

# Adventist Review

General Organ of the Seventh-day Adventist Church

April 5, 1979

The church  
will stand

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“This  
generation  
shall not  
pass”

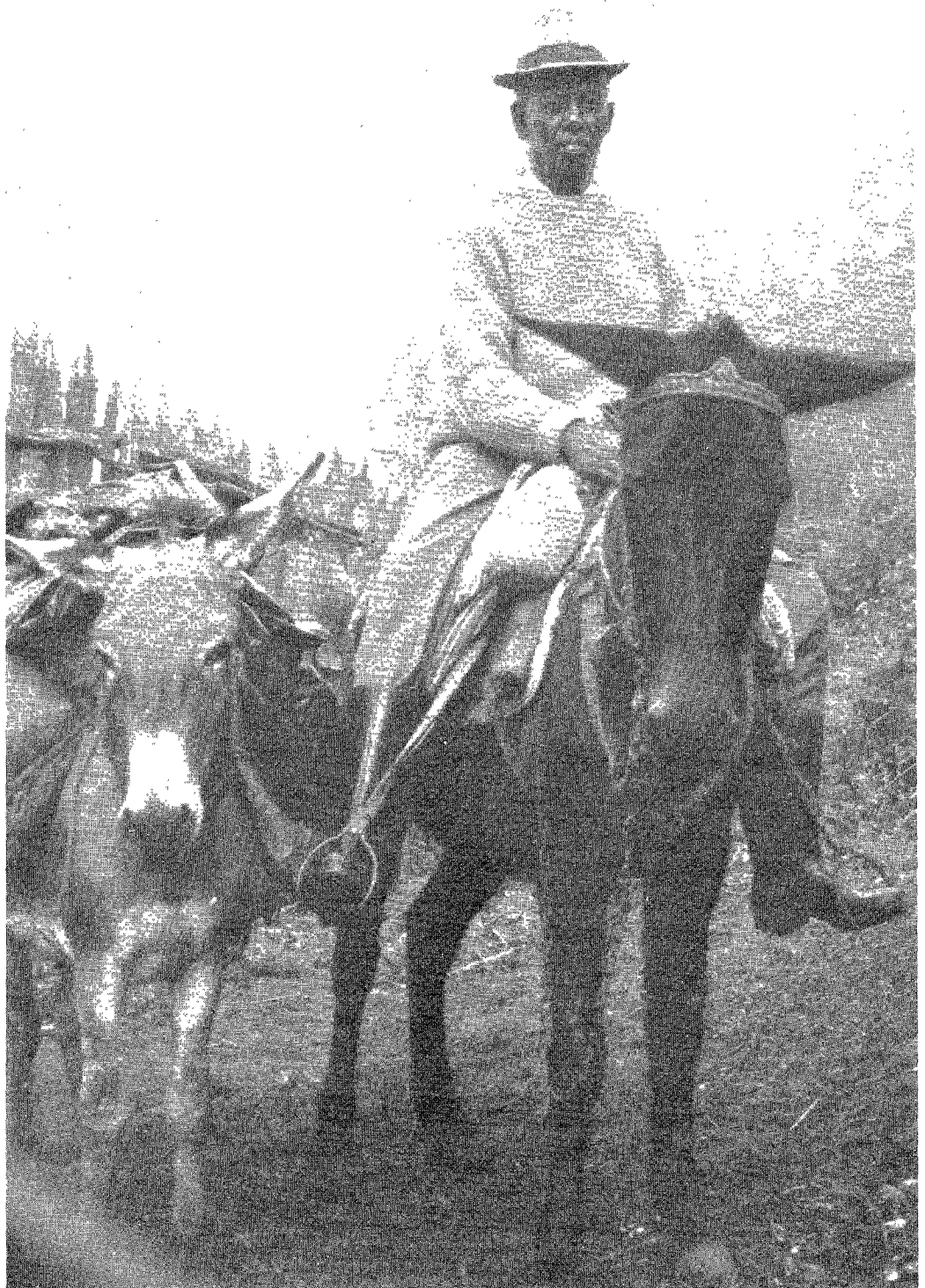
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Keep up  
family ties

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Motivated by the example of Paul, who made return visits to churches he had established, Negarie Muletta, a retired minister in Ethiopia, traveled on muleback for 35 days, visiting 25 churches in Wollaitta. Pastor Negarie reports that he was thrilled to see the large increase in membership in the area where he worked 11 of his 47 years in the cause of God. Although retired, he still works three days a week in a section of Ethiopia where there is a shortage of ministers.

For more about evangelism in Ethiopia, see “Most Converts Won by Laymen” on page 16.



## THIS WEEK

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In this issue we begin a four-part series by Ellen G. White, "The Sufferings of Christ" (p. 4). First published in the *Signs of the Times* in 1879, the series describes Christ's suffering at Calvary and His triumph over death, not only for Himself but for all who choose to follow Him.

Since this material is not readily available to most REVIEW readers, we are reprinting it. Its message is especially appropriate at the Easter season.

Madeline S. Johnston authored our Family Living article

this week, "Keep Up Family Ties" (p. 11). Noting how important it is for both grandparents and grandchildren to become acquainted with each other, she presents several helpful ideas on how to keep in touch in an age of great mobility.

Mrs. Johnston, mother of four, is an assistant in the Department of World Mission, SDA Theological Seminary, Berrien Springs, Michigan. Prior to her appointment to the Seminary, where her husband teaches in the Theology Department, the Johnstons served in Korea. Thus it is from firsthand experience that Mrs. Johnston is able to advise readers on keeping up family ties.

Much interest was generated more than a year ago by the article "There Shall Be Earthquakes" (Dec. 29, 1977), writ-

ten by Howard D. Burbank. Since the publication of the article Adventist scientists have made further studies of earthquake frequency in the period from the time of Christ to the present. Their findings are available without charge to anyone who requests a copy; write the Geoscience Research Institute, 600 College Avenue, Berrien Springs, Michigan 49103.

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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.

### Condensed Bible

Re "'The Holy Bible'" (Feb. 22).

I wonder what the *Reader's Digest* editors will do when they get to Revelation 22:19: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life"?

JOSEPH R. COOPER, JR.  
Washington, D.C.

▶ Apparently some readers believe that Revelation 22:18 and 19 applies to the entire Bible, whereas this passage clearly warns against adding to or taking away from "the words of the prophecy of this book," namely, the book of Revelation. Of course, by extension we could apply the warning to the rest of the Bible. No one should add to, or take away from, any part of the Bible.

But what does it mean to "add unto" or to "take away from" the book of Revelation? Does the prohibition against taking away words from the prophecy mean that every time a person quotes from Revelation he must quote

the entire book? Surely not. Anyone can quote as much as or as little as he chooses.

To "take away from" means to deny some portion of the book. The reader is told that he must accept the book *en toto*.

On the other hand, the warning not to add to it is not a prohibition against writing a commentary on the book. Ellen White wrote extended comments on it. Uriah Smith's Daniel and the Revelation has been in circulation for many years. No one would wish to charge him with having added to the book of Revelation. He was simply explaining what was there.

When the *Reader's Digest* condensation appears, it will be clearly labeled as belonging to the condensed book series. It will make no claims to being the entire Bible or a substitute for it. It will try to capture the reader who for some reason or another has not become interested in reading the entire Bible. People who read condensations may be lured into reading the complete works.

Those who think that Revelation 22:18 and 19 applies to the entire Bible and that it prohibits printing anything less than the entire Bible must consider that this would rule out printing the Old Testament or the New Testament alone. We do not believe that this is what John had in mind. In fact, when he wrote, the New Testament had not yet been

canonized in its present form of 27 books.

Hence, while one may wish to object to the *Reader's Digest Bible* project for various reasons, the command in Revelation 22:18 and 19 should not be one of them.—Eds.

### Editorial comments

The eight points made in the editorial "Jonestown in Retrospect" (Jan. 11) provided the best commentary on the tragedy that I have read in any magazine. I am proud that it appeared in our REVIEW.

Then came "Caesar's Cash, But Not His Controls" (Jan. 18), and most recently, "Health-Care Witness" (Jan. 25). I had to tell you that in these editorials you are speaking to current situations and are right on target.

D. R. MANZANO  
Mount Vernon, Ohio

Thank you for your insightful analysis of the Jonestown tragedy. My understanding grew as I read the editorial.

JEANNE FLEMING  
Kelso, Washington

Thank you for your outstanding editorials, especially "Evangelical Lawlessness" (Dec. 14, 21). Certainly all can see the terrible immorality and sin that envelop the world today. It is time to face facts and to see sin for what it is.

ETHEL ZINK  
Caldwell, Idaho

## Adventist Review

(ISSN 0161-1119)



125th Year of Continuous Publication

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

The *Adventist Review* is published every Thursday. Copyright © 1979 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$15.95. Single copy, 45 cents.

Vol. 156, No. 14.

# The church will stand



Neal C. Wilson, president,  
General Conference

In giving counsel the apostle Paul was very specific. Among many other matters he was concerned about what happened in the church of the living God, and he was anxious that the behavior and activities of church leaders and members be such as would exalt the name and teachings of Jesus Christ.

Addressing Timothy, a church leader, the apostle appealed:

“Make these matters your business and your absorbing interest” (1 Tim. 4:15, N.E.B.). “You yourself must keep calm and sane at all times; face hardship, work to spread the Gospel, and do all the duties of your calling” (2 Tim. 4:5, N.E.B.).

The life story of the past 13 presidents of the General Conference is both informative and fascinating. It has been an inspiration for me either to have known or to have had the privilege of working with five of these leaders. A few days ago I reread with new and special interest the book *The Past and the Presidents* by Daniel and Grace Ochs. As I read I kept asking myself sobering questions such as “What will my record look like when it is written up? What does the office demand? More important, what do our people deserve, and what does my Master expect of me?”

My basic purpose in this simple research was to learn from their experience, to avoid being repeatedly tripped up by camouflaged stumbling blocks, and to profit from the “tuition” they paid in the school of leadership. It is good to remind ourselves that the lessons we fail to learn from the experience of others, God says, we may be forced to learn under more severe circumstances. If God’s people do not heed His Word and benefit from the experience of the church in other times, then we will be required to travel over the same tortuous paths and will have to repeat the same tests faced in the past.

In the book referred to, it was evident that efforts had been made by unscrupulous persons to embarrass and disrupt the church. But as our Lord has assured us, one can do nothing against the truth but what it will be for the truth. It is enlightening to discover that would-be detractors and troublemakers, almost without exception, live to see their plots and plans come to naught.

Devisive elements, periodically, have desperately tried to alter doctrine, to introduce spiritual error, and to show that we have followed naive and cunningly devised fables. Others have written and circulated books and

pamphlets attempting subtly to dilute our pillars of faith and neutralize our distinctive message and mission.

Then, too, there are those who have sought to discredit the unique ministry of Ellen G. White and to make of none effect this special gift of the Holy Spirit for the edification of the church. Such persons have privately claimed that time was on their side and given a few more years the Seventh-day Adventist Church would develop a more sophisticated approach, and would mature to the point where we would no longer be a “prophetic movement” but rather “a grown-up church.” But the anvil has invariably outlasted the hammers!

Denominational history shows there have been those who were disloyal and rebellious and who sought to start either a religious offshoot group or an organizational splinter group. Along the path this church has traveled are the tragic remains of such men and their plans. I broadened the scope of my reading on the past and the presidents and delved into some of the old REVIEWS, the General Conference Committee minutes, and a few other documents. In doing this I was made aware that such activities are not confined to the past, but will be repeated in our day. The record shows that those who resisted counsel and who professed that their own independent judgment was better and more adequate than the counsel of the church at large have usually been ambitious for personal attention, financial benefit, or power. God has warned His people to beware of individual members or leaders who plant seeds of doubt and cynicism in other hearts with regard to positions or decisions of the General Conference or other responsible church bodies.

## A solemn principle

The following statement contains a solemn principle: “Those in positions of responsibility who follow their own way are held responsible for the mistakes of those who are led astray by their example.”—*Review and Herald*, Sept. 14, 1905.

The story, however, while sounding negative at times, is in reality very positive. As I reviewed the past and the presidents, it was apparent that these were men of strong convictions. They exuded a spirit of implicit trust in providential guidance and the fact that Christ has made Himself responsible for the success of the truth and the church. This is no time for the church to feel insecure, besieged, or threatened. As Paul says, “Do not suddenly lose your heads” (2 Thess. 2:2, N.E.B.).

We too must learn that lesson of complete dependence and trust. This will help us to remain calm and sane at all times, knowing that it is His work and He will see to it that this message and this church triumph gloriously. No wonder God’s messenger said, “In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us.”—*Life Sketches*, p. 196.

# The cost of redemption

“In order to more fully realize the value of redemption, it is necessary to understand what it cost.”

By ELLEN G. WHITE



“God is love.” And His matchless love manifested toward fallen man, in the gift of His beloved Son, amazed the holy angels. . . .

The Son of God consented to die in the sinner’s stead, that man might, by a life of obedience, escape the penalty of the law of God. His death did not slay the law, lessen its holy claims, nor detract from its sacred dignity. The death of Christ proclaimed the justice of His Father’s law in punishing the transgressor, in that He consented to suffer the penalty in order to save fallen man from its

curse. The death of God’s beloved Son on the cross shows the immutability of God’s law. His death magnifies the law and makes it honorable, and gives evidence of its changeless character. From His own lips is heard, “Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill.” The death of the divine Son justified the claims of the divine law. In order to more fully realize the value of redemption, it is necessary to understand what it cost. In consequence of limited views of the sufferings of the

divine Son of God, many place a low estimate upon the great work of the atonement. . . .

At the crucifixion the typical system of sacrifices was done away by the great antitypical offering. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to His death upon the cross. But at the crucifixion type met antitype, and the typical system there ceased; but not one jot or tittle of the moral code was abrogated at the death of Christ.

The Son of God is the center of the great plan of redemption, which unit plan covers all dispensations. He is "the Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all the ages of human probation. . . . Christ is the substance or body which cast its shadow back into former dispensations. And when Christ died the shadow ceased. The transgression of the moral code made the shadowy system necessary. And at the death of Christ, which event had been shadowed forth by the blood of beasts from the time of Adam, these offerings, and not the law of God, the violation of which had made them necessary, was abolished.

The gospel preached to Adam, Noah, Abraham, and Moses was to them good news; for their faith embraced a coming Saviour. A more clear and glorious light now shines upon the Christian world; for in the Jewish age the cross cast its shadow . . . back to the time when Adam left his Eden home. That which was faith to the ancients, who lived before Christ, is assurance to us, as we see that Christ has come, as foretold by the prophets. It is as essential, no more so, and no less, that we have faith in a Redeemer who has come and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, whom they represented by their typical sacrifices.

### **The Son has pledged Himself**

The Son of God, in becoming man's substitute, and bearing the curse which should fall upon man, has pledged Himself in behalf of the race to maintain the sacred claims and exalted honor of His Father's law. His work and mission was to convince men of sin, which is the transgression of that law, and through the divine mediation, bring them back to obedience to His perfect law. The Father has given the world into the hands of Christ, that through His mediatorial work He may completely vindicate the binding claims and the holiness of every principle of His law. . . .

After Christ was baptized of John in Jordan, . . . the clear voice from the excellent glory was heard in terrible majesty, saying, "This is my beloved Son, in whom I am well pleased."

Here was the assurance to the Son of God that His Father accepted the fallen race through their Representative, and that He had granted them a second trial. The communication between heaven and earth, between God and man, which had been broken by the fall of Adam, was resumed. He who knew no sin, became sin for the race, that His righteousness might be imputed to man.

Through the perfection of Christ's character, man was elevated in the scale of moral value with God; and through the merits of Christ, finite man was linked to the Infinite. Thus the gulf which sin had made was bridged by the world's Redeemer.

But few have a true sense of the great privileges which Christ gained for man by thus opening heaven before him. The Son of God was then the representative of our race; and the special power and glory which the Majesty of heaven conferred upon Him, and His words of approval, are the surest pledge of His love and good will to man. As Christ's intercessions in our behalf were heard, the evidence was given to man that God will accept our prayers in our own behalf through the name of Jesus. The continued, earnest prayer of faith will bring us light and strength to withstand the fiercest assaults of Satan.

### **Daily light and strength from God**

The light and strength of one day to the Christian will not be sufficient for the trials and conflicts of the next. Satan is now constantly changing his temptations, as he did with Christ. Every day we may be placed in new positions, and may have new and unexpected temptations. We may as consistently expect to be sustained on the morrow by food eaten today, as to depend upon present light and present blessings for future strength. Weak and sinful man cannot be safe unless God shall daily manifest His light and impart to him His strength.

It is of the highest importance that God manifest His will to us in the daily concerns of life; for the most important results frequently depend upon small occurrences. The more we become acquainted with God through His divine light, the more sensible shall we become of our weaknesses, and that we cannot live without Him. We should ever feel that we need a sure guide to direct our faltering steps.

The life of a living Christian is a life of living prayer. The path of the just shineth more and more unto the perfect day. The Christian's life is one of progression. He goes forward from strength to strength, from grace to grace, and from glory to glory, receiving from Heaven the light which Christ, at infinite cost to Himself, made it possible for man to obtain. The Christian cannot let his light shine properly unless he receives an increase of the divine illumination, corresponding with his growth in the knowledge of Bible truths. The strength and glory from the accessible heavens will qualify him to meet the new temptations and bear the heavier responsibilities which are ever before him. . . .

After His baptism, the Son of God entered the dreary wilderness, there to be tempted by the devil. For nearly six weeks He endured the agonies of hunger. For forty days He ate and drank nothing. This made His suffering greater than anything which man would ever be called to endure. Christ was bearing the guilt of the transgressor. He realized the power of appetite upon man; and in behalf of sinful man, He bore the closest test possible upon that point. Here a victory was gained which few can



appreciate. The controlling power of depraved appetite, and the grievous sin of indulging it, can only be understood by the length of the fast which our Saviour endured that He might break its power.

Satan had gained the victory over man in almost every temptation on the point of appetite. The Son of God saw that man could not of himself overcome this powerful temptation and He had such infinite love for the race that He left the royal courts of heaven, and clothed His divinity with humanity, that with His long human arm He might reach to the very depths of human woe, while with His divine arm He grasps the Infinite. He came to earth to unite His divine power with our human efforts, that

through the strength and moral power which He imparts, we may overcome in our own behalf. . . .

It was not the gnawing pangs of hunger alone which made the sufferings of our Redeemer so inexpressibly severe. It was the sense of guilt which had resulted from the indulgence of appetite that had brought such terrible woe into the world, which pressed so heavily upon His divine soul. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

With man's nature, and the terrible weight of his sins pressing upon Him, our Redeemer withstood the power of Satan upon this great leading temptation, which im-

## BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

### "This generation shall not pass"

**If the events of Matthew 24 are supposed to apply both to the destruction of the Temple in A.D. 70 and to the events preceding Christ's second advent, why does Jesus say specifically, addressing the disciples who asked Him about end events, "I tell you this: the present generation will live to see it all" (verse 34, N.E.B.)? Obviously He knew that the 2300-day prophecy needed to be fulfilled before His return.**

Verse 34 in the King James Version reads, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

It seems obvious that if we had been one of the disciples who had asked the question, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (verse 3) we would have interpreted Jesus' response as *The New English Bible* states it. The "you" we would have applied to ourselves and the "this generation" we would have thought as designating the generation in which we were living.

The problem presented in this question has troubled many people, and many so-

lutions have been proposed. For myself I like best the solution hinted at by Ellen White in *Selected Messages*, book 1, pages 66 and 67. In this passage Ellen White defends herself against the charge that she was a false prophet because she had indicated years ago that Christ's coming was at hand. She says, "Am I accused of falsehood because time has continued longer than my testimony seemed to indicate?" Her response is, "How is it with the testimonies of Christ and His disciples? Were they deceived?" She then quotes the following passages: 1 Corinthians 7:29 and 30; Romans 13:12; Revelation 1:3; and 22:6 and 7, in all of which the writers set forth the coming of Jesus as very near in their day. Although she does not quote Matthew 24:34, she refers to the Revelation passages as "Christ" speaking "to us by the beloved John," and since her general question is, "How is it with the testimonies of Christ and His disciples?" we see no problem in including Matthew 24:34 in the same category, since it presents the coming of Jesus as occurring in "this generation," most obviously the one represented by His hearers.

In view of the fact that some 1,900 years later Christ has not yet come, she proceeds with her argument in this way: "The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. . . . Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional."

Thus she represents the promises concerning the time Jesus would return as being conditional. This means that if certain conditions had been met, Jesus would have come earlier, seemingly as early as the generation specified in Matthew 24:34.

If this explanation is accepted, and Jesus had come long ere this, what would have happened to the long-term time prophecies, the 1260 days and the 2300 days?

It should be noted that these prophecies were not understood as referring to long periods of time until many centuries after the birth of Christ. According to the researches of Leroy Froom, the year-day principle (a day in prophecy represents a solar year in fulfillment) was not understood until about the ninth century A.D. Therefore no one would have detected any breaking of prophecy if Jesus had come earlier.

It should also be noted that these prophecies were expressed in terms such as "days" (Dan. 8:14; Rev. 12:6), "times" (Dan. 7:25), "months" (Rev.

13:5). There is no indication in the prophecies themselves that any scale measure ought to be applied to the "days," "months," or "times." The Holy Spirit gave directions to do this only after the time was postponed. At whatever time the fulfillment would have come, the Holy Spirit could have provided the appropriate scale.

Some have felt that Numbers 14:34 and Ezekiel 4:6 establish the year-day principle as needing to be applied to all time prophecies. But a careful examination of these passages shows that the principle is applied only to specific cases and that there is no general statement in these passages suggesting that a universal principle is set forth. In fact, Seventh-day Adventists do not apply the principle consistently to all time prophecies. For example, the length of the millennium is stated in Revelation 20:3, 5, and 7 as being a "thousand years." This is accepted literally. If the year-day principle were applied, the length would be 360,000 or as much as 365,000 years.

To me, the conditional element Ellen White applies to prophecy supplies the simplest solution to the problem of Matthew 24:34, one that is fair to the Biblical text. I know that people have proposed other solutions, all of which to my mind present certain problems. I suggest that those who have not previously considered the conditional element at least give it consideration.

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

perils the souls of men. If man should overcome this temptation, he could conquer on every other point.

Intemperance lies at the foundation of all the moral evils known to man. Christ began the work of redemption just where the ruin began. The fall of our first parents was caused by the indulgence of appetite. In redemption, the denial of appetite is the first work of Christ. What amazing love has Christ manifested in coming into the world to bear our sins and infirmities, and to tread the path of suffering, that He might show us by His life of spotless merit how we should walk, and overcome as He had overcome, and that we might become reconciled to God. . . .

Our Saviour identifies Himself with our needs and weaknesses, in that He becomes a suppliant, a nightly petitioner, seeking from His Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. He is a brother in our infirmities, but not possessing like passions. As the Sinless One, His nature recoiled from evil. He endured struggles and torture of soul, in a world of sin. His humanity made prayer a necessity and privilege. He required all the divine support and comfort which His Father was ready to impart. . . . Christ found joy and comfort in communion with His Father. . . .

### Jesus sought strength from His Father

Through the day He labored earnestly to save men from destruction. He healed the sick, He comforted the mourning, and brought cheerfulness and hope to the despairing. He brought the dead to life. After His work was finished for the day, He went forth, evening after evening, away from the confusion of the city, and His form was bowed in some retired place, in supplication to His Father. . . . He frequently continued His petitions through the entire night. If the Saviour of men, with His divine strength, felt the need of prayer in our behalf, how much more should feeble, sinful mortals feel the necessity of prayer—fervent, constant prayer on their own account! When Christ was the most fiercely beset by temptation, He ate nothing. He committed Himself to God, and through earnest prayer, and perfect submission to the will of His Father, came off conqueror.

“It is enough for the disciple that he be as his master, and the servant as his lord” (Matt. 10:25). Our tables are frequently spread with luxuries not healthful nor necessary, because we love these things more than we love freedom from disease and a sound mind. Jesus sought earnestly for strength from His Father. This the divine Son of God considered of more value even for Himself than to sit at the most luxurious table. He has given us evidence that prayer is essential to us in order to receive strength to contend with the powers of darkness, and to do the work allotted us to perform. Our own strength is weakness, but that which God gives will make everyone who obtains it more than conqueror. □

*Reprinted from Signs of the Times, Aug. 7, 1879.*

*To be continued*

## FOR THE YOUNGER SET

# No parachute

By MARJORIE SNYDER

“I’m tired of playing house. I wish there were something exciting to do,” Janie said as she stared at the old shed in the back yard.

Then one of her “bright” ideas came to her. “I know just the thing, Mary. Do you remember when we were at the air show and saw those men in their parachutes, just floating through the air?”

“Yes, but—”

Before Mary could answer, Janie began talking again.

“Come on. Let’s take an umbrella and jump off the shed. If we open it, the umbrella will be just like a parachute, and we can float through the air, just like those men we saw.”

Mary looked doubtful. “It sounds like fun, but where do we get an umbrella? Do you have one?”

Janie looked thoughtful for a moment; then her eyes sparkled.

“No, Mary, I don’t have an umbrella, but your mother does. I know she wouldn’t mind if we used it. We could get it back into the closet before she even knew that we had borrowed it.”

Mary knew she should not borrow Mother’s beautiful umbrella. Daddy had brought it home from New York City, and Mother liked it very much. If the girls broke it, Mother would feel bad.

“Hurry!” Janie urged as she gave Mary a little push. “Your mother will be back from the store soon. We can put it back by that time if we use it right now.”

As Mary ran quickly to get the umbrella, Janie placed a small ladder against the shed. When Mary and Janie stood on the ground, the shed did not look very high, but when they climbed onto the roof and looked down, it seemed like a long way to jump.

Turning to Mary, Janie smiled sweetly and said,

“Since the umbrella belongs to your mother, I’ll let you have the first turn.”

“Oh, that’s all right, you go first,” Mary replied as she stepped carefully back from the edge of the roof. As Mary pushed the umbrella toward her, Janie reached out to grab it. Losing her balance as she reached out, Janie suddenly felt herself falling. Claspings the unopened umbrella, she fell to the ground below with a thud.

“Oh, my foot hurts! Help me, Mary!”

Mary climbed down quickly from the edge of the shed. She found Janie sitting, holding her foot and crying out in pain. Beside her lay the beautiful umbrella, twisted and broken. Even the beautiful cloth had puncture holes in it.

Mary tried to help Janie to her feet, but her foot hurt so much that she could not get up. Just then Mother came home from the store. Helping Janie into the car, Mother drove her to the doctor’s office.

Janie did not have a broken foot, but it ached for a long time before she could walk on it again. During the time Janie was hobbling around on crutches, Mary had to get along without her allowance in order to pay for a new umbrella for Mother.



# Christ makes holy

Justification has been defined  
as Christ bestowed,  
sanctification as Christ possessed;  
justification as Christ's gift  
of Himself to us every day,  
sanctification as Christ possessed  
in our hearts every day.

By ERWIN R. GANE

Some years ago a friend of mine who came from a relatively poor family fell in love with a rich girl. He loved her, not because of her wealth, but because of the beauty of her character and personality. Finally they married, and her wealth became his wealth. It was still hers, but now it was his, too, by virtue of the marital relationship.

In much the same way Christ's righteousness becomes ours when we enter into covenant relationship with Him. It is still His righteousness, of course, because it is inseparable from His person. But now it is our righteousness, too.

The indwelling of Christ in the life of the surrendered soul is a prominent scriptural motif. "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Gal. 2:20, R.S.V.). Colossians 1:27 refers to "the riches of the glory of this mystery, which is Christ in you, the hope of glory." A most encouraging feature of Christ's message to Laodicea is His expressed willingness to enter the opened door. "'Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me'" (Rev. 3:20, R.S.V.).

Righteousness is Christ's gift to the person whose life He indwells. The gift of righteousness and Christ's gift of Himself to us may be considered the same experience. The born-again Christian does righteous deeds because his life is pervaded by the righteous presence of Christ

(see 1 John 2:29). The beloved John declared, "He that doeth righteousness is righteous, even as he is righteous" (1 John 3:7). The Christian is righteous only by virtue of his union with his righteous Lord.

This is quite different from the Roman Catholic doctrine that states that grace is a quality in the soul. Thomas Aquinas, the famous thirteenth-century scholastic theologian whose ideas are still regarded as authoritative Roman Catholicism, taught a concept of infused righteousness. On the basis of the Aristotelian matter-form analysis, he argued in his *Summa Theologica* that the immortal soul in man is the matter that is formed anew by God so that it becomes intrinsically righteous.<sup>1</sup> For Aquinas, the infusion of grace was not merely Christ coming into the life, but the soul being recreated so that it can incline itself to works acceptable to God. Paul's teaching was dramatically different. If we might put words into his mouth, he confessed, "It is not I but Christ in me who performs the works (see Gal. 2:20). I have no intrinsically righteous soul within me that has grace as one of its inherent qualities. I have an intrinsically righteous Saviour, who so controls my fallen being that it is possible for me to perform in a manner acceptable to Him.

On this topic Martin Luther spoke with impressive clarity. "So far as justification is concerned, Christ and I must be so closely attached that He lives in me and I in Him. What a marvelous way of speaking! Because He lives in me, whatever grace, righteousness, life, and eternal salvation must be present with Him; and the Law, sin, and death must be absent."<sup>2</sup>

Luther went on to say that "when it comes to justification, therefore, if you divide Christ's Person from your own, you are in the Law; you remain in it and live in yourself, which means that you are dead in the sight of God and damned by the Law. . . . But faith must be taught correctly, namely, that by it you are so cemented to Christ that He and you are as one person, which cannot be separated."<sup>3</sup>

## Holiness is sanctification

Holiness is sanctification. The Greek word for "holiness" is *hagiasmos*. This word is also translated "sanctification." Justification has been defined as Christ bestowed, sanctification as Christ possessed; justification as Christ's gift of Himself to us every day, sanctification as Christ possessed in our hearts every day. That is why we cannot separate the two. There is a causal relationship between them. Justification causes sanctification. We are made holy when the holy Saviour comes into our lives. When Christ bestows Himself upon us in justification, we are made holy.

What do we do when we are thirsty? We hold an empty glass under the faucet and turn on the faucet. The water flows into the glass until it is full. Our lives are the empty glass. Jesus pours His Holy Spirit upon us (Titus 3:5-7). Then we are full of the Holy Spirit. We may call this sanctification or holiness. "Being then made free

Erwin R. Gane, Ph.D., is professor of religion at Pacific Union College, Angwin, California.



from sin, ye became the servants of righteousness" (Rom. 6:18). And, according to verse 22, holiness or sanctification is the immediate result. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

This is not instantaneous sanctification of the variety that Ellen White opposes in *The Great Controversy* (pp. 469-471). The Bible does not teach the once-saved-always-saved doctrine. Nor does it say that Christ's gift of Himself to us releases us from the necessity of keeping His law. The Bible is simply teaching that when a person is justified, he also is sanctified.

Paul wrote that Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). He did not attempt to separate justification and sanctification as two unrelated events. When one happens, so does the other. In 1 Corinthians 6:11 he makes no distinction between the time in the past in which believers were washed, sanctified, and justified. In fact, he names sanctification before justification. "You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (R.S.V.).

Many times in the New Testament sanctification is spoken of as having been experienced already by believers. Acts 26:18 refers literally to those who have been "sanctified by faith that is in me." Romans 1:7 mentions those "called saints" or "holy ones" or "sanctified ones." The verb "to be" is not in the Greek text. Romans 15:16 speaks of the Gentiles as having been "sanctified by the Holy Spirit." In writing to the Christians at Corinth, Paul was admonishing "those who have been sanctified in Christ Jesus, called saints" (1 Cor. 1:2, literal translation). Hebrews 10:10, R.S.V., says that "we have been sanctified through the offering of the body of Jesus Christ once for all."

This does not mean that Calvary automatically provided holiness for all people irrespective of whether they

accept Christ. In the offering of animals as sin-offerings in the earthly sanctuary or Temple, the sacrifices were accompanied by the confession of the sinners and the sprinkling of blood (mediation) by the priest. Only thus was forgiveness provided and the soul cleansed (Leviticus 4 and 5). Just so, when we personally accept Christ as our sacrifice for sin, we are sanctified (Heb. 10:10).

### Present perfection in Christ

Of the Colossian Christians, Paul was able to say, "Ye are complete in him" (Col. 2:10). The phrase may also be translated, "You have been perfected in Him." The verb used (*plēroō*) is the same one that in the King James Version and the Revised Standard Version of Revelation 3:2 gives us the word "perfect." It means "fill," "make full," "bring to completion," "complete," "accomplish," "finish." The believer who is indwelt by Christ has been brought to spiritual completeness by virtue of His presence.

Ellen White comments, "We can receive of heaven's light only as we are willing to be emptied of self. We can discern the character of God, and accept Christ by faith, only as we consent to the bringing into captivity of every thought to the obedience of Christ. And to all who do this, the Holy Spirit is given without measure. In Christ 'dwelleth all the fulness of the Godhead bodily. And ye are complete in him.'"—*Gospel Workers*, p. 57.

Someone may ask, How can we argue for such present holiness or perfection in Christ when the believing Christian falls into sin every once in a while? The answer is that the believer does not sin habitually as he did before he found Christ. He lives habitually in accordance with the will of God, because habitually he retains Christ's presence in his heart. His fall into momentary, inadvertent sin is not apostasy. It is not rejection of Calvary or intentional repudiation of Christ. It results from temporary capitulation to the clamors of his nature. He has failed to allow Christ to have complete control.

## Brown straps and wanderings

By ELAINE EGBERT

One moment I would see him hanging by his knees from a dress rack, the next he would be sliding down some third-floor banister. Fearing for his safety, I bought a harness that would keep him with me when we shopped.

He hated that harness. After I used it a couple of times, he begged me to leave it off, promising to stay by my side. I relented, saying that I'd carry it with me and use it only if he forgot his promise.

On our next few shopping trips, eyeing the offending brown leather straps and shiny buckles, he remained true to his promise. "I'm staying close, Mommy!" he repeated from time to time.

But yesterday, as we did some especially hurried shopping, he forgot his promise and wandered off. As I turned I saw him a couple of aisles away. When he glanced back at me, a worried look came over his face. He shuffled back to my side, small and unhappy.

"Mommy, you better put that harness on my feet," he said. "They wants to go places."

Oh, God, I want to go places too! I have such a restless heart. I try to think proper thoughts and to be the person I should be, but so many times I become distracted and hurry down the wrong aisles to explore the forbidden world. Please, Lord, put Your harness on me and keep me with You.

Even though the sin must be confessed and forgiven (1 John 1:9), Christ does not disown him as His child. He rebukes him as a son (Heb. 12:3-11). Christ functions as his heavenly Advocate (1 John 2:1; 1 Tim. 2:5). Nevertheless, his temporary fall was not at all necessary. When John writes, "My little children, these things write I unto you, that ye sin not," he means that it is the Lord's will that we do not commit any act of sin at all. By retaining our heart union with Christ and allowing Him to indwell our lives, victory over sin is assured and present perfection in Christ is an uninterrupted reality.

The New Testament confronts us with the paradox of Christians who enjoy present perfection in Christ progressing toward character perfection. Paul wrote, "Not as though I had already attained, either were already perfect" (Phil. 3:12). Yet a few verses later he urged, "Let us therefore, as many as be perfect, be thus minded" (verse 15).

After she found Jesus, undoubtedly Mary Magdalene still had battles to fight. But as long as she remained committed to Him, she had His power, His perfection, in her life. And she grew constantly toward perfection of character, in the sense of complete victory over incidental sinning. The same paradox is to be found in the writings of Ellen White. She wrote, "At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement."—*Christ's Object Lessons*, p. 65.

The concept of sanctification as present holiness in Christ is repeatedly emphasized by Ellen White. "True sanctification is harmony with God, oneness with Him in character."—*Testimonies*, vol. 6, p. 350. "No man receives holiness as a birthright, or as a gift from any other human being. Holiness is the gift of God through Christ. Those who receive the Saviour become sons of God. They are His spiritual children, born again, renewed in righteousness and true holiness. Their minds are changed. . . . Sanctification is a state of holiness, without and within, being holy and without reserve the Lord's, not in form, but in truth. Every impurity of thought, every lustful passion, separates the soul from God; for Christ can never put His robe of righteousness upon a sinner, to hide his deformity."—*Our High Calling*, p. 214.

## Sanctification as growth

Sanctification is also growth in holiness in Christ. Why should growth be necessary if the believer is righteous in Christ now? Sanctification is growth because the believer must learn to rely totally on the perfect righteousness of Christ bestowed and not on his own unaided effort. Christ within is the power for victory. Sanctification as growth is the process by which the Christian learns to sustain the spiritual union with Christ that he was given at the point of initial conversion. He must be justified and born again every day. Ellen White says, "Paul's sanctification was a constant conflict with self. Said he: 'I die daily.' His will and his desires every day conflicted with

duty and the will of God. Instead of following inclination, he did the will of God, however unpleasant and crucifying to his nature."—*Testimonies*, vol. 4, p. 299.

Although justification is complete at any moment of surrender, it is an ongoing relationship with Christ that provides the basis for growth in holiness. Sanctification as progressive spiritual growth must go on continually (1 Thess. 3:12, 13; 4:1-3; 2 Cor. 3:18; 2 Peter 3:18). Ellen White wrote, "We need constantly a fresh revelation of Christ, a daily experience that harmonizes with His teachings. High and holy attainments are within our reach. Continual progress in knowledge and virtue is God's purpose for us. His law is the echo of His own voice, giving to all the invitation, 'Come up higher. Be holy, holier still.' Every day we may advance in perfection of Christian character."—*The Ministry of Healing*, p. 503.

Sanctification is by the Spirit. In 2 Thessalonians 2:13 we read that we are "saved, through sanctification by the Spirit and belief in the truth" (R.S.V.). Peter emphasized the importance of being "sanctified by the Spirit for obedience to Jesus Christ" (1 Peter 1:1, 2, R.S.V.). Paul referred to the Gentiles' having been "sanctified by the Holy Spirit" (Rom. 15:16, R.S.V.).

Ellen White's teaching on this issue parallels that of Scripture. "The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification. This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God."—*The Great Controversy*, p. 469. "Christ alone can help us and give us the victory. Christ must be all in all to us, He must dwell in the heart, His life must circulate through us as the blood circulates through the veins. His Spirit must be a vitalizing power that will cause us to influence others to become Christlike and holy."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 15:5, p. 1144.

Praise God! Both justification and sanctification are aspects of righteousness by faith alone. By "alone" we do not mean that Christ's gift of Himself to the believer renders obedience to His law unnecessary. Quite the contrary; although we cannot earn righteousness by anything we do, Christ's gift, His presence in our hearts, provides the necessary power to conform in every particular to His holy will as expressed in His law. Christ bestowed (justification), Christ possessed (sanctification), is our present holiness and the means of our growth in holiness. Oh, how we need the Spirit of the Lord Jesus in our hearts today! What victory, love, and unity He will bring! And what a thrilling outreach to the world will result! □

To be concluded April 19

## REFERENCES

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- <sup>2</sup> *Luther's Works* (St. Louis: Concordia, 1963) 26:167, 168.
- <sup>3</sup> *Ibid.*, p. 168.

# Keep up family ties

We must not let the fast pace of modern society rob us of our family ties.

By MADELINE S. JOHNSTON

Have you experienced the despair of missing a plane by four minutes? Especially when a new friend whom you have no way of contacting is planning to meet you at your destination and the ticket agent says there are no more flights that day? If so, you know how my husband and I felt when fog caused us to miss our Chicago-Miami connection on the way to Caribbean Union College for a Seminary extension school.

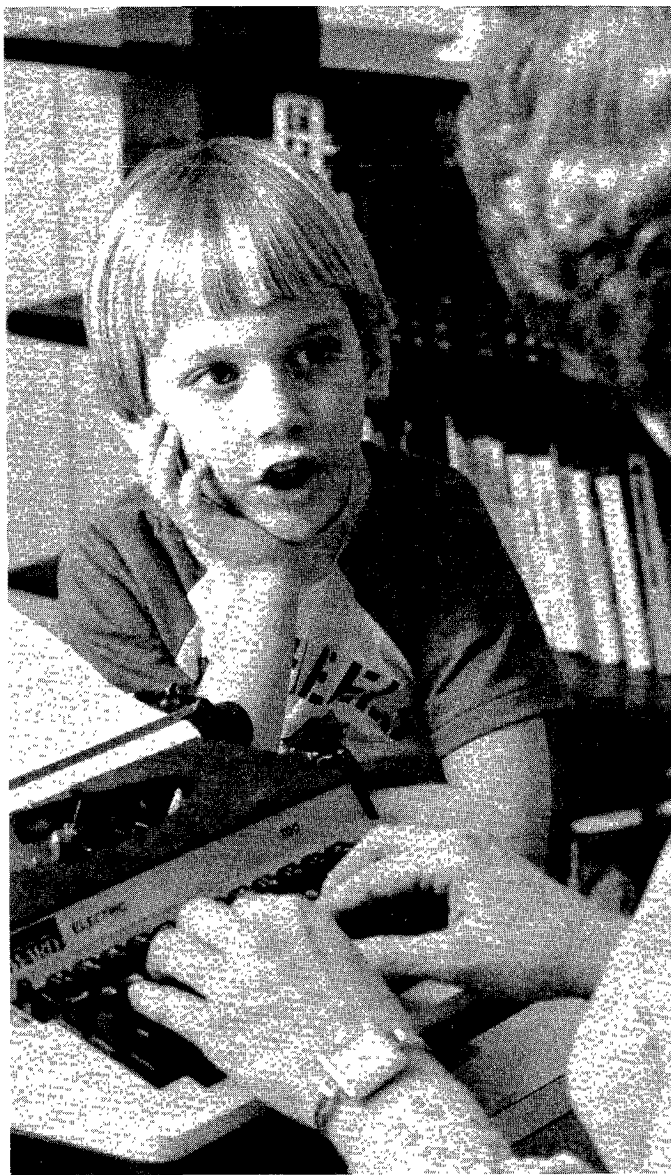
Fortunately, another agent consulted his computer in our behalf. He said that if we ran, we could catch a flight to New York and from there a flight to Trinidad, arriving only two hours late.

It was under such circumstances that we met Ken. We had just begun to breathe again after fastening our seat belts on that last plane to leave Chicago. He and his large family boarded late. He looked bewildered as he studied the one empty seat beside us, obviously wondering how to settle his scattered family, plus his bags and the 18-month-old boy he carried in his arms. When we offered to help, he happily handed us the baby and the bags and went off to strap in the other children.

The baby's good behavior served as a lead for conversation when Ken returned. We learned that he was a Trinidadian who had not been home for eight years. He and his sister were taking their children, plus those of another sister (seven children in all!), home to celebrate his parents' golden wedding anniversary—as a total surprise. He lovingly tended his baby nephew during the whole trip.

Ken and his sister knew what it meant to keep up the family ties. They were happy to sacrifice so that the children and the relatives at home could get acquainted.

*Madeline S. Johnston, mother of four, is an assistant in the Department of World Mission, SDA Theological Seminary, Berrien Springs, Michigan.*



Life today is characterized by geographical mobility. Families such as Ken's migrate from one country to another. Students travel hundreds of miles from home to study. Businessmen are uprooted when their companies move them to new positions. Preachers, of course, joke about "the great Advent movement"—for who moves more frequently than ministers? And who moves farther from home than a missionary?

If this happens to a family frequently, the children may find it difficult to put down roots. Insecurity can develop. And they may not learn to know their grandparents well.

Yet the generations need each other. Not only do children need grandparents, grandparents need children. From grandparents children receive needed warmth, attention, perspective, and a vital link to the past, as well as opportunity to learn lessons of caring and attention in return. And grandparents need to know that they are loved and needed and that they have a vital link with the future.

Today parents must make a conscious effort to help

their children and their children's grandparents to become acquainted with each other.

How can this be done?

Visits are undoubtedly the best way to keep in touch. Telephone calls are the next best. Most families can still arrange these, although they may have to budget for them if distances are great.

But still there are families who may be separated for several years and for whom visits and telephone calls are impossible. Are they doomed to drift apart, to come home again years later with children who are strangers to their grandparents?

Emphatically, No. But it takes careful planning if a person wants to keep the family ties strong.

One family, serving overseas as missionaries for several years, kept a special photo album for relatives. As family members sent pictures, these were pasted in. Not only did the parents talk to the children about the relatives but the children spent happy hours by themselves with the album. Pictures also were sent home frequently as the children grew. When they went home on furloughs, the children felt that they knew the grandparents, aunts, uncles, and cousins—even the ones they had never seen.

Correspondence is vital. It can take many forms. Tape recorders are inexpensive today. They can help share the tone of voice, the laughter, the new baby's cry, the family worship, the toddler's funny speech, or the children's musical development with much less cost and more permanency than the telephone. When working with children of certain ages, we need to be prepared to put time and effort into our recording. For example, one of the most effective ways to silence a talkative preschooler is to put a microphone in front of him and suggest, "Say something to Grandma." We may either have to catch him off guard, or prompt him ahead of time as to what to say.

No one loves to receive mail as much as does a child. It was always an exciting day for our children when they received a colorful postcard from Grandma. The card might contain a picture of puppies or kittens or something else appealing, and the message could be as simple

as "Grandma loves you" or "I hope you are being good for Mommy"—not very expensive or time-consuming, but another link was forged in the bonds of affection between relatives.

Packages help too. For young children—or even older ones—the monetary value doesn't have to be much. But to receive a birthday or Christmas package—or even just a surprise package—tells the children, "You are loved." Also, looking for a little gift to send to Grandma or Grandpa is a good way to teach thoughtfulness, because it can be fun.

Don't forget letters. Many people today do not like to write letters. Sometimes this is because they feel they have nothing to say. Don't wait for something exciting to report. Let your family know what you are doing from day to day, what news there may be from other relatives and friends, what interesting books you read recently, or what you are thinking.

When she first learned to write, one little girl enjoyed practicing by writing letters to Grandma. But one theme formed her trademark in each letter, perhaps after one or two other short thoughts: "I have nothing to say. Love," and her signature. But it was a beginning, and both grandmothers treasured her letters. It was not long before the range of topics expanded.

### **Mother can be the secretary**

Even before a child can write, he can dictate a letter. Mother can be the secretary—perhaps even typing his words for him, which seems more grown-up. Suggest to a 4-year-old, "Pretty soon I'm going to write to Grandma. You think of what you would like to tell her, and I'll write it down for you." Then help him sign it.

Or give him paper and crayons and let him draw a picture for his grandparents. Suggest a few subjects if he seems hesitant. Of course, it helps if they respond appreciatively.

Or go for a walk and pick some leaves and flowers. They can be dried and enclosed in a letter, or the little child can trace around a leaf and color that. The grandparents may occasionally send a pressed flower from their garden or from a trip they took. It makes everyone feel just a little closer to home.

Fostering family togetherness does not have to be limited to the very young family. The forms of communication may change as we grow, but all of us still need to know that we care deeply, even though we are many miles apart. It may be a "care" package sent to a school dormitory. Often, for us, it is newspaper clippings and letters sent to the various family members according to their particular interests.

Does it really work? During the past year each of our four children has had a chance, individually, to visit grandparents and other relatives—after another seven-year separation. No one felt a generation gap. No one felt like a guest. In each case it was a joyful family reunion.

Don't let the fast pace of modern society rob you of your family ties. □

### *O world distraught*

By CLIFFORD B. HOWE

*Explain this tension and uncertainty,  
This trepidation and anxiety,  
This stress and ominous futurity.  
Cannot your vaunted ingenuity,  
And all your scientific weaponry,  
Give peace, not fear and insecurity?  
Look up. The One who rules eternity  
Awaits to bless with true tranquillity.*

## Coming and going

True discipleship involves both coming to Christ and going for Christ. Substantiation for this view comes from two passages in Matthew, each of which contains a threefold development.

Christ's gracious invitation to the perplexed and sorrowful is outlined in Matthew 11:28-30. The words are familiar but precious: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Note the progression in Christ's invitation.

1. Come (unto Me)
2. Take (My yoke upon you)
3. Learn (of Me)

In spite of malicious propaganda to the contrary, God wants us to be happy—to enjoy ourselves fully. In the three steps outlined by Christ we "find rest" for our souls. This includes physical and mental rest, as well as spiritual. Heeding Christ's threefold invitation leads to true freedom—freedom from guilt and anxiety.

But our Christian experience isn't complete when these three invitations are heeded. Three activities are included in Christ's commission to His followers. They round out our Christian development through service for others.

Christ's commission is particularly designed for those who have taken the three steps listed above. When we have learned of Him—when we have learned to be "meek and lowly in heart" (submissive and selfless)—we are prepared to share what we have received.

Three successive steps are involved in the great commission recorded in Matthew 28:19, 20. They can be adapted as follows:

1. Go (to all nations)
2. Teach (whatsoever I have commanded you)
3. Baptize (them—those who are taught)

### Different comings and goings

This is the kind of going that Christ planned as an addition to the coming mentioned previously. However, too often our comings and goings are of a far different character.

Writing in 1897, Ellen G. White lamented that "most of those who compose our congregations are spiritually dead in trespasses and sins. They *come and go* like the door upon its hinges. . . . God has given to every man a work to do in connection with His kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness.

The work of the gospel is not to depend solely upon the minister; every soul should take an active part in advancing the cause of God. But, instead of this, how many of our large churches *come and go* like a door on its hinges, feeling no responsibility for the progress of the work."—Manuscript 151, 1897. (Italics supplied.)

The solution is not merely to take a more active part in God's work. Before we go, teach, and baptize we must come, take, and learn. As we come to Christ and experience for ourselves what it means to belong to Him and to allow Him to live out His life within us, we gain the blessing that will make our witness for Him most effective.

One or the other of these kinds of comings and goings characterizes those of us who belong to the remnant church. We know which kind God chooses for us, but which are we choosing for ourselves? L. R. V.

## Less cancer among Seventh-day Adventists

More than 5,000 specialists in oncology (the study and treatment of cancer) participated in the proceedings of the XIII World Congress on Cancer, held in Buenos Aires, Argentina, in October, 1978.

One of the major contributions at the congress was a presentation by John Higginson, the British director of the International Agency for the Investigation of Cancer, a scientific organization based in Lyons, France.

During his lecture Dr. Higginson made the following points:\*

- ▶ Scientists suspect that at least 272 chemicals can produce cancer. Twenty of them are known to produce cancer in humans and 137 in animals.
- ▶ Cancer attacks one person out of four, and kills one out of five.
- ▶ Persons who live in the country, who neither smoke nor drink, who do not overeat, and who do not allow themselves to be overexposed to sunshine have significantly reduced risks of contracting some form of cancer.
- ▶ Those who smoke between ten and 20 cigarettes a day are eight times more likely to die of lung cancer than nonsmokers.
- ▶ People who smoke 40 cigarettes per day are 20 times more likely to contract lung cancer than are nonsmokers.
- ▶ Drinking more than two double whiskies per day may lead to cancer of the liver.
- ▶ Diets high in animal fat and protein probably contribute to coronary disease and cancer.
- ▶ Air pollution in the large industrial cities apparently increases the likelihood of cancer.

\* Based on a report in *La Nacion* ("The Nation"), published in Buenos Aires, Argentina, October 7, 1978.

- ▶ Society should do everything it can (particularly in respect to cigarette smoking) to keep young people from exposing themselves needlessly to cancer-producing agents.

We do not believe that Dr. Higginson has ever read *The Ministry of Healing* or other statements from the pen of Ellen White concerning health in general, or smoking and drinking in particular. However, we are impressed by the similarity of the views expressed by this renowned scientist and those stated by Ellen White.

In his lecture to this assembly of world scientists Dr. Higginson referred to Seventh-day Adventists as a people with less incidence of cancer, and ascribed this fact to the Adventists' life style and dietary practices.

How thankful we should be to God for the instruction He has given us through Ellen White. But more than being thankful, we should permit the scientific attention currently being given these principles to inspire us to a new emphasis on better living. G. C.

## Reflections- my testimonial

By DOROTHY L. BROWN

Who is God? He's a present help in time of need. He's that presence when a young girl is in a foreign land and needs someone (but not just anyone) to talk to. He's that presence that wakens you in the early-morning hours and leads you to a private room for prayer. He's that still small voice that explains that strange sensation surging through your body as you try to understand what's taking place. He's that constant, patient presence that's with you as you wander from church to church, looking for God's true house. He's your private tutor as you open His Word to discover what you don't even know you're looking for.

He's that force that drives you in faith! He's that influence that makes you discontent with traditional things and thirsty for the Word of God. He is that power and courage that leads you into a strange church on a strange day and makes you feel secure and comfortable. Again, He is that still small voice that says, "This is it," on your first visit (alone) to that strange church you'd never even heard about! You actually had to *look* for it and *inquire* of it!

He's that source of inspiration that had you give up a job in a city with no friends and relatives, with yourself the only one you have to depend on for support. He's that drawing power that leads you to the church, puts you in it, and keeps you in it in spite of disappointments. He's that foundation by which you establish your faith and beliefs and come to know and feel that no other faith can take its place. He's that present help that makes you know that to lose your faith is to lose your life.

# Drama in sound and light

Sound and light presentations at places of historical importance have entranced tourists and added life and sparkle to places such as the Acropolis in Athens, the pyramids in Egypt, and George Washington's home, Mount Vernon, in Virginia. Recently, while reading chapter 78 in *The Desire of Ages*, I suddenly felt I was at Calvary, just outside Jerusalem, attending such a presentation. The drama was no longer merely on paper; I seemed to hear the sounds and see the sights.

In the first part of the chapter I heard the sounds of the crowd preparing to crucify Jesus. I heard the taunts and the ribaldry, the swelling cry "Crucify Him, crucify Him!" while in the background I picked up the sound of women wailing. I heard the thieves wrestling with their guards while being bound to their crosses, then the cruel sound of spikes being driven through Jesus' flesh and the jolting thud of His cross as it was thrust into place. I heard Jesus' voice quietly praying for His persecutors as priests, rulers, and scribes joined with the mob in satanic frenzy to mock Him, and soldiers cast lots for His tunic.

By contrast, no voice was heard from heaven, nor from the disciples. It was the penitent thief who encouraged Jesus in His dying moments and prompted Him to answer gently, "Verily I say unto thee today, Thou shalt be with Me in paradise."

Suddenly the voices were hushed. Then there was light. As Jesus spoke these words of promise, "a bright and living light" (page 751) pierced the dark cloud that enshrouded the cross, as the thief felt God's acceptance.

Also occasional lightning flashes penetrated the darkness that hid God's presence at the cross, revealing the Saviour to the terrorized mob and making them fear that it was the time of judgment.

"Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, 'It is finished.' 'Father, into thy hands I commend my spirit.' A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died."—Page 756.

As I continued to read, the drama ended in a burst of brilliance. Before dawn on the resurrection morning, beams of God's glory lighted the pathway of His angel coming to call Jesus from the grave. Amid lightning and thunder, the tumult of another earthquake, and the sound of triumphal music in heaven, Jesus rose to conquer Satan and the powers of darkness.

By entering into the events and moods of this special story, listening to the sounds and watching where spotlights drew my attention, it almost seemed that I was present at Jesus' death and resurrection. The experience made a powerful impact on me. Sacred history can indeed come alive in sound and light. J. F.



## Philippine evangelism makes friends in Manila

By J. H. ZACHARY

The Metro Manila Good News Program, reported earlier in the REVIEW, recently finished its door-to-door Bible study phase, reported here, and is conducting Bible-marking classes. Public evangelism will be conducted later.—Eds.

It had been a busy week, and I had not completed my territorial assignment. I didn't want to spend Sunday afternoon in my territory, but my wife, Jeane, and I had promised many new friends that we would visit them again. Soon we were in our automobile heading for Metro Manila. As we pulled into Pasay City, a Manila suburb, Joshua came up to the car.

Some of the approximately 200 families living within the five-block section near Buendia and the South Superhighway—our territory—are wealthy. The high walls and barbed wire tell of their riches. Then there are the squatters, whose paper-and-tin huts in vacant plots of land tell of their poverty. Joshua had come to Manila from Iloilo, on the central Philippine island of Cebu. One of the squatters had shared his shack with this young nursing student.

My wife and I had as our goal to make friends with the people in our territory, and where there was an interest we were to enroll our new friends in the "Good News" Bible course. Joshua had been one of our most enthusiastic students. He was sincerely appreciative of the opportunity to study the Holy Scriptures. He signed up. Jeane and I both remembered the day. By the time we had worked around his block he had finished his lesson.

The next week the squatter's shack was gone. Joshua had disappeared. A new building was being constructed on the spot where he

*J. H. Zachary, professor at the SDA Theological Seminary (Far East), is coordinator of the Good News Program in Manila, Philippines.*

had lived. Joshua was now lost to us among the almost 8 million people of this giant city. Our hearts ached.

What joy we felt as he walked up to the car this Sunday afternoon! How happy we were that we had come in spite of our weariness! Joshua took the next five lessons.

House after house, we worked our way down the street. Friendly students often came to their doors with lessons. A young man invited us into his home.

"Are you Mormons?" he asked. "Are you here to convert me?"

With those rather pointed questions we began our visit. We gave him a copy of our "Good News" handbill/calendar for 1979. As we visited, it soon became apparent that he wanted to talk to someone. He had recently lost his job. His wife had left him. He missed his 4-year-old daughter.

His conscience bothered him. "When I pay for my sins, will God then stop all these troubles?" he asked. He was thinking of doing some penance and attending mass. And then as we explained how God through Jesus loves him, accepts and forgives him, it seemed too good to be true.

"No, it is not necessary for you to pay for your sins. Jesus has paid for them already," I explained.

"But that was 2,000 years ago. Did Jesus pay for my sins in advance?" he asked.

"The Bible says that while we were yet sinners Christ died for us. Jesus died for the sins of the entire world. Yours were included."

"But why do all these things happen to me?" he pressed.

"There may be many reasons," I answered. "Sometimes they result from natural causes. Other times, God overrules to help us see

greater truths. Spiritual growth often is aided by affliction. But one thing is certain—God's acceptance and loving forgiveness."

We bowed our heads in prayer. The parting handshake was warm as we left. His eyes spoke of the beginnings of peace in his heart. He promised to continue

studying the "Good News" Bible lessons.

Down the street was a house filled with at least eight families. This was our third visit, and as usual, the inhabitants seemed to spill out onto the porch. Soon a dozen people had gathered around. We were in the midst of grading lessons and giving out new



### Filipino studies Bible with his neighbors

Norberton Balinton is enthusiastically participating in the "Good News" Program for Metro Manila, Philippines. In order to conduct a Bible-marking class, he placed two-by-four rafters over his small yard, secured galvanized roofing in place, and set down five long benches. There is room for 50 people to sit while another 50 stand.

When I visited Mr. Balinton's meeting, children were occupying the benches. A song service began. Excited boys and girls listened to stories, sang, and memorized portions of the Bible. After an hour, as the children vacated the pews, adults filled the tiny yard. There were people everywhere. The six church members assisting Mr. Balinton handed out 15 Bibles.

After a short prayer, Mr. Balinton called out a text. Fifteen Bibles were opened. After a few moments of searching, one of the people found the text, and when the leader handed his microphone to him, he read it.

Mr. Balinton took a few moments to comment on the reference. For 30 minutes the crowd of people studied the Bible together. After the meeting I was introduced to the eight persons who had already been baptized as a result of this Bible-marking class, and learned that plans are being laid for an additional baptism.

This is the heart of the "Good News" Program for Metro Manila. Three hundred and fifty teams have been organized to study the Bible with their neighbors and friends.

## Offering April 21 is for Loma Linda

Each year, hundreds of Loma Linda University students participate in health-medical evangelism through outreach programs all over the world. This summer, the School of Dentistry, in cooperation with the General Conference Department of Health, will send six students to work in mission settings in Bangladesh, Guam, Korea, Hong Kong, Tanzania, and Trinidad.

Nearly 100 students from the School of Health participate in stop-smoking, weight-control, vegetarian-cooking, health-education, and other preventive health programs in local communities.

The university is participating this month in nearly 20 health fairs sponsored by the Los Angeles NBC-affiliate television station KNBC at shopping centers throughout Riverside and San Bernardino counties.

Scores of lives have been saved through the efforts of the Loma Linda University Overseas Heart Surgery team currently working in the Middle East country of Saudi Arabia.

Close to home, more than 100 School of Medicine

students and faculty participate in medical clinics sponsored by the university's Social Action Corps in nearby communities.

During February, students, faculty, staff, and community members from Loma Linda University raised nearly \$3,000 to purchase an elephant for two recent School of Health graduates doing volunteer work in northern Thailand. The elephant will be used to transport health-education and medical supplies to almost inaccessible villages.

Today, there is no need in the world greater than the need for young men and women who are not afraid to sacrifice their own comfort and security in order to be agents of God.

Contributions to the Loma Linda University Offering on April 21 will help sponsor dedicated students to serve in the work of the Lord. In addition, some of the funds received will help construct a new science building for the Loma Linda students. Only through the prayers of every church member can Loma Linda University succeed in its mission for the Lord.

ones, when I noticed sadness written across a young woman's face.

Her sister had been taken to the hospital for surgery. Now responsible for the hospital bills, she felt a great burden resting upon her heart. In addition to the worry about finances, she was concerned about her sister, who was seriously ill.

The little community gathered around as we prayed together, and the bond of friendship became stronger. The young woman's burden became a bit lighter.

### Heartfelt discussion

Then there was Mr. Lopez. As soon as he found out that we were Christian people he expressed the concern of his heart: "I want to learn how I can pray." A visit to his home is always filled with heartfelt discussion. Our visits are the beginning of a closer relationship with God for the Lopez family.

When we finished visiting homes in our territory Joshua was waiting for us so he could show us the house where he was living. He had come

more than 12 kilometers to find us and to continue his lessons.

What a precious privilege it is to make friends with the people in our territory! Each week more people begin lessons. It is almost more than we can handle. At the present time we have 53 persons enrolled in the "Good News" Bible classes. Week by week we grade the lessons and give out the new ones. We have covered only half our territory.

We and more than 4,000 other Adventists in Manila are in the midst of laying groundwork for a Good News Crusade. We have more than 10,000 persons enrolled in the "Good News" Bible classes, and the number keeps on growing every week. The four thousand workers are divided into 350 teams, and each team works under one of the 14 district pastors in the city.

There are more than 10,000 Adventists in Manila, including the baptized children. This means that we have about 40 percent of the entire church in Manila at

work, giving two to three hours a week to share their faith.

Our teams are preparing for specific goals: 350 "Good News" graduations in the city and 350 Bible-marking classes.

### ETHIOPIA

## Most converts won by laymen

Eighty percent of the evangelistic outreach of the Adventist Church in Ethiopia is done by laymen, owing to a shortage of trained workers. In this country there has been a rapid growth of church membership and strengthening of the work in general. E. H. Sequeira, former Ethiopian Union Ministerial secretary, with the help of union, division, and General Conference personnel, during 1978 held a number of laymen's training programs throughout the union that have proved a vitalizing force in the church.

During the first three

quarters of last year 774 persons joined the church. One layman, who had won 600 to Christ during the seven-year period prior to his attending the General Conference session in Vienna in 1975, has won another 150 to the church since then. A worker from the West Field, who is in charge of a large church, has won 144 persons during a two-year period.

Lay workers can be found going from home to home, village to village, searching for those who wish to hear of God's saving grace. At the market place, at the heathen "holy day" place, at funerals, at the "harvest garden place," and at weddings and group-farming associations, these laymen can be found talking tactfully to interested people. They invite them to a discussion group held in a nearby home.

The young people of the church are active in singing bands, prayer and Bible-reading groups, and literature-distribution groups. Four Bible-oriented books, Gift Plan Bible lessons, and five tracts, all translated into Am-

haric, are being used in this outreach program. An additional five books are being translated and should be ready in the next few months.

Most of the churches and groups in the Ethiopian Union were first begun by lay workers. With 609 lay preachers working faithfully, it will not be long until the gospel is preached throughout the Ethiopian Union.

TSEHAYE TEGENE  
Lay Activities Director  
Ethiopian Union

MAJURO

## Canadian family equips Laura school band

Thanks to the efforts of two brothers and a sister from Alberta, Canada, the Laura Seventh-day Adventist Elementary School at Majuro, in the Marshall Islands, now has two bands.

When Lynn and Henry Neumann, a sister and brother who are students at Southern Missionary College and Canadian Union College, respectively, made plans to go to Majuro as student missionaries, they wrote Erva Barber, principal of the Seventh-day Adventist schools in Majuro, inquiring what to bring with them. Mrs. Barber replied that if they played any instruments that they could bring, they would find good use for them. Thus when Lynn and Henry arrived last August, they brought a tuba case filled with a trumpet, trombone, guitar, and an accordion.

When Lynn and Henry wrote home, they mentioned the interest that the students had in the instruments, commenting that not much could be done musically with so few instruments. Their younger brother, Blaine, a 15-year-old academy sophomore, decided to change the situation. He began hunting in pawn shops and second-hand stores in Edmonton; whenever he found an instrument for a reasonable price, he purchased it. Although his father lent him the money in-

itially, Blaine is paying for his purchases by giving trombone and tuba lessons.

During Christmas vacation, the Neumann family met in Honolulu, Hawaii. Blaine surprised Lynn and Henry with two large boxes containing four trombones, three trumpets, a baritone, and a snare drum.

Now the Laura school's bands practice four days a week: grades 7 and 8 perform on Mondays and Wednesdays, and grades 5 and 6 play on Tuesdays and Thursdays. Henry finds that his students are eager to learn. By practicing faithfully, often returning to the school during the evenings, the students have been able to master simple scales within a week and play recognizable tunes after three weeks. ERVA BARBER

ENGLAND

## SDA's visit Parliament

On January 29, 28 Seventh-day Adventists—Northern Europe-West Africa Division, union, and conference officers among them—assembled in Committee Room No. 14 of the House of Commons, London, England, at the invitation of Sir Bernard Braine and Ron Lewis, of the all-party parliamentary committee on alcoholism.

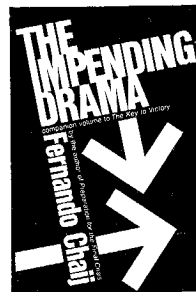
Speakers included Members of Parliament and representatives of the police department, the Magistrates Bench, and the liquor trade. The subject under discussion was "The Proliferation of Drink Licenses."

Bernard Kinman, longtime temperance campaigner and former health-and-temperance director of the British Union Conference, was the secretary for the proceedings. Pastor Kinman is also general secretary of the United Kingdom Alliance, which speaks for the many organizations allied in the world of temperance.

It is hoped that the views of this group will lead to reform in the liquor licensing laws and toward more controlled drinking.

# When the Devil starts his latter rain, will you get wet?

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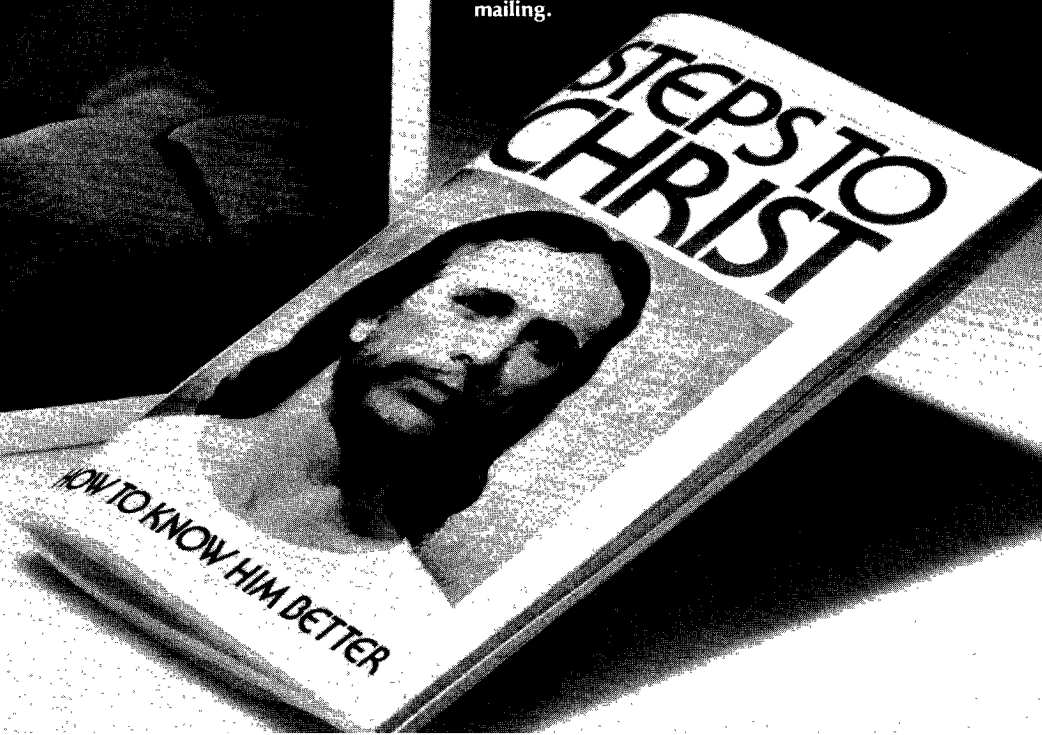
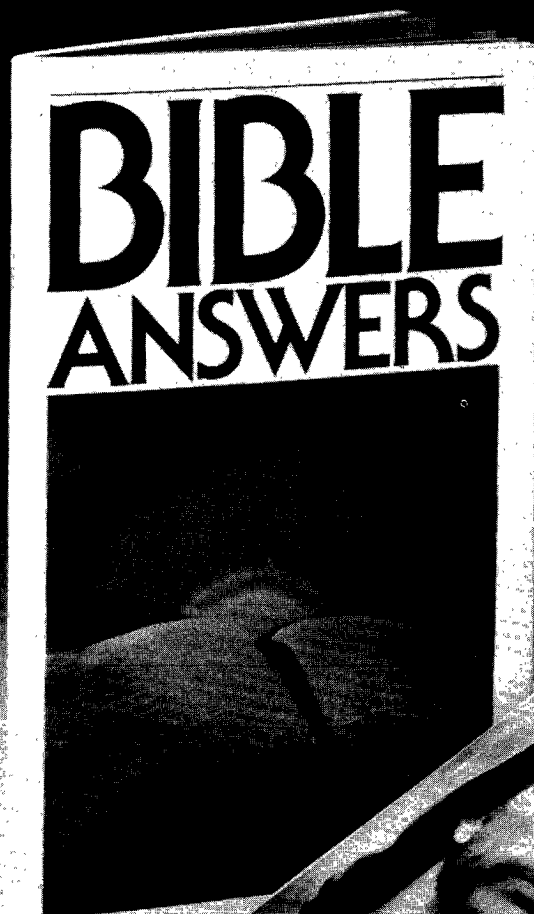
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**SOUTH AMERICA**

**Laymen become volunteers**

To transform inactive laymen into volunteer workers for the church is the task that is challenging every department and field in the South American Division. Congresses and rallies are being held and special courses are being carried on in order to make the members mindful of their noble, nontransferable responsibilities to share their faith and to help them become active members of the group of volunteer workers that is steadily increasing in numbers in the division.

Some of the volunteer workers have suggested that the church study the possibility of changing the name of the Lay Activities Department to "Department of Missionary Action"—a name that better describes the vigorous, dynamic action and energetic activity of a soul-winning church.

Itanel Ferraz, South American Division lay activities director, explains: "The word *layman* describes what a person *is* rather than what that person *does*. We want our members to be described as *doers*, and for this reason we have chosen to call them volunteer workers, as this more precisely explains what a Seventh-day Adventist must be—a volunteer worker, acting with complete heart and soul dedication."

The division's "Penetration 79" plan seeks to rally the church into action, with pastors and volunteer workers laboring together to win, by the grace of God, 50,000 converts this year.

Church members esteem it a privilege to be called volunteer workers. When one member was asked, "Brother, are you a layman?" he promptly answered, "I was a layman, but now I am a volunteer worker." He went on to explain, "I now have five families with whom I am studying

the Bible, and I expect to have at least ten people ready for baptism this year." He is but one of thousands of volunteer workers in the South American Division, all eager to participate actively in the missionary endeavors of the church.

ARTHUR S. VALLE  
*REVIEW Correspondent*

**POLAND**

**Traveler speaks at two seminars**

Traveler and researcher Jacques Frei-Fyon, of Zurich, Switzerland, recently conducted two eight-day seminars on archeology and Bible prophecy in two churches in Poland—Bielsko-Biala and Lublin. Formerly a minister and evangelist in Switzerland, Pastor Frei-Fyon had organized several trips to Bible lands, and his interest in Biblical archeology had been recorded on hundreds of slides.

The churches in Bielsko-Biala, an industrial city in the Silesian part of Poland, and in Lublin, an intellectual center in southeastern Poland, known for its three universities, were crowded with visitors, mostly non-Adventists. In Bielsko-Biala some 400 visitors attended the meetings regularly. Pastor Frei-Fyon discussed the fulfillment of Biblical prophecies as confirmed by archeological finds. He divided his material into four general areas, Palestine and Mesopotamia, Egypt, Greece, and Rome.

Pastor Frei-Fyon's visit to Lublin brought together more than 250 persons, some of them church workers, clergymen, and theology students from the local Catholic university.

After the meetings ended, Pastor Frei-Fyon, who brought his wife with him on his visit to Poland, said that he enjoyed the discussions that followed each meeting. "Personal contact with Polish Christians was the best fea-



Volunteer workers for the church in São Paulo, Brazil, hold up the names of towns and cities in which they plan to preach the Adventist message.

ture of my trip," he said. From the follow-up work in both Bielsko-Biala and Lublin, growing interest has been reported as a result of Pastor Frei-Fyon's lectures. Many of the persons who for the first time attended Adventist churches for his lectures continue their interest in Adventism.

RAY DABROWSKI  
Editor  
Znaki Czasu

CALIFORNIA

### President visits media center

"I am surprised to see the size of our family here at the Radio, Television, and Film Center. It helps me to grasp a little better the talent and quality of those who have committed their lives to the preaching of the gospel through the electronic media."

Thus Neal C. Wilson, newly elected president of the General Conference, expressed his reactions at a luncheon held at the Seventh-day Adventist Radio, Television, and Film Center in Thousand Oaks, California, when he was there to chair the

executive committee meeting in December.

The approximately 325 staff members of the center, including the executive and administrative officers and employees, held the luncheon to welcome Elder Wilson in his new capacity.

As vice-president of the General Conference for the North American Division, until his recent election as General Conference president, Elder Wilson has been a member of all the major boards of the Radio, Television, and Film Center. In his new capacity he will continue to serve the center and promote its activities as a member of the board of trustees. THEDA KUESTER

PUERTO RICO

### Literature sales are tops

During 1978 the literature evangelists of the East Puerto Rico Conference delivered more literature than any other field in the Inter-American Division: US\$1,123,073.

According to Jose Ramon Martinez, conference publishing director, these record-breaking deliveries were ef-

fectured by 185 dedicated regular colporteurs, student colporteurs, and young boys and girls participating in the summer vacation Crusade Against Drugs. All sales were made within the conference territory, which is 40 miles long by 17 miles wide. The majority of the sales were for cash. Moreover, the literature evangelists prayed in 6,478 homes, held 7,470 Bible studies, and were instrumental in the baptism of several hundred persons.

Isaac Suarez, conference president, has encouraged publishing leaders and literature evangelists to intensify recruitment and to set the challenging goal of selling US\$1,500,000 worth of literature by December 31, 1979. During a recent publishing council, Elder Suarez announced that the conference is employing two more associate publishing directors to supervise the training and work of the many new colporteur recruits, and is planning to add an experienced minister to the conference publishing team to organize follow-up work and Bible studies.

L. A. RAMIREZ  
Publishing Director  
Inter-American Division

TEXAS

### Outpost board elects officers

The board of directors of the Outpost Foundation, based in the Southwestern Union, met February 16 to 18 near Keene, Texas. This organization is dedicated to following instructions given by Ellen White in regard to establishing centers near large cities from which to work in the cities: "It is God's design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God."—*Evangelism*, p. 76.

In addition to conducting business and electing officers, board members conducted several programs on such topics as healthful living and dependence on God rather than on society. Study, soul searching, and earnest prayer characterized the entire weekend.

Lloyd Knecht is president of the foundation; James Lee, special adviser; William Newton, vice-president; Audry Henry, secretary; Harold Frank, treasurer and health secretary; Max Corbett, legal secretary; and George Schram, member at large. Other members elected to the board were Floyd W. Eccles, Dudley Van Buren, Paul Van Buren, and Gary Wedemeyer.

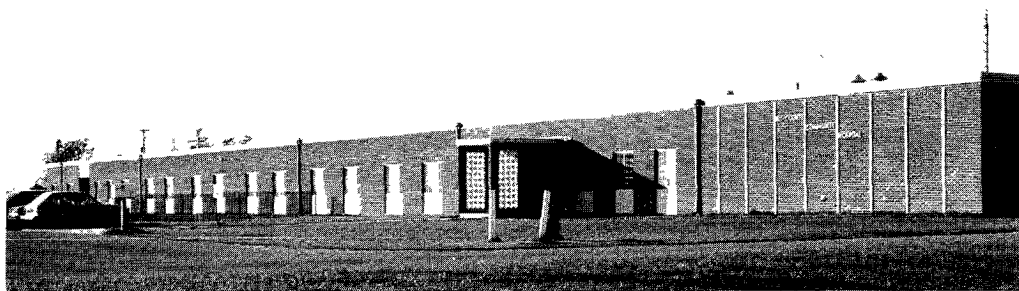
LINDA HEIMEL  
Cleburne, Texas

EURO-AFRICA DIVISION

### Magazine quoted by leaders

The Euro-Africa Division religious-liberty department, under the direction of Pierre Lanares, is influencing the thinking of religious leaders of other faiths through its semiannual publication *Conscience and Liberty*. Unsolicited testimonials come from far and near lauding this 90-to-120-page magazine devoted to religious liberty.

Extracts from a recent issue that dealt especially with the religion of Islam were quoted



### New hospital joins Great Lakes Health Services

The Great Lakes Adventist Health Services has acquired, through a management-acquisition contract, Tri-County Community Hospital in Edmore, Michigan, according to Charles Keymer, Michigan Conference president. The hospital, four miles from Cedar Lake Academy, is already proving to be a strength to the work in the area. The Edmore Family Medicine Center has been opened at the hospital, with Tom Mullen (Loma Linda University, 1972) in charge of the clinic.

Plans for this hospital, situated in the heartland of Michigan, include the develop-

ment of a full-service 24-hour emergency-room service, as well as an alcohol-substance-abuse rehabilitation program.

A five-year plan for the hospital is being prepared to identify the health-care needs of the area, thus allowing the coordination of health services with the West Michigan Health Systems Agency. Mike Bildner, former vice-president of Battle Creek Sanitarium Hospital, has been appointed administrator. Mirian Davis has been appointed director of nursing, and Daniel Morikone has been appointed her assistant.



in a long article contributed by A. C. Jemolo, famed Italian lawyer, to *La Stampa*, Milan's newspaper, which has a circulation of 1.5 million readers. He quoted four writers on Islam in Africa and gave credit to *Conscience and Liberty*.

It is hoped that this outreach will benefit both the church and the nonchurch members who read it.

EDWARD E. WHITE  
Education Director  
Euro-Africa Division

#### TANZANIA

### Youth gather, impress leader

So impressed was the Tanzanian government's Minister of State for Culture, Youth, and Sports, Chediel Mgonja, with the behavior of the 1,200 youth gathered in Dar es Salaam for a congress, that he called the Tanzanian Union officers and youth leaders to his office in the capital to find out more about the youth and their principles. In his speech at the congress he referred to Adventist youth as being the "salt" of Tanzania. He called the Seventh-day Adventist Church a "clean" church and exhorted its youth to promote temperance among the young people of the nation.

This congress, initiated and organized by J. Kuyenga, Tanzanian Union youth director, was planned for 400 youth. Pastor Kuyenga was surprised when on opening night he found 800 young people assembled, and on Sabbath morning 1,200—in a hall built to seat 600. Their orderly behavior and kindly spirit impressed onlookers.

The four and a half days of the congress were filled with meetings, workshops, and music from singing groups, choirs, and a brass band. It was evident that the many well-performed musical numbers were appreciated, for more than 75 cassette recorders were put into action during each performance. There was a choice of workshops: Sabbath-school work by Theus Young and Dee Hart; literature evangelism by

Russ Thomas, Sr., Z. Kusekwa, and Russ Thomas, Jr.; evangelism by G. H. Mbwana; Pathfinder and youth class work by Desmond Hills; and senior youth leadership by Borge Schantz. There was also a series by Pastor Schantz on Africans in the Bible.

Pastor Hills, associate General Conference Youth director and guest speaker at the congress, portrayed vividly the youth's inheritance from the past and responsibilities and challenges of today. He made an altar call on Sabbath morning to which many youth responded, asking for baptism and pledging their lives to the evangelization of Tanzania's young people.

BORGE SCHANTZ  
Youth Director  
Afro-Mideast Division

#### NETHERLANDS ANTILLES

### ABC islands hold session

The Netherlands Antilles Mission held its seventh triennial session January 31 to February 3 in Curaçao. Eighty-three delegates attended, representing the work in the three islands known as the ABC Dutch Islands: Aruba, Bonaire, and Curaçao.

Reelected president was Elias Lopez, who has held the office since September. Timothy Newball continues as treasurer, a post he has held nine years. All departmental directors were returned to office: M. Presentation, C. Mercalina, M. Berkel, R. Henriette, and E. Lopez.

On February 3 the new Santa Rosa church was dedicated. Three years ago the Santa Rosa congregation made plans to build a new church but then tabled the plans in order to establish a church in a new area, Montague. With that project completed, Santa Rosa members reactivated their own building plans. They have completed an attractive new church that seats 400 persons.

J. H. FIGUEROA  
Secretary  
Inter-American Division



Brazil's VOP adviser and speaker emeritus is Roberto Rabello.

#### BRAZIL

### VOP celebrates 35th anniversary

Ten thousand people helped the Voice of Prophecy celebrate its thirty-fifth anniversary in Brazil in the city of Porto Alegre late last year at the time of the visit of the North American VOP team. Other celebrations took place in São Paulo, Brasilia, and Rio de Janeiro.

The Voice of Prophecy work in Brazil began in 1943 with Roberto M. Rabello, a well-known and admired radio personality in Brazil, as its speaker and director. Recently Elder Rabello retired, but he continues to serve the VOP as adviser and speaker emeritus. Roberto Conrado is the new speaker. The program is transmitted by 265 stations in Brazil, and in some of the large cities it is aired daily.

The VOP has created the five-minute daily program *A Light in the Way*, with Paulo Sarli as speaker. It is broadcast on 65 stations. The VOP also is responsible for directing and coordinating the new program soon to be televised throughout the country.

Brazil has three correspondence schools and is organizing others to care for the thousands of students who are taking Bible lessons. It is estimated that the VOP is responsible for at least 25 percent of the 2,000 baptisms a month in Brazil.

## Religious Newsbriefs

from Religious News Service

● **Pastor says wives shouldn't accept jobs:** A popular pastor of a large church in Sun Valley, California, has stirred a controversy among his parishioners by insisting that wives and mothers should not work outside the home. John F. MacArthur, Jr., pastor of Grace Community church, told women in a recent sermon that "if you can't live on what your husband makes, then you're living beyond your God-intended means." The 39-year-old pastor said his all-male board of elders agrees with him that unmarried women with children must depend on relatives or the church for financial support.

● **\$550,000 restoration is planned for Da Vinci's Last Supper:** The Italian Government announced February 8 that it is spending \$550,000 to restore and preserve Leonardo da Vinci's masterpiece, *Last Supper*. The fresco, on the wall of the refectory of the Church of Santa Maria delle Grazie in Milan, has long been in a partially ruined state because of Leonardo's own unsuccessful experiments with the materials he used to paint the scene in 1498.

● **Lutheran World Relief:** Lutheran World Relief, the overseas aid and development arm of major Lutheran churches in the United States, sent 14 million pounds of goods, valued at more than \$5 million, to needy persons in 15 countries during 1978.

● **Church in Zaire reports 6.5 million members:** The Church of Christ in Zaire, a grouping of virtually all Protestant communities, has approximately 6.5 million members and adherents out of a total estimated population of 27 million, according to a report issued in connection with the close of celebrations marking 100 years of Protestant Christianity in Zaire, the former Belgian Congo.

## Afro-Mideast

● Two hundred young people from the Kenya Lake, South Kenya, and Ranen fields met at Nyabola Girls' Secondary school for a Bible conference December 27 to 30. A similar Bible conference was held for 100 Central Kenya Field youth at Karura Mission the next weekend.

● When an appeal was made to the 1,500 persons gathered for camp meeting at Bonya, western Ethiopia, 150 came forward indicating their desire to follow Christ. Agenehu Wondim, field president, was encouraged by the soul-winning, uniting influence of the six camp meetings held in his field.

● It was with a much broader outlook that 30 Sabbath school leaders returned to their home churches after attending a stimulating Sabbath school workshop held at Ethiopia Adventist College the last weekend of January.

● SOS worker R. Walin will spend a year helping with the building operations at the new campus of Eastern Africa University College, Baraton, Kenya.

● Ralph Kooreny, Afro-Mideast Division education director, and his wife, Pauline, left Cyprus on February 23 en route to Kenya, where they will set up the division education office in Nairobi. It is felt that with the educational developments in East African territories it is advisable also to have the division education department there.

● Sixty young people from various parts of Kenya spent the weekend of December 16-17 at Muhoro Bay on the eastern shores of Lake Victoria. Desmond B. Hills, from the General Conference, Borge Schantz, from the Afro-Mideast Division, Kenneth Bushnell, from the East African Union, and field leaders were at this camp to initiate these youth into the joys of camp routine and to encourage MV classwork.

● "Christianity or Marxism?" is one of the topics

being used to develop an interest in the Bible among students at the University of Nairobi in Kenya. It is hoped that this series will develop into a Bible study group.

## Euro-Africa

● When recent heavy rains in Portugal caused severe flooding in the lower reaches of the Tagus and Douro rivers, flood victims were helped by a division contribution of SFr. 20,000 (US\$12,500) for blankets and mattresses.

● The Indian Ocean Union Adventist Seminary in Mauritius, where old buildings need to be replaced, will be reestablished on the campus of the small secondary school at Le Tampon, on the island of Réunion.

● Special appropriations for new church buildings have been granted so that houses of worship may be erected in Katerine, Greece; Forli, Italy; and Epinho and Avintes, Portugal.

● The Portuguese Conference passed the 5,000 membership mark during the past year, a happy augury for this year's seventy-fifth anniversary celebrations of the coming of the Adventist message to this country.

● Humberto Arias is now Sabbath school director as well as publishing director of the Southern European Union. David Sanguesa is the new lay activities and youth director of the union.

## Southern Asia

● India's first nonsmokers club was organized recently in Jamshedpur as a sequel to a Five-Day Plan to Stop Smoking conducted by Pastor and Mrs. R. N. Baird. The club has 32 members.

● Nearly 100 new congregations were formed in South India during 1978. Many of these were started because village representatives came to Adventists requesting a new work in their area.

● During 1978 student literature evangelists in India sold Rs. 527,000 (US\$68,000) worth of books and magazines. The student with the highest sales was Ashley Kongari, whose record achievement amounted to Rs. 20,243 (US\$2,635).

● In the Uplift (Ingathering) campaign conducted on February 14, students and others at Spicer Memorial College in India collected a record Rs. 34,500 (US\$4,452).

● An evangelistic crusade in Oravakhal, Kerala, resulted in the baptism of 75 people. Nearly 200 people are regularly attending Sabbath services there.

● A total of 54 new building projects were begun in South India during 1978. Twenty-eight have been completed.

## Trans-Africa

● His Excellency the Life President, Ngwazi, Dr. H. Kamuzu Banda, of Malawi, recently made a gracious financial contribution for the medical work of the church. The committee of appreciation was received at the president's palace, where they heard words of commendation and gratitude for the spirit of cooperation in the development of the country and in the physical welfare of its people.

● Dental personnel associated with the Adventist Health Center in Blantyre, Malawi, recently conducted a field clinic, during which 65 persons received free medical attention. H. D. Ingersoll coordinated the project with the local Adventist pastor and the people of the Ndeka area.

● P. J. Salhany, Trans-Africa Division youth and communication director, recently completed departmental councils in the division's seven unions.

● South African Union administrators, departmental secretaries, and office staff spent a weekend of spiritual, physical, and social refreshment at Allemansbraak Park near Winburg.

## North American

### Canadian Union

● Members from nine Peace River churches and a number of non-Adventists from the community attended a district rally in Peoria, Alberta, February 2-4. Desmond Ford, of Pacific Union College, and D. D. Devnich, from Canadian Union College, were the guest speakers.

● Twenty-first Century Institute for Better Living evangelistic meetings recently were conducted in Breton and Thorsby, two Alberta towns.

● Three former members of the Brazilian Voice of Prophecy Quartet, which was organized in 1962, visited Toronto, Ontario, recently to hold a month-long evangelistic series in Toronto and Kitchener. There they joined with Henry Feyerabend, fourth member of the original quartet, to present special music for the evangelistic campaign and tape programs in the multilingual center's television studio for a proposed television outreach in Brazil. The three visiting members of the quartet were Joel Sarli, presently chairman of the department of applied theology at Brazil College, and guest speaker for the evangelistic series; Tuiz Mota, currently working toward an MBA degree at Andrews University; and Samuel Diaz De Campos, manager of the Brazilian audio-visual service.

### Central Union

● Larry D. Luce has been promoted to administrative assistant at Porter Memorial Hospital, Denver, Colorado. He has been budget director of the hospital for the past year and a half.

● The 63-bed Brighton Hospital in Brighton, Colorado, has been added to the Mid-America Adventist Health Services group, according to J. Russell Shawver, president of the Central Union Conference hospital management corporation. Harold A. Buck, formerly assistant administra-

tor of Porter Memorial Hospital in Denver, has been appointed chief executive officer.

• The Conifer company was officially organized into a church on Sabbath, January 6, with 27 charter members. William C. Hatch, Colorado Conference president, led in the organization service with Jerry Oster, pastor, assisting.

• The Central States Conference publishing department recently gave special recognition to Etta Gatson, of Pueblo, Colorado, who, although 79 years of age, still goes from door to door selling health magazines. "I want to do something for the Lord," she says.

#### Columbia Union

• Broadcasters' awards were given to two brothers—Harold and Walter Wright, of Germantown, Ohio—for 20 years of television ministry on WHIO, channel 7 in Dayton, Ohio.

• The Mountain View Conference gave emergency relief to victims of the recent flood in Cabell and Lincoln Counties, West Virginia.

• Members of the Mount Sinai church in the Allegheny East Conference conducted a five-week crusade, which resulted in the baptism of 30 persons. Robert C. Lewis, a literature evangelist, spoke nightly.

• A vegetarian luncheon was served recently by the Kettering Medical Center in Ohio to 15 clergymen of various faiths within the Kettering Ministerial Association.

• The world-history class at Highland View Academy in Mount Aetna, Maryland, visited the United Nations Building, the World Trade Center, the Empire State Building, and the Statue of Liberty during an overnight field trip to New York City.

• A health series conducted by Richard Neil, which emphasized spiritual values, as well as physical ones, led seven persons to baptism in Morristown, New Jersey.

#### North Pacific Union

• Foundations have been poured and block walls are going up on the new industrial arts building at Laurelwood Adventist Academy, Gaston, Oregon. It is expected that the structure will be completed in time for school opening in the fall.

• Walla Walla College will open its doors to vacationers this summer and give them the opportunity of taking part in innovative miniclasses from June 17 to 23. For a flat fee, those in the area can attend as many of the week-long classes as they can fit into their schedules.

• Former student missionaries and a number of other volunteers from the Walla Walla College area have raised more than \$9,000 to buy an ambulance boat for use in Bangladesh. The Society of Adventist Engineers and Architects designed a craft that could be piloted close to riverbanks, and it was custom-built to meet these needs. SAWS (Seventh-day Adventist World Service, Inc.) arranged to have the boat shipped to Bangladesh free of charge, and it is now in use. Fred Bennett, Jr., from Walla Walla College, is skipper of the ship.

#### Pacific Union

• A branch Sabbath school for Korean-speaking people has begun in the Westlake Village, California, Presbyterian church. Led by Charles Cho, an instructor in the Faith for Today Bible School, the services have attracted as many as 50 on a Sabbath.

• The nucleus of another Spanish church in the Southern California Conference is developing in the Thousand Oaks area, beginning with a Sabbath school class in the Newbury Park congregation. Two union-conference employees, Henry Hernandez and Art Baca, are among the leaders.

• The new Vietnamese company of 70 members in Glendale, California, is the first to

develop since the immigration of these refugees. Leading the group is Le Huu, former secretary of the Vietnam Mission and principal of Saigon Adventist Academy. Nurturing the group during Elder Huu's studies at Andrews University was Cong Lee Giao, also a former Vietnamese church leader, who now works for the Southern California Conference.

• Douglas Versteeg was ordained before his Poway, California, congregation on February 24.

• In mid-February 25 Indian students at the Adventist Indian Mission School, Holbrook, Arizona, were baptized by Ron Canaday.

• Keith Barker, principal of Reno Junior Academy in Nevada, joined a Catholic priest for an interview on Christian education recently aired over a local television station.

#### Southwestern Union

• Texico Conference constituency in session voted to build a new boys' dorm on the Sandia View Academy campus. Approximately \$750,000 is in hand for this project.

• Rick Burks, Arkansas-Louisiana ABC manager, reports a 62 percent gain in sales during January, 1979, over January, 1978. At the end of the ten months of the fiscal year, the ABC shows a gain in sales of 27 percent.

• D. K. Sullivan, Texico Conference president, reports a successful church elders' meeting in Lubbock, Texas, February 16-18. Carl Coffman, of Andrews University, spoke on sermon preparation and the relationship of the elder to the pastor and to the church.

• Larry Boggess, Texas Conference publishing director, recently presented a special award to Wanda Matthews, top literature evangelist in the conference in 1978. Her sales totaled \$40,000. Elder Boggess reports that all the literature evangelists in Texas were given an appreciation award

for their part in making 1978 a million-dollar year in book sales.

• Dominic Cotta, former pastor of the Grand Prairie, Texas, church, has been appointed assistant youth director of the Texas Conference.

#### Loma Linda University

• A summer workshop in denominational history will be offered at Loma Linda University from July 8 to 21. Jointly sponsored by LLU and the General Conference, the workshop will bring together some of the church's finest theologians, historians, and educators from LLU, Andrews University, the General Conference, and the Ellen G. White Estate.

• Four LLU medical students presented papers at the Seventh Annual Western Student Medical Research Forum in Carmel, California, during February. They were Robert M. Ardinger, Issam Awad, Gurtis Genstler, and William Goral.

• Art Ulene, health specialist on the National Broadcasting Company's Today show, recently was on the Loma Linda University campus, filming for an upcoming segment on the nationally broadcast early-morning program. Dr. Ulene and an NBC camera crew spent three hours filming a class in "Food Fadism, Cultism, and Quackery," being taught by William T. Jarvis, associate professor of preventive and community dentistry. The program will be aired in early spring (no date has been set yet).

• Loma Linda University is to be the recipient of the collected papers of former Congresswoman Shirley Pettis and her late husband, Congressman Jerry L. Pettis. The first 30 boxes of papers, from the San Bernardino office of Mrs. Pettis, arrived at the University library in December. Another 150 boxes of materials are being shipped to the library from Washington, D.C. The papers will cover the ten-year period that the Pettises served as members of the House of Representatives.

## Cattle die in Bangladesh fire

Bangladesh Adventist Seminary lost five of its seven bulls when fire destroyed the school's cattle barn about 1:00 A.M. Sabbath, March 10. The loss is great, reports Clyde E. Ondrizek, principal, because it is planting season in Bangladesh and the school needs its full complement of bulls to prepare its paddy land for planting.

Because of a large amount of straw and burlap in the building, the fire spread so quickly that it was impossible to release most of the cattle. The loss to the school is between \$11,000 and \$13,000 according to Mr. Ondrizek.

## New Central States leader

S. H. Cox, youth and education director of the Central States Conference, was elected president by the conference executive committee on Tuesday, March 20.

Delegates to a constituency meeting earlier had reelected J. A. Simons, secretary-treasurer, and all the departmental directors. Also during that meeting, impressive gains were reported in every area of conference endeavor.

C. E. BRADFORD

## Asians meet in Washington

Fourteen ministers from five unions in the Eastern United States, representing Korean, Japanese, Filipino, and Pakistani churches, attended the first Asian Ministerial council held at church headquarters in Washington, D.C., March 12 and 13.

Participating in the council were C. E. Bradford, N. R. Dower, J. R. Spangler, W. C. Scales, O. M. Berg, M. S. Nigri, and W. S. Banfield from the General Conference, and W. O. Coe and J. L. Martell from the Columbia Union.

The spiritual gathering reached a high point on the

last evening when Elder Bradford, General Conference vice-president for North America, appealed to the 200 members of the Washington area Asian churches who attended an Asian banquet to reach "every nation, and kindred, and tongue, and people" in the North American Division with the Adventist message now.

An Asian Ministerial council will be held for the West Coast on May 14 and 15.

R. WILCOX

## LLU to build new library

Loma Linda University has been named the recipient of a \$3,850,000 grant from the Del E. Webb Foundation of Phoenix, Arizona, according to Donald G. Prior, vice-president for public relations and development.

The multimillion-dollar grant will be used to construct new library facilities located adjacent to the present library building on the Loma Linda campus of the University.

"The University board of trustees has voted to name the new facility the Del E. Webb Memorial Library," says Mr. Prior, "in honor of Mr. Webb, who was a longtime friend of the University." The section of the library now existing will be renamed the Vernier Radcliffe Memorial Wing.

Included in the new 67,500-square-foot addition will be a 7,500-square-foot visitor center, and a 320-seat, 5,000-square-foot amphitheater.

"The new library will be a greatly needed addition to our existing facility," says George V. Summers, director of the University libraries. "The current library was built in 1953, when there were only half as many students on campus as there are now. An addition was constructed in 1963."

The new building will have four levels, three above ground and one underground. The first level will house half of the book collection, the learning-resources center

with numerous audiovisual materials, conference rooms for small groups of students, and several seminar rooms.

Composing the larger part of the second (ground) level will be the Randall Visitor Center. Adjacent to it will be a 320-seat amphitheater that can be divided into two 160-seat auditoriums. This will be used for classrooms, as well as for health-related community programs.

Level three will house the circulation desk, reference services, and reading areas for current newspapers and periodicals. The fourth level will contain the second half of the book collection and library administrative offices.

Each floor will contain soundproof typing areas, numerous study areas, and space for various types of exhibits.

The present library will be slightly remodeled to house periodicals, a "history of health sciences" reading room, a Heritage Room, and a Pettis Room, which will house memorabilia from the terms in the U.S. Congress of Jerry and Shirley Pettis.

Groundbreaking for the new building is scheduled for early summer, with a completion date set for January of 1981.

## Seven camps are accredited

Seven Seventh-day Adventist camps have been accredited by the American Camping Association and are included in their publication *Parents' Guide*. The accredited camps are: Cedar Falls, Pine Springs Ranch, and Wawona, in California; Glacier View, Colorado; MiVoden, Idaho; Big Lake, Oregon; and Camp Winnekeag, Massachusetts.

According to Phyllis Ford, head of the department of recreation and park management at the University of Oregon, approximately 25 percent of the 2,400 camps in the United States are accredited by the American Camping Association, a nonprofit organization.

When a camp seeks accreditation, two trained visitors spend one to two days looking at all aspects of the camp and completing a mechanically scored checklist. The camp must meet 75 percent of the standards in the areas of campsite, administration, personnel, and program in order to be accredited.

LEO RANZOLIN

## For the record

**SAWS in Rwanda:** Wallace Amundson, recently appointed director of Seventh-day Adventist World Service for Rwanda, reports that the government of that country has signed an agreement with SAWS that will make possible the establishing of infant-nutrition and community-development programs.

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