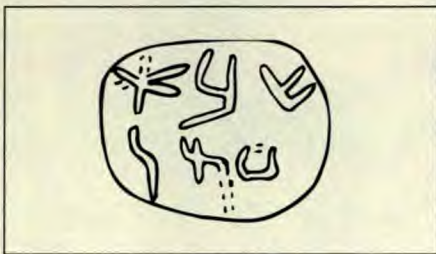


Figure 1

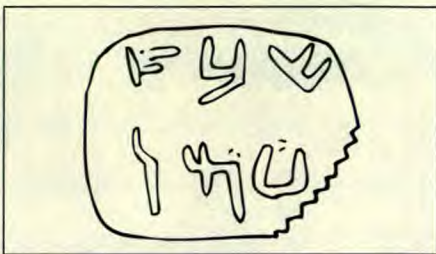


Figure 2

the microscope. (See Figures 1 and 2.)

But making new photographs created a problem. Two sets of earlier photographs had turned out unsatisfactory. The impressions themselves were small, less than three quarters of an inch (two centimeters) long, and the lighting had to be just right to catch the shadows of the letters. Some letters were hardly visible, and because photographers could not read the letters, their photographs fell short of maximum presentation. Yet without good photographs I could not communicate our discovery. (Even as presented in this article, they are difficult enough to discern.)

Bill Van Sheik (13) and Paul Ramalingam (14), both of the Biology Department at Canadian Union College, eventually helped me set up a camera



Figure 3

arrangement that would make effective photographs. One of these you see here (Figure 3).

Back to the inscriptions. Looking through the microscope, I found that Geraty and I had been mistaken in our first reading of the inscriptions back in our dig camp. We were right that they said the same thing, and we were right that the last three letters were the consonants of the nation Ammon. But we were wrong about the first three letters.

What had fooled us was the fact that most ancient names have five to six letters. So we wanted to make all six letters into a single name. But when I could see the letters more clearly, I discovered that the first three letters were actually someone's ancient nickname! (Scholars use a fancier term, *hypocoristic*.) The person in the inscription was called "Shuba," probably a nick-

name for Shubael, or something. This meant that the last three letters, "Ammon,"³ were not part of his name.

Moreover, although the name Shuba was an Ammonite nickname, the letters were not Ammonite letters, as Geraty and I had assumed. Rather, they were Aramaic letters (closely related). Once I knew the letters were Aramaic, I could then date them (by their style) to about 500 B.C., just about the time of Ezra. This was an exciting discovery in itself, because it was exactly the period that John Lawlor's work had assigned the building in which the seal impressions were found! It's always satisfying to an archaeologist when things work so nicely together.

Though we could now read the impressions correctly, they were still relatively unimportant. But three intriguing features of the whole episode demanded more thought.

First, because the manufacture of most ancient inscribed seals died out slightly after 600 B.C., ours were considerably later than most. Second, our impressions were written in Aramaic writing even though one of the words on the impressions was the name "Ammon." Why wasn't Ammonite used? Third, although I had studied almost 600 seals and impressions, I knew of none that carried a place name with a person's name. None, that is, except for one class of seals found only in the Jerusalem area that carry the name "Judah" on them.

I quickly consulted one of my library books by Nahman Avigad (15), an esteemed archaeologist at the Hebrew University in Jerusalem and one who had done a study of these Judah seals. Scores of them have been found, and the scholarly consensus is that they come from the time when the Persians controlled Judah and were part of the Persian taxation system for the province of Judah. The names of people on the seals represented either the governor of the province or the provincial treasurer. Significantly, like the impressions on our new find, they were written in Aramaic, the international language and writing style of the Persian Empire. But there was a debate about the date they were used.

To get the latest ideas, I called Frank Cross (16), of Harvard University, Geraty's and my former teacher. Cross, who is probably the world's leading authority on ancient inscriptions, informed me that although scholars 25 years ago had dated such inscriptions to the fourth century B.C., the present consensus was that they date to about 500 B.C.—the exact date to which I had been able to attribute our impressions!

With all this help, it was now possible to draw the conclusion that our Ammon seals were the Ammonite version of the Judah seals published by Avigad. I could now announce that we had discovered evidence for the Persian administration of the province of

*We now have written
evidence to support
the claim of Nehemiah.*

Ammon. Because of the careful work of many people, I could not only give the name of a newly discovered Persian provincial official—probably a governor or treasurer—but could also point to our public buildings at Tell el-'Umeiri and suggest they were indeed administrative, part of the Persian provincial government.

Scripture Vindicated Again!

But the discoveries didn't stop there. As late as 1980 almost everyone who studied the ancient Ammonites thought they came to an end about the time Judah went into exile to Babylon, slightly earlier than 550 B.C. Archaeological remains did not seem to go much later. But Nehemiah 2 particularly mentions Tobiah the Ammonite, the enemy of Nehemiah. Nehemiah lived in the fifth century B.C. The Bible thus suggests the Ammonites were around much longer than archaeologists thought.

In Nehemiah 2, Tobiah is called the Ammonite "servant," which in the

Bible is an exalted title and probably means that he was a high official of the Persian Empire, serving them in Ammon. In the writings of the Jewish historian Josephus, who lived just after the time of Christ, Tobiah is specifically called the "governor" of the Persian province of Ammon.

Some influential scholars had suggested that this Tobiah really belonged to about 200 B.C. because of an inscription, dating to that time, containing his name high on a cliff near Amman, Jordan. But that was at least 200 years after the time of Nehemiah. Here is where our find takes on significance for the Bible. It proves that, at least in early Persian times, there *was* a province of Ammon over which Nehemiah's enemy, Tobiah, could govern. And this is exactly what the Bible (in Nehemiah 2) implies and what Josephus has stated.

Other finds from our site had already encouraged us to suggest that, contrary to modern historical thinking, the Ammonites had prospered well into the Persian period. Now we have written evidence indicating that the Persian province of Ammon really did exist, as the Bible says.

I hope you can now see that biblical discoveries are made by many people. But who would have thought that after scrounging the talents and expertise of 16 different people, the seventeenth person, whose contribution would speak the loudest, would be a voice out of the ancient past—Shuba the Ammonite (17), the Persian administrator of Ammon.

¹ From here on, the number following each new name represents a countdown of the 17 persons involved in the project.

² Since we had so many people drawing for us, the name of this particular artist was not noted.

³ In the original (see Figures 1 and 2), this name is composed of three letters only.



Larry G. Herr is professor of Old Testament at Canadian Union College, La-combe, Alberta, Canada.



BY JOEL NIININEN



ADVENTISTS IN FINLAND

The Adventist message moves slowly forward in a country filled with forests, lakes, ice breakers, saunas, space, and 6,000 Adventists.

It was in 1885 that Finnish sea captain A. F. Lundquist purchased two Adventist books in England and began to read them. Convinced that the Seventh-day Adventist message was right, he became an Adventist and asked the Swedish Union and General Conference for help in evangelizing Finland.

In response the General Conference helped finance the work of Olof Johnson, a Swedish pastor, who began evangelistic work among the populace in 1892.

Today Johnson and the two Bible workers who accompanied him would be surprised to find that the fledgling church they nurtured in Finland has grown to more than 6,000 members. And the members' outreach has grown to include five church schools, a junior college, a hydrotherapy institute, a publishing house, two sanitariums, a Bible correspondence school, and a radio-TV studio, all coordinated by the Finland Union, with its two conferences and one mission.

Yet evangelistic work here isn't easy. The membership has remained about the same for the past several decades. Evangelistic campaigns no longer produce the same results as they did some decades ago. The bright spot is the Bible correspondence school,

which has proved to be the most effective soul-winning agency. Between 20 to 30 percent of the church's new members have been Bible school students.

Finnish History

Lying between both Sweden and Russia, Finland was at one time part of the Swedish kingdom, following which it became a territory of czarist Russia for 108 years. In 1917 Finland gained its independence, but even today the

consists of three units, the 5,800-member Finland Finnish (Finnish-speaking) Conference, the 280-member Finland Swedish Conference, and the far north 150-member Lapland Mission.

During 1991 the current Finnish-speaking conference was formed when two smaller Finnish-speaking conferences united to join forces. As an organization, the Finland Union is still searching for the most suitable form of church organization for its territory—

which encompasses nearly 5 million residents (95 percent Finnish-speaking and 5 percent Swedish-speaking), including about 4,000 Lapps in Lapland. More than 90 percent of the population belongs to the Evangelical Lutheran Church.

Despite Change, Progress Continues

Despite the changes and challenges facing the church in Finland, progress continues. This fall the fifth church school opened. And Finland (Toivonlinna Yhteiskoulu) Junior College in Pikkio—in operation for 75 years—continues to hold a significant position in church activities and the education of Adventist youth. Even though a major part of the teachers' salaries is paid by the government, the maintenance of the school is still an economical challenge



Anna-Liisa Helevaara exhibits the new book *The World Beyond 2000*. Top left: Hopeanemi Sanitarium can accommodate 109 residents. Top right: Toivonlinna or Finland Junior College, established here in 1932, is home to 125 students.

Swedish influence is still felt in Finland's folk culture, religious life, and political system.

Even within the church a bit of Swedish flavor is reflected in the conference structure. The Finland Union

for Finland Adventists each year. About 25 percent of the union's budget goes to the junior college.

In the literature evangelism ministry Finland Union continues its successful and high quality publishing work. Any person who has heard of the literature evangelism work in Finland will recall the names of Anna-Liisa Helevaara and Eila Pikkarainen. They gave an example for many literature evangelists and put Finland on the world map.

Since 1969, through ability and diligence, Mrs. Helevaara has sold US\$4,037,000 worth of literature. For 22 years she has worked an average of 1,770 hours a year. She will retire this year.

Despite the good history of our publishing work, it faces a crisis. Finding new literature evangelists to replace those retiring is difficult. And to find a new series to sell that has been as successful as *The Bible Story* has also been difficult.

The Finland Publishing House has long been pleading for cooperation in the European publishing world. Sometimes it feels that Daniel's words "they shall not cleave one to another" concerns the cooperation between Adventist publishing houses more than between nations.

Beyond 2000

Now, however, some changes are beginning to occur. Finland Publishing House has cooperated with several publishers in Europe to prepare a new book, *The World Beyond 2000*. The book, which first rolled off the presses in June, discusses the present and future world situation from a biblical perspective.

With the current negotiations for Finland's acceptance into the European community, the new book is right on target, as many Finns have begun paying some attention to the biblical book of Revelation. In some public circles the European community is considered to be the beast talked about in Revelation. The current nature of this topic has increased the amount of preaching on biblical prophecy by our Seventh-day Adventist pastors to very receptive audiences.

World politics has also had another positive impact upon the church.

Because of the war in the Persian Gulf, many Finns canceled their holiday trips to the Mediterranean and visited the church's recreation institutions in Finland instead. Hopeaniemi Recreation Institution (Sanitarium), with accommodations for 109 persons, experienced one



Less than a year old, the Petrozavodsk Adventist church meets for Sabbath worship services in the Palace of Culture of the paper machine factory.

of the most profitable years in its history. And evangelistic meetings saw greater numbers attending.

Work in Neighboring Countries

With the disintegration of the Soviet Union and the increase of religious liberty there, Finland stepped in to help take the gospel message to its neighboring countries.

Local churches organized collections for the Baltic countries as well as for the Karelian and St. Petersburg regions of western Russia. The humanitarian-aid shipments included clothing, food, and religious literature. Finland has invited Estonian ministers and Bible workers to its educational meetings and given them equipment for their evangelistic meetings. Estonian church members have learned literature evangelist work in Finland. And Finland donates regular shipments of 10,000 envelopes to Estonia for the Adventist Bible correspondence school.

But perhaps the most important aid given by Finland has been the lending of Finnish pastors to hold evangelistic meetings in Estonia and Russia. In Petrozavodsk, capital of the Karelian Republic of Russia—located about 120 miles east of the Finnish border—Pastor Sulo Halminen started a series of meetings in October 1991. The church had 10 members. Two series and six months later, the church had grown to

670 through the Holy Spirit's influence and the evangelistic direction of Pastor Halminen, a retired minister and the former president of the Finland Union.

Some of the success, though, must also be attributed to Helena Kallioinen, the now-retired director of the Finnish Adventist Aid Service. She helped create goodwill and helpful relationships within the community by shipping large containers full of humanitarian aid to the city.

Ten Righteous Persons?

After World War II, Finland had to cede part of Karelia (near St. Petersburg) to the Soviet Union. Almost all the Finns living there (400,000) were humanely resettled in other parts of Finland.

In the beautiful but now "lost" Finnish town of Vyborg, the Adventist Church had just built a new church (1937). When the war ended and the town was ceded to the Soviets, the Soviet Army continued to use it.

But just last year the Finland Union made an inquiry about the possibility of receiving it back. The authorities promised to take the request into consideration on the condition that the local Adventist congregation had at least 10 persons.

But no local Adventist congregation existed in Vyborg, not even the 10 required. Undaunted, Finnish leaders sent a young minister, Onni Rytönen, to start a series of evangelistic meetings.

The result? Today we have more than 200 baptized members in Vyborg, and yes, we have received back the church building from the Russian authorities! We praise God for the many ways He works in behalf of His people!

Our greatest challenge in Finland is similar to that of many other countries: to help people understand the seriousness of the times and that Jesus Christ is our only hope.

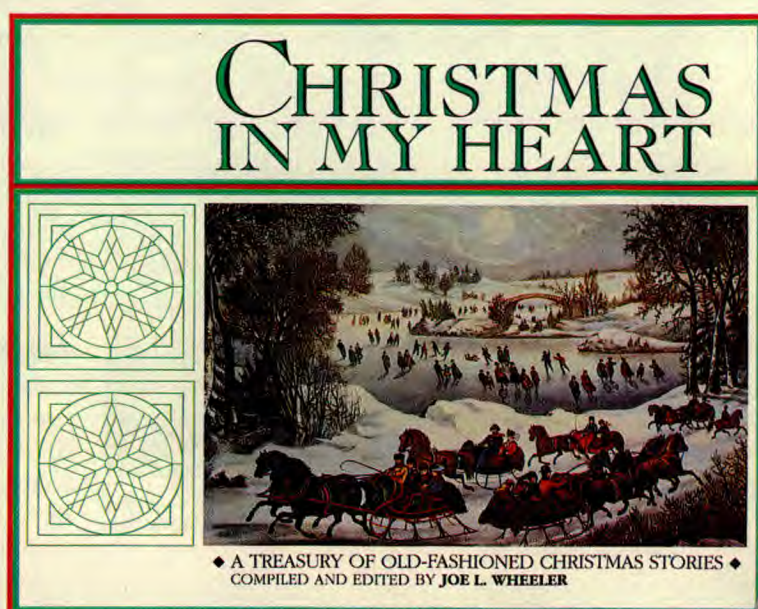


Joel Niininen is the secretary and communication director of the Finland Union, with headquarters in Turku, Finland.

Christmas in My Heart

A treasury of old-fashioned Christmas stories

Joe Wheeler has been collecting special Christmas stories for 30 years and treats you to the very best this holiday season. These stories are timeless in their ability to help us experience the joy, wonder, and true meaning of Christmas. Their message of unselfish love turns our thoughts to Christ, and reminds us, every time we read them, that this is really what Christmas is all about. Ideal gift. Paperback, 127 pages. US\$8.95, Cdn\$11.20.



Steps to Christ Youth Edition

Steps to Christ is celebrating 100 years, but you would never know it from the fresh young look of this edition. Sprinkled throughout Mrs. White's unchanged writing are story illustrations, thought questions, and suggested activities that will enhance the themes of the book and help you grow closer to Christ. Newsprint, 128 pages. US\$39.95, Cdn\$49.95 per 100; US\$4.55, Cdn\$5.55 each.

New
Book by
VeraLee Wiggins

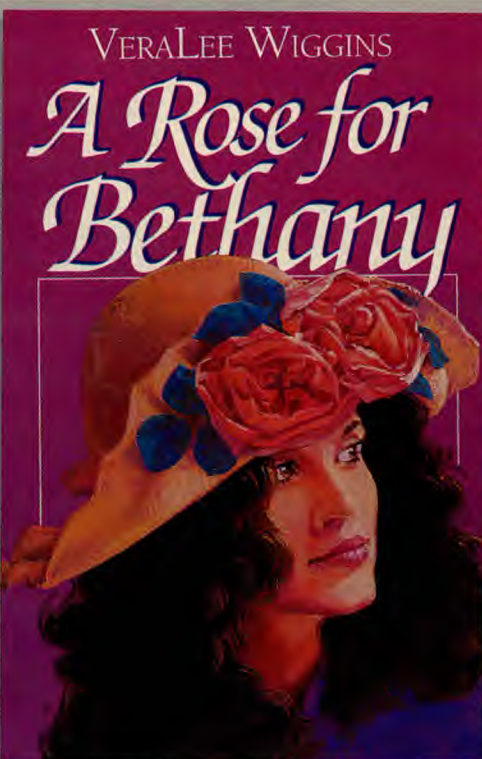
A Rose for Bethany

Bethany Mayer finds herself torn between the man she wants to marry and the family she feels responsible to protect from her father. A love story with special emphasis given to recovery from codependency. Paperback, 157 pages. US\$7.95, Cdn\$9.95.

Also available

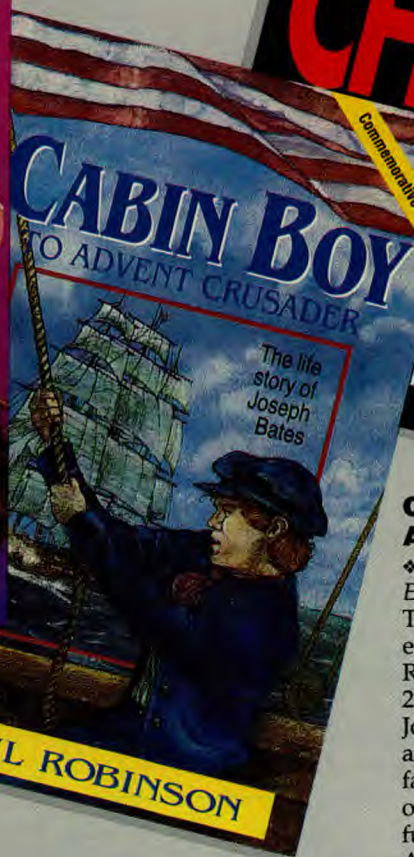
Ellen G. White Present Truth and Review and Herald Articles

This six-volume set contains reproductions of more than 2,000 articles written by Ellen G. White in the *Present Truth* and *Review and Herald*. The new burgundy binding matches *The SDA Bible Commentary*. Cloth. US\$199.95, Cdn\$249.95 set; US\$39.95, Cdn\$49.95 each.



Church Directory

Updated in 1992, this *Church Directory* contains a current list of more than 4,500 churches with their addresses, phone numbers, and time of Sabbath services. Churches are listed alphabetically within states. Paperback, 216 pages. US\$7.95, Cdn\$9.95.



Cabin Boy to Advent Crusader

◆ Commemorative Edition ◆

This commemorative edition by Virgil Robinson marks the 200th anniversary of Joseph Bates's birth and tells the fascinating story of one of the most colorful pioneers of the Adventist Church. Paperback, 190 pages. US\$7.95, Cdn\$9.95.

Call your Adventist Book Center to order: 1-800-765-6955



Vita-Mix® Makes Juice 12 Times Faster Than Other Juicers—And 400% More Nutritious



Only Vita-Mix makes "total juice" which includes the cholesterol-lowering fiber and up to 400% more vitamins than any other juicer!

What is "total juice?" It's made by pureeing whole fruits and vegetables (except for the bitter parts and certain seeds) to the consistency of pudding. This fiber-rich, vitamin-rich puree is then treated just

like ordinary juice concentrate and diluted to a delicious juice consistency.

Only Vita-Mix's 24,000 RPM speed, superior power, and hammermill blade technology can reduce fruit and vegetable fiber (cellulose) to a smooth consistency.

For this reason, all other juicers separate the juice from the pulp. The leftover pulp and fiber are fed to the garbage disposal—along with most of the vitamins. The U.S. Dept. of Agriculture Handbook No. 8 says that a whole orange contains 3 times more vitamin C than juice alone. A whole lemon has 4 times more vitamin C than the juice in a lemon.

By using the whole fruit Vita-Mix "total juice" gives you up to 400% more vitamins—plus the disease-lowering fiber missing in extracted juice.

Consuming the juice *and* the fiber produce nutritional synergy...much like the vowels and consonants in the alphabet combine to produce thousands of different words. If you only remove the least used vowel "U" from our alphabet, you eliminate over 2900 words from the

English vocabulary.

The word "juice" wouldn't even exist! How could you communicate effectively without the words—you, our, human, under, up, use, busy, summer, etc.

How can you expect your body to manufacture the various nutritional/chemical compounds required to optimize human health—if your juicer is removing vital nutrients from your fruits and vegetables?

Even more important than the nutritional value of juice—is the convenience of the juicer! Any juicer that requires over 20 minutes a day to use will almost never get used! Unless you make and drink juice on a frequent and regular basis there is virtually no health benefit to you or your family.

Not only is Vita-Mix 12 times faster than other juicers, "total juice" will save you 80% on fresh produce.

For a FREE 20-page brochure call 1-800-848-2649 (1-800-VITAMIX), or write to Vita-Mix Corp., Dept. ADV1192 8615 Usher Rd., Cleveland, OH 44138

Chart shows time & money required to make a 1/2 gal. of orange-apple-pineapple-banana juice in four juicers.



JUICER	AMOUNT OF PRODUCE USED	COST OF JUICE (1/2 gallon)	TIME REQUIRED TO PROCESS PRODUCE	CLEAN-UP TIME	TOTAL TIME	8 OUNCE SERVING COST	AMOUNT OF PULP WASTED	RESULTS WITH BANANA
A	9.6 lbs	\$4.89	24 minutes	5 minutes	29 minutes	61¢	5.8 lbs. \$2.96	ejected like pulp
B	9.6 lbs	\$4.89	18 minutes	4 minutes	22 minutes	61¢	5.8 lbs. \$2.96	clogged pulp basket
C	8.8 lbs.	\$4.49	17.5 minutes	4 minutes	21.5 minutes	56¢	4.8 lbs. \$2.45	ejected like pulp
VITA-MIX	1.8 lbs.	.92¢	90 seconds	10 seconds	1 min. 40 sec.	12¢	7.4 ozs. 24¢	juice includes nutritious banana

Unless you are independently wealthy—you can't afford to make juice in a juice extractor. A half gallon of fresh extracted juice increases your grocery bill by \$3.57 a day (\$4.49 - .92 = \$3.57). That's \$1303 a year! Your conscience won't let you throw away hundreds of dollars worth of nutritious pulp every year. Vita-Mix "total juice" is the fastest, most cost effective, nutritious juice you can make!

■ RUSSIA

Operation Bearhug Reaches Across Pacific

Upper Columbia members build up Adventist work in Siberia.

Our conference is not simply building a church; we're building a whole network that includes health, evangelism, and education," declared Jere Patzer, Upper Columbia Conference (UCC) president, of Operation Bearhug's involvement in Magadan, Russia, on the east coast of Siberia.

More than 125 Operation Bearhug members volunteered for two-week periods from June 9 to August 17 to construct a church, hold an evangelistic campaign, deliver medical supplies, distribute literature, lay the groundwork for an English language school, and visit Russian artists, political leaders, and labor camps.

"The first glimpse I had of our new church, remembering that there were no

"We are building on one of the nicest lots in town," says construction coordinator Larry Goodhew, a general contractor from Walla Walla, Washington. The property is right next to the library and the cultural center of Magadan."

Five Hundred Percent Growth

The Magadan church membership grew from approximately 60 to 320 members during the group's three-week evangelistic series. "It was amazing to watch people lining the walls taking their stand for Jesus," says Sue Patzer of the 278 people baptized. When Jim Reinking, speaker and UCC evangelist, announced the baptismal class at the end of the meetings, all but 10 attendees enrolled. More than 800 have now enrolled in a Bible study fellowship that began in two sessions a few weeks ago.

The evangelistic meetings were held in two sessions six nights a week. Attendance remained at a steady 1,000-1,100 people each evening. The series included health lectures by Dr. Fred Hardinge of Total Health

"They're like drowning people gasping for the air of the gospel," noted a member of the team. "Since the Communist system has fallen, the people are searching for something that works," added Reinking, who noted that the people are influenced by two factors: the Russian Orthodox Church and spiritualism. "The most common questions we had to answer dealt with the authority of the church and the Bible, and the use of icons. Many times people would expect us to interpret their dreams."

Medicine and Literature

The people have little knowledge of preventative medicine or of nutrition, exercise, daily hygiene, smoking, and drinking. During the trip \$100,000 worth of donated medicines were distributed by Dr. Glyn Marsh of Clarkston, Washington.

"The whole town is watching the project," said a Russian journalist of the group, who were featured on Russian television, radio, newspapers, and other media throughout the summer. "We like the fact that your denomination provides an alternate lifestyle," he continued.

Everywhere project members went, citizens seemed to know about the project. "Magadan tour guides have even added the church site to their list of stops," observes Cindy Ritacca, of Medford, Oregon. "When we said we were Americans, they would automatically ask if we were Adventists," reports Rosalie Truby of Sandpoint, Idaho.

"The people are so glad to get tracts," says Phil Wykle, a Baptist from Idaho who helped pass out 20,000 pieces of literature. "When you give literature to them, they stop, look at you, read it, and thank you again and again." "They wanted anything that



Back row, right: Sue and Jere Patzer and Yvonne and Ted Lutts present Bibles and books to the Magadan library.

churches in Magadan last year, made me think, 'What hath God wrought!' " said Sue Patzer, Jere's wife. The three-story 400-seat church will be completed within the next few months. Russian workers are finishing the walls, roof, and steps, while an American team works on inside details.

Lifestyle Center; musical performances by Julie and Larre Kostenko, the Belko Brass, and Cheryl Wagner; slide illustrations; children's story time; and Russian vocals and instrumentals.

"I have heard many things in this hall, but what I heard these last three weeks has really changed my life," exclaimed one Russian woman of these meetings held in a former Communist party hall.

By Cindy Chamberlin, communication intern, Upper Columbia Conference.

was American," agreed Clayton Child, UCC personal ministries director. "We think they were even saving our campaign posters as souvenirs."

Patzer, Ted Lutts (UCC treasurer and building coordinator), and their wives were invited to a tea given by the Magadan intelligentsia, a group of artists, performers, and thought leaders. There they presented the Magadan library with 40 religious books and Bibles, including the Conflict of the Ages Series, *Daniel and the Revelation*, *Bedtime Stories*, and medical texts.

Labor Camp Visit

Patzer and several others were allowed to visit the labor camp where the concrete blocks used in the church construction were made. He had spoken last year at the camp. This year he found that two inmates who had been released wanted to be baptized in the new church. Two staff members had also been baptized.

Marsh and Hardinge spoke on health and stress, while Wagner and the Belko Brass gave a musical presentation. Patzer talked of hope for the future and how to accept Christ, in addition to answering questions about Communism. At the end of the presentation the group gave out Bibles.

"The Russians are the most giving people I have ever seen," says Lutts. "Don't admire something too long or they'll make you take it home with you."

"Cultural barriers were not evident.

One met attractive, intelligent, confident people who, for all practical purposes, were the same as we," notes Jim Kilmer, UCC Sabbath school director. "But the stark, redundant, colorless, lifeless, endless cement buildings told the story of a people on the slim edge of survival."

Future Projects

The Upper Columbia Conference continues to be involved in a number of projects in Magadan.

■ Completion of the church within the next few months. Jon Wagner, a builder from Pendleton, Oregon, is working as construction coordinator for this second phase.

■ Formation of an English language school. Educator Greg Bratcher has arrived in Magadan to launch this program. Bratcher spent the past year teaching at an English language school in China.

■ An additional \$250,000 worth of medicines donated by Walla Walla General Hospital, to be taken by its president, Rodney Applegate, to Magadan in September.

■ Airing Hardinge's health lectures on Russian television. Hardinge has been asked to record a year's worth of programs on health and religion.



The Adventist church in Magadan, Russia, should be finished in January.

■ Bringing television news commentator Ekaterina Platonova of Magadan to the United States for heart surgery. This will be a joint endeavor of the Heart Institute of Sacred Heart Hospital in Spokane, Washington; Dr. Romeo Pavlic; the Upper Columbia Conference; and a Colville, Washington, Sabbath school class. Platonova was the first person baptized in Magadan. She is expected to live no more than three years without the surgery.

Those who went to Magadan represent 43 UCC churches and the Colorado, California, Alaska, British Columbia, Michigan, and Ohio conferences. The group included students, welders, teachers, doctors, carpenters, masons, farmers, and housewives.

Spiraling inflation has boosted the cost of the project. A year ago the blocks for the construction of the church cost \$2 per pallet; today they are \$60 per pallet.

"If you could see the tears and feel the hugs of the people, you would know that every dollar spent there is worthwhile," commented Patzer. Said one Russian woman, "The Communists always told us that Americans would devour us, but we see loads of food and supplies sent to us by Americans. Now we know that the American people do not want war."

Khrushchev once said, "I will destroy all Christians except one, whom I will put in a museum." Today a Magadan museum holds a whole group of Christians—a picture of the Operation Bearhug team clad in Bearhug T-shirts.



Inmates of a Magadan labor camp listen to a program presented by Operation Bearhug Adventists.

To New Posts

Adventist Youth Service

Sam Yeun Jin Ko (PUC), to serve as English and Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Monterey, California, left Los Angeles June 21.

Eric Wan Lee, to serve as English and Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Arcadia, California, left June 29.

Sonia So Yung Lee (PUC), to serve as English and Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Anaheim, California, left Los Angeles June 22.

Yoon Young Lim (AU), to serve as English teacher, Japan SDA English Schools, Yokohama, Japan, of Egg Harbor, New Jersey, left June 22.

Crystal Dawn Lunsford (SAC), to serve as English and Bible teacher, Taiwan San Yu English Bible Center, Ping Tung City, Taiwan, of Perkins, Oklahoma, left Los Angeles June 15.

Emily Jeanne Massey (SC), to serve as English and Bible teacher, Taiwan San Yu English Bible Center, Ping Tung City, Taiwan, of Westminster, Maryland, left Los Angeles June 15.

Holly Sue Miller (SC), to serve as English and Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Hemet, California, left Los Angeles June 15.

Joseph Alan Nesbit (WWC), to serve as English and Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Kelso, Washington, left Los Angeles June 15.

Lori Em Parks, to serve as English and Bible teacher, Taiwan San Yu English Bible Center, Ping Tung City, Taiwan, of Phelan, California, left Los Angeles June 15.

Shelley Lynn Peck (UC), to serve as English and Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Hinsdale, Illinois, left Los Angeles June 15.

Nicolle Elise Pitt (LSU), to serve as English teacher, Montemorelos University, Mexico, of Redlands, California, left Los Angeles June 18.

Rowell R. Puedivan (CaUC), to serve for six weeks

as ADRA volunteer for water project, Palawan Adventist Academy, Palawan, Philippines, of Calgary, Alberta, left May 24.

Rowell R. Puedivan (CaUC), to serve for one year as an assistant youth pastor, Southern Africa Union Conference, Bloemfontein, Orange Free State, South Africa, of Calgary, Alberta, left June 28.

Matthew Leon Rau (WWC), to serve as English teacher, Japan SDA English Language Schools, Yokohama, Japan, of Grants Pass, Oregon, left Los Angeles June 15.

Peter D. Ro (PUC), to serve as English and Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of San Gabriel, California, left Los Angeles June 15.

Blanca Angela Rosa (SC), to serve as English and Bible teacher, Taiwan San Yu English Bible Center, Ping Tung City, Taiwan, of Tampa, Florida, left Los Angeles June 15.

Leonellen Ruado Royo (LSU), to serve as English teacher, Thailand English Language Centers, Bangkok, Thailand, of Duarte, California, left Los Angeles June 15.



The Birthday Cake

BY EDNA MAY OLSEN

Every day for a week George reminded Mother of the number of days until his birthday. Finally the big day arrived, and his mother promised to bake a cake that very morning.

Early that afternoon George burst into the house and ran into the kitchen to where a beautiful cake sat with his name on it.

"Oh, Mom, it's beautiful," he gasped. "May I have a piece right now? I can't wait."

"Absolutely not, George. Not until the rest of the family are here and we've had supper."

When the meal was over and the dishes cleared away, Mom lit the candles on the cake while everyone sang "Happy Birthday." Then George blew out the candles.

"Mom," he began as she was about to cut the cake into slices. "This is my birthday cake, and I'm going to eat it all myself."

"What's that?" said Father. "Eat it

all yourself! But what about your brothers and sisters?"

"I don't care. I'm going to eat it all myself."

"All right, then. Go ahead, George. You may eat it all. We'll go into the garden and pick some nice rosy apples."

Left to himself, George cut a large chunk of cake and gobbled it down. It was delicious! Then he cut off another slice and ate that, too. The third slice was much smaller, and he ate that a little slower. It seemed strange to be sitting at the table all by himself. He missed his family.

So pushing the cake aside, he went outdoors.

"What, finished already!" exclaimed his father as George hurried out to them. "Did you enjoy your cake?"

"Yes, it was good, but I can't eat any more. Perhaps I'll finish it tomorrow."

"No," said his father quietly, "you

must finish it today."

"But I can't eat any more," George said, "and I want to play with the rest of you."

"No," his father repeated, gently directing him toward the house. "Go and finish your cake. Come along, children; we'll sit with him until he's finished."

George sat down at the table and stared with dislike at the once-beautiful cake. His stomach hurt just looking at it. A big tear rolled slowly down his cheek and fell onto his plate.

"Don't make me eat any more, Dad," he said quietly. "I'm sorry I was so greedy. I'd much rather share it with the rest of you."

"I'm sure you mean it," said his father. "Come on, children, let's all have a piece of George's birthday cake."

As they enjoyed the cake, Mom reminded them that most things are better shared with friends and family. Even birthday cake!

Why Are You Here?

Despite many careful scholarly approaches for understanding a Bible text, we still seem to get profound insights from texts by interpreting them through our own experiences. Or we relate specific texts to our experiences, and thus get deeper insights into those experiences.

Ever since I was a child, one of the stories of Elijah, found in 1 Kings 19:1-18, has functioned in this way for me. I was raised in Wyoming on the Big Horn Flats, at the foot of the Wind River Range of the Rocky Mountains. Texts in the Bible that spoke of wilderness experiences had a special significance for me, especially the stories of Moses at Sinai and Elijah at Mount Horeb (another name for Sinai).

In the latter story Elijah flees in fear from Jezebel to Mount Horeb. Although an angel sustains him on his journey, we don't actually know why he goes there except for his answer to the Lord's question "Why are you here?" Elijah replies: "Because of my great zeal for the Lord of hosts."

Conjoined with God's question to Elijah is God's absence from the traditional natural phenomena of wind, earthquake, and fire. All of these had been manifestations of God's presence for Moses at Sinai. But for Elijah, God's absence negates their revelational function. Then comes the "still small voice." A more useful translation from the Hebrew might be the "thin voice of silence."

The question "Why are you here?" and the presence of the "thin voice of silence" are closely related because each is a communication. One is God's question to Elijah; the other seems to be an answer to an expectation or an unspoken question of Elijah's.

Several interpretations of this story are possible: it demonstrates the intimate way God communicates with a prophet; it is a protest of the roughshod way Elijah dealt with the prophets of Baal; it is a protest against nature religion by denying God's presence in wind, earthquake, and fire; or it is an approval of Elijah's action because it was compatible with



*As a boy living in
the Wyoming
wilderness I would
go to my "holy
place" to seek
God's presence.*

the expurgating policies of Josiah concerning the high places and the apostate priests.

But when we think of the Lord's question to Elijah as a response to what we hear in silence, the text becomes actualized in our own experience. Few of us today claim to have heard God's voice audibly.

Voice of Silence

When I was living in the Wyoming wilderness I would go to my "holy place," an extensive sandstone ridge in Big Horn Draw. Sometimes it was so quiet there that God's voice of silence was the only thing I could hear. And dwelling on the story of Elijah, the question often came to mind, "Why are you here?" I always knew the answer. I sought God's presence. And I received it. However, unlike Elijah, I received it not only in the silence but also from the wind and the storm.

Not long ago, 40 years from those childhood days, I returned to that secluded place. A tremendous excitement gripped me. I prayed to the God who had spoken to me as a youth. Once again the voice heard in the silence asked, "Why are you here?" At first the question startled me. But I answered, "I seek Your presence as it was when I was a boy."

Time gave way to eternity; the entire universe converged on that space and in that time. Heaven and earth merged; there was only one space and one time, and I stood within it. I experienced the universal Presence. The Lord was pleased that I had honored the God of my youth. Long ago and in that place I had sought after God and offered myself to Him. For me, time and space became unified in the singularity of God's presence.



A. Josef Greig is an associate professor of religion at Andrews University in Berrien Springs, Michigan.

BY A. JOSEF GREIG

Collection—the great controversy for children



Forever Stories

Take your children on a fascinating journey through the events of the great controversy from the rebellion of Lucifer to the Second Coming. Simply written and filled with captivating illustrations, these unique books make it easy for them to understand the complete plan of salvation. Written by Carolyn Byers. Hardcover, 64 pages each. Five-volume set, US\$49.95, Cdn\$62.45. US\$10.95, Cdn\$13.70 each.

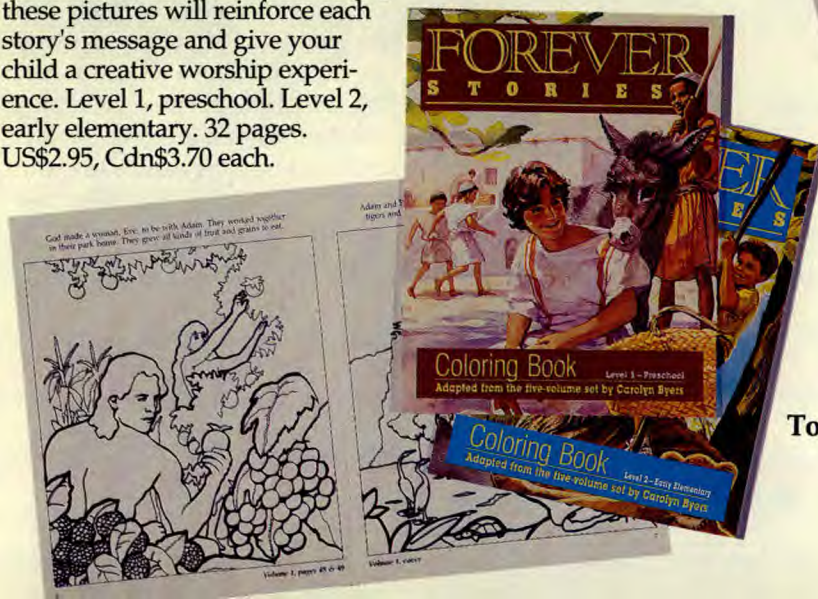
Forever Stories Prints

These four beautiful illustrations capture Christ's childhood emotions and early development. They will help children realize that their friend Jesus was young once too, and that He understands their joys and sorrows. Ideal for children's bedrooms and school and church classrooms.

Four 16" x 20" prints, US\$12.95,
Cdn\$16.20.

Forever Stories Coloring Books

Now children can color their favorite pictures from the *Forever Stories* books themselves! Coloring these pictures will reinforce each story's message and give your child a creative worship experience. Level 1, preschool. Level 2, early elementary. 32 pages. US\$2.95, Cdn\$3.70 each.



To order, call your local Adventist Book Center,
1-800-765-6955

◆ Add GST in Canada