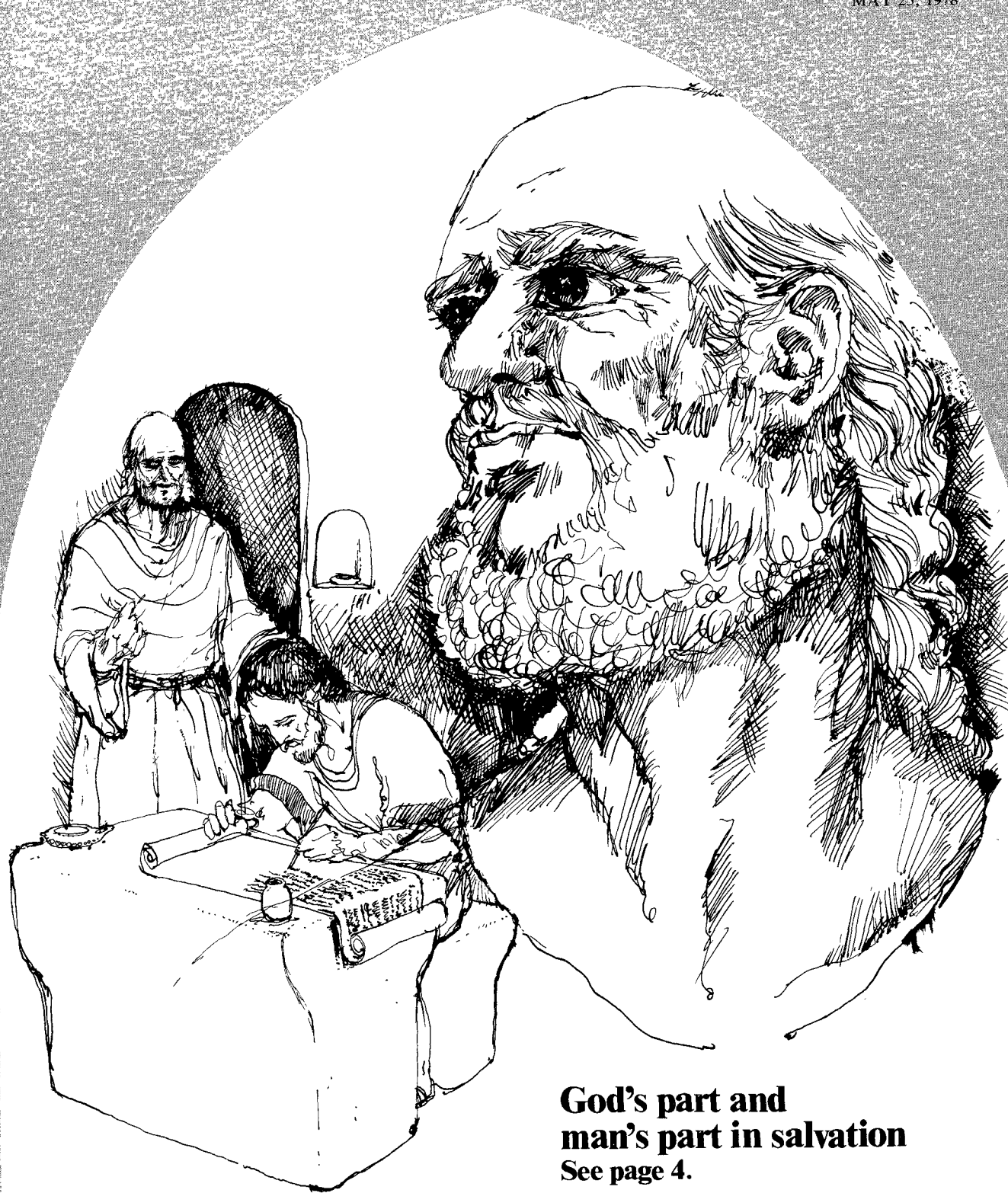


# Adventist Review

General Church Paper  
of the Seventh-day Adventists

MAY 25, 1978



**God's part and  
man's part in salvation**  
See page 4.

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The article illustrated on our cover, "God's Part and Man's Part in Salvation" (p. 4), the first in a three-part series on Colossians, was written by Richard Hammill, a vice-president of the General Conference since 1976. He has been a Bible teacher and academic dean at Southern Missionary College, Collegedale,

Tennessee; an associate secretary of the General Conference Education Department; and president of Andrews University, Berrien Springs, Michigan, from 1963 until accepting his present appointment. World War II interrupted Dr. Hammill's service in the Philippines, where he was both a minister and a teacher, and he and his wife spent three years in a Japanese internment camp.

The picture on our cover portrays the apostle Paul dictating one of his Epistles to his amanuensis, or scribe. In Romans 16:22 Paul mentioned his scribe's name; in Colossians he does not. He evidently did use a scribe, however, because he speaks of taking the reed pen to write the closing salutation by his own hand (chap. 4:18), giving both a per-

sonal touch and an evidence of genuineness to the letter.

Although Paul was an educated man who could write, it is thought that he employed an amanuensis because his poor eyesight or possible injuries sustained by persecution made writing difficult. There is evidence, however, that he did write the entire book of Philemon by his own hand. (For more information regarding Paul's use of a scribe, see *The Seventh-day Adventist Bible Commentary*, on Rom. 16:22; 1 Cor. 16:21; Gal. 6:11; Col. 4:18; 2 Thess. 2:2; 3:17; and Philemon 19.)

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## LETTERS

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

### Sugar in milk

I read with great interest the article on soy milk entitled "The Milk Question" (April 27). It states that dairy products contain "cholesterol and saturated fats" that increase the level of cholesterol in our systems, while the soy milk does not.

I think the article is misleading in that it does not point out the danger of the relatively high level of sugar added to the soy-milk product to make it palatable.

A high sugar intake causes a high triglyceride level in our blood, which, like a high-cholesterol diet, can tend toward heart disease and an "early death."

JAMES CURRIE  
Elizabethtown, Pennsylvania

### Friendship issue

Your Friendship Issue of the ADVENTIST REVIEW is a stem-winder. Somehow you always come through at the right time with a journal that is worth reading.

A. R. MAZAT  
Manager  
Periodical Department  
Pacific Press  
Mountain View, California

### 1888 revisited

It is not valid to say, as one writer did ("Move On," letters, March 30), that the statement "the path of the just is as the shining light, the shineth more and more unto the perfect day" (Prov. 4:18) indicates that we have more light now on righteousness by faith than Jones and Waggoner taught in 1888. Did the church in A.D. 1075 have more light on this subject than it did in A.D. 75? No. In fact the reverse is true.

RICHARD LUKENS, M.D.  
Angwin, California

I agree 100 percent that "the root of our failure today is not living up to the light we have received," but "light" includes the light received before 1888, as well as after. Such areas as health, education, and music reform are largely ignored by many Seventh-day Adventists, even though they are still light for us today. In fact, new light on these areas is still being gained. Yet we ignore the old and the new light.

GORDON E. SIMKIN  
Enterprise, Kansas

The fundamental issue in our church today is not a "debate over what happened in Minneapolis in 1888," but a preparation for receiving the latter rain so the gospel commission can be finished in this generation. We can never be prepared for the crises of the future, unless we correctly understand "our past history."

ROBERT J. WIELAND  
Chula Vista, California

There has been quite a bit of debate recently concerning the 1888 message. Why was the 1888 message given in the first place? "This message was to bring more prominently before the world the uplifted Saviour."—*Testimonies to Ministers*, p. 91. The same need exists today. Many are losing sight of Jesus and need to be directed back to Him.

BILL CORK  
Lafox, Illinois

The issue that faces the church in the righteousness-by-faith discussions is not over more light on the subject, but on a completely new teaching coming into our church. There are those who seem to esteem Luther and Calvin more than Ellen White, Jones, and Waggoner.

As for me, I'll stick to Ellen White and what she told us about the 1888 message of Jones and Waggoner, and let the Lutherans, Baptists, and others worry about what Calvin and Luther said.

ART STOUT  
San Diego, California

### Born before, not after

"Prelude to Disaster" (April 6) was excellent and well written. However, there was one slight inaccuracy. The author stated that Manasseh was born three years after Hezekiah's miraculous healing, thus suggesting that if Hezekiah had died, the evil king Manasseh would not have been born.

If it is accepted that Manasseh ruled jointly with his father from

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## Bible study, technology, and unity

Most Seventh-day Adventists have an uneasy feeling that fewer church members today are doing serious study of the Bible than in years gone by. Repeatedly the statement is heard, "We used to be known as 'people of the book,' but no longer. Few study their Bibles. Fewer yet take them to Sabbath school and church."

Whether serious Bible study no longer is the hallmark of Adventists, we do not know. We do know that for many years God has been urging His people to study their Bibles and understand for themselves the great truths on which their faith rests. Through the Sabbath school department, through the writings of Ellen G. White, through church administrators, through the REVIEW, and through many other agencies God has urged His people, "Study your Bibles. Know what you believe. Prepare for the final crisis."

Today there is an additional incentive for study—teachings entirely alien to those proclaimed by the remnant church for the first 100 years of its history are being taught here and there. Years ago Ellen White wrote: "God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat."—*Testimonies*, vol. 5, p. 707.

At another time Mrs. White wrote: "Solid instruction must be given to the people upon the reasons of our faith. . . . The believers must be impressed with their great need of Bible knowledge. There must be painstaking effort to fasten in the minds of all, the solid arguments of the truth; for everyone will be tested, and those who are rooted and grounded in the work of God will be unmoved by the heresies that will arise on all sides; but if any neglect to obtain the necessary preparation, they will be swept away by errors that have the appearance of truth."—*Evangelism*, pp. 364, 365.

Note that as the final crisis approaches heresies will be commonplace. They "will arise on all sides." Moreover, they will have "the appearance of truth." This, of course, is the reason that heresies deceive people; they look like truth. Just as counterfeit money passes for the genuine because it appears virtually identical to the untrained eye, so heresies appear like truth to those not thoroughly grounded in the Word.

As Jesus drew near the close of His earthly ministry He prayed to His Father: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21). Looking down the corridor of time, Jesus saw that Satan would endeavor to disrupt the unity of the church, so He prayed that the enemy's devices might fail.

One method that Satan uses to create disunity and division within the church is to encourage criticism of

fellow members and leaders. How true are these words from God's inspired messenger: "This questioning, criticizing, denouncing, passing judgment on others, is not an evidence of the grace of Christ in the heart. It does not produce unity. Such work has been carried on in the past by persons claiming to have wonderful light."—*Selected Messages*, book 2, p. 79.

At the beginning of this editorial we mentioned that earnest Bible study by Adventists seems to be diminishing. Technology is partly responsible for this. Radio and television are consuming far too much of people's time. Hours that could be devoted to searching God's Word and filling the mind with the rich counsels contained in the Spirit of Prophecy writings are spent listening to music (often the kind that degrades and depraves) and watching programs that desensitize the soul to sin, familiarizing it with violence and themes that appeal to the lower nature. As always, Satan seeks to misuse that which in itself is harmless or good.

### Personal Bible study needed

He has done this even with cassette tapes of sermons. Too many people are spending too much time listening to tapes that are the fruitage of study by others. Instead of studying for themselves the great subjects of salvation presented in the Bible and Spirit of Prophecy writings, they listen by the hour to sermons by their favorite ministers. This practice, while a great blessing to the blind or those with other disabilities, for many reasons is far from ideal for church members in general. First, it develops cults similar to those in Corinth where some believers said, "I am of Paul," and another, "I [am] of Apollos," and still others, "I [am] of Cephas," and "I [am] of Christ." Paul deplored these divisions and said that the members involved in them were "carnal" (1 Cor. 1:10-12; 3:1-4). Second, it encourages people to be mentally lazy, avoiding the hard work required by personal study. Third, it encourages dependence on men rather than on God. Fourth, it opens the way for deception, for a person who has not studied inspired writings for himself has no clear standard by which to test the teachings presented on tape.

Like every modern invention, taped sermons can be a blessing, but they also can be a curse. Too many people, by listening constantly to tapes, have almost lost the power to think for themselves. They have developed a dependence on the interpretations of their favorite preachers, and hence are open to deception. If Satan misleads their preacher, he misleads them, too. People should be alarmed when they discover that the only way they can understand a given Bible subject is to have it explained to them or interpreted by someone else. They should be suspicious of any teaching that does not square with the understanding they obtain by reading or studying inspired writings for themselves. "It is unsafe for any church to lean upon some favorite minister, to trust in an arm of flesh."—*Testimonies*, vol. 4, p. 594.

It is well to note in this connection that when God has new light (especially if it contradicts what the church has always taught), He will reveal it not to one person only, but to the body. "God has not passed His people by, and chosen one solitary man here and another there as the

*Continued on page 13*

# God's part and man's part in salvation

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By listening to Paul's message  
to the Colossian believers  
the Christian may learn important  
truths regarding the plan  
of salvation.

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By RICHARD HAMMILL

Genuine Christians have long been aware of the deep-seated tension that some people inject between faith and works, between God's free gift of grace and man's response to it. They have held varying views about God's part and man's part in the salvation process. True, there are some who maintain that man has no part, that God does it all; and they are quick to label as legalists those who disagree with them. However, they are hard pressed to explain the meaning of words such as those of Jesus, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). Even Paul, the great advocate of divine grace, intimates that man has a part in his own salvation: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12, 13).

The main question is How does man's part relate to God's part in a person's salvation? Is man's part

achieved by grim, desperate, conscientious effort in the hope that God will do His share in return? The apostle Paul's letter to a new Christian church in the town of Colosse in Asia Minor explains it well.

The apostle begins his letter by dealing extensively with God's part in effecting man's salvation. To the members of the church he said, "May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has *qualified* us to share in the inheritance of the saints in light" (Col. 1:11, 12).<sup>\*</sup> God's salvation activity includes strengthening the believers with "all power" to produce endurance, patience, and joy in their lives; but, most important, it qualifies men and women to share in the glorious inheritance in the heavenly world. They do not qualify themselves for their inheritance. This is something that God does for them.

How does God do this? The apostle immediately explains: "He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins" (verses 13, 14). The apostle says that all men, from the time of Adam's rebellion to the present, by virtue of that rebellion and their own, have been members of the kingdom of darkness. Jesus referred to Satan as "the prince of this world" (John 14:30), and Paul called him "the prince of the power of the air" (Eph. 2:2). Satan has claimed this world as his own, and the people in it as his subjects. Christ came to this earth, taking upon Himself human nature, "that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage" (Heb. 2:14, 15, R.S.V.).

## The kingdom forfeited

"Among the lower creatures Adam had stood as king . . . ; but when he transgressed, this dominion was forfeited. The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation."—*Education*, p. 26.

"Not only man but the earth had by sin come under the power of the wicked one. . . . When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became the 'God of this world.' 2 Corinthians 4:4. He had usurped that dominion over the earth which had been originally given to Adam."—*Patriarchs and Prophets*, p. 67.

A major part of God's activity in the salvation of the human family, as Paul put it, is to deliver them from the kingdom of darkness and transfer them into the kingdom of Christ. In making this transfer of citizenship God brings human beings "redemption, the forgiveness of sins" (Col. 1:14). It is a process of naturalization, the changing of one's citizenship from the kingdom of darkness to God's kingdom. This spiritual naturalization involves, first of all, a major change in thinking and in living that in other parts of the Bible is called conversion and sanctification. And sanctification is the work of a lifetime, of which the end result is to bring a person to the place where he will think, live, and act like a citizen of God's kingdom. This process has been described in these words:

<sup>\*</sup> All quotations from Colossians are from the Revised Standard Version.

“Redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God.”—*The Desire of Ages*, p. 330.

God’s part in the salvation of men and women is to redeem them, to bring about a change in their citizenship, to educate them to live as people do in heaven, to emancipate them from ideas and practices of the kingdom of darkness; and to create within them a firm, absolute loyalty to God and to His kingdom. Simultaneously there is created a love for God and a dislike for Satan and all that he stands for. This is the work that God is doing for the human family.

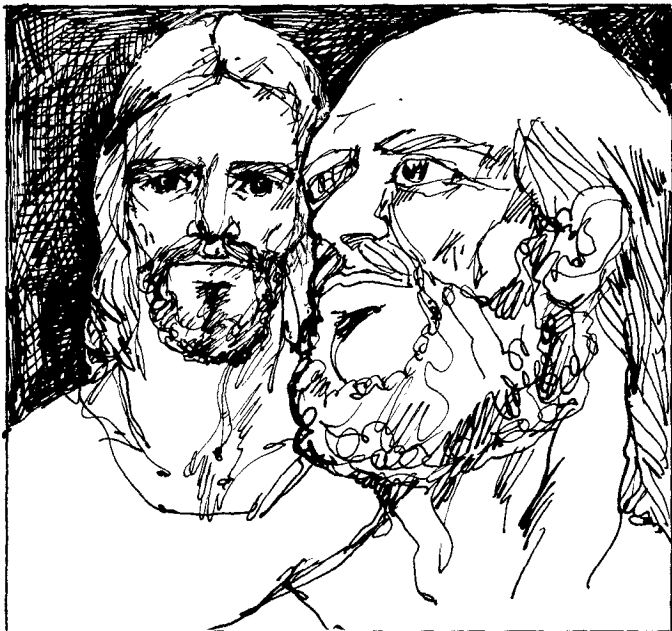
When Adam and Eve rebelled against God and chose the kingdom of Satan, God was not willing to let them go. He wanted to bring them back as citizens of His kingdom. Therefore, as Ellen G. White has said, “Instead of banishing them from His presence, He came still nearer to the fallen race. He gave His Son to become bone of our bone and flesh of our flesh. . . . The gift of God to man is beyond all computation. Nothing was withheld. . . . In the gift of Christ He gave all heaven.”—*God’s Amazing Grace*, p. 53.

### A switching of loyalties

When former subjects of Satan realize the greatness of God’s love for them, they switch loyalties and gladly live the way God wants people to live.

Whether to become a citizen of God’s kingdom is optional with every person on the earth. He must choose to allow God to work within him emancipation from Satan’s kingdom. Many people on the earth do not choose to exercise this option. They were born into Satan’s kingdom; they are used to its ways; they partake of its spirit. Others gladly accept the proffered help of Christ, and in loving response gladly live as citizens of heaven, for God gives them a new mind and spirit.

In order to emphasize the ability of Christ to complete



this deliverance and transferral of citizenship, the apostle proceeds to describe the power of Christ. “He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. . . . He is the head of the body, the church” (verses 15-18). Here Paul emphasizes the exalted position and nature of Christ. He is God. “In him all the fulness of God was pleased to dwell” (verse 19). In His role as God, and yet man, Christ brought about the defeat of the devil and has been able to deliver from the dominion of darkness those who choose to follow Him, making a complete transferral of their citizenship to the kingdom of heaven. God chose, Paul says, “through . . . [Jesus] to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross” (verse 20).

From these stirring words of the apostle Paul it is apparent that God’s part in human salvation includes bringing peace into man’s experience and reestablishing peace between man and God. In order to emphasize the need for peace, the apostle continued with these words: “And you, who once were estranged and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and irreproachable before him” (verses 21, 22).

After a person has exercised the opportunity God has given him to transfer his allegiance from the kingdom of this world to the kingdom of heaven, and has experienced redemption, deliverance, and the forgiveness of sins, there still is a work in his life that needs to be done, for all his life he has been estranged from God. He has truly been “hostile in mind, doing evil deeds.” This hostility the apostle Paul describes in another place by referring to unregenerated people as “sons of disobedience” who “once lived in the passions of . . . [their] flesh, following the desires of body and mind, and so . . . [they] were by nature children of wrath, like the rest of mankind” (Eph. 2:2, 3, R.S.V.).

To be redeemed it is necessary that human beings be emancipated from the wrong ideas that fill their minds, and that the hostility toward God and toward people be removed, in order that in its place the peace of Christ may rule.

### Satan’s counterattack

This, then, is also God’s part in bringing about salvation for each human being. However, that work does not proceed unopposed. When human beings change their allegiance, abandoning the kingdom of darkness for the kingdom of Christ, Satan launches a counterattack. Ellen White has phrased it well. “Satan’s enmity against the human race is kindled because, through Christ, they are objects of God’s love and mercy. He desires to thwart the divine plan for man’s redemption, to cast dishonor upon God, by defacing and defiling His handiwork; he would cause grief in heaven and fill the earth with woe and desolation. And he points to all this evil as the result of God’s work in creating man.”—*Ibid.*, p. 108.

Satan has bound men as prisoners, as it were, to his own chariot with chains of evil. When they hear the good news of God’s forgiveness and begin to tug at the chains

to get free, Satan's anger is aroused against them and against God. And he does everything he can to stir up in a new Christian the old hatreds and enmities that were part of his life when he was a citizen of the kingdom of darkness. He may find that it is more difficult to be a citizen of Christ's kingdom than he had first envisioned, and it is possible for him to become discouraged at the problems and discouragements that beset him. However, if he perseveres in his decision to follow his new King, then God works miracles in his life. Ellen White has stated it well as follows: "It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, men would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of the principle wholly from above."—*The Great Controversy*, p. 506.

### The work Christ does

This is the work that Christ does for the new citizens of His kingdom. He reconciles them to Himself, He removes the hostility in their minds, He strengthens their resolve to do the will of God, He implants in them love for God and for God's way of living. He does this, the apostle Paul says, in order that He might present them "holy and blameless and irreproachable before him."

God's part in the salvation of human beings, Paul says, is the process of qualifying them for the heavenly inheritance by transferring their citizenship from the kingdom of this world into the kingdom of Christ, where, with their sins forgiven, with their lives transformed, they give their supreme loyalty to God the Father and the Son, Jesus Christ. Of this citizenship bestowed so freely upon those who accept God's offer of salvation, Ellen White has written: "His subjects are those who are partakers of the divine nature, having escaped the corruption that is in the world through lust. And this grace is given them of God. Christ does not find His subjects fitted for His kingdom, but He *qualifies* them by His divine power. Those who have been dead in trespasses and sins are quickened to spiritual life. The faculties which God has given them for holy purposes are refined, purified, and exalted, and they are led to form characters after the divine similitude. . . .

"Christ draws them to Himself by an unseen power. He is the light of life, and He imbues them with His own Spirit. As they are drawn into the spiritual atmosphere, they see that they have been made the sport of Satan's temptations, and that they have been under his dominion; but they break the yoke of fleshly lusts, and refuse to be the servants of sin. . . . They realize that they have *exchanged captains, and they take their directions from the lips of Jesus. . . .* By beholding Jesus, by obeying His requirements, they increase in the knowledge of God and of Jesus Christ whom He has sent. Thus they become changed into His image from character to character until they are distinguished from the world."—*God's Amazing Grace*, p. 52. (Italics supplied.) □

Continued next week

## FOR THE YOUNGER SET

# When Rory didn't roar

By AUDREY LOGAN

Babs and her mother and father were on a vacation at the seashore. They had fun doing many things, climbing on the rocks, looking for shells, and swimming.

One day Daddy announced, "Today we are going to visit a school friend of mine who wants to show us something very special."

In a short time they arrived at a big house, where Daddy's friend Dr. Phillips lived. After exchanging greetings, Dr. Phillips said, "Now then, Babs, come and see our new baby."

Well, Babs didn't think that seeing a new baby was all that exciting; she'd seen lots of them before. But her eyes opened wide with surprise when Dr. Phillips led her into a room and she saw sitting there on the floor a real, live, cuddly baby lion.

"Oh, isn't he gorgeous!" cried Babs with glee.

"He was born in the zoo," said Dr. Phillips, "but I am looking after him at home for a while because his mother died."

Daddy explained that Dr. Phillips was a veterinary surgeon; that is, a doctor who cares for animals. This cub was his special patient.

"Would you like to hold him?" asked Dr. Phillips.

"Ooh, yes," cried Babs in wonder.

Then gently into her arms he lifted the cuddly bundle. The baby lion, whose name was Rory (though he didn't "roar" yet!), was so soft and fluffy. He looked up at Babs with big, round eyes.

Babs felt very proud holding a real lion as Daddy took a picture. The visit was the most exciting she had ever made. Reluctantly she finally said goodbye to Rory and the kind vet.

The rest of the vacation passed happily. All too soon it was time to go home.

"I can hardly wait till next year," said Babs. "Then I can hold Rory again."

"I'm afraid that won't be possible, dear," replied Daddy. "By this time next year the cub will have grown and will have to be kept away from boys and girls. He will have developed his natural wild instincts and will be living in the zoo."

"Oh, what a shame," said Babs solemnly. "I would so love to hold a lion again."

"One day you will be able to," promised Daddy, "for Jesus tells us that in His kingdom the lions will be tame."

"Oh, I'm looking forward to that time," sighed Babs.



# Your prayer quotient

A Christian's answers to a series of questions  
will help him determine his prayer quotient.

By EFRAIN DOCE MARTINEZ

Prayer is one measure of a person. The reach of his spiritual life can be ascertained to some extent by the time and way he opens his soul toward spiritual things. Intimate communion with the Creator raises his spirituality to infinite heights and transforms him into a giant in the faith.

Have you ever thought about these questions?

## I. Prayer, a principle of life

1. Have you done some spiritual reading today?  yes —  no
2. Have you read the Bible today?  yes —  no
3. Are you convinced that prayer is effective?  yes —  no
4. Did you begin the day with prayer?  yes —  no
5. Did you pray before beginning a specific task or study?  yes —  no
6. How many times did you pray today? \_\_\_\_\_

## II. Prayer as the soul's deepest expression

1. Did you begin your prayer by thanking or asking? \_\_\_\_\_
2. Did you end your prayer with thanks or with a personal petition? \_\_\_\_\_
3. Did you confess some sin in prayer?  yes —  no
4. Are you harboring some cherished sin in your heart?  yes —  no
5. Did you ask God to shed His grace upon and to help someone who considers himself your enemy? Did you ask God to pardon him?  yes —  no
6. Have you remembered in prayer the needs of someone near to you?  yes —  no
7. Did you ask for special grace in order to overcome some specific weakness?  yes —  no
8. Did you pass over quickly your errors or defects of character?  yes —  no
9. Did you thank God at least three times today?  yes —  no

## III. Prayer as human language

Through the Bible, God spoke to the human family in human language; in prayer, people speak to God in the same language. Words reveal the nature of the heart, the quality of the spirit, the direction of the thoughts.

You, who talk with God, how do you answer these questions?

*Efrain Doce Martinez teaches in the history and political science department at River Plate College, Entre Rios, Argentina.*

1. Did you use in your prayer today the same words or thoughts that you used in yesterday's prayer?  yes —  no
2. As you were praying, did you think about the content of your prayer, or were your words merely a mechanical repetition of memorized phrases? \_\_\_\_\_
3. Did your prayer contain many repetitions?  yes —  no
4. Was your prayer orderly?  yes —  no
5. Did you use simple or affected words; reverent or vulgar expressions? \_\_\_\_\_
6. Are your public prayers long?  yes —  no
7. When you pray in public, do you use a natural voice, or do you employ a theatrical, unnatural tone? \_\_\_\_\_

## IV. Living prayer

The words of our prayers are not lost in the immensity of cosmic space. They reach the ears of the Infinite. The spiritual exercise of prayer molds our characters, motivates our daily actions, generates elevating thoughts, and purifies our expressions.

Then, what is your answer to these questions?

1. When you got up from praying, did you feel a change in your soul, in your spirit, and in your mind?  yes —  no
2. Did you receive special strength today that you asked for in prayer this morning and yesterday?  yes —  no
3. Can you remember prayer petitions of yours that were answered by God?  yes —  no
4. When you were passing through great trial or anguish, did you pray aloud?  yes —  no
5. Did you pray this week with someone else?  yes —  no
6. Did you talk to someone about the power of prayer in your life?  yes —  no
7. Have you ever both fasted and prayed?  yes —  no
8. Did you work today in harmony with your prayer of last night or this morning?  yes —  no
9. Do you have a special hour and place for prayer?  yes —  no
10. Have you been persevering in your prayers?  yes —  no
11. Have you shared with God some special joy?  yes —  no
12. Have you knelt in prayer at least once during the day?  yes —  no

# A man who cast a long shadow



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In severe suffering,  
facing death, he was  
still what he had urged  
others to be—a true  
orator, a “good  
man speaking,”  
a living sermon.

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By RICHARD H. UTT

When I first met slender, six-foot-tall Charles Weniger, I was only 4 years old. My parents had told my brothers and me that Uncle Charles’s visit would be a special event, and they were right. Just outside our New England town, in a clearing in the pine woods, lay an old sawdust pile where we youngsters took Uncle Charles when he arrived. Immediately he entered into the spirit of the occasion, climbing a sawdust mound and jumping off, flapping his arms as if to fly. We children screamed with delight, and he mingled his marvelous bass laughter with our soprano.

Some years later, at Pacific Union College, Uncle Charles invited me to take a long hike with him on a Sabbath afternoon. He showed me how to identify the wildflowers we saw, as well as the birds and trees. He obviously loved nature and wanted to share its blessings with others.

In college I took a succession of speech classes from him, thus learning firsthand about his teaching and grading methods. One must be meticulous, I found; nothing

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shabby, nothing second-rate. I learned how to get an A—study and do assignments to near perfection. I also learned how to get a C—let down a bit, hand in an assignment late, or try to get by with less than my best.

To him, the gift of speech was something exalted, something sacred, a talent to be used to persuade men and women to follow Christ. Indistinct, careless speech dishonors God, he insisted. Our pattern is found in the Bible itself: “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading” (Neh. 8:8). Also basic to all proper speech, he emphasized, is the instruction in *Education*, page 235: “The chief requisite of language is that it be pure and kind and true—the outward expression of an inward grace.”

He taught his pupils to see, hear, and feel deeply. “Too many of us,” he said, “go through life looking at everything through gray glasses. Violets, roses, and pinks are just flowers to us. Mellow apples, steaming potato soup, vanilla ice cream, and luscious peaches are merely food. Satin, velvet, silk, and linen are only cloth. Bird songs, train whistles, childhood’s laughter, and the notes of the symphony are but sounds. Learn to observe, to appreciate, to discriminate. Having eyes, see. Having ears, hear. Waken your senses to enjoy earth’s ten thousand times ten thousand delights, and realize the growth in personality that attends such awakening and expression of it.” He quoted Ellen White: “If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse.”—*Christian Service*, p. 104.

## Enriching experiences

To wean his students away from mere accumulation of facts, which make for dry speeches, Dr. Weniger insisted that his students seek “enriching experiences”—a term that was to become a Weniger trademark—and that they build these experiences into their speeches. They might visit a national park, a prison, a courtroom, a State capitol; or listen to a famous preacher or musician; or inspect a bridge, dam, or skyscraper under construction; or get acquainted with someone of another race, culture, or occupation; or tour a museum, art gallery, or historical monument. Then, with enthusiasm aroused by personal acquaintance, they could deliver a speech to which people would actually listen, and the hearers would be informed, helped, inspired, and changed. Dr. Weniger was actually teaching them to do what Jesus did. The Master had eyes and ears open to all of life around Him, and He used the things thus observed in His parables.

But, said Dr. Weniger, there is something even more basic. An effective speaker must *be* before he can *do*. An upright character is the first requirement for effective speech. Marcus Cato defined an orator as “a good man speaking.” An evil or insincere person speaking pious words does not convince; he disgusts. When, as Daniel Webster, said, speakers use “costly ornaments” and “studied contrivances of speech” they “shock and disgust men. Then words have lost their power, rhetoric is vain, and all elaborate oratory contemptible.”

Not content with teaching in the classroom, Dr. Weniger was a keen observer of each individual student. He spotted the gifted ones and gave them special assignments, seeking to challenge their abilities, stretch their



minds, and multiply their talents till they became outstanding workers in God's cause. He arranged for many of his students to go outside the Adventist community and give talks on temperance and other subjects at public elementary and high schools and at service clubs.

Was a student lazy, disorganized, troubled, a procrastinator? He would call such a student into his office by appointment and offer some friendly counsel, if possible inspiring him to achieve greater things. He saw in each student "a candidate for immortal honors" (*Counsels to Parents, Teachers, and Students*, p. 229). Was a student ill or in turmoil over some personal problem? Sensing or hearing of the trouble, he would assure that student of his sympathetic understanding, perhaps allowing the student to postpone completing assignments for a time, until the illness or problem was improved. Hundreds of students through the years felt that he had taken them into his inner circle, and they wondered why they merited such personal concern from this busy man.

Charles Weniger was born into a non-Adventist home in Vallejo, California, in 1896. His father died when Charles was 2 years old, whereupon his mother moved to Oakland. Here Charles attended public school. When he was 10, he went to evangelistic meetings with his mother, listening with fascination as William W. Simpson preached in a large tent, aided by huge paintings of the beasts of Daniel and Revelation. Both mother and son were baptized and became members of the Oakland church, where Charles became an ardent member of the MV Society, singing for shut-ins and giving Bible studies, among other things. By the time he was 15, he had read the King James Bible through twice. An eager student, at Oakland High School he studied four years of Latin, three years of Greek, and one year of German. Then, beginning in 1914, he attended Pacific Union College, graduating as class president in 1918. Hired as a teacher there, he taught English and Latin and served as dean of men.

Early in his teaching career he secured approval of the college administration to introduce a class in speech—something of a novelty at the time. The next year he added a second speech course. Rapidly gaining stature as a speaker, he was much in demand for baccalaureate and commencement addresses, as well as Sabbath sermons and other speeches of many types in many places. At Rotary, Kiwanis, and other clubs up and down the Pacific Coast to which he was invited, he found many opportunities to witness to those of other faiths and to those of no faith.

### English, speech, and journalism

In 1927 he accepted a call to Washington Missionary College (now Columbia Union College) to head the English department. Four years later he returned to PUC as head of the department of English, speech, and journalism. Never losing his love for the Sacred Scriptures, he frequently taught classes that dealt with the Bible as literature, with emphasis on Deuteronomy (the orations of Moses), Job, and Psalms. He considered the book of Job as "philosophy supreme," "standing like a veritable Mount Everest among the Himalayas of the world's epics." He agreed with Moulton that "if a jury of persons well instructed in literature were asked what is the greatest poem in the world's great literatures, I believe a

large majority would give their verdict in favor of the book of Job." Said Dr. Weniger, "It is with shoes off and uncovered head that we enter the sanctuary of the study of Job."

In 1947 Dr. Weniger accepted a call to serve as dean of the Theological Seminary, then in Takoma Park, Washington, D.C. Here he determined to do all he could to develop better preachers for his church. As ministers and trainees attended the Seminary from every part of the globe, he was in a position to strive toward this goal as never before. The purpose of his life may be seen in his definition of homiletics: "That branch of speech which, employing all available means and taking to itself the whole realm of human knowledge with emphasis on the Bible, seeks by persuasion to draw men to a better life and a more abundant entrance into the kingdom of heaven."

### Concerned with quality

"Meticulous" was not Weniger's middle name, but it might well have been. He was so concerned with quality and perfection in speaking and writing that he could incapacitate some students, though never intentionally so. When preparing programs, Weniger insisted on the most careful preparation beforehand. He required students to practice walking on and off the platform, and practice being seated. At the rehearsal for a program involving a marimba number, those who were to wheel the instrument to the platform were required to practice this feat. "Don't forget, gentlemen," he admonished, "moving the marimba is part of the program." In a chapel talk he quoted Ellen White, "In order to perfect a Christian character you must condescend to be faithful in the littles."—*Testimonies*, vol. 2, p. 310. He urged,

## Not until needed

By KRAID I. ASHBAUGH

"Would you have the grace to lay down your life as a martyr for Christ?" a noted evangelist of a generation ago was once asked.

His answer must have shocked the inquirer, as he replied, "No." But after a pause, he explained, "But if the time ever comes when it is necessary for me to bear witness for my Lord in that way, I believe He'll give me the grace at that time."

From a distant State a young woman sent a birthday present to her mother—a lovingly wrought wall hanging of a favorite text she had heard her mother quote, "As thy days, so shall thy strength be" (Deut. 33:25). Doubtless the evangelist, too, was well acquainted with the Scripture promise and expected that it would be fulfilled as the need arose. And he was correct. "The disciples were not endowed with the courage and fortitude of martyrs until such grace was needed" (*The Desire of Ages*, p. 354), Ellen G. White declares.

"Yes, well and good," someone may say. "But I need grace now to put up with a complaining associate, a hypercritical supervisor, or an irritating customer." "Wherever God has, in providence, placed us, He will keep us; as our day our strength shall be."—*Fundamentals of Christian Education*, p. 264.

You can see why this little tapestry occupies a prominent place in our home.

“Resist mental laziness, the student’s greatest foe. ‘Oh, what’s the use?’ is a death sentence.”

The word *gracious* also describes Dr. Weniger. People wondered at the gracious words that proceeded out of his mouth, as anciently the people had wondered at the Master’s words. If he stopped at a clean, attractive filling station for gasoline, he would tell the attendant how much he appreciated the order and cleanliness. If a student presented well a piano or violin number at college chapel, Dr. Weniger would thank him for the inspiration he had received and commend him for his artistry. If Dr. Weniger enjoyed a flower garden as he walked by it, he would seek out the owner and tell him or her how much joy it had brought him.

Though Dr. Weniger rubbed shoulders with some of the great and learned people in the educational world, he maintained an almost-childlike faith in God and a deep love for the Bible. When offered a position teaching in a great Western university, at probably twice the salary he was receiving, he declined with thanks. God had not called him to that university, but to the small Adventist college and later the Seminary.

Charles Weniger died in 1964 after a painful illness during which he maintained his courage and faith, even

as had Job, whose philosophy he had so often extolled. Thus, once again, he lived what he had preached. In severe suffering, facing death, he was still what he had urged others to be—a true orator, a “good man speaking,” a living sermon.

Dr. Weniger’s influence is still felt around the world, wherever his students have gone. A minister and educator confesses, “Many have been the moments in my study or pulpit when I have consciously felt Uncle Charles [as many of his students called him] looking over my shoulder. I am not being obsequious when I say that I have often wondered aloud whether Uncle Charles would approve.”

A former student serving as a missionary in the Orient wrote, “In many important steps I have asked, ‘What would Uncle Charles want me to do?’ and arrived at my best decisions.”

An educator, upon becoming a college president, wrote Uncle Charles, “I felt as though I were extending your tide to a new bay.”

An editor in India wrote, “You are still on duty in my life.”

No one knows how many hundreds of others feel the same way. □

## FOR THIS GENERATION By MIRIAM WOOD

### On being a mission field

“One reason the church isn’t making faster progress in telling the rest of the world about Christ is that a lot of Adventist young people aren’t doing their part. Instead of being a part of this important work, they drift along until they become mission fields themselves, and then the church has to spend time and strength and money in working for them.”

This excerpt from a letter a young reader wrote to me has been turning over and over in my mind. It’s really a very original and unusual way of phrasing an old problem. It’s so original, as a matter of fact, that it challenged me to come up with some new *solutions* for the old problem and, failing that, some ideas as to why this condition develops.

Could it be that everyone—not just young people—is expecting too much of the church? I’m referring to the organization known as the Seventh-day Adventist Church, with its manual and bylaws and operating policy

and all the rest. You know, this is an age when citizens of democracies seem to expect the “state” to guarantee their income, whether or not they work to earn it, to guarantee their right to pursue the will-o’-the-wisp of “happiness,” wherever it may lead, to provide transportation, child care, peerless highways—and so on and on. I don’t want to get into a big controversial discussion about just what a citizen is entitled to expect. I’m merely using this as a springboard to discuss members’ expectations of church benefits.

From the earliest cradle roll days, if that’s the first Sabbath school department that the child encounters, he gets used to leaders and teachers turning themselves almost inside out to “make it interesting.” Everyone seems to vie for his majestic approval, and when he withholds it, frowning with all his tiny might, otherwise sane adults are very likely to throw themselves, figuratively, at his feet, sobbing

that they “must have done something wrong.”

Often by the time the budding young creature is in the junior division—or whatever it’s called currently—he’s completely ho-hum, completely sophisticated. To further expiate guilt feelings induced by the young fry, some pastors have instituted a “story for the children” preceding the sermon, at which time the pastor almost stands on his head to convince the youngsters that they’re *important*. Unfortunately, they’ve already become convinced of that.

Then there’s church school, with its hardworking teachers and all the activities, and there’s Pathfinder Club, with some of the most dedicated leaders to be found in all the world, who give up most of their leisure time to “make things interesting so the youngsters will stay in the church.” There’s academy, with all its clubs and organizations and Saturday-night programs—and finally there’s college, with its emphasis on open discussion of all issues and (in some cases) encouragement for the students to criticize every single thing about the church.

Do I sound a bit disillusioned with all this? Well, I am. I certainly don’t want to

discourage my church from running a full and vital program for children and young people, but I am coming to the conclusion that conversion, like happiness, can’t be induced from the outside. In other words, it’s not what others do for *you*, it’s what you do for *others* that changes the picture.

So perhaps what I’m saying is that it may be time to take a new look at the focus of efforts being put forth for the cradle-to-30 group, with a positive plan to develop right from the beginning an attitude that the mission field is not the fledglings themselves, but that the fledglings are a part of God’s plan to tell the world about Him. I realize that we’re always encouraged to have mission projects (overseas) in Sabbath school and church school, and I’m genuinely delighted with that. But it may be that we need to go much further and study ways to turn this whole picture around.

All of you seem to have such good ideas that I would like for you to write immediately if you come up with anything usable on this subject. In the meantime, I think every young person owes it to his church to ask himself this question: Am I a mission *field* or a mission *worker*?

# I collect for the joy of living

Many people are practicing the deadly art of nonliving.

By AUDREY LOGAN

I am an inveterate collector. For many years I have lovingly cherished a tablecloth with the signatures of my friends embroidered on it. A shelf in my dining room is awash with crested spoons and dinner mats from places as far apart as Iceland and California. Understanding friends encouraged my "salt shaker" phase. Salt receptacles in the shape of poodles, roses, and brides and grooms prove useful on the table when I entertain. Photograph albums and scrapbooks pile high in my cupboards, and the carved, wooden figures dotted here and there remind me of the happy years we served God's cause abroad. All my souvenirs remind me of people and places, and evoke delightful memories.

Another of my "crazes" took place during my school-

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## Joy's recipe

By VIRGINIA VESS

One golden star in evening skies,  
The soft call of a bird,  
A friendship with good things of earth,  
And our God's Holy Word,

The kindness of a faithful friend,  
Who lends a helping hand,  
Soft showers on a garden plot,  
Blessings we understand,

And all things true and beautiful  
Are in joy's recipe.  
But greatest of them all is this—  
God's love for you and me.

girl years, when I joyously spent time pressing people into signing an autograph album. One day when browsing through it, I came across the following quotation from the poem "Man's Days," by Eden Phillpotts. It was written there by my former schoolteacher, an elderly martinet.

"Some triumphs, some tears and a gatherin' weight o'er the flyin' years." "This," she reminded me, "is life." Imagine coming to old age and feeling that living had been such a heavy burden that my dear mistress could pass on no word of hope to her pupil.

My "collecting bug" sprang to life at once. Why not gather ideas, thoughts, and philosophies that have helped others meet the day-to-day issues of life, and so arrive at senior citizenship with a sense of purpose? I have, therefore, in the words of Montaigne, "gathered a posie of other men's flowers and nothing but the thread that binds them is my own."

An article by Charles Allen called "Three Steps to Heaven" set me off on this tack.

"Peace of mind," he wrote, "comes only from true self-confidence; therefore be yourself."

## Zeal for today

There may be queens, presidents, musicians of fame, and authors of esteem, but there is only one *I*. The God who made every raindrop diverse and no two leaves alike created me with looks, fingerprints, and a personality different from those of anyone else who has ever lived or will live. You and I are unique among the millions on earth. Others may be more clever than we, but the Creator made us for a special purpose. When we ask the question "Why was I born?" the answer is clear: "To honor the Lord, by being the best person I can, because to Him I am peerless." This gives us a new sense of importance and self-confidence.

Next, I gleaned a thought from a story told about an old professor. Arriving at the beach on a wild and stormy day, he hauled out of his car trunk an ax and energetically began to chop driftwood. The owners of a nearby beach cottage, idling the time away by staring out of the window, watched him in astonishment. Finally, one of them could contain his curiosity no longer. He dashed out to the professor and asked, "Why are you chopping wood on such a terrible day?"

"Why not?" replied the old man. "It's better than practicing the deadly art of nonliving."

What a splendid philosophy! So many of us tend to observe rather than participate. We are wary of this intricate web called living. It is easier to sit and watch television than to venture forth on a cold night to prayer meeting; pleasanter by far to opt out of church entanglements (I haven't time, anyway) such as welfare work (why doesn't the state do more for the underprivileged?). Ingathering? Well, do people really need our funds? There are plenty of others to do the collecting. I haven't time to read that book or attend that class. I just want to sit and do nothing in the evenings.

How many of us are practicing this deadly art of nonliving? Life is for the moment; enthusiasm and zeal must be for today. Who knows? we may not be here tomorrow. So I have resolved to read, learn, act, and do *now*. This is life. I'll use it to the full.

Making—or rather, not making—decisions is my *bête noire*. My mind hovers between wondering whether to leave a tricky situation as it is and hope for the best or rashly to decide on a different course of action, with consequently dire results. This has caused me considerable mental fatigue, especially if I have more than one problem on hand at the time. I chanced upon a relevant piece of advice given by a board director. He encouraged his colleagues to take up one problem at a time and come to a decision before passing on to the next.

The results were striking. No longer was there a worried sense of unresolved difficulties in the board room. It was not necessary for the men concerned to carry home bundles of unsolved reports. I pondered that if it worked for them perhaps it could do the same for me. I would make mistakes, of course, by deciding quickly, but not more than if I dithered about, taking weeks to come to a decision.

I cannot say that I have become an overnight success in this area, but I am trying. The Lord promises that He will guide us with His eye. Having prayed about the matter, sought His wisdom, and found out all the relevant facts, then should we not set upon a course of action, willingly accepting the knowledge that doors may

be shut or opened at His bidding? What peace can come to the soul by this supreme confidence in Him!

I could go on listing my collection gems *ad infinitum*, but the last one I shall include in this article came from the lips of a fellow ministerial wife. Always a bundle of energy and ever ready to participate in the joys of living, she cheerfully gave herself up to all kinds of activity by saying, "Of course, I'll join in/do it/come with you. After all, seven days' dust will still come off with one swipe!"

May I hasten to add that her home is always immaculate, but her philosophy is such that she is not bogged down by routine. Monday may be washday, but if her husband says, "Let's go," she goes, knowing that household chores, like the poor, are always with us and can be dealt with later.

Anyone who has lived his fair share of years knows it is impossible to escape the rough and thorny patches that beset our paths. But if we gather stimulating, challenging mental images, we have a bank from which to draw to meet many emergencies. The Bible exhortations are the finest jewels of all, so, "finally, whatsoever things are true, . . . lovely, . . . of good report; . . . think on these things" (Phil. 4:8). Start your collection now. □

## ESPECIALLY FOR WOMEN By BETTY HOLBROOK

### Just one vice

To me, Judas has always been a despicable character. I wrote him off as the worst kind of traitor—greedy, critical, conniving. To betray his Lord with a kiss was the ultimate treachery.

Today I read about Judas again in *The Desire of Ages*. What I read made me uncomfortable, because for the first time I saw some Judas in me. Stay with me and see whether it says the same to you.

Judas was greedy. But he didn't look at it that way. He was sure that without his managerial abilities the emerging church would fall into chaotic embarrassment. Just look at those disciples.

Peter, you know, was impetuous. He would never stop to think things through. John was interested only in listening to Jesus. What did he know—or care—about money? Matthew was very accurate and honest, but he, too, was so absorbed in following Jesus that he couldn't be trusted to be keen and

sharp. The other disciples were no better, perhaps worse.

Only Judas was the capable one. He was superior to his colleagues in judgment and ability. He had them all sized up and was sure it was providential that he was there to keep them all straight. The disciples believed him. If only Judas could make Jesus understand.

The rich young ruler and his wealth could have been used. It was foolish to tell him to sell what he had and give it to the poor. And Mary—how idiotic to spend all that money on perfume and oil just to pour it on the Saviour's feet.

Then there was the feeding of the 5,000. It was exciting, even satisfying, to share the loaves and fishes as they kept multiplying. But why not capitalize on this? If Jesus were crowned king, imagine what He could do for His people. So many bad decisions. How shortsighted

He was. How farsighted Judas was!

The fact that Judas paid himself a little extra out of the meager treasury was totally in line. After all, hadn't he been working for Jesus, serving Him as His top executive? Certainly he was worth more than the others.

It wasn't only greed that plagued Judas. He also was critical. And with his subtle insinuations, he managed to keep the others in constant doubt and discouragement. He even used the Scriptures—out of context, of course—to prove his points. It was Judas who usually stirred up the arguments over who was going to be the greatest.

Poor, wretched Judas. How could a man so capable and intelligent fall so far? Weren't the miracles, the teaching, the spotless life of Jesus enough? Had he always been such a miserable specimen?

Judas had always had a strong love for money, but he hadn't always been corrupt enough to do something so terrible. His love for money, however, overbalanced his love for Jesus, and that was his downfall. "Through becoming the slave of one vice he gave himself to Satan, to be

driven to any lengths in sin."—*The Desire of Ages*, p. 716.

The last hours of Judas' life are tragedy at its worst. He watches as his Master is bound, abused, and led away. He expects any minute to see Jesus walk away unharmed, as He had done so many times before. But now he has a growing horror that he has sold his Master to die.

Judas watches during the trial, tortured and guilty. Then suddenly he cries hoarsely, sending a chill of terror through everyone: "He is innocent. Spare Him, O Caiaphas!"

He presses through the hall, pale and haggard, clawing at Caiaphas to hear him. He throws down the silver, then rushes to Jesus. Now, without any hesitation, Judas declares, "He is the Son of God!" He's afraid, desperately afraid, *but not penitent*.

The end is gruesome—a body crumpled at the foot of a tree, dogs devouring it. What a tragic end for one who walked and talked with the Son of God.

"One vice . . . , to any lengths in sin" . . . a crumpled body at the foot of a tree. Will I accept the warning? Will you?

## Trouble in the Sunday school

Can the Sunday school survive? From Canada comes news that the enrollment in Sunday schools of the United Church of Canada has decreased precipitously. Whereas in 1962 there were 648,354 teachers and children enrolled, in 1976 there were only 246,000, down 62.1 per cent in only 14 years.

The Anglican Diocese of Toronto reports an even greater percentage loss in its Sunday schools—68.6 per cent in the same period of time.

Seeking to ascertain the causes for the decline, Jessie McLeod, deputy secretary of the United Church's Division of Mission in Canada, suggests several: (1) declining birthrate, (2) family weekend activities, (3) questioning by adults of the value of their Sunday school training, and (4) television watching, which has produced more knowledgeable children who are more difficult to teach.

It is doubtful that any of these situations will change much in the foreseeable future. Hence, unless the church finds some way to reverse the trend the decline will continue. Already, according to William Fennell, principal of the United Church Seminary in Toronto, "we are raising a generation of Bible illiterates."

"It's one of the most serious problems the church has to face," he continued. "Even theological students who come to us to train for the ministry are abysmally, hopelessly ignorant of the Bible. We have nothing to build on and have to teach basic Bible much as they have remedial English courses at universities."

### Drift toward liberal theology

As we pondered this situation we decided that there was one significant factor Mr. McLeod had missed. In the United Church of Canada, as in many other churches today, there has been a steady drift toward liberal theology. Full-bloom liberal theology regards the Bible as a human book, a collection of writings of pious men expressing their religious views. Gone is the idea that the authors of the Bible "spake as they were moved by the Holy Ghost" (2 Peter 1:21).

If the Bible is only a collection of pious sayings, legend, and folklore why should people give up family weekend activities or why put forth any effort whatever to study ancient literature in which many of them are totally uninterested?

What leads us to the conclusion that the liberalizing of theology is perhaps the major factor in the decline of interest in the Sunday school is the fact that in churches where the Bible is revered as the word of God Sunday schools or Sabbath schools, whatever the case may be, are prospering. In these schools there is strong motivation for study. If God indeed has sent a message to the human family in the Bible, then such a message deserves attention. Besides, included in this message are predic-

tions concerning the future that warn Christians of what lies ahead and that tell of God's solution to the problems of our world. This makes the Bible especially relevant and appealing.

Let us take the Seventh-day Adventist Church as an example. In the same period when the United Church of Canada Sunday school membership dropped from 648,354 to 246,000, enrollment in Seventh-day Adventist Sabbath schools in the United States and Canada rose from 363,866 to 432,416. While this growth reflects the growth in church membership, it also indicates that during that period interest in the Sabbath school continued at a high level.

For the world church the figures are even more impressive. From 1962 to 1976 Sabbath school enrollments in the Seventh-day Adventist Church jumped from 1,931,265 to 3,565,371, almost doubling.

But eternal vigilance is the price of a thriving Sabbath school. Any nudge in the direction of liberal theology must be promptly resisted—for example, any suggestion that eschatology be down-played in the interest of social action. The church must meet its horizontal responsibilities, but always in the context of the Biblical message, which is apocalyptic in nature. God has a solution for the ills of the world, it declares. One day He will break into history and right wrongs and injustice.

In the preparation of its instructional booklets and pamphlets, the Sabbath school must present the Biblical materials authoritatively as the word of God and in proper balance and emphasis. Such a course will assure the school's continued success.

D. F. N.

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## Bible study, technology, and unity

*Continued from page 3*

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only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body. In every reform men have arisen making this claim. Paul warned the church in his day, 'Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' . . . Let none be self-confident, as though God had given them special light above their brethren."—*Counsels to Writers and Editors*, p. 45.

### Personal study necessary

In these bewildering times we cannot emphasize too strongly the necessity for each person to engage in first-hand, personal Bible study. "We must study the truth for ourselves. No living man should be relied upon to think for us. . . . We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment."—*Ibid*.

"The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the Word of God. There are dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may

know how to meet them. The faith of every individual will be tested, and everyone will pass through a trial of close criticism.”—*Evangelism*, pp. 590, 591.

In Matthew 24 Jesus warned that false Christs and false prophets would be so effective before His second advent that “if it were possible, they shall deceive the very elect” (verse 24). And Ellen White warned: “None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.”—*The Great Controversy*, pp. 593, 594. “The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness.”—*Ibid.*, p. 593. Few church members would have been misled by false teachers in the past, or been caught up in offshoot movements, if they had read and studied for themselves the Bible and the Spirit of Prophecy writings, asking God to lead them by His Spirit.

In one of the most stirring passages she ever wrote, Ellen White said: “The church will yet see troublous times. She will prophesy in sackcloth. But although she

must meet heresies and persecutions, although she must battle the infidel and the apostate, yet by the help of God she is bruising the head of Satan. The Lord will have a people as true as steel, and with faith as firm as the granite rock. They are to be His witnesses in the world, His instrumentalities to do a special, a glorious work in the day of His preparation. . . . It is as certain that we have the truth as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth.”—*Testimonies*, vol. 4, pp. 594, 595.

Let us, then, study God’s word for ourselves. Let us stand firmly for the great truths that have made us a people. Let us be loyal to the message mined from the Word by our spiritual forebears and attested to by the Holy Spirit. With the end of all things approaching rapidly, this is no time to be deceived by heresies. It is no time to let the torch of truth fall from our hands.

K. H. W.

## LETTERS Continued from page 2

697/96 B.C. to 687/86 B.C. and solely from 687/86 B.C. to 642/41 B.C., Manasseh would have had to have been born seven years before this healing, rather than three years after. He was 12 years old when he began this coregency with Hezekiah, who reigned from 716/15 B.C. to 687/86 B.C. The chronology of this period is very confusing, and for more information the reader should consult Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, pp. 155-159.

J. DAVID NEWMAN  
Mount Vernon, Ohio

### CUC to stay

I wish to express my delight with the decision of the Columbia Union Conference constituency to keep Columbia Union College in Takoma Park. Whether the decision is in every respect wise I cannot say, being far from the scene of the deliberations. But the symbolism of keeping at least one Seventh-day Adventist urban college in America is wonderful. The New Testament tells us, if I may speak metaphorically, that God does not choose to ensconce Himself in the country, far from the nearest-known sin, but comes to the city to rub shoulders with sinful humanity so that His kingdom of love and justice may be established. What the Columbia Union has done suggests that there is yet hope that we will not, in our enthusiasm for antiseptic environments, forsake the message of the Incarnation.

CHARLES SCRIVEN  
St. Helena, California

### Homosexuality

Few realize that “the religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. . . . The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance.”—*Christ’s Object Lessons*, pp. 419, 420. (Emphasis supplied.)

Changing from homosexual to heterosexual is necessary, but for success, the vacuum must be filled by the graces of the Spirit.

LLOYD P. PRATT, M.D.  
Sacramento, California

I would like to make a few comments to parents who may have panicked after reading the letter from the mother of a homosexual son who says that his interest in playing with girls’ toys was a clue to his homosexuality.

Though it is true that a boy who plays with only girls’ toys and refuses to play with boys’ toys has or might have a problem, I believe it is quite normal for both boys and girls to play with what are considered to be primarily toys of the other sex. Toys are children’s toys. Boys need to learn to take care of babies, to iron, to sweep. Girls need to learn to garden, to drive.

I wondered after reading this mother’s letter where the male

influence in the home was. If a boy is leaning too much toward his mother and her activities, the father or some other male needs to involve the child in male activities with him. Merely withholding the so-called female activities will not be sufficient.

Many men with no homosexual tendencies love babies, like to cook, and help in the home. In today’s world, such interests for men are necessary and should be cultivated. So let us not discourage our sons from taking part in these activities. But we can encourage them to enjoy being men by giving them male examples from which to learn.

SHARON FRY  
Redlands, California

Homosexuals should be regarded with Christian concern and compassion. Each should be regarded as the one lost sheep that Christ is still seeking to bring to His fold. Each should be made aware that Christ’s forgiveness and enabling power to overcome sin is for him.

However, the church must not handle fornication with “velvet gloves.” Sin must be called by its right name. In discussing licentiousness, Ellen White states: “The soul becomes a blackened and desolate waste, the habitation of evil spirits, and the ‘cage of every unclean and hateful bird.’ Beings formed in the image of God are dragged down to a level with the brutes.”—*Patriarchs and Prophets*, p. 458.

Unless the church deals decisively and forthrightly with immorality—as did Paul at Cor-

inth—it will deepen and increasingly infest the remnant church. We no longer shall have a call to give to Babylon, for we shall have become a part of it.

RUTH JAEGER BUNTAIN  
Angwin, California

Two things happened to me after reading “Homosexuality in the Family”: I gained a better understanding and a more sympathetic heart toward an individual involved in this kind of problem, and a tremendous burden fell from my own heart as I realized that these same principles could be applied to my own struggles. I began immediately thanking and praising the Lord that I had already gained the victory. I’ve had many since that moment!

PATTI HEINRICH  
Okeene, Oklahoma

### Unmistakable evidence

I read with deep appreciation “What’s Troubling Our Youth?” (March 23). As I reread it, I must admit, tears welled up in my eyes.

The evidence is unmistakable that the author has been taught and guided by God’s Holy Spirit. There is no doubt that he has been motivated by a heart filled with love for the younger people.

Being a professional, employed outside of our organized work, and a relative newcomer to our church, he brings with him that which is always needed: fresh views, new ways of expressing the established, eternal truths surrounding our relationship to our Lord and Saviour.

JOE CARR  
Salem, Oregon

## Kasai Project update

By A. M. LONG

As of June last year, there were 8,684 baptized Seventh-day Adventists in the Kasai province in Zaire, as compared to 354 in 1972, with an additional 20,103 in baptismal classes.

It was in 1971 and 1972 that the Zaire Government took steps to reduce the number of authorized religious organizations in the country from more than 1,000 to just three. Allowing 46 Protestant denominations to function separately under the umbrella of the ECZ, *Eglise du Christ au Zaire* ("The Church of Christ in Zaire"), the government granted fully independent status to only three denominations, the ECZ, the Roman Catholic Church, and to the Kimbanguist Movement, an African National religious organization. At a later date other religious groups such as the Jewish and the Greek Orthodox communities were also given independent status.

Overnight hundreds of the independent Christian or Bible-based groups were outlawed. Looking for a church that believed the Bible and followed all its commands, many such homeless congregations asked the Adventist Church for membership. This was a great opportunity for the Adventist Church, but posed a tremendous challenge financially, administratively, evangelistically, and pastorally. A fact-finding commission from the General Conference and the Trans-Africa Division recommended that the church establish a high-priority program with special funding to concentrate on the special interest shown in the SDA Church, and the Kasai Project was born. Lulengele Mission, built in 1949, was designated the headquarters. A landing strip was completed, and D. H. Thomas

agreed to guide the project in its formative stages.

In 1973 my family and I received an unexpected letter and later a telephone call from the General Conference inviting us to serve in the Kasai. Our hearts still seemed full of Rwanda, where we had served our first term. Could we make room in our hearts for the Kasai too? God's Spirit led. In the working out of events that followed, we accepted the call to serve in the Kasai for one year, to head a crash pastoral training program.

We first heard the drums of the Kasai—so much a part of this continent's life and culture—one day when the *animateurs* were dancing, singing the glories of the Congo and of their President. We were to learn in the days to come that the Kasaien drum says many things.

Don Thomas, the director of the Kasai Project, had flown us up to Lulengele on a Thursday. It was now Friday, and he had to return the 800 miles to Lubumbashi. We followed him out of the plane.

There we prayed together and as we said goodbye, it was hard to keep back the tears. As the plane took off, circled over our home, and Don tipped his wings, we felt very much alone.

Our hearts sank with the dread of being given the responsibility to continue the work started by Elder Thomas. We did not fear pioneer missionary work, but we were plagued with a multitude of questions. Had we come to the right place? What could we do with the meager handful of workers before such an immense task? What type of pastoral training was needed to shepherd the scores of congregations who called themselves Adventists? Why were there so many independent churches? Why had they splintered from the old mission churches? Why had the people kept changing so quickly from one denomination to another? And finally, why had they chosen to become Adventists? What did they really want? What were they looking for? How could the Adventist Church best serve them?

Invitations to preach and to teach in villages and in churches—Adventist as well as non-Adventist—soon began to come in and take up

a considerable amount of time. In one instance, we were invited to a village to visit a small group of Adventists. When we arrived, we found a group that had been brought together by a former evangelist of the African Apostolic Church—better known as *Bapostolo* (Apostles). The *Bapostolo* meeting places are always open areas under the shade of a tree, on a grassy hilltop, or on an unused portion of land. Never did they construct any kind of building for a meeting place. The Ten Commandments are taught, and particular emphasis is laid on Sabbath observance and prohibitions against adultery, lying, and stealing. But polygamy is acceptable. These people are readily identified by their white vestments, crooked staffs in hand, beards, and the wearing of pectoral insignias.

### Cursed village

That day, everyone had gathered with the Adventist group. After several sermons and Bible studies resulting from multiple questions, the group made evident the true purpose of the invitation. When Protestant missionaries first evangelized that village many years ago, the people did not accept Christianity. A missionary wrote all the names of the villagers in a book, dug a hole, and then proceeded to bury the book with the Bible. The village was considered cursed from then on. The Adventist Church was now asked to exorcise the curse and set them free. God blessed, and a year later I had the joy of baptizing the first group of a promising harvest from that area.

Almost every week new delegations arrived at Lulengele to explore the possibility of becoming Adventists. We kept a record of beliefs, practices, organizations, and statistics of all the different groups that applied for membership. A large number of striking parallels were found among the religious groups: symbolic colors, vestments, vigils, houses of prayer, elaborate legal constitutions, and a double day of rest, such as Saturday and Sunday.



Standing with the author, left, in the front row on the day of their baptism at Lulengele Mission are P. Kirbiand, former leader of the Saint Emmanuel Church; Mrs. Kirbiand; B. Bialufu, former teacher and evangelist of the Kimbanguist Church; and T. Makangu, the first Presbyterian minister in the Kasai Province to be baptized a Seventh-day Adventist. Pastors Bialufu and Makangu now serve Adventist churches.

A. M. Long, assistant Ministerial secretary of the Trans-Africa Division, was director of the Kasai Project in Zaire from 1973 to 1977.

There were also parallels among the groups in charismatic experiences of healing, speaking in tongues, dancing in the spirit, casting out demons, baptizing, and other works. The hours in one day were not enough to do all that needed to be done, but the shortage of personnel was the real problem. It was humanly impossible to answer all the calls to preach the gospel. We told one delegation from Tshinkenke, a village about 300 kilometers (190 miles) southeast of Lulengele, that someone would visit them as soon as possible. The following day they were at the mission again; this time they wanted to know how soon was "as soon as possible"? We finally promised to come within one month, which we did. After two years of evangelism more than 500 became Adventists, almost the whole village. They in turn have evangelized another village some 60 kilometers (37 miles) south of their own.

To solve the personnel shortage, we decided to concentrate first on training and baptizing pastoral workers, who in turn could help care for the rapidly expanding church membership and the persistent calls to preach. The program would consist of two years in the classroom, with an additional midterm year in the field. We decided to accept the first group of young men in February, 1974.

In the meantime the mission had to be made livable by repairing buildings, fixing the water system, building houses for the pastoral students, and answering the unending petitions to "come and teach us the Bible."

One group, categorized as the African Independent Churches, spoke in tongues, danced in the spirit, practiced animistic rituals, and claimed the gift of prophecy and the gift of healing. A large number of these groups kept the seventh-day Sabbath. They also placed a premium on Bible knowledge. However, the meaning of the life of Christ, the cross, the resurrection, the ascension, and the heavenly ministry of the Saviour, they overlooked in

favor of an emphasis on asceticism and the coming heavenly kingdom.

Our affinity with these churches was mainly because of their belief in spiritual gifts (though wrongly interpreted), the keeping of the Sabbath, the acceptance of the Old Testament as an integral part of the Bible, and the general expectation of the soon return of Christ. We became deeply involved with all these churches, which ranged somewhere between the orthodox and the pagan.

This situation posed some real problems for us. We tried to understand their thinking and their needs, but we were aware of the resentment and prejudice of certain leaders of

the older Christian missions. This could be understood, for many of these missions had suffered numerically when groups had broken away from them, and now again with the coming of the Adventists. But we came because we were called, and we were determined to help all who asked for help.

Some group leaders were concerned with their own economic security; others showed no interest in spiritual growth, but were very suspicious and independent, seemingly with only the desire to carry the name of the Adventist Church; still others appeared to have a hypnotic spell over their people. This made it quite evident that

some changes in leadership were necessary. It was also evident that former non-Adventist church leaders, who recently had become a part of our church, had to be taken into our confidence, consulted in committees, and properly trained in the ways of the church. There would also have to be less rigid organization in these formative years than we were accustomed to.

The following counsel of the Spirit of Prophecy took on deeper meaning: "You would better err, if you err at all, on the side of mercy and forbearance than that of intolerance. Mild measures, soft answers, and pleasant words are much better fitted to reform and to save, than severity and harshness. A little too much unkindness may place persons beyond your reach, while a conciliatory spirit would be the means of binding them to you, and you might then establish them in the right way."—*Testimonies*, vol. 4, p. 65.

Accordingly, we appointed younger men to administrative responsibilities as the situation demanded and gave them the title "group leaders," while the former chiefs and leaders retained their church membership and continued to function as advisers. The groups were divided into districts with a group leader guiding their committees, visiting them, and handling doctrinal problems. Later, as certain groups matured, they were organized as churches, with the responsibility of supervising the groups placed under them.

The group leaders as well as the Sabbath school officers were trained in four-to-six-week lay preachers' courses, where key doctrines of the Adventist Church were taught in addition to church procedures and healthful living. The benefit of the pastoral training program was immeasurable. Baptismal manuals and sections of the *Church Manual* soon were translated into the Tshiluba language, as well as one series of the Voice of Prophecy lessons and other booklets. But home visitation with the purpose of teaching the Scrip-



## French publishing workers honored

On March 13 ten employees of the French Publishing House, in Dammarie-les-Lys, 30 miles south of Paris, were each honored by Andre Garsin, manager, for more than 25 years of service.

The French Publishing House opened in 1922. Today it employs 60 workers and supplies French literature not only to the French-speaking territories of Europe but also to the French-speaking people of North America, Canada, and of the islands in the French West Indies, such as Guadeloupe and Martinique.

Those specially honored were Alphonse Reinbold, now retired, who worked as a linotypist for 43 years, and Denise Girard, the chief secretary of *Vie et Sante* ("Life and Health"), who has worked in the same office for 26 years.

Other employees who received special recognition were Eliane Plancon, from the subscription office, 35 years; Louis Kiehl, a pressman, 34 years; Robert Studer, a bindery worker, 32 years; Louis Daurat, head of the composing department, 32 years; Marceau Langlois, typographer, 30 years; Francoise Thaeber, editorial secretary, 28 years; Robert Buatois, a linotypist, 26 years; and Lydie Tapon, a secretary for 25 years, now retired.

A speech by Jean Zurcher, Euro-Africa Division secretary, an audio-visual presentation of the history and operation of the French Publishing House, and a buffet meal were part of the special program.

GERARD POUPLAN  
Editor

Revue Adventiste ("Adventist Review")



tures and keeping in personal contact became our priority.

Witnessing and having a part in the work of God in the Kasai has been a humbling experience for us. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (Matt. 4:35).

The Thirteenth Sabbath Special Projects Offering for the second quarter of 1978 will go to help reap this waiting harvest in the Kasai.

## CALIFORNIA

### Adventist wins 26-mile marathon

Bruce Dewsberry, a 23-year-old Adventist from Toronto, Ontario, recently won the third annual Hidden Valley Marathon in Newbury Park, California. Bruce, a strict vegetarian, ran the full 26-mile 385-yard course in two hours 28 minutes and 59 seconds.

Other top runners were Dave White, second, clocking 2:32:13, and USMC Captain Frank Bazanich, who finished third with 2:34:2. Top woman entry was Sue Peterson, finishing twenty-second with 3:03:39.

Three years ago, 160 persons participated in the first marathon. Last year 1,027, or more than six times as many, ran; and this year there were 1,640 entries, an estimated 85 percent of whom were non-Adventists.

Having such a majority of non-Adventists makes the marathon a soul-winning venture. A public prayer, prior to the firing of the starting gun, was offered for the safety and success of the runners. At the conclusion of the run, a full-course vegetarian dinner was served, and a church-sponsored booth made *Life & Health* and other health literature available to all runners. Throughout the entire proceedings, non-Adventists commented on the clean Christian atmosphere that pervaded the campus and the marathon.



Runners at the Hidden Valley Marathon in California get off to as fast a start as possible after prayer and the firing of the starting gun.

Although Mr. Dewsberry came in first, part of the time he was running neck and neck with Marine Corps Captain Bazanich, last year's winner, who ran the course last year in 2:39:17.5. Captain Bazanich is America's 1976 50-mile race champion and a veteran marathon runner. As they ran together, Captain Bazanich plied Mr. Dewsberry with questions about Seventh-day Adventists, which gave him an opportunity to witness about Adventist principles and beliefs.

The health standards of Seventh-day Adventists were not only demonstrated at the marathon but carried far and wide by 200 drifting balloons released at the starting gun. Each balloon contained a message by the temperance department of the Southern California Conference, which read, "Hi. If you find me,

send me in. I am good for one year's free subscription to a national health journal." So far, three balloons have been returned, two from California and one from Oregon.

"The marathon is not a race," states Larry Ballew, head of the physical education department at Newbury Park Adventist Academy, who coordinates all plans for the marathons. "It is a health-oriented, self-endurance run, and every person who completes the course is a winner regardless of his time. Of course, some of the more experienced runners like to compete against one another to better their own records and to set new challenges."

The marathon attracts runners not only from California but also from surrounding and distant States. It is recognized as one of the most strenuous marathon courses in the

United States, but also one of the most beautiful. Starting from the academy campus, it climbs Potrero Hill, a grade of 1,292 feet, and goes down into picturesque Hidden Valley. When runners come back to Potrero Hill on their return, they have already run 20 miles, which makes it similar to "Heartbreak Hill" of the Boston Marathon.

Sponsored jointly by the academy, the Newbury Park Adventist church, and the Southern California Conference, Hidden Valley Marathon is the same length as the Boston Marathon. There is also the half course of 13.1 miles, and the quarter course of six miles.

"It is a fun run," emphasizes Mr. Ballew. "Whole families are encouraged to run, each one in the category he feels best able to run in."

First in the 13.1-mile run was Joe Carlson, timed at 1:08:34; and in the six-mile event, Dennis Caldwell won by clocking 29:23. Top woman finisher in the six-miler was Jackie Hanson, former women's marathon world record holder, who made it in 34:38. The youngest entrant was a six-month-old baby who was pushed in a stroller by her 21-year-old mother, making the six miles in a little less than an hour.

Marvin Sosa, editor in chief of Thousand Oaks's daily *News Chronicle*, ran in the marathon and covered it in his paper.

Why do the academy, conference, and church hold this marathon each year? To promote healthful, keep-fit activities, to advertise the Adventist life style, and to witness to hundreds of non-Adventists who might not otherwise have contact with Seventh-day Adventists, their church, and their health standards.

As Mr. Dewsberry said in a letter to Mr. Ballew shortly after he won the race, "It was the best run I have been to. The course is tough. . . . I hope to return next year. I know the Lord reached many people that Sunday. Only time will reveal how rich the harvest will be."

THEDA KUESTER  
Thousand Oaks, California

COLOMBIA

**Major evangelistic crusade stirs city**

An evangelistic breakthrough was made recently when Jose Osorio Brana, Colombia-Venezuela Union evangelist, opened a major soul-winning crusade in Barranquilla, Colombia, capital of Atlantico Department and the country's Caribbean seaport.

The evangelistic thrust began on February 14 when a Five-Day Plan to Stop Smoking was initiated. More than 2,500 people attended, 2,000 of whom gave up smoking. After the Five-Day Plan ended, nightly evangelistic meetings attracted a record attendance of 1,300 for the first session and 1,500 for the second. The big tent erected for the campaign, which was in a strategic section of the city, was full, with many standing through the entire service. Media coverage of the meetings was furnished by local radio stations and three national newspapers, which also featured pictures of the evangelist and the tent.

The campaign, still continuing, will last for three months. Being held in conjunction with it are eight "mini-crusades" carried on simultaneously by laymen. Elder Osorio also is conducting a school of evangelism with local pastors and theology students from Colombia-Venezuela Union College.

One notable feature of the meetings has been the large number of cassette recorders brought by those in attendance. Another unusual sight each night is the arrival of hundreds of secondary school and college students taking notes to fulfill an assignment given by their teachers who have offered a prize for the best story on Elder Osorio's lectures.

On Thursday, March 2, at ten o'clock in the morning, 1,400 students filed into the tent to hear the evangelist present a lecture they had requested on drug abuse. Elder Osorio is receiving many requests for special lectures from schools, clubs, the po-

lice, the army, and other organizations.

Since the Advent message first was preached in Barranquilla some 40 years ago, six churches and four groups with a total membership of 700 have been established. Presently more than 1,000 homes are being visited, and 1,500 people are receiving Bible studies. It is expected that from these contacts hundreds will be baptized.

Four radio stations continue to broadcast Evangelist Osorio's nightly lectures, and the tent is filled at both sessions as the meetings continue amid unabated interest.

RAIMUNDO PARDO SUAREZ  
Campaign  
Public Relations Director

NETHERLANDS

**Meeting ends 20-year tradition**

From March 24 to 26 the Dutch Adventist Youth (Het Advent Jeugd Verbond) came together for the last Netherlands Youth Congress to be held in Tivoli Hall in Utrecht, Holland, ending a 20-year tradition. The building is an old wooden structure that soon will be torn down.

The theme for the congress was "Terrible? Well, Not Really Terrible," a slogan well known all over the Netherlands. For the opening meeting and during Sabbath afternoon leaders showed in speech, film, and sketches the contrast between the terrible and not so terrible side of such problems as discrimination, loneliness, pollution, and smoking. On Friday night the terrible side was shown, and on Sabbath afternoon the not so terrible side, to inspire the youth with the idea that by God's grace they can do something about these problems.

For 25 years the Adventist youth in the Netherlands have met together at Easter for two or more days to enjoy fellowship, worship, and recreation. It was in 1958 that D. Vink, the youth director at that time, decided to use Tivoli Hall for the yearly meetings. Now, after 20 years, this tra-

dition, which has meant so much to the Dutch MV Society, has come to an end.

For this last congress K. C. Van Oossanen, Netherlands Union Conference president, was the featured speaker. More than 700 attended the Sabbath meeting. Saturday night the group reviewed the Tivoli years in song, stories, and interviews with former Youth Directors Vink, Van Oossanen, and Van Dronge-len.

The congress ended with a fellowship dinner.

HERMAN J. SMIT  
Youth Director  
Netherlands Union

SOUTH AFRICA

**Hundreds attend training camps**

During the months of December and January, hundreds of youth attended MV training camps sponsored by South Africa's Southern Union.

The first camp held at Maranatha SDA School at Taung, near Kimberly, was attended by 362 Pathfinders and 33 staff members. G. T. Modiva, senior camp pastor, assisted by two other ministers was responsible for the spiritual affairs of the camp. More than



**Smoking manikin tours Finland**

At a recent ceremony celebrating the success of the temperance program involving Savu-Sirkku, the Finnish smoking manikin, church temperance leaders reported that so far more than 500,000 students have seen Savu-Sirkku in action. The ceremony was attended by representatives of the media and government officials.

This is the first manikin of its kind used in preventive-education in the Scandinavian countries. The current nonsmoking education program was inaugurated by Tauno Luukkanen of ETRA, the Finnish version of the International Temperance Association, operated by the Finnish Union with a subsidy from the national government. Mirjam Liukkonen has been the main health lecturer to use Savu-Sirkku.

ETRA received telegrams of congratulations from the government's social health minister, Olavi Martikainen, as well as from the head of school authorities. Shown above is Urpo Monkkonen (right), temperance supervisor of the administrative district of Kuopio, presenting official congratulations to T. A. Luukkanen (center), temperance and health director of the Finland Union Conference. The occasion coincided with the announcement by the government that all public advertising of tobacco was to be prohibited by law beginning March 1, 1978.

The health-education format used in connection with Savu-Sirkku in public school classes includes a short film and lecture, followed by interaction between students and lecturer on the adverse effects of smoking.

MIKE STEVENSON  
Temperance Director  
Northern Europe-West Africa Division

160 young people accepted Christ as their personal Saviour and joined the baptismal class.

The next camp was held at Sunlight Beach on the south coast in Natal, for the senior youth. More than 196 seniors attended from the Trans-Oranje, Cape, and Natal fields. P. A. Parks, Trans-Africa Division youth director and camp pastor, was assisted by K. L. Mogotlane.

This year the Trans-Oranje Field is again planning for two camps at Taung, one for seniors and one for juniors.

D. M. MALOTLE  
Youth Director  
Trans-Oranje Field

#### OREGON

### Adult education attracts community

Ten members of the new Glendover church in Portland, Oregon, including Tony Finch, their pastor, recently began a variety of classes and seminars designed to be of interest and help to their neighbors and friends.

Besides a heartbeat clinic and weekly seminars in religious experience, classes were offered in small engine repair, ham radio, winter camp living, basic sewing, photography, and bread baking. These classes were featured in a brochure entitled "Creative Living Unlimited." The brochure was printed and distributed by the church members during last December's Ingathering. The program included an It Is Written Revelation Seminar with George Vandeman, a Five-Day Plan to Stop Smoking, and the Revelation '78 series with Jere Webb.

Through this work the church is establishing a closer bond with families in the community. The ultimate goal of the program is that one-to-one relationship the Saviour used when He "mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence."—*The Ministry of Healing*, p. 143.

ESTHER YOUNG

### Religious Newsbriefs

from Religious News Service

#### ● Private schools in America estimated to number 17,950:

There are an estimated 4.8 million students in 17,950 nonpublic schools in the United States, according to a newly published Federal survey. Nonpublic school enrollment accounts for 9.8 percent of the estimated total of 49,139,000 pupils in the nation's elementary and secondary schools, the National Center for Education Statistics reported. The overwhelming majority of private schools have religious affiliations, and nearly three fourths of all nonpublic school pupils are in Catholic schools. More than 80 percent of the private schools get some kind of Federal assistance under either the food-and-milk program or the aid program for disadvantaged pupils, or both.

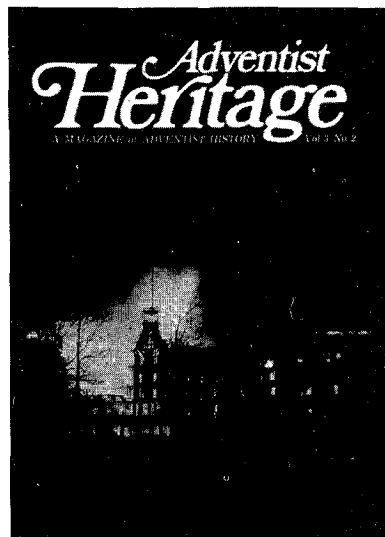
#### ● Gallup advises churches:

Pollster George Gallup has suggested that churches should spend more time on programs to help people relate personally to Christ, and devote less attention to such matters as ordination of women and homosexuals. Addressing the twenty-eighth annual meeting of the Protestant Church Owned Publishers Association in New Orleans, Mr. Gallup said, "Unless religious leaders can gain some insight into where Jesus stands in our lives today, debate and discussion regarding church-related issues is perhaps superfluous."

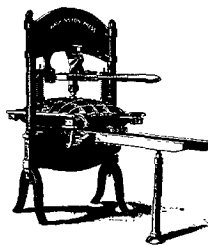
#### ● Leader says Tibetan Buddhists hope to return to homeland:

Although 19 years have passed since Tibetan Buddhists marched into India and exile, there is still hope that they may someday return, according to Sakya Trizin, patriarch of the Sakya Order of Tibetan Buddhism. In all, there are four orders of Tibetan Buddhism. About 80,000 Tibetans are living in exile in India, 20,000 of whom are in the Sakya order. About 1,000 Sakya monks are in exile.

# FIRE, FIRE! 1902



## AFTER THE FIRE...WHAT THEN?



**ADVENTIST  
HERITAGE  
PUBLICATIONS**

Copies of *Adventist Heritage* are now available at your Adventist Book Center. Single issues are \$1.95 each (regular price \$2.50). New Subscribers pay \$3.50 (U.S.) for 2 issues (1 year) (regular price \$5.00). Write for foreign rates. Subscriptions are available from *Adventist Heritage Publications*, Loma Linda University Library, Loma Linda, CA 92350. Offer ends August 31, 1978.

## Afro-Mideast

● More than 350 literature evangelists of the Central Kenya Field held a rally in Jamhuri Park, Nairobi, site of the Kenya National Show. J. N. Hunt, General Conference associate publishing director, and Russell C. Thomas, his Afro-Mideast Division counterpart, directed the rally. Dennis Bazarra, East African Union executive director, presided at the morning service.

● After four years without a district leader, Cyprus will have a new Adventist pastor-evangelist, Donald Alfred Roth, from the Wisconsin Conference in the United States.

● Highlight of a two-week laymen's training school in the South Ethiopia Field on March 18 was the baptism of 135 persons. The baptism was a result of the work of Data Sana, South Ethiopia Field lay activities director, and lay evangelists.

● Bekele Heye, Ethiopian Union president, reports that 22 churches are under construction in South Ethiopia Field. In the past three years 60 new churches have been organized in this field, which has 31,500 members.

## Australasian

● The Warnambool primary school was opened by the minister of agriculture for Victoria, Ian Smith, during March. The two-classroom structure was built entirely by voluntary labor in 60 working days. Eleven students enrolled the first day.

● Gwen Davis has accepted a call to be matron at Sopas Adventist Hospital in Papua New Guinea. Lola Hill, the current matron, will take charge of nursing education and the development of a new nurse's training program.

● At Lilydale Adventist Academy in Victoria, Australia, students spend an hour a day in learning the science of the soil and in working.

Now that produce from the academy farm is much more than can be used for students and staff, the excess is frozen or bottled.

● Two major offerings given during the South Australian camp meeting provided \$10,000 for evangelism, as well as \$12,000 for missions.

● During 1977 in Papua New Guinea, 37 literature evangelists were responsible for 13,804 hours of canvassing and about \$40,000 in sales.

● Students from five Melbourne, Victoria, church schools gave \$3,000 for water-supply piping at Batuna Junior Secondary School, Solomon Islands.

● Staff and students of Carmel College, Western Australia, spend two 80-minute periods each week in landscaping, flower and vegetable growing, and nursery work.

## Inter-American

● During year-end evangelistic campaigns in Surinam, 61 persons joined the church. Follow-up programs are being conducted for the new members, and studies are being continued with those who have not made their decision to be baptized.

● J. H. Figueroa, Inter-American Division secretary, Clyde O. Franz, General Conference secretary, and C. E. Bradford, General Conference associate secretary, in March visited the more than 200 Adventist medical students who are studying in Guadalajara, Mexico, to encourage them to enter denominational service. Approximately half of these students are from North America, and half are from Inter-America. The three church leaders also visited the School of Medicine at Montemorelos University, where 130 medical students are studying.

● Last year students at Peten Adventist Vocational School in Guatemala participated in four evangelistic crusades, including a six-week campaign conducted by Salvador Monzon and other faculty mem-

bers. Eighty persons were baptized as a result of these crusades. During the same year students and teachers gave 1,500 Bible studies, distributed 12 tons of Dorcas clothing, and established eight branch Sabbath schools.

● On April 1, at the end of a young people's Week of Prayer, a special convocation was held by the youth at the Surinam Cultural Center.

## Southern Asia

● Because of a need for more workers in Bangladesh, a worker training program has been added at Bangladesh Adventist Academy, and the school has been renamed Bangladesh Adventist Seminary. A vocational training program also has been added to the school's curriculum to train young people from the villages in bricklaying, carpentry, and electrical wiring. With funds from the third quarter, 1979, Thirteenth Sabbath Special Projects Offering, the school plans to upgrade its facilities.

● The Bangladesh Section has begun a village agricultural development program at Dingadah, sponsored by Asian Aid from Australia. Ten to 12 village young people are learning farming methods so they can go back to their villages and grow more food. The recently harvested wheat crop was so large that those in charge of the project sold part of it and are using the money to develop other programs.

## North American

### Atlantic Union

● Recently several couples gathered in the home of Mrs. Walter Squiers in Arlington, Vermont, to enjoy a marriage enrichment seminar led by Dr. and Mrs. Edward Banks.

● Eleven students at Pioneer Valley Academy in New Braintree, Massachusetts, conducted the spring Week of Spiritual Emphasis. Their theme was "Prove It."

● During the afternoon ses-

sion of the New York Conference constituency meeting it was voted to approve the drilling of a gas well at Union Springs Academy in New York, where gas was struck during drilling in April. It is expected that the new gas well will reduce the academy's expenses.

### Canadian Union

● Six converts were baptized into the Edmonton, Alberta, Ukrainian church on April 1.

● Recently D. Zinner, of the Kootenay District of British Columbia, was host on a 30-minute Sunday morning religious radio program.

● Thirteen members have been added to the Williams Lake, British Columbia, church by baptism.

● Members of the Winfield, British Columbia, church found so many people at their nutrition school (February 26 to March 2) interested in Adventism that they began an evangelistic campaign. Don MacIvor is speaker.

● Young people of the Toronto, Ontario, Japanese church sponsored Senior Member Day on March 5, serving dinner and entertaining elder members with cultural films on Japan and the Philippines.

### Central Union

● At an area youth rally in Colorado Springs, Colorado, young people did door-to-door witnessing on Sabbath afternoon.

● Clinton Adams, Kansas Conference evangelist, and Mike Kabool closed evangelistic meetings in Great Bend, Kansas, with the baptism of 11 persons.

● Recently the Falls City, Nebraska, church was rededicated after the interior was remodeled.

● Eight persons were baptized as a result of meetings held by Phil Huber in Sterling, Colorado.

● The Missouri Conference's Camp Heritage has been winterized so the camp can be

used all year for various conference activities.

- The Central States Conference held its conference youth congress in Denver, Colorado, May 12 and 13.

### Columbia Union

- A farewell dinner given by the Philadelphia German church honored Mr. and Mrs. Waldemar Ehlers, who have retired after 42 years of denominational service, which included mission positions in Brazil.

- The Miracle Temple church of the Allegheny East Conference heard Charles Wittschiebe during its first Family Life Weekend in February and drew the support of the neighboring churches from Baltimore, Annapolis, Washington, Philadelphia, and Delaware.

- "Gourmet Goodies" was the title Ina Whetzel and Helen Abrell chose for their four Tuesday demonstrations sponsored by the Manassas office of Virginia Tech at the Bethel Lutheran church. The demonstrations emphasized varieties in vegetables.

- The recent Student Week of Prayer at Blue Mountain Academy, Hamburg, Pennsylvania, portrayed last-day events in dramas, a movie, and talks. John Casillas, Student Association pastor, along with the pastors of the classes and dormitory clubs, organized the student-related activity this year.

### Lake Union

- Church members in Madison, Wisconsin, report visitors coming to church and Bible studies begun with several people as a result of the Madison Dorcas Society's giving material help to these people.

- Groundbreaking ceremonies were held Sunday, April 9, for the new Holly, Michigan, church.

- Eugene Willis, of Clare, Michigan, and Harry Sponseller, of Mount Pleasant, Michigan, have arranged their work schedules in order to

have one weekday to work for the Lord. Both are first elders in their local churches, pastored by Don Williams, and they use their "free day" to visit church members and members who have not been to church in some time and to prepare for giving Bible studies.

- Twenty people are studying the Bible with members of the Columbus, Indiana, church as a result of recent literature distribution.

- Three people were baptized in the Alton, Illinois, church on February 11.

- Seventy Wisconsin laymen attended a conference-wide training seminar recently to prepare to become active Bible instructors.

- The baptism of ten new converts at the end of a recent MV Week of Prayer brings the total membership of the Grand Rapids, Michigan, church to 92—more than double the number when the church was organized two years ago.

- Thirty members of the Pontiac, Michigan, church are involved in weekly Bible studies in the area. Thirteen members attended lay-witnessing training classes last year.

### North Pacific Union

- Forty persons have requested baptism as a result of meetings Everett Duncan, from Faith for Today, conducted in the new Anchorage, Alaska, church.

- Students of the Fairbanks, Alaska, church school are enjoying their new school building adjacent to the church.

- A new company for Woodburn, Oregon, English-speaking Adventists was organized on Sabbath, April 8, with 39 charter members. The first services were held in February. A Spanish church was organized in Woodburn several years ago.

- The new Ridge Dell, Washington, company was organized recently by H. J. Harris, Oregon Conference president. Most of the 65

members transferred from the Hazel Dell church, which had grown well beyond its seating capacity. A building fund has been established, and a committee has been formed to find a building site.

- The Spokane School District has purchased the Upper Columbia Conference office in Washington. Construction is proceeding on the new office, which will be ready for occupancy this summer.

- As a climax to the concluding weekend of the Revelation 78 meetings in Portland, Oregon, 200 people made commitments to Jesus Christ, most of them for the first time. Some 300 people made decisions during the month-long evangelistic campaign conducted by Jere Webb, pastor of the Collegedale, Tennessee, church.

- As soon as plastering is completed, members of the Roundup, Montana, company plan to occupy the basement of the church for their Sabbath services. Since their organization last summer the small group has met in rented quarters.

### Southern Union

- Forty-four persons were baptized at the conclusion of evangelistic meetings in Lexington, Kentucky, by Jerry Willis and Rodney Grove.

- Membership in the Southern Union at the end of the first quarter, 1978, stood at 86,474, a net gain of 306 since December 31. Owing to a strong program of winter evangelism, the Florida Conference regained first place, with 18,151 members. Close behind was South Atlantic, with 18,013. Other conference memberships were: Georgia-Cumberland, 15,478; South Central, 11,326; Carolina, 9,324; Kentucky-Tennessee, 8,422; Alabama-Mississippi, 5,760.

- The Pikeville, Tennessee, congregation held opening services in its new church home April 1. Dennis Clark is the pastor.

- The Knoxville, Tennessee, First church was dedicated

April 22. The congregation was organized in 1893. Speakers included J. R. Spangler, of the General Conference Ministerial Association, and H. M. S. Richards, Jr., of the Voice of Prophecy. Dale Tunnell is the pastor.

### Southwestern Union

- Work is proceeding according to schedule on the administrative complex for Summit Ridge Retirement Center, near Oklahoma City, Oklahoma. The grand opening will be during camp meeting on Sunday afternoon, July 9.

- Walter Maier, Texico Conference publishing director, reports that his literature-evangelist team delivered \$417,000 worth of books during 1977. Five literature evangelists reported sales of more than \$25,000 each, and one was as high as \$43,902. None sold less than \$14,000 worth of literature. So far this year there has been a 99 percent increase in sales.

- Gary Rust, Arkansas-Louisiana Conference youth leader, directed the handwriting of the entire Bible by young people during the recent Festival of Faith in Lincoln, Nebraska. More than 60 young people from his conference attended the festival.

- Nine doctors met at Hot Springs and Camp Yorktown Bay in Arkansas recently to discuss plans for a new conditioning center to be set up in that area. Three medical doctors, three dentists, a health educator, a pharmacologist, a physical therapist, and a dental hygienist are scheduled to become a part of this group between now and mid-1979.

- On April 14 and 15 A. V. Pinkney, General Conference associate Temperance director, challenged the youth from the academies of the Southwestern Union Conference to live healthfully and properly to represent the Lord by the way they care for their lives.

- A total of 811 Pathfinders from five States met at Lone Star Ranch, Athens, Texas, for a union-wide camporee April 20 to 23.

## Health Personnel Needs

### INTERNATIONAL

Dentist: Davis Memorial Hospital, Guyana; Guam; Okinawa, Japan  
 Med.-lab. tech. (instr.): Malamulo, Malawi  
 Med. technol. (instr.): Taiwan  
 Nurse (Fr. speak.): Mugonero, Rwanda  
 Nurse (instr.): West Indies  
 Nurse ed. (consult.): Korea  
 Physician (anes.): Hong Kong; Youngberg Memorial Hospital, Singapore  
 Physician (family practice): Andrews Memorial Hospital, Jamaica; Bella Vista Hospital, Puerto Rico; Guam; Hong Kong; Okinawa, Japan; Nairobi, Kenya; Taiwan  
 Adventist Hospital, Taiwan; Yuka Hospital, Zambia  
 Physician (intern.): Bangkok, Thailand; Okinawa, Japan  
 Physician (med. dir.): Kanye, Botswana  
 Physician (OB-gyn.): Bangkok, Thailand; Youngberg Memorial Hospital, Singapore  
 Physician (ped.): Bella Vista Hospital, Puerto Rico; Taiwan  
 Adventist Hospital, Taiwan  
 Physician (surg.): Bangkok, Thailand; Gimble Hospital, Ethiopia; Heri Hospital, Tanzania; Hong Kong; Songa Hospital, Zaire; Youngberg Memorial Hospital, Singapore

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

## To New Posts

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

### FROM HOME BASE TO FRONT LINE

**Kenneth L. Bushnell** (PUC '65), to serve as youth/communication director, East African Union, Nairobi, Kenya, **Elizabeth B. (Scott) Bushnell**, and two children, of Pine Forge, Pennsylvania, left Washington, D.C., March 7, 1978.

**Harold S. Camacho** (AU '72), returning to serve as teacher, Inca Union Theological Seminary, Lima, Peru, **Karen J. (Torkelson) Camacho** (AU '72), and two sons left New York City, March 16, 1978.

**Harold W. Dingman** (AUC '76), to serve as mathematics/science teacher, Songa Secondary School, Kamina, Zaire, and **Susan L. (Goodwin) Dingman** (AUC '76), of Montreal, Quebec, Canada, left Montreal, March 16, 1978.

**Lowell D. Kattenhorn** (LLU '41), to serve as physician, Adventist Health Centre, Blantyre, Malawi, and **Oma (Radford) Kattenhorn**, of Grants Pass, Oregon, left Montreal, Quebec, March 30, 1978.

**James O. Neergaard** (PUC '69),

to serve as pastor/evangelist, Egypt Field, Heliopolis, Egypt, and **Joyce A. (Beam) Neergaard**, of Aberdeen, South Dakota, left San Francisco, March 16, 1978.

**L. James Patton**, to serve as SAWS coordinator, Franco-Haitian Union, Port-au-Prince, Haiti, and **E. Ann (Cotes) Patton**, of Angwin, California, left Miami, March 26, 1978.

**Ramona K. Reiber** (SMC '68), to serve as nurse/midwife, Kendu Mission Hospital, Kendu Bay, Kenya, of Orangeburg, South Carolina, left New York City, April 4, 1978.

**Ciro Sepulveda** (Notre Dame U. '76), to serve as professor of history, Montemorelos University, Montemorelos, Mexico, **Gloria (Bahamondes) Sepulveda**, and one child, of Ann Arbor, Michigan, left McAllen, Texas, March 6, 1978.

## Ordinations

**E. M. Stuart**, evangelist, at Trinity Gardens church, Adelaide, South Australia, on December 3.

**Kevin M. G. Townend**, youth and communication director, South Australian Conference, at Trinity Gardens church, Adelaide, South Australia, on December 3.

## Newly Published

### Pacific Press

**Why Do I Shout at My Wife?** by Dick Jewett (50 cents). This book contains the formula for success, for reconciliation, and for the conquering of explosive powers that lie at the root of misunderstanding and alienation.

**Pass It On: In Praise of Sharing Talents**, by Carol Amen (50 cents). This unique little inspirational book describes experiences that show the value and rewards of helping other people.

**The Joy of Being a Vegetarian**, by Philip S. Chen (\$3.95). This book not only presents sound medical reasons for a vegetarian diet but also shows the reader how enjoyable vegetarianism can be. The recipes given in the closing chapters are worth many times the price of the book.

**How to Burn Your Candle**, by George E. Vandeman (75 cents). A healthy mind gives impulse to a healthy body. But the question looms, how can one attain and maintain mental health in a sick society? George Vandeman gives his answer.

**Test Your "Word" Power**, by Richard H. Utt (75 cents). This book of fascinating quizzes on a wide variety of Bible topics will help everyone, youth or adult, know the Bible better.

**Through the Bible in 55 Minutes**, by H. M. S. Richards, Jr. (75 cents). This book gives the reader an overall view of the 66 books of the Bible in one sitting.

### Review and Herald Publishing Association

**Real Fun—Bible Quizzes and Puzzles**, by Phyllis Bailey (\$1.95). A general Bible puzzle book with an Adventist slant. The quizzes themselves lend to various adaptations, and instructions are clear and easily followed. All activities, including the Bible Bowl questions, may be used effectively by groups of all sizes and age levels.

**Why Teen-agers Reject Religion and What to Do About It**, by Roger L. Dudley (\$4.50). This book is an in-depth and scientific study into the thinking and attitudes of academy-aged youth. The basic causes of youth alienation are explored and listed, but the reader is not left there. The book proceeds to outline plans that if put into practice would reduce the problem of alienation, and could well help establish many young people on a firm religious foundation.

**Fingers and All for Jesus**, by the General Conference Sabbath School Department (\$2.50). Written by people who work with preschool children, this volume of finger plays was designed to make Jesus real to the very young.

**I-Can-Read-It-Myself Bible Stories**, by Sally Carriger (\$2.95). This attractively illustrated book, based entirely on the Bible, puts the ever-interesting Bible stories into a controlled vocabulary geared to the just-learning reader.

**My Bible Friends**, on cassette tapes, written by Etta B. Degering, narrated by Your Story Hour (\$19.95). Now, all the Bible stories found in the *My Bible Friends* set are available on cassette tapes, narrated by Uncle Dan and Aunt Sue of Your Story

Hour. The three tapes come in an attractive cassette album. Order through your local Adventist Book Center. Please specify ten- or five-volume set.

**It's a Two-Way Street**, by C. Raymond Holmes (Discovery Series, \$3.95). A sermon actually must flow two ways—the listener's intellectual and emotional response must convey itself to the preacher and then go on to be expressed in daily living. And, of course, the message itself must convey a meaningful and challenging spiritual stimulus to the listeners. The author explores both of these channels; the result is a book that will help both the preacher in the pulpit and the person in the pew.

**Pillars of Mormonism**, by Douglas V. Pond (\$7.95). This evaluation of the tenets of Mormonism in the light of Scripture will place in the hands of Seventh-day Adventists invaluable information for meeting Latter-day Saints missionaries and for discussions with Mormon friends. It will also furnish authoritative information to non-SDA's who desire to compare Mormon teachings with those of the Bible. The author, a former Mormon and great-grandson of two of the original 12 apostles of the Latter-day Saints, has spent five decades in his preparation for writing this book.

## Coming

June	
3	Bible Correspondence School Emphasis
3	Church Lay Activities Offering
10	Inner City Offering
24	Servicemen's Literature Offering
24	Thirteenth Sabbath Offering (Trans-Africa Division)
July	
1	Vacation Witnessing
1	Church Lay Activities Offering
8	Christian Record Braille Foundation Offering
15	Home Foreign Challenge
August	
5	Dark County Evangelism
5	Church Lay Activities Offering
12	Oakwood College Offering
September	
2	Lay Preachers' Day
2	Church Lay Activities Offering
9	Missions Extension Offering
9 to Oct. 7	Adventist Review, Guide, Insight Campaign
16	Bible Emphasis Day
23	Pathfinder's Day
30	Thirteenth Sabbath Offering (Afro-Mideast Division)
October	
7	Medical Missionary Work
7-14	Life & Health Emphasis Week
7	Church Lay Activities Offering
14	Voice of Prophecy Offering



## Outpatient ministry in Philippines proves successful

The chaplaincy outpatient ministry program sponsored by the Mindanao Sanitarium and Hospital in the Philippines in 1978 has already resulted in 85 persons being baptized, 565 Voice of Prophecy students graduating, and 430 people receiving Bible studies.

Peter Donton, sanitarium chaplain, used the chaplaincy outpatient ministry program to prepare the way for a 12-month evangelistic emphasis in Hinaplanon. Pictured above with a team of eight, consisting of the Voice of Salvation quartet, an evangelist, and three Bible workers, Chaplain Donton (with camera) has already completed the first three-month series of meetings and established a church.

In Linamon every Saturday afternoon a band of 50 volunteers are preparing the way for the next series of meetings by giving out literature and enrolling people in the Voice of Prophecy Bible Correspondence Course. "We are running out of VOP lessons," says Mr. Guerigay, group coordinator. Plans are already underway for 20 Mountain View College theology students to help in this campaign and to receive six units of academic credit for health evangelism.

The chaplaincy outpatient ministry is self-supporting. Chaplain Donton says, "Money is not a problem; it's a question of faith." His faith is being rewarded as financial aid flows in from local and distant donors.

DON LEO GARILVA  
Public Relations Officer  
Mindanao Sanitarium and Hospital

## Leaders discuss black unions

In an effort to foster a greater spirit of unity on all levels of the church, the Regional conference presidents, certain union representatives, and other guests attended the Spring Meeting of the North American Division in Washington, D.C., for the purpose of discussing black unions.

As a result of the recommendation made at the 1977 Annual Council by the General Conference President's Executive Advisory Committee (PREXAD) that the formation of black unions presently would not be wise, the

Regional presidents had made an appeal to the General Conference for reconsideration.

This is the first time that this subject has been officially placed on the North American Division Committee on Administration agenda in recent years. More than 12 hours on two successive days were devoted to the discussion of this subject. The well-prepared presentations by black church leaders resulted in the sharing of valuable information with all concerned.

Because there are yet many unanswered questions, it was recommended to defer action, with the understanding that this subject would be discussed with various groups,

leaving the final decision relative to black unions to be made at Annual Council in October.

It was further recommended that the special commission appointed by PREXAD continue its study to find ways and means to strengthen the black work in North America regardless of the outcome of the decision.

Progress reports will be shared with the constituency from time to time. It is important that the final decision not only have the wide support of official bodies but also be considered by members as being something that is in the best interest of the church as a whole.

## Administrative changes in North America

W. O. Coe, president of the Central Union Conference, has accepted the invitation of the Columbia Union Conference executive committee to serve as president of the Columbia Union. He has served as president of the Alabama-Mississippi, Florida, and Northern Union conferences.

Elder Coe fills the vacancy created by the resignation of W. B. Quigley, who stated to the Columbia Union executive committee that he felt this decision was in the best interest of the Columbia Union at this time, and further that he was relinquishing this post for personal reasons. The committee accepted his resignation with regret and expressed appreciation for his leadership as president of the New Jersey, Potomac, and Columbia Union conferences. In harmony with his request, the North American Division will assist in reassigning Elder Quigley to some other area of denominational responsibility.

On May 9 the Central Union Conference executive committee elected E. S. Reile, president of the Kentucky-Tennessee Conference, to succeed Elder Coe as president of the Central Union.

R. S. Watts, Jr., president

of the North Dakota Conference, recently was elected president of the Minnesota Conference. He replaces R. C. Schwartz, new lay activities director of the Northern California Conference. The vacancy in the North Dakota Conference has not been filled. NEAL C. WILSON

## Members total 3 million

Latest statistical reports reaching the General Conference show that the church's world membership climbed to 2,949,758 on December 31, 1977, an increase of 139,152, or a growth of 4.95 percent over the previous year-end figures.

Trend projections indicate that if growth continued during the first quarter of 1978 as it has in the past, world membership passed 3 million late in April. Confirmation from actual reports will not come until September.

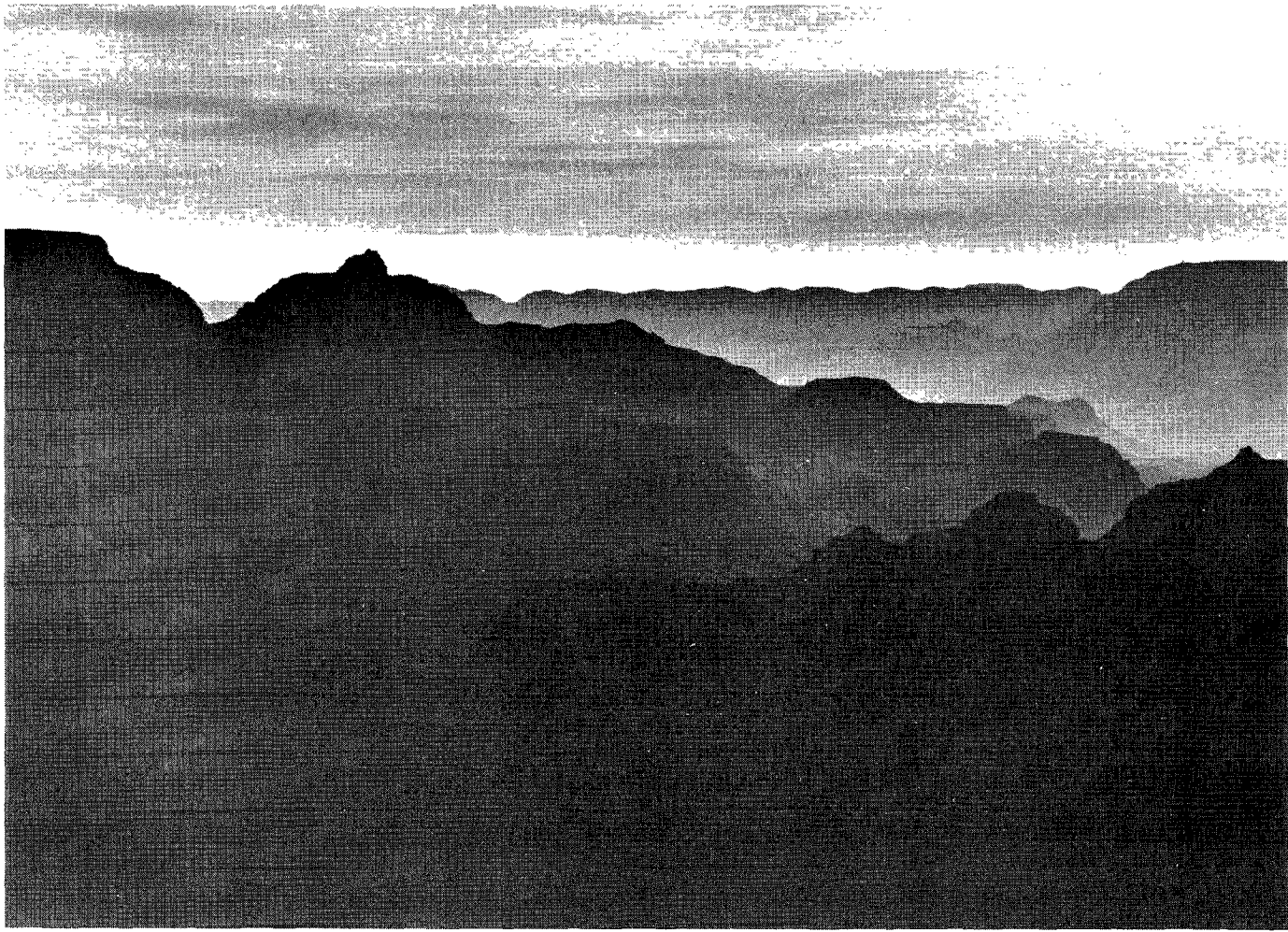
Divisions with the largest growth were Inter-America, with 8.35 percent, and the Far East, with 7.69 percent. During 1977 the Trans-Africa Division passed 300,000, the South American Division passed 400,000, and the Inter-American Division passed 500,000. The Afro-Mideast Division is expected to exceed 200,000 members during 1978.

During 1977 the church grew by one member every three and three-quarters minutes or by 381 members every 24 hours.

F. DONALD YOST

## For the record

**Million-dollar offerings:** The fourth quarter, 1977, Thirteenth Sabbath Offering was \$1,293,976, only slightly less than the highest fourth-quarter offering ever received. For the first time, all four Thirteenth Sabbath Offerings received in one year (1977) exceeded \$1 million each. The Special Projects portion of this latest Thirteenth Sabbath Offering amounted to \$323,494 and will benefit projects in the Inter-American Division.



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