

COLLEGE • AND • UNIVERSITY

DIALOGUE

.....
Face to Face With
Robert S. Folkenberg

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The Faith of Columbus

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The Puzzle of the
Petrified Trees

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Mark Twain's Choice

.....
To Hungary, With Love

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Preview

From the moment Elder Robert S. Folkenberg became, at age 49, one of the youngest General Conference presidents in recent history, many young adults expressed an interest in the direction he would give to the Seventh-day Adventist Church. This expectation was heightened when, in his inaugural sermon, he declared that one of his priorities was to give young church members "a piece of the pie." *Dialogue* arranged for an interview with Elder Folkenberg that was conducted by a panel of six young adults, most of whom are college and university students. Beginning on page 4, you will find the transcript of this wide-ranging conversation in which the president answers the panel's questions and shares with us his dreams for the church.

Our other feature articles also address important topics of interest to Adventist readers. "The Faith of Columbus" (page 8) commemorates the 500th anniversary of the Admiral's first Atlantic crossing by exploring a lesser-known facet of his personality. "The Puzzle of the Petrified Trees" (page 11) outlines a scientific sleuthing job whose goal is an explanation of the petrified forests within the boundaries of the biblical short chronology for life on earth. "Mark Twain's Choice" (page 14) surveys this famous humorist's pain in his struggles between belief and unbelief.

Our "Profile" interviews with Adventist professionals take us to Indonesia and Venezuela. Architect Ketty Martínez (page 16) and Hantono Tandikin, a dentistry professor (page 18), tell us how they live out and share their faith on the job.

In this issue, both the "Action Report" and the

"First Person" were written by two of our Australian readers. Elissa Milne, co-president of the Australian Adventist Student Association, traces the recent history of this group and reports on the innovative activities it sponsors on behalf of 1,500 Adventist students. Laurina Rinsma recounts her exciting trip from Australia to Hungary with a group of Adventist young adults who shared God's good news through a unique street ministry that crossed communication barriers.

Our "Books" section includes our first review of a work in Portuguese. Our reviewer is a Brazilian-born scholar who was educated in Europe, served as missionary in Africa, and now resides in Canada.

Finally, on page 35 we have included another thought-provoking cartoon by Guido Delameillieure. Born in Belgium, Guido teaches Bible and is a dormitory dean at the Institut Adventiste du Salève, in France.

On *Dialogue's* masthead you'll find the addition of Julieta Rasi, our new part-time managing editor. Educated in her homeland, at the University of Uruguay, and later at the University of Buenos Aires, Argentina, and at Western Michigan University, Julieta has served as college teacher and editor. She now coordinates the complex operation of translating, editing, printing, and distributing our four parallel editions in English, French, Portuguese, and Spanish. We're happy to have her aboard.

Now sit back and enjoy another *Dialogue* we've put together for you. We hope it will engage your mind and lead you closer to God.◊

The Editors

Face to Face With Robert S. Folkenberg

Dialogue With the General Conference President

During his first speech as president of the General Conference of Seventh-day Adventists, Robert S. Folkenberg stated that one of his priorities was to give young church members "a piece of the pie." *Dialogue* gathered a representative group of young adults for a broad-ranging interview with Elder Folkenberg and follow up on the implications of his statement. The panel also asked about other issues that concern young adults in our church.

Elder Folkenberg, who were your models and what experiences had a major influence in your life as a young person?

There were several, but high on the list would be my parents and Elder E. L. Minchin. My parents' personal devotional life demonstrated for me the Christian's source of power. I was fortunate to live in such a home. Its influence on my life cannot be overstated.

On a Friday evening, after a week of prayer conducted by Elder Minchin at Milo Academy, I hiked up to the water tank on the hill behind the academy and spent much of the night there under the stars, committing my life to the Lord. That evening was a significant passage in my life. Not only did I feel the call to the ministry but somehow I knew I would serve as a missionary in Central America, specifically in Guatemala. I can't explain it except to say the impression was unmistakable.

What are some of the things that frustrate you, and how do you deal with your frustrations?

Unrealistic expectations has to be number one! Too many, employees and members alike, expect what is humanly impossible. Insufficient time, authority, help, ability (among other things) con-

tribute to leaving some good things unaccomplished. A second frustration is the lack of any way of communicating to our world membership. It is impossible to lead a church with more than seven million members, and develop a spirit of unity (indispensable for the outpouring of the Holy Spirit) without some way to communi-

tion? Do you have time for hobbies?

Many things in my work, though frustrating or exhausting, also provide satisfaction. These include evidences of increasing confidence in the church; Global Mission becoming a description of the church's life rather than an empty slogan; and seeing a Seventh-day

Adventist presence established in several countries now unentered.

I have more hobbies than time to enjoy them. In addition to flying (aircraft or large kites), scuba diving, and coin collecting, I enjoy oil painting and backpacking. In order to spend time doing any of these, I need to schedule them one or two years in advance. I also enjoy com-

puters, but I use them so much in work and study that I can hardly call it a hobby anymore.

Can you tell us about your experience with God? What does Jesus Christ mean to you, personally?

In retrospect, I think that for many years I subconsciously believed the gospel was so perfect that it was only applicable to those who were good enough. The peace that comes with the assurance of salvation was a fleeting experience followed by despair



The young adult panel in dialogue with the president.

cate. I am pleased that, with the help of Adventist-Laymen's Services and Industries, the church in the North American Division will begin a satellite down-link system. I hope it will soon be installed in every church in North America and quickly spread throughout the world.

How do I deal with frustrations? Simply by recognizing that my job is to do the best I know how, be sensitive to God's leading, and leave the rest in His hands.

What things bring you satisfac-

brought on by my next fall into sin. What a joy was mine when I discovered the gospel was for me, a sinner, saved by grace! My acceptance of the gospel's full assurance and its power leading to a victorious life, changed my whole attitude toward my Lord and His church. Witnessing to others about Jesus no longer requires courage—it is unavoidable! Life without that assurance and peace in Jesus would be unbearable.

What kept you in the church as a young adult?

The sense that, though I didn't understand it fully, the Adventist message put things in "cosmic perspective." Life had meaning because it had design and destiny. I felt the Lord had a plan for my life. I'm glad He was patient and forgiving with me.

How do you make time for your devotional life?

"Make time" is the right phrase—it doesn't happen automatically. I'm very project-oriented. Most of my devotional studying is planned not only for personal spiritual blessing but also as part of a systematic accomplishment of an objective. For example, I am now in the midst of looking up all the Bible texts I can find dealing with a long list of topics. For each topic, I also look up some Spirit of Prophecy quotations as well as stories to illustrate major points. Unless I spend time



Sylvia Rasi



Karl Rhoads

in prayer, study, and meditation each day (usually in the very early morning) I become spiritually lethargic. There's something about carrying a heavy load that makes us drop to our knees.

People identify with you as a young president. What kind of leadership can we expect from you?

I am committed to delegating authority and responsibility to leaders that I believe are more competent than I in their areas of expertise. I want to spend more time anticipating tomorrow's church needs and challenges, communicating a vision of our mission, and reinforcing the distinctive, power-filled, end-time, urgent themes of the Adventist message.

You probably spend quite a bit of time traveling. How do you maintain a strong relationship with your wife and family?

Last year I spent three weeks out of every month away from home. I wanted to learn the complexities of our world divisions. But my travel must be reduced to more manageable levels! It has only been bearable because my wife, Anita, has gone with me on a few trips. We are a great team and I lean on her moral support a great deal. We knew life would be very difficult, but had no idea the time, travel, criticism, and other pressures our family would have to endure. Some areas of personal sacrifice have been greater than expected, but the Lord will see us through.

We understand that your son and your daughter are young adults. What are they doing now?

Our son Bob and his wife, Audrey, are living in Tallahassee, Florida, where they are pastoring a two-church district, and in July they will give us the thrill of making us grandparents. Our daughter Kathi and her husband, David Jensen, accepted a call to spend a year teaching conversational English and American culture at the University of Petroleum in Dongying, in the People's Republic of China.

Some of us attend non-Adventist universities or work in secular environments. What does the church have to offer us? How can

The Young Adult Panel

Michelle Chin, 23, completed a B.S. in political economy at Andrews University and is currently a legislative correspondent for a member of the U. S. Congress.

David Griffiths, 25, spent a year as a student missionary in Korea after completing college. He is currently a lay preacher and musician at the Baltimore Korean Adventist Church.

Roger Hernández, 24, is a theology major at Columbia Union College and serves as youth pastor at the Capitol Spanish Adventist Church in Washington, D.C.

Sylvia Rasi, 24, is currently working as a test development specialist at the Center for Applied Linguistics. She is pursuing a Ph.D. in Applied Linguistics at Georgetown University, in Washington, D.C.

Karl Rhoads, 29, is a congressional assistant in the U.S. Congress. He will begin working on a law degree at George Washington University, Washington, D.C., this fall.

Darcy Smith, 24, holds a B.S. in Communications/Journalism from Columbia Union College. He served as a student missionary in Guam and has recently returned from a teaching assignment in the People's Republic of China.

we help the church achieve its mission?

I'm glad you asked both questions. The church should offer acceptance, love, and support as well as provide an opportunity to serve. I believe some of our members, young and old alike, focus excessively on what they feel the church should do for them rather than recognize that the church provides for personal growth primarily by means of service to others.

Many young adults are discouraged from going to non-Adventist colleges and universities. Once they decide to go, for any of several reasons, many feel forgotten about or excluded from the church. How do you feel about this?

First of all, I take it as a church failure when our youth feel they must attend a non-Adventist institution (unless it is to take a course of study we don't offer). Our first response should be to determine why our youth attend other institutions, and seriously try to remedy these obstacles. There is no justification, however, for allowing our youth to feel excluded. Each congregation should be an avenue through which the students' creativity and energy can be poured out in service to fellow students and the community at large. Instead of reprimanding the congregation, I'd like to challenge



David Griffiths



Michelle Chin

the youth. Don't let yourself be excluded! Take the initiative and don't take "no" for an answer.

How can we make Seventh-day Adventist education more accessible to young people?

There is no easy answer to this question. The obstacles vary around the world. I know of one area where the church organization offered to pay full tuition for youth to attend the secondary institutions of their choice, but few took up the offer. To point to reducing costs as the answer is simplistic. In another division, where students can earn a major portion of their educational expenses by working in campus industries, the students consider manual labor to be beneath their dignity, so the jobs must be offered to others. The answer lies in honestly identifying the obstacles, and making the search for solutions a high priority.

Many church members and even church pastors seem wary of university students and young professionals like us. What would you say to them in our behalf? What do you think our reaction to these fellow believers should be?

Again, this is a two-sided coin. I'd like to challenge those who seem to hold university students and young professionals at arm's length to draw you into their circle. Fellowship is much sweeter when all are included. However,

Young Adult Involvement

In your first sermon as General Conference president you said you wanted to involve young people in church life. What *specific* plans are currently being implemented and what do you plan for the future in this respect?

Clearly, this is an example filled with frustrations for me as well as for you, our young adults. I believe much of your frustration occurs at the local congregation level. Matters at this level are guided by each church board and pastor. I have no direct input into that area. However, there are things I can do, although some are rather indirect.

1. I've asked each division to set up its own Youth Kitchen Cabinet to consider their youth's concerns and ideas. I'm happy that five have already been appointed.

2. Elder McClure, president of the North American Division, has invited the General Conference Church Ministries youth leaders to sit in on the next NAD Youth Kitchen Cabinet meeting. This group can consider which of the ideas suggested could be applied on a worldwide level.

3. I hope we can find ways for the interdivision aspects of service by youth to be more responsive to youth initiative.

4. We are selecting a sizeable group of youth and young

adults to become full members of the General Conference Committee, and I am urging church leaders to elect youth and young adults to full membership in church boards, conference, and union committees.

5. I am calling for youth to set their own objectives, organize and lay their own plans, within three limitations:

a. Don't use your newfound identity as a forum to undermine fundamental beliefs;

b. Make the focus of your initiatives primarily spiritual, not just social; and

c. Include plans to reach other young people who have slipped away or those who have never accepted Christ.

Beyond that I am calling for older leaders to become age-inclusive in their thinking, to invite the youth to assume key roles in church leadership. Let's not forget that many of our founding "fathers" were in their teens and early twenties! I hope it will soon be common for churches to elect and ordain young adults as elders and deacons (and not junior elders) so they can wrestle with the challenges of the church. I believe that if we make an effort to include them, our youth will not let us down.

there's another side to that coin, and that's your second question. Demonstrate your commitment to the message and mission of the church by the life you live and share. Then, it will only be a matter of time until love and example have conquered the hearts of the wary saints.

There are more than 40,000 of us attending public colleges and universities around the world: what specific role do you see us playing in the church of the 1990s?

My challenge to you and your fellow students is: Don't wait to be invited! Dream your dreams, lay your plans, and make them happen! If you don't, your excuses for inaction will ring hollow on Judgment Day. If I were to give you a specific target or method, it would undoubtedly fail, for it would be my idea. Listen to the still small voice inside you and follow it.

By now you have been General Conference president for 20 months. What have you learned in your assignment? Have there been any surprises?

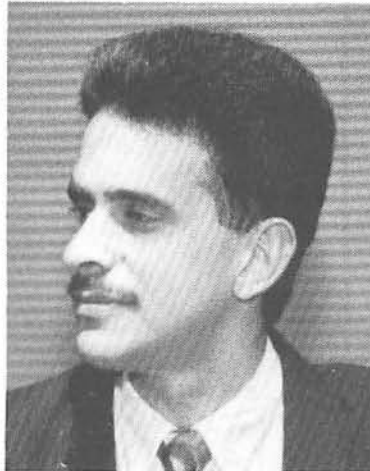
What I've learned during these months is too voluminous to talk about here. Let me just say that I've found our church to be as complicated as the world around us. There have been both positive and some negative surprises—I'd rather focus on the positive. The greatest is the crescendo of world events which we seem to consider only from a political, economic, or social perspective. If these same events were evaluated eschatologically, in the light of Bible prophecy, they would certainly awaken us out of sleep!

In view of Jesus' approaching return, do you think that arguing about issues such as movie attendance and the wearing of jewelry is merely "rearranging the furniture on the Titanic"? Do you believe these to be petty issues that distract us from more important things?

If the debate on these matters is the traditional, rule-based approach, I agree that they appear to be petty and of secondary import. However, when our hearts are motivated by what Jesus did for us on the cross, and we truly accept the total depravity of man,



Darcy Smith



Roger Hernández

we fall on our knees and beg for Him to do in us the highest and best He can. As we confront our natural desires in the light of the cross and not in the context of the rule-book, all of us will have struggles with Scripture's authoritative standards. Our argument should not be with the church and its standards, but rather with the Bible and its principles. The primary question is this, "Do I love God enough to obey Him?" If our obedience is born out of church pressure or rules, it is hypocritical. On the other hand, if our life-style is born out of a broken heart, fully yielded to the Lord, then we will allow Him to make changes in our thinking, likes, and dislikes that may sometimes be painful.

With the church being de-

scribed as a hospital for the spiritually sick, how does disfellowshipping members fit into the healing process?

Implicit in the concept of the church as a community of believers are characteristics that identify that community. These in effect draw a circle around the community. You cannot have a community without identifying boundaries. Another basic concept is that the community must determine those who are inside and outside its circle. Unfortunately, the inclusion/exclusion process is frequently too pain-free. Some slip unobserved, away from the circle and ultimately are dropped, identified as missing, and are formally, painlessly removed from fellowship. If this process were as painful to us as the physical loss of a family member, we'd do far more to retain those who silently disappear.

I recognize that your question dealt with another group. There are times when some choose to step outside the circle. They may do this by modifying their beliefs or practices. A few of these want the identity, approval, or other benefits that accrue to the faithful. I know of one church elder who has made clear that he only accepts three of our 27 Fundamental Beliefs, yet his fellow church members are unwilling to fulfill their responsibility to the community of churches by asking him publicly to choose whether he is inside or outside the circle. It is both tragic and true that, while healing and saving is the business of the church, there are times when surgery is the first step toward healing. I find it hard to understand the lack of integrity that would lead individuals to retain church membership while proclaiming their "individual right" to undermine the identity of the community of believers or, even worse, use their membership as a vantage point from which to destroy the church, its message, and mission. I find it equally hard to understand a congregation that, in the name of individuality, allows this to continue to its own detriment.

We are concerned about our

Please turn to page 24

The Faith of Columbus

A Lesser-Known Dimension of His Personality

Humberto M. Rasi



The Holy Scriptures testify in the Old Testament, by the mouth of the prophets, and in the New [Testament], by our Savior Jesus Christ, that this world will come to an end: Matthew, Mark, and Luke have recorded the signs of the end of the age; the prophets had also abundantly foretold it.

Christopher Columbus
Book of Prophecies, Folio 5

Certain events forever alter the course of human history. The voyages of Christopher Columbus, which marked the beginning of regular contacts between Europe and the continent that was later to be named—quite unjustly—America, was one of those pivotal world events.

It is quite possible that other Old World mariners had visited these lands before Columbus and his crew set anchor off a small island of the Bahamas. However, his voyages captivated the European imagination like nothing before and initiated a series of transatlantic exchanges that eventually affected the entire planet.

Columbus publicized his discoveries broadly, stimulating others to follow the sea lanes he had pioneered. In addition to introducing many kinds of animals and plants to the New World, his ships

returned to Europe carrying America's natural wealth. The Admiral had the good fortune of being backed by a young kingdom ready to carry out vigorous exploration and colonization of the newly discovered territory.

In addition, his timing was good. Intrigued by Marco Polo's Asian travels, tempted by the Portuguese explorations of Africa's coast, and blocked by the Turks in its eastern overland trade routes, Europe was ready to expand its economic frontiers westward.

The key factor in this global shift was an obscure seaman who for seven years had been trying to obtain financial backing to open



commercial contacts with the Orient by sailing toward the uncharted West. By the time Queen Isabella of Castile and King Ferdinand of Aragon finally agreed to become his sponsors, Columbus was a 41-year-old widower with two sons and debts to pay. But his life was about to take a drastic turn.

Mixed Motives

Interwoven in Columbus' complex personality are three motives that propelled him to undertake four voyages between 1492 and 1504, which led to an ever-expanding coastline. Although these

explorations did not corroborate his projections of reaching Japan (Cipango), China (Cathay), and India—he had underestimated the distance—they did open a vast continent full of potential for Europe.

The first dimension of his personality is the better known—**Columbus the brilliant seaman and inquisitive explorer.** Based on his readings and extensive travels—from the island of Chios in the Aegean Sea, to Iceland, and African Guinea—the Admiral had conceived a plan that would allow his ships to sail in both directions across the Atlantic, pushed by trade winds and westerlies he had carefully plotted. As he explores the coastlines of an emerging continent, Columbus records with fascination details about the vegetation, the fauna, the crafts, the natives, and their customs.¹

The second dimension has become the focus of recent revisionist attacks—**Columbus the ambitious and exploitative entrepreneur.**² There is no doubt that in his dealings with the monarchs of Castile and Aragon, the astute mariner-merchant obtains important concessions for himself and his descendants in the event that his plan succeeds. He is assured nobility rank, the title of admiral, viceroy, and governor of the ter-



ritories he conquers for the crown, and one-tenth of the enterprise earnings. Moreover, his travel diaries reveal a fixation with gold objects, gold prospects, and the commercial value of the products he observes. In addition, during the second voyage he allows his associates to impose forced labor on the Hispaniola natives. This cruel treatment, already known in Europe, later becomes the accepted practice bringing misery and death, first to the native Indians and later to millions of African slaves.

The third dimension of this explorer is the least known—Columbus, Bible student and Christian visionary. In spite of evidences of the Admiral's spirituality in his own writings, many historians have either minimized or ignored this intriguing facet of his personality. The fact is that through personal study of the Scriptures and of several commentators, Columbus came to see his voyages as part of God's providential leading in history as well as in his own life. The Enterprise of the Indies, as he called it, had a double purpose for him: Spreading the gospel among the unreached people and obtaining the funds necessary to free Jerusalem from the infidels, thus ushering in Christ's second coming.³

Even in his name, Columbus saw a hint of the special role God had assigned to him. In fact, *Christoferens* (the Greek root of his given name) means "Christ bearer," and around 1498 the Admiral began to incorporate this meaning into his enigmatic signature.

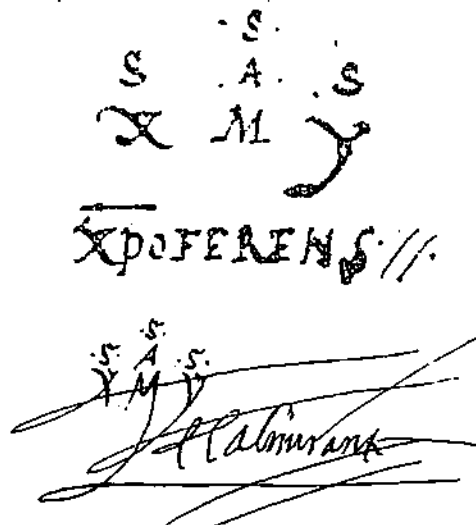
These three motives—discovery, profit, and evangelism—are interwoven in this fragment of his log for October 16, 1492—four days after his first landing—as he surveys the Bahamas:

This island is very large and I have decided to go around it because, as I understand it, either on or near it,

there lies a gold mine. . . . These people are like those of the other islands, and [they share] the same language and customs, except these seem more civilized, easier to deal with, and more astute. . . . I am not aware of any religion among them, so I think they could easily become Christians, because they are very intelligent. It's amazing how different the fish here are from our own.⁴

An Unusual Document

In November 1500, after returning from his unfortunate third voyage and before sailing again in May of 1502 on his fourth and final crossing, Columbus had time for study and reflection. During this period, he compiled a broad



Columbus' intriguing signatures.

selection of prophetic passages from the Vulgate Bible and several commentators, that in his view connected his providential understanding of history to his voyages. The original manuscript of this compilation, which has come to be known as Columbus' *Libro de las profecias* (Book of Prophecies) was kept by the Admiral's son Hernando and was later placed in the Colombina Library at the Cathedral in Seville, Spain.⁵ The *Book of Prophecies* remained untranslated for almost five centuries.⁶

The first section of the manuscript consists of an exchange of

letters between Columbus and Fray Gaspar Gorricio, a Carthusian monk residing in Seville. In his letter, written from Granada (September 13, 1501), the Admiral sends to his friend the compilation and asks him to review and expand it. Gorricio responds from Seville (March 23, 1502), returning the manuscript and adding: "Sir, little have I added and interjected. You will see it in my handwriting; I submit everything to the correction of your spirit and prudent judgment." (Fol. 1, revs.)

After a few quotations that reflect Columbus' hermeneutics, the manuscript includes an important letter written earlier by the Admiral to the King and Queen.

This epistle allows us to reconstruct Columbus' self-image:

At a very early age I went to the sea and have continued navigating until today. The art of sailing is favorable for anyone who wants to pursue knowledge of this world's secrets. I have already been at this business for forty years. I have sailed all the waters which, up to now, have been navigated. . . . I found Our Lord very well-disposed toward this my desire, and he gave me the spirit of intelligence for it. (Fol. 4)

The Admiral recounts the way in which God had miraculously guided him in planning and executing the voyages to the Indies. Then he urges the monarchs to launch an expedition to rescue Jerusalem from the infidels. The letter reveals Columbus' mature spirituality as he frankly acknowledges his past mistakes:

I will speak of one [scriptural truth] because it is relevant to me, and every time I meditate on it, I feel rest and contentment. I am the worst of sinners. The pity and mercy of our Lord have completely covered me whenever I have called [on him] for them. I have found the sweetest consolation in casting away all my anxiety, so as to contemplate his marvelous presence. (Fol. 5 revs.)

Columbus had a balanced un-

derstanding of the role of the individual within a providential view of history:

No one should be afraid to take on any enterprise in the name of our Savior, if it is right and if the purpose is purely for his holy service. . . . The working out of all things was entrusted by our Lord to each person, [but it happens] in conformity with his sovereign will, even though he gives advice to many. (Fols. 5 rvs., 6)

The bulk of the manuscript consists of Bible quotations and commentaries organized in three parts, which look to the past, the present, and the future. Most of Columbus' quotations come from the Psalms, Isaiah, the minor prophets, and the Gospels. They reveal an unusual acquaintance with the Scriptures, for a seaman of humble origins and no formal education.

An Assessment

Columbus' daring enterprise can be understood as an attempt to escape the extremely poor conditions of his childhood and to establish a noble lineage for his descendants.⁷ It was also stimulated by the creativity of the Italian Renaissance. He had been born in 1451, just one year earlier than Leonardo da Vinci and Savonarola, and two years before Amerigo Vespucci. While Columbus was conceiving the idea of reaching the Orient through the west, Michelangelo (1475) and Titian (1477) were born. A few years later Raphael and Palestrina would enter the world.⁸

However, neither his cultural milieu nor his family background can explain his steady faith in God, his unusual familiarity with the Bible, his providential view of human history, or his clear "Adventist" hope:

Our Savior said that before the consummation of this world, all that was written by the Prophets must be fulfilled. . . . I say that the sign which convinces me that our Lord is hastening the end of the world is the preaching of the Gospel recently in so many lands. (Fols. 5, 6)

The 500th anniversary of Columbus' voyages is being exploited to carry forward some questionable political agendas. For Christians, the quincentennial offers an opportunity for sober reflection—on the long-range effect of our personal decisions; on our treatment of people who are either different from or weaker than ourselves; on the frequent contradiction between our professed faith and our daily conduct.◊

NOTES

1. Samuel Eliot Morison wrote the definitive book on this important facet of Columbus' personality: *Admiral of the Ocean Sea: A Life of Christopher Columbus*, 2 vols. (Boston, 1942).

2. Kirkpatrick Sale's book *The Conquest of Paradise: Christopher Columbus and the Columbus Legacy* (New York: Knopf, 1990) is representative of this bitterly revisionistic approach. The U.S. National Council of Churches has also joined other anti-celebration groups with a resolution that cited "invasion, genocide, slavery and *ecocide* [destruction of nature]" as the outcome of Columbus' voyages. It confesses that the church has, by and large, "accompanied and legitimized this conquest and exploitation" (Quoted in *World*, October 26, 1991, p. 18).

3. For a perceptive analysis of this facet of Columbus' motives, see Pauline Moffitt Watts, "Prophecy and

Discovery: On the Spiritual Origins of Christopher Columbus's 'Enterprise of the Indies,' " *American Historical Review*, 90:1 (February 1985), 73-102.

4. *Relación del primer viaje de D. Cristóbal Colón* (Buenos Aires: Emecé Editores, 1942), pp. 32-33.

5. Bound in vellum, the original manuscript consists of 84 numbered leaves (14 are missing), with writing on both the front and reverse sides. The manuscript shows four different kinds of handwriting, including Columbus' autograph (Folio 59). The text appears in Latin, Castilian Spanish, the peculiar Castilian Spanish of the Admiral which shows Portuguese influences, and a short notation in Italian.

6. Kay Brigham has published a reproduction of the original manuscript along with her English translation, *Christopher Columbus's Book of Prophecies* (Terrassa, Spain: Libros CLIE, 1991), from which I have quoted. See also her book *Christopher Columbus: His Life and Discovery in the Light of His Prophecies* (Terrassa, Spain: Libros CLIE, 1990).

7. This is the central thesis of Felipe Fernández-Armesto's *Columbus* (Oxford: Oxford University Press, 1991).

8. See Paolo Emilio Taviani, *Columbus: The Great Adventure* (New York: Orion Books, 1991), p. 263.

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The new Columbus mausoleum and lighthouse built in Santo Domingo, Dominican Republic.

The Puzzle of the Petrified Trees

How can we explain, within a short biblical chronology, fifty superimposed layers of petrified trees in apparent position of growth?

Harold G. Coffin

For years geologists and paleontologists have made certain assumptions that on the surface seemed safe but that later have been shown to be erroneous or flawed. Included among these is the assumption that all erect petrified trees are in position of growth (autochthonous). Because evidences of upright trees in the fossil record have strongly influenced the development of the geological time scale, creationists who believe in a universal flood and a short chronology for life on earth need to study this phenomenon carefully.

Historical Review

During the 18th and the first half of the 19th centuries, deluge geologists, who accepted the biblical narrative of a worldwide flood, found their colleagues deserting them philosophically because of perceived evidences of long ages in the geologic record, especially as suggested by vertical tree stumps in the Carboniferous period of Europe and Canada.¹ Coal beds could not have been deposited by the biblical flood if trees *in situ* are found within or between the coal seams.

Charles Lyell saw erect petrified trees as strong evidence for significant time in the history of earth, a major consideration that he successfully promoted in his famous *Principles of Geology*.² This dominant view, which developed during the latter half of the 19th century (that erect trees in coal beds were in a growth position), was challenged for a few

years near the close of the century when Henry Fayol, a French geologist working for a coal company, published his research on the flotation of plants and trees which he had carried out in coal-washing ponds.³ More recent studies, limited to the horsetail (*Equisetum*) gave similar results.⁴

During most of the 20th century, uniformitarian thinking has dominated geology, and little consideration has been given to the allochthonous (transported) origin of coal or petrified trees.

Characteristics of a Living Forest

Is it possible to determine whether the trees found in a petrified forest are in a position of growth or were transported—whether they are autochthonous or allochthonous? The answer to this question is best reached by first noting certain features of living forests.

1. A growing forest produces a soil cover unless the ground is too steep and subject to erosion. A soil profile usually consists of coarse, dark, poorly decayed humus at the top, which grades downward into light-colored, finely decayed organic matter.

2. When trees are mature, leaves, needles, flowers, pollen, cones, and seeds are scattered by wind, water, and insects. Usually there will be an inverse relationship between the abundance of plant parts in the soil and the distance from the tree that produced them.

3. Trees that experience similar

climatic and environmental conditions tend to have similar growth responses. Drought is usually reflected in the production of narrow growth rings; whereas the availability of plenty of moisture usually causes the formation of broad rings. This is especially evident in trees growing under stress.⁵

4. In a mature forest growing on a flat surface, dead trees in varying stages of decay lie scattered around on the ground. Piles of bark accumulate at the bases of dead snags. The roots of standing living trees are intact and unbroken.

5. Most forests in temperate regions are dominated by a few species of trees. Ecological constraints such as temperature, seasons, and precipitation favor certain tree species and inhibit the growth of others.

The Yellowstone Petrified Forests

The most striking feature of the petrified trees found in Yellowstone National Park is the erect position of many of the stumps. Without doubt, this is the strongest argument for the trees being *in situ* (Figure 1). At least 48 superimposed forests have been counted. Growth of this many successive forests one above another would require a minimum of 15,000 years. This estimate is based on 300 rings as an average size of the oldest tree for each level, a conservative figure derived from the Specimen Creek Petrified Forest at Yellowstone

Park. Dorf allowed 200 years for the commencement of reforestation and 500 years as average largest tree size for each level.⁶ For 27 levels in the Fossil Forest area, he gave an approximate figure of 20,000 years. Using these calculations, the Specimen Creek Petrified Forest, with more than twice as many tree levels, would require more than 40,000 years. The cliffs and slopes where the petrified trees are exposed represent erosion of more than 1,200 vertical meters (3,400 ft.). By normal geological processes this much erosion could actually represent a more severe time problem than the growth of the trees.

If the trees were washed out of a growing forest and transported to their present locations, some of the roots, especially the large roots, would be broken. When trees are bulldozed out of the ground in forest-clearing operations their smaller roots are usually intact, but the larger roots are often broken. I have found several examples of abruptly terminating "broken" roots associated with upright petrified trees in Yellowstone. Many other examples suggest sudden root terminations, but a positive field identification of this feature is often difficult because of post-petrification breakage and the difficulty of digging into the hardened rock in order to expose the roots. Digging around the petrified trees is forbidden in the national park.

Successive levels of upright stumps are sometimes only a foot apart vertically. On occasion, a stump arising from a lower level extends through or into the "for-

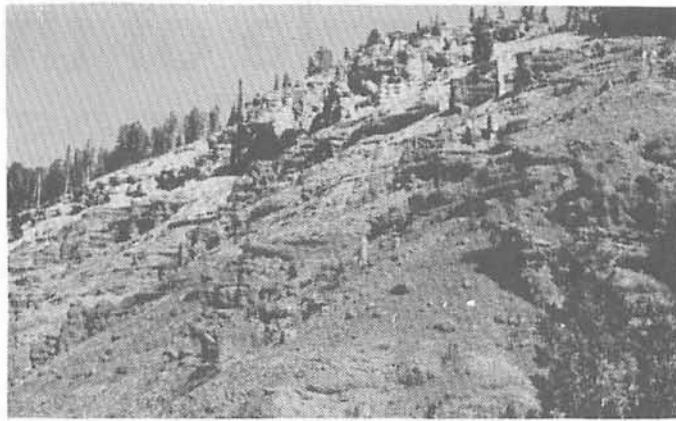


Fig. 1. A portion of the Specimen Creek Petrified Forest in Yellowstone National Park. Note several petrified upright stumps visible on this eroded slope.

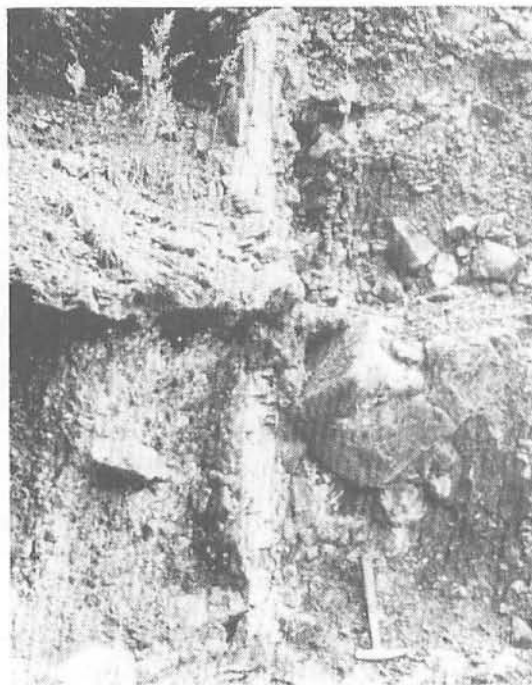


Fig. 2. A small petrified stump sits on an organic level. Note the size of the boulders surrounding the tree. Could a small tree remain in its growth position in the face of a mud slide containing such massive boulders?

est" level above it. In such a case the top of the stump would be exposed during the growth of the trees in the upper level. Had the trees been in a position of growth, one would expect to see decay in the top of the "overlapping" stump, but such decay has not been observed.

Originally more than 100

species of plants were identified in the Yellowstone Petrified Forests,⁷ but more recent studies of fossil pollens have increased the figure to over 200.⁸ The ecological diversity represented by the species is unexpected if the trees are in position of growth. Species range from temperate (pines, redwoods, willows) to tropical and exotic (figs, laurels, breadfruit, catura), and

from semidesert to rainforest types. This diversity may be an indication that the Fossil Forests are an artificial assemblage of stumps, leaves, and pollen transported from several ecological zones.

If the growth rings of petrified stumps on the same level match, they could have grown contemporaneously where they now are exposed, or they could have grown elsewhere at the same time and then been transported to their present positions. On the other hand, if stumps on different levels have matching ring patterns, they must have grown contemporaneously elsewhere and later been transported to their current locations.

A few trees have signatures (patterns of ring characteristics) that match.⁹ Some of these trees are on the same levels, while others are on different levels. These results complement the data that strongly suggest a transported (allochthonous) origin of the petrified forests of Yellowstone.

Characteristically, neither bark nor limbs are preserved on the trees. Some of the large prostrate logs originally had limbs a foot or more in diameter, but now only scoured knots are left. If subaerial volcanic mud slides were suffi-

ciently strong to break off the limbs and strip away the bark from rooted trees, why were the small trees not bent or broken? Yet in some locations one finds small upright trees of only three centimeters in diameter. The boulders in the surrounding conglomerate are sometimes much larger in diameter than are the trees against which they rest. However, of the hundreds of petrified trees examined over the years, only two have been found with a greenstick fracture (evidence of having been broken by horizontal shear). If the trees were transported, that is, if they were moved with the mud or were floated in and dropped down onto the mud and rocks in which they are buried, they would not have been subjected to horizontal shear.

The Organic Levels

Up to this point in our discussion, we have considered only the stumps in the petrified forests of Yellowstone. Associated with the erect stumps at root level are bands of organic matter consisting of leaves, needles, and plant debris that have been interpreted as the forest floors on which the trees grew (Figure 2). However, study of these levels indicates in

almost every specific detail that they are atypical of true growth levels.

There is a total absence of differential decay from top to bottom in these organic zones in the petrified forests of Yellowstone. Most of the Yellowstone organic levels have no clear soil profile. That is, organic matter is mixed into the sediments with no prevailing order of density or with the greatest accumulations of organic matter at the bottom in contrast to modern soils.¹⁰

Nearly 200 thin-section slides of organic horizons have been examined. The evidences of water action are striking. Normal grading (from coarse to fine soil matter upward) is obvious in nearly half of the slides. Reverse grading (fine to coarse soil matter upward) is not uncommon. There also is size sorting of organic material in some levels, showing a relationship between the size of the ash sediment and the size of the organic material—fine sediment, fine organic matter; coarse sediment, coarse organic matter. There is even size sorting of the inorganic particles between leaves, needles, and plant debris. Only the simultaneous settling of ash and leaves from a fluid suspension could achieve this phenomenon.

There is a lack of taxonomic agreement between the fossils preserved in the organic levels and the dominant trees arising from the same levels. One would expect to find many Sequoia needles and some cones, since most of the upright trees are Sequoias. However, large numbers of broad leaves and only a few needles (mostly not Sequoia) are seen in the organic levels. Cones of any type are rare.

Fisk's palynological study (analysis of pollen and spores) found little pollen of sycamore that is well represented by fossil leaves.¹¹ Wind-transported pollen such as sycamore should have left a rich pollen record in the forest floor. In another palynological study DeBord studied four levels intensively.¹² He found no positive correlation between fossil pollen abundance and the proximity of possible source trees. Pine pollen, for example, was underrepresented in three of the four levels analyzed. The same lack of a positive correlation has been shown for woods.¹³

Trace element studies of the individual beds of volcanic ash and conglomerate indicate similarity of beds. Four distinct signatures repeat and alternate along the

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Fig. 3. Upright stumps make up part of the giant log raft that floats on the surface of Spirit Lake near Mount St. Helens. Those that extend only a few centimeters above the water surface are not visible in this photo.

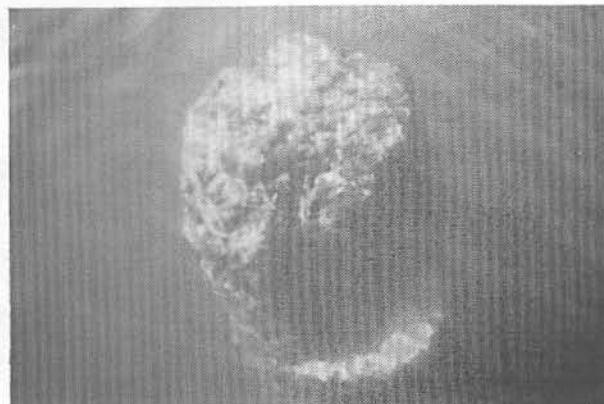


Fig. 4. This large stump, its top only a meter below the water surface, sits on the bottom of Spirit Lake. It was washed into the lake by the eruption of Mount St. Helens in 1980. As many as 20,000 such stumps are on the bottom of the lake.

Mark Twain's Choice

The Pain Behind the Laughter

William D. Fitts

In the summer of 1907, Oxford University conferred honorary doctorates upon five artists. The list included the English poet and storyteller Rudyard Kipling, founder and first general of the Salvation Army William Booth, the French sculptor Auguste Rodin, and composer Camille Saint-Saëns. However, the student body broke into its most enthusiastic applause when Lord Curzon introduced the honoree from the United States of America: "Most jocund, pleasant and humorous man, who shakes the sides of all the circuit of the earth with your native joyousness, I by my authority and that of the entire university, admit you to the honorary degree of Doctor of Letters."¹

The picture of Mark Twain that the university audience saw that day, with his doctoral robe and mortarboard, was indeed one of joyousness. However, few in that audience knew that behind the snow-white mustache and mane was a mind clouded by gloom, the immediate causes of which had been the death of his favorite daughter Susy to meningitis, the diagnosis of his youngest daughter with epilepsy, and the loss of his wife Olivia to heart disease. The causes of the darkness in Mark Twain's soul, however, had been building since he had come into the world with Halley's Comet some 70 years before.

Early Influences

Samuel Langhorne Clemens came from a home spiritually divided. Clemens said that his father, a respected but unsuccessful country storekeeper, "went to church—once; never again." His son later remarked

that the agnostic John Clemens showed affection only once in his life, when he kissed his daughter Pamela on his deathbed. Secretly witnessing the autopsy performed on the father may have affected the boy's attitude toward the spiritual as well. Sam was only 12 years old when his father died.²

Nor did he remember his mother and father ever being affectionate. She had quarreled with a man she loved and had married John Clemens on the rebound. The family lived "on the edge of their nerves." His mother was a hypochondriac who indulged in patent medicines. Her strongly Calvinistic background probably damaged the boy's spirit more than anything else. Early Bible lessons and Sunday school taught him that individualism was to be punished as sin. As Van Wyck Brooks wrote,

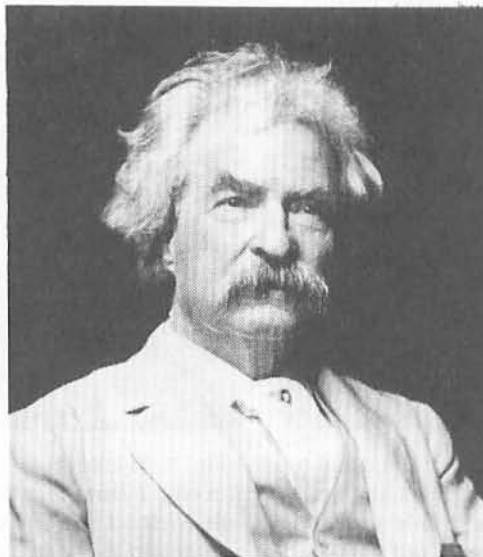
Calvinism itself had gone to seed [in the Midwest]; it was nothing but the dead hand of custom; the flaming priest had

long since given way to the hysterical evangelist [whom Mark Twain would later satirize in works like *The Adventures of Huckleberry Finn*]. Grope as he might, he could find nowhere, either in men or in books, the bread and wine of the spirit.³

Sam's mother made him promise on his father's deathbed to be a good boy. That night he began sleepwalking. When he later left home, she made him promise not to drink, use tobacco, or gamble. He seemed under her spell. Since he early established himself as the breadwinner for the family, he was caught in the conflict between creativity and the convention that her Calvinism demanded of him. He thus developed early a dual personality—one to please his demanding mother and the other in which he could explore his individualism and creativity.⁴

Tremendous feelings of guilt arose in the young Clemens when he saw his failings through the Calvinist eyes inherited from his mother. On one occasion he gave some matches to a drunken tramp so that he could smoke in the Hannibal jail. The tramp set fire to the cell and burned to death. Clemens blamed himself for the tramp's death.⁵

In Clemens' youth were sown the seeds of his later misanthropy. He met only one really thinking soul, a malcontent Scotchman named Macfarlane, who described man as the only bad apple in the animal kingdom.⁶ This negativism about humanity would dominate much of Clemens' later writing, from *The Tragedy of Pudd'n-head Wilson* to *What Is Man?* and *Letters From the Earth*.



Mark Twain (1835–1910)

Illustrations: The Bettmann Archive

Clemens escaped his guilt temporarily as a cub pilot on the Mississippi River. His attraction for the river boat pilots was undoubtedly due in part to their freedom and energy. However, his brother Henry was terribly burned when the steamboat *Pennsylvania* exploded near Memphis. After being given a dose of morphine Henry died. Already established as the family breadwinner, Clemens felt somehow responsible for his younger brother's death.⁷

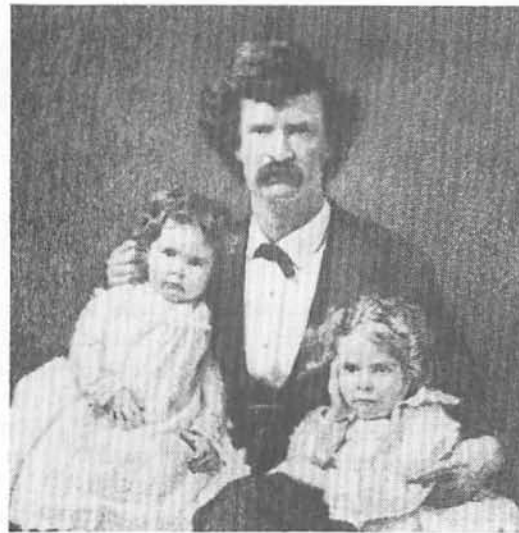
During his early adult years, Clemens went to Nevada with his brother Orion. Here again the pressure to make a fortune for the family, especially his mother, played on his conscience. When he discovered that he was not cut out to be a miner, he turned to writing. This too had its drawbacks, for the sensitive Clemens became the butt of many practical jokes played by the miners. This wounded and angered him. The pressure to conform to the mining camp mentality stifled his creativity. To write was "a sin in the eyes of his mother and a shame in the eyes of society." His biographer Albert Bigelow Paine described him as moody. One comrade recalled, "He was the life of the camp, but sometimes there would come a reaction and he would hardly speak for a day or two." Clemens signed his early goldfield pieces "Josh" out of fear that the miners would crucify him for writing "literature."⁸

Samuel Clemens the miner and would-be writer thus carried a heavy spiritual burden into his adult years. Reading Robert Ingersoll during this time certainly did not lighten his load. Ingersoll may have released Clemens from the superstition and bigotry that he satirized in *Huckleberry Finn* and came to dislike in Harriet Beecher Stowe, but it apparently did not provide him the rest that his soul was seeking. In San Francisco he became so depressed due

to his mother's (and his own) pressure to make his fortune and leave writing that he put a gun to his head. However, he did not have the nerve to pull the trigger.⁹

The Struggle to Believe

For the remainder of his life, Samuel Clemens would struggle with Christianity and the Bible due to his early experiences. He told the minister Joseph Twichell, "I don't believe one word of your Bible was inspired by God any more than any other book. I



Mark Twain with his beloved daughters.

believe it is entirely the work of man from beginning to end—atonement and all."¹⁰ Yet this is the same man who also wrote,

It is hard to make a choice of the most beautiful passage in a book which is so gemmed with beautiful passages as the Bible. . . . Who taught those ancient writers their simplicity of language, their pathos, and, above all, their faculty of sinking themselves entirely out of sight of the reader and making the narrative stand out alone and seem to tell itself?¹¹

His question reveals the torment of much of 19th century America—caught between conventional Christianity and the

thinking emerging during that period.

What were the specific results of Clemens' spiritual torment on his family? In a letter to Olivia Langdon shortly before their engagement, he said that "the emotion, the revealing religious emotion, Livy, *will not* come. . . . I pray for it—it is all I can do. I know not how to compel an emotion."¹² He made vain attempts early in their marriage to cooperate with her Christian faith, saying on one occasion, "I believe in you even as I believe in the Savior."¹³ He even attended church, wrote an emotional meditation on the Nativity, indicated that he might write a life of Christ, and signed a love letter to her with "Good-by—with a kiss of reverent affection — and — Hebrews XIII, 20."¹⁴ This religious conviction did not last long, however.

Clemens soon went back on his word to his wife not to drink or smoke—pattern he had already established when out of sight of his mother. Now he openly defied others' requests. As he later admitted, he ended up eroding Olivia's Christianity—"almost the only crime of my life which causes me bitterness now."¹⁵

Family Pain

It is a truism that the real character of a person surfaces during times of suffering, and this was the case with Mark Twain. In 1872, when the family lost a son, Langdon, at 19 months, he turned more and more inward. His growing disillusionment was compounded by deterministic thinking. "The Book of Nature tells us distinctly that God cares not a rap for us—nor for any living creature. . . . The Law of Distribution of Comfort and Pain shows an entire absence of sentimental justice," he

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PROFILE

Ketty Martínez

Dialogue With an Adventist Architect in Venezuela



Ketty Chacón Martínez is an architect and a cofounder of Inter-krom, a construction company in Caracas, Venezuela. After

obtaining her degree in architecture at the Central University in Venezuela, she worked for six years in the Projects Department of the Caracas city government.

Ketty married José Domingo Martínez in 1976. Three daughters, Raquel Andrea, 14, Raquel Daniela, 9, and Raquel Adriana, 5, complete their family.

In 1984, Ketty and José Martínez and a brother-in-law founded the Inter-krom Construction Company. Four years later, they established Fundakrom, a foundation designed to promote the Seventh-day Adventist Church in Venezuela and the nearby Dutch Antilles.

Ketty and José are active members of La Trinidad, a Seventh-day Adventist congregation in Caracas; José is the first elder and Ketty directs the primary Sabbath school. This husband-and-wife team has often been invited to various Caribbean countries to speak to Adventist congregations about their foundation.

Ketty Martínez is a member of the Association of Engineers and the Association of Architects in Caracas. She also is a member of the Inter-American Division Committee and the Executive Committee of the General Conference of Seventh-day Adventists.

Tell us about your childhood and youth.

I thank God for having allowed me to be born in a home with deep Adventist roots. There was always good communication and true love in our family. When I was growing up, my parents were not only my models, they were also my friends. I was baptized when I was 13; by then my mother had already gotten me involved as a teacher in the children's Sabbath school division.

What led you to study architecture?

Ever since I can remember, I loved to draw and paint. When I finished secondary school, I didn't know which career to pursue. A friend encouraged me to enroll with her in the School of Architecture at the university. During the first semester, I discovered that I really liked the field, so I continued studying there until I received my degree.

While at the university, did you have any difficulties as an Adventist?

While I was still in high school,

we had to ask several teachers to let me reschedule Sabbath exams. God helped me, and they always changed the date for me. When I began my university studies, I was a bit apprehensive because I knew that some of my Adventist friends who were farther along in their programs had had difficulties with Saturday exams. But again, God intervened and my professors always made adjustments that allowed me to keep the Sabbath. Of course, teachers are always more inclined to help you if you are a good student, and I tried not to disappoint them.

Are there advantages in being a woman architect?

In Venezuela, the situation is a bit different than in other countries because more than half of the architects are women. In general, I believe women architects are more attentive to details and approach building design from a family perspective. However, there are disadvantages. Architects have to supervise the work of the project engineers, who are mostly men. And some of

them don't like to receive orders from women! Fortunately, I've learned to get along well with the engineers and have been able to complete our projects without major difficulties.

You are both an architect and a businesswoman. What role do you play in your company's projects?

After we buy the land, I create the building design and supervise the construction. What I enjoy the most is designing the new building. God has given me the ability to design quickly; I can usually complete drawings for a large project in under a month. I've also designed parks, boulevards, prisons, and even Catholic churches. . . . They say they appreciate my religious sensitivity. We are now focusing on apartment buildings and condominiums. I take special care to make the housing both functional and enjoyable, with exterior elevators that allow users to see the gardens and fountains built on the site.

Have your Christian convictions had any effect on your professional and business ac-

tivities?

Eight years ago, my husband and I attended a weekend conference on Christian stewardship. The Holy Spirit spoke to us through a Bible passage we had read many times before: " 'Bring the whole tithe into the storehouse. . . . Test me in this,' says the Lord Almighty, 'and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it' " (Malachi 3:10, NIV). That Friday evening, José and I decided to "test" God by returning to the church a second tithe on our income. We soon discovered that although we weren't making more money than before, our earnings were still enough to cover all our family's needs. Food seemed to last longer. Our family health was good. Our cars didn't give us any trouble. We sensed that God was fulfilling His promise.

Did you decide to "test" God further?

We certainly did. By then, I was working for the Caracas City Projects Department. My husband and I decided that I would quit that job to start a construction business of our own. We went to see the president of a real estate company. We had selected a lot and offered him a small down payment on it. To our surprise, he accepted our offer and allowed us to buy the land in easy installments. Then we invited my brother-in-law to join our company as a partner. I designed a building with 43 apartments for the site, but we needed to get a very large loan to do the project. We approached several mortgage banks, and although all of them liked the project, they were not willing to loan us the capital.

What did you do then?

At that point, the three of us agreed to invite God to be our fourth partner, assigning Him 25 percent of our company's future earnings. After including God as our partner, we submitted our proposal to one of Venezuela's

largest banks. During the conference with the branch manager, the president of the bank happened to come by the office. He quickly studied our plans and told the manager, "I like the project. Go ahead and lend them the money." With their backing, we were able to proceed. We felt God was encouraging us, and we decided to give Him the same salary the three of us were drawing.

How did that first project go?

We had a unique experience. The bricklayers and other construction crews in Venezuela usually worked from Monday to Friday and then a half day on Saturdays. When we discussed our plans with the construction leaders, we told them we didn't want them to work in the project on Saturdays. This was unheard of. At first, the construction leaders resisted the idea because they thought it would delay construction. Finally, they agreed to work an extra hour every weekday, quitting on Friday at 4:30. Although our project began after other buildings in the area were already under construction, ours was completed ahead of the others. Our Sabbath-off plan gave workers two days off, the result being that they returned to work on Mondays well-rested. The results of our Sabbath-off plan did not go unnoticed; soon after, the entire Construction Workers' Union of Caracas adopted a Sabbath-off policy.



What do you do with the earnings that belong to God, your fourth partner?

We dedicate them to Fundakrom, a foundation whose capital is administered by the Venezuelan-Antillian Union of the Seventh-day Adventist Church. Fundakrom finances the construction of church buildings, sponsors evangelistic series, and provides scholarships for ministerial students. So far, the foundation has contributed to the construction of more than 60 chapels, including a chapel-on-wheels in Curaçao. We are delighted that in several countries we have visited, Adventist businesspeople have established foundations like ours.

Do you have the opportunity to share your Christian faith in your professional work?

Opportunities present themselves as we deal with bank managers, engineers, contractors, and other persons involved in our trade. They know we are Seventh-day Adventists and they respect and trust us. Although many Caracans don't think about God much, once we share how God is blessing our family they tell us, "If I ever joined a church, it would be yours." During the Gulf War, we invited several colleagues to our home to study current world events from the perspective of Bible prophecy.

How do you balance your responsibilities as wife, mother, architect, and church leader?

Although I'm quite busy most of the time, God helps me find time to complete every task joyfully. I also have someone who helps me at home. My conviction is that if we entrust our lives to God, He guides us step by step. With that confidence we can go forward as secure as a child walking hand-in-hand with his mother. At times we face difficult problems, but I feel secure knowing God loves me personally and always wants what is best for me.◊

Humberto M. Rasi

PROFILE

Hantono Tandikin

Dialogue With a Dentistry Professor from Indonesia



Dr. Hantono Tandikin is a dentist and a senior lecturer at the North Sumatra University in Indonesia. For the past 26 years he has served the university, which has an enrollment of more than 10,000 students, as a faculty member in the School of Dentistry. He has also held positions of responsibility such as assistant dean of the School of Dentistry, chairman of the school's Public Health Department, and currently as a member of the university's Curriculum Development Committee.

Dr. Tandikin is actively involved in guiding our Adventist young people through organizing Pathfinder clubs and sponsoring the Adventist Medical and Dental Students Association for the past 20 years. While a full-time lecturer, he has also served the church in various capacities such as local church elder, local mission executive committee member, and health and temperance director of both the North Sumatra Mission and the West Indonesia Union Mission.

Could you tell us, Dr. Tandikin, how you joined the Seventh-day Adventist Church?

On my mother's side, I am a third-generation Adventist. My father was not baptized into the Adventist Church until I was grown. Because of my mother's strong influence, I was baptized during my first year in dental school.

You are a graduate of Gajah Mada University, one of Indonesia's most prestigious state universities. What did you plan to do after graduation?

When I graduated from high school I had a great desire to continue my studies at Indonesia Union College so that I could be prepared to serve the Lord full time. Unfortunately, my parents were not in favor of that, and for that reason I pursued my studies in dentistry. Therefore, immediately after my graduation, my plan became to serve the Lord and humanity by working as a dentist, which I did at the Medan Adventist Dental Clinic in 1964.

How did you come in contact with the State University of North Sumatra?

In 1965 I was requested to serve as a part-time lecturer in the

university's School of Dentistry. Knowing that it was a great privilege to witness for the Lord in a government university, I made the decision to serve as a full-time lecturer in 1968.

Do you have any problem in Sabbath observance while working at a government university that operates six days a week?

I don't think I have any problem with Sabbath observance. I remember when I was a student, occasionally I had to make some difficult choices when confronted with classes and examinations on Sabbath. But thank God I was able to work it out by approaching the lecturers. And now as a government employee, I have clearly shown others my identity as a Seventh-day Adventist from the very beginning. In most cases, the university has been very cooperative and has even occasionally arranged or adjusted the schedule of my lectures or committee meetings so that I could still contribute to the university without working on the Sabbath day.

As an Adventist serving a public university, what kind of influence can you exert?

I believe much can be ac-

complished if denominational workers and lay leaders work together to support each other. Aside from being a witness for the Lord by not participating in any university functions on Sabbath, many times my colleagues ask me about Adventist beliefs. Even the university president called me and asked about the church's position regarding attending classes, lab work, or examinations on Sabbath. The university graduation is always held on Saturday. However, the university president has recently told me there will be a special Wednesday graduation once a year so that Adventist students will be able to participate in graduation exercises. On several occasions, we have been able to make our church better known by inviting Loma Linda University professors to present continuing education courses for the university. As a result of their acquaintance with our church, the university administration has sent a few of the lecturers to pursue postgraduate studies at Loma Linda.

Is there any assurance that our students will not have Sabbath problems at the North Sumatra University in the future?

No. However, the Spirit of

Prophecy says that we shouldn't worry about the future as long as we remember God's leading in the past. In the past 26 years, more than 60 Adventist doctors and dentists have graduated from the university without taking classes or examinations on Sabbath. The Lord will surely continue to lead our young people to be faithful to Him.

As one of the founders of the Adventist Dental and Medical Students Association, please tell us its history and the benefits of that kind of association.

The Adventist Dental and Medical Students Association was initiated by Dr. Elisha Liwidjaja (Lic Sek Hong) who was serving as health and temperance director of the West Indonesia Union Mission and president of the Medan Adventist Hospital at that time. We started the association together in 1971 with the objective of fostering unity among the medical and dental students so that they could support one another in facing Sabbath problems and also to instill a missionary spirit in them. We are very happy that, through the association, students can fellowship and pray together in times of difficulty as well as in times of joy. We have also organized various community-service activities such as medical rallies, Five-Day Plans to Stop Smoking, and health lectures both in and outside of the church.

We encourage older students to help the younger students, especially at the beginning of school when special tutors are given to high school graduates interested in taking the entrance examinations to the dental or medical schools. The student association's success in instilling the missionary spirit among its members is evident from the fact that several of them are now serving the Lord and humanity as physicians and dentists in Adventist hospitals and clinics throughout the country. They also serve as health and temperance directors at local mission levels, and even at

the division level.

I admire your activities in organizing Pathfinder Clubs. Could you please tell us why you have initiated these clubs?

I was a scoutmaster for many years, and I really appreciated the good things the scout program had offered me and my friends. My desire to start a similar program with the local church finally materialized in 1977, and the program has spread throughout the country.

The Pathfinder Club is an important part of the educational program of the church, for it provides the opportunity to take children away from a classroom into nature and outdoor adventures. They learn to live and to work together. They develop leadership abilities and self-discipline, to do the right thing at the right time in the right way.

Children learn best by example rather than precept; the whole Pathfinder philosophy is built on this premise. Our junior youth need to know that their church cares for them and that they are secure inside the church. Junior youth need to be led, polished, and molded to become men and women who will be able to withstand the time of trouble and tribulation. Junior youth need leaders who, through the power of Jesus Christ, will help shape their characters.

Dr. Tandikin, as a layman, how often do you preach, and what is your favorite topic?

I preach quite frequently. There are 20 churches in the city of Medan, and many of them schedule me to preach at least once a quarter. Several churches in other districts often invite me to preach, also. My favorite topic is health and temperance. I believe that as God's people, we have to be healthy physically, mentally, and spiritually. The happy, healthy, and holy Adventist life-style needs to be promoted more and more as living testimonies among God's people as well as the people outside of our church. I believe

that relieving people's physical suffering will give us the opportunity to minister to their spiritual needs. Jesus' method of treating disease will open the door for the entrance of present truth.

You seem to have a very busy life. How do you balance your professional life with your church activities?

I work five days a week for the university, mostly in the mornings and afternoons. I operate my private clinic five days a week in the evenings. I have short devotions every day in the morning and evening. Sabbath is totally given to God, for my private devotion, teaching in Sabbath school, or preaching. I always devote my Sabbath afternoons to our young people and Sunday mornings for Pathfinder activities. We schedule camps for Pathfinders as well as special meetings for the Adventist Medical and Dental Students Association. I try to keep my program as balanced as possible. However, I consider it a privilege to give something to my country and my church, where I can glorify God and make a contribution to humanity.

What kind of advice would you like to give to the Adventist students attending non-Adventist colleges and universities?

Spend time with God every day, and you will be strengthened from day to day. Don't isolate yourselves from the community of believers. Join the Adventist student associations and participate in their activities. Be friendly and build good relationships with your professors, because many Sabbath problems can be solved by friendship. If you face difficulties, be persistent. The Lord will open the way for you in His time. ◊

Jonathan Kuntaraf

Jonathan Kuntaraf (Ed.D., Andrews University) is Youth Director in the Church Ministries Department of the Far Eastern Division and regional representative of Dialogue.

Integrity

Winton Beaven

In the operating room of a great hospital, a young nurse had her first day of full responsibility. "You've removed 11 sponges, doctor," she said to the surgeon. "We used 12."

"I've removed them all," the doctor declared. "We'll close the incision now."

"No," the nurse objected. "We used 12."

"I'll take the responsibility," the surgeon said grimly. "Suture!"

"You can't do that!" blazed the nurse. "Think of the patient!"

The doctor smiled, then showed the nurse the 12th sponge. "You'll do," he said. He had been testing her for integrity—and she had it.¹

Integrity—the lost word, the missing ingredient of our society; a quality without which our very existence as a society is threatened.

I grew up in a rural community in upstate New York. My grandfather was a farmer. There were few written contracts. Business was done with a handshake. "A man's word was his bond," my grandfather said. If you agreed to do something, you did it, no matter what else happened.

This kind of commitment is sorely needed in our world today, where looking good and garnering favorable publicity is a universal goal. We are told repeatedly that "image" is everything.

Well, image isn't everything. Integrity is much more important. Without constant attention it tends to wither.

What is integrity, anyway?

It's very difficult to define. There really isn't an adequate synonym in the English language. We know it when we see it, but like the word "love" we have dif-

ficulty explaining it. It means doing what you believe to be right, having the strength of conviction that enables you to be forthright and honest. It is avoiding deception and expediency. It is being trustworthy and sincere. It means being the same person to everyone—and more.

Most integrity in life and society is so quiet and personal as to be unobserved. The motorist who nicks a fender in a parking lot and leaves a note with his name and address on the windshield; the bank patron who gets an extra \$20 bill in change, to which he is not entitled, and who quickly returns it; the parent, who when getting an unpleasant phone call, does *not* say to her son, "Tell them I'm not home." All of these incidents, and hundreds more, are little slices of integrity in practice and at work.

Integrity is not something that is mastered for a lifetime. It can't be stored or bottled. It is a living virtue constantly tested. There is no final examination as long as one lives. Its practice increases its longevity.

A lifetime of integrity can be lost in a moment. Oftimes the penalty is high. Our recent social scene is littered with "Watergate" and "Irangate"; with television ministers without shame or character; with financiers wildly successful, then revealed as grossly dishonest. Integrity once lost is difficult to regain. Often religious conversion seems the only way back, and that can create great skepticism.

Integrity is tied to personal value systems, which develop over one's lifetime. We probably don't examine our own values *enough*, and consequently fall into the most dangerous delusion of all—

self-delusion.

The Christian value system uniformly teaches that, after loyalty to God, our family is of primary importance and should take precedence over most other values, including career and job. Yet how many of us give lip service to that value while blatantly violating it? Neglect of family is omnipresent while we curry success, yet few do anything significant about it.

I have a friend whose integrity was demonstrated to me and countless others some years ago. He was a minister, a church worker, a good husband, a successful leader in his field. But like many church workers he was not omnipresent; he was often "gone." His adolescent sons began to attract more and more attention by anti-social behavior until the police became involved. At that point, he went for counseling to deal with his family problem. The counseling indicated that the greatest need of the sons was a "present" father. Within weeks the father resigned his position, "gave up his career," and moved the family to a totally different environment.

I'm happy to tell you that the move was successful, but even if it had failed, it would have demonstrated great integrity. This man practiced what he preached, accepted responsibility, and kept a commitment.

I am reminded of integrity every day when I go to work. I have an office in the Charles F. Kettering Memorial Hospital. Every day I pass the George Nelson Auditorium and I am reminded that this institution was created on the principle of integrity.

First of all there was the in-

tegrity of Eugene Kettering, engineer son of the great inventor, Charles F. Kettering. He was determined to build a memorial to his late father that would be the highest quality institution possible, a leader in the health care field. When he chose to invite the Seventh-day Adventist Church to be a partner in that endeavor, the church sent George Nelson, superintendent of the Glendale Hospital, to be the founding developer and co-creator of the project.

These two quite different men quickly found a common denominator. It was a devotion to honor and quality, to doing things well, not for applause or recognition, but because they should be done right. A bond of trust quickly developed.

George Nelson had been on the job only a few weeks when Mr. Kettering came by his planning office. He carried a check, which he casually tossed on the desk with the words, "George, I opened an account at _____ bank for you. Here's a deposit. There's more when that is gone." Mr. Nelson thanked him and continued his work. At lunch time he got up from his desk, picked up the check, and looked at it for the first time. The check was for \$1.25 million! and in his name.

Many years later, not long before Mr. Kettering died, Mr. Nelson asked Eugene Kettering why, on such brief acquaintance, he had entrusted him with such a check. Mr. Kettering responded, "George, I trust you even more

than I trust myself."

A life of integrity is the ideal, but everyone occasionally has lapses. Improving on our integrity means pursuing the truth wherever and whenever we find it, standing our ground even if no one else follows. It means not accepting the status quo, avoiding the small lie, not repeating the unsubstantiated rumor. It means giving anonymously, making and keeping commitments, and accepting responsibility.

Improving our integrity means making the telephone call we have been avoiding, striving for fidelity in relationships, and associating with others of high integrity.

A person's integrity inspires others around him or her. Raising our children in the spirit of integrity helps them function honorably in society. Professional integrity often leads to prosperity.

A few months ago I looked at the front tires on my car and decided I needed new ones. I went to an established shop near home and inquired about tires, prices, and other details. The co-owner, who was caring for me, said, "Let me look at your tires," so I escorted him to the car. After a brief inspection he said, "I'd like to sell you some tires, but you don't really need them. If we rotate them, they are good for another 10,000 miles."

Who do you think will get my subsequent tire business? Persons who display integrity inspire trust, respect, and peace of mind in others. We go to the store or person who gave us a fair deal.

Every year each of us makes hundreds of decisions in which the issue of integrity arises. What will be the effect when we are undercharged by an auto mechanic? When we are tempted to take advantage of an associate or customer? When we sell a product as "perfect" when we know it has flaws?

Integrity gives meaning and purpose to life, and conveys enduring values that transcend contemporary fads and follies. It allows for boldness and decisiveness of action and helps to eliminate self-doubt.

Probably no one has said it better than a well-known author, some 90 years ago:

The greatest want of the world is the want of people, people who will not be bought or sold, people who in their inmost souls are true and honest, . . . people whose conscience is as true to duty as the needle to the pole, people who will stand for the right though the heavens fall.²

NOTES

1. This story was related by Arthur Gordon in a conference in 1986.

2. Ellen G. White, *Education* (Mountain View, Cal.: Pacific Press Publ. Assn., 1952), p. 57, slightly paraphrased.

Winton Beaven is assistant to the president at Kettering Medical Center, in Kettering, Ohio, U.S.A. He has served as professor of communications, as well as dean and president in several Adventist colleges.

Pontius' Puddle



ACTION REPORT

Australia and New Zealand

Elissa Milne

Adventist students in Australia and New Zealand have a long history of organized societies at local university campuses. Originally the motivation for student support groups came from the introduction of Saturday lectures and examinations after World War II. Universities used these Saturday classes to cater to the increased number of young people wishing to gain tertiary qualifications. These days only a few campuses still operate on Saturdays, and the focus of the local society has changed.

In the early sixties Adventist university students throughout Australia began to organize a national body responsible for communication between student groups, holding an annual convention and publishing a student magazine. By the time the seventies rolled around the convention and the magazine were institutions of Adventist student life.

During the seventies a constitution was also adopted for the national body, which was named ASA (Adventist Students' Association). At this time ASA sent representatives to Papua New Guinea to help establish student groups at newly founded universities there. Local students set up a national body for Papua New Guinea, which took the acronym ATSA (Adventist Tertiary Students' Association).

The eighties saw more Adventist students choosing educational options unavailable at Avondale College (the only senior Adventist tertiary institution in Australia and New

Zealand). While most Adventists at public universities had formerly studied medicine or law, now they were pursuing a wider range of disciplines. At the same time there was growing tension in the relationship between the church organization and the ASA.

By 1989 ASA was all but dead. Attendance at the annual convention had fallen from 100 in the good old days to 23. Whereas student societies had once flourished in up to 10 centers, now only one or two were even functioning. It seemed that Adventists attending public universities would soon be completely on their own.

However, that same year 1989 also saw the beginnings of a new student group in Newcastle (about an hour north of Sydney). Twenty students were thought to be attending the university there. Philip Rodionoff, one of only two of us who had seen the fading glory of the past, called all the Adventist students he knew, asking if they would be interested in belonging to a student group. Most were excited by the idea, and suggested names of others they knew at

Newcastle. By the end of the year the group had a mailing list of more than 70 students.

Mostly as a result of this revival of interest at the University of Newcastle, 50 students attended the 1990 convention. There was concern that 1991 would again see a decline in interest. Philip felt enthusiastic about the role a local group could play in the spiritual and social support of students facing new challenges in their courses. I wanted to see Adventism nurture this group of young people. Having lived away from home as a student, I saw the need for acceptable housing accommodations for Adventist students. Upon discussing our complementary visions for student ministry Philip and I submitted our names and were elected as co-presidents of ASA.

First we contacted students at each university center in Australia and encouraged them to set up a group at their campus. To support this fledgling interest ASA organized a Leadership Seminar in February 1991. Fifty students from 12 centers came to discuss their goals and the best methods to achieve them. As a result of this seminar, groups sprang up around Australia.

Although the local group plays an essential role, we felt it was important to keep in touch with students unassociated with these groups, and so began the "Dob-in-a-Student" campaign. The cover of the *Record* (the South Pacific Division church magazine) called for students, teachers, par-



The 1991-1992 ASA Executive Committee.
Elissa Milne is on the first row, third from left.

ents, and friends to "dob-in" or recommend students they knew so that ASA could send them the two magazines we distribute—*Dialogue* and *Glasnost*. Names trickled in. Within one year the ASA mailing list increased from 200 to more than 1000 names. By the time Convention '91 was upon us there were groups operating in 17 major locations, and convention attendance was up to the numbers of old. The second "dob" campaign, currently underway, has produced more than a hundred additional names during the past few days.

ASA has urged conference administrators to appoint chaplains who have adequate time to care for the needs of students at major university centers. So far we have one full-time chaplain in Brisbane, a half-time chaplain in Sydney, and a quarter-time one in Melbourne. Other conferences are considering options for more effective ministry to students in their territories.

Adequate accommodations consistently rank as one of the most pressing needs of Adventist university students. Negotiations have been underway in a number of centers, but as of yet no scheme is operational. Private families continue to open their homes, and students do appreciate their help on a one-to-one basis.

ASA promotes the plan of having students take church services for local congregations. Two purposes are served: students gain experience and skills they can use in their local church, and church members have visible proof of the positive contribution students can make, and of their need to be offered meaningful roles in the church community.

On May 2, 1992, ASA scheduled an Australia and New Zealand-wide Students-in-Churches Day. It requested as many local groups to participate as possible. The issue of the *Record* for that day was written by university students.

In February of this year ASA

organized the Inaugural Theological Symposium, a week-long event allowing students to learn from some of the best minds in Adventism about issues which impact on their lives. The AMiCUS committee subsidized the travel expenses of Dr. Agniel Samson, the featured speaker, while Dr. George Knight, who was teaching an Andrews University extension course at Avondale College, also lectured. Other speakers included Drs. Norm Young, Don Hanson, and Allan Lindsay, and Pastor Ken Vogel. The 50 students who attended were enthusiastic about scheduling the symposium annually, and plans are already underway for our second symposium.

None of these things could have been done without church organization's faith in us. For that reason we are very thankful to those committees that approved substantial grants to ASA before any of our visions became a reality. Thanks to them, more than 1500 students enjoy the benefits of the limited ministry ASA can offer.

ASA would still like to see a stronger financial commitment on the part of the church organiza-

tion, with the spiritual and physical needs of students attending public universities receiving the same care and attention as those who attend our own institutions of higher learning. ASA's operations still rely heavily on the co-presidents' credit cards, but we do not see ASA as independent of the church. On the contrary, we are convinced that there are many advantages in close cooperation.

By stressing the positive contributions Adventist university students are making in the local church and at various levels of the church organization, and by highlighting the serious risk the church runs by ignoring this important segment of its membership, ASA helps to strengthen the church at large and to support its mission.◊

Elissa Milne is co-president of the Australia Student Association. She lives and studies in Sydney.

SDAnet: Electronic Mailing List

Do you want to establish electronic communication with other Seventh-day Adventists? Join **SDAnet**, an electronic mailing list for Adventists. We use the national electronic mailing networks to distribute messages to subscribers across the U.S. and Canada, and also in Europe, Australia, and Asia. Messages are approved by a moderator and are sent only to those who subscribe.

SDAnet exists (1) to encourage contact among Adventists in Adventist and non-Adventist campuses as well as in industry, (2) to supply information on Adventist beliefs, (3) to discuss issues relevant to Adventists and the world at large, and (4) to announce meetings of interest to the college and university community.

Opinions expressed on SDAnet do not necessarily reflect the official position of the Seventh-day Adventist Church. Posts from SDA-L, a fellowship and support list for collegiate Adventists, are forwarded to SDAnet. *Dialogue* readers interested in subscribing to this mailing list should contact Steve Timm, the moderator, at one of the addresses listed below:

- *Bitnet*: st0o+SDA@ANDREW.Bitnet (JNET%"st0o+SDA@ANDREW")
- *CompuServe*: INTERNET:st0o@andrew.cmu.edu
- *Internet*: st0o+SDA@andrew.cmu.edu
- *UUCP*: ..!uunet!andrew.cmu.edu!st0o+SDA
- *U.S. Mail*: Steve Timm; Department of Physics; Carnegie Mellon University; Pittsburgh, PA 15213; U.S.A.

Major Themes

What major themes do you intend to stress in your presidency? What are your priorities?

1. **Assurance in Christ:** The joy of salvation will follow a sincere response to complete acceptance of the gospel of Jesus Christ. It is not God's will that we walk on an insecure tightrope, balancing our way to heaven, unsure of whether He will open the door when we arrive. Hebrews 4:16 reads, "Let us then approach the throne of grace with confidence" (NIV).

The message of righteousness by faith, which provides the believer both with full assurance of salvation in Christ as well as the evidence of that salvation in victorious Christian living, should be a theme pervading our ministry both to members and to those who have not yet heard the gospel.

Too many members live at extremes of the faith-versus-works controversy. Some continually doubt their salvation and acceptance in Christ, feeling their sins too heinous or as yet unconquered. These represent one works-oriented extreme who apprehensively await the Lord's return.

Others go to the opposite, libertarian, and equally mistaken extreme, attempting to prove by their disregard of God's explicit commands, that victorious Christian living has no role in the salvation experience. These folk should read where Ellen White says: "This goody-goody religion that makes light of sin and that is forever dwelling upon the love of God to the sinner, encourages the sinner to believe that God will save him while he continues in sin and he knows it to be sin" (*Manuscript Releases*, vol. 6, p. 12).

The first group confuses the evidence with the means of salvation, while the second group undermines the life-changing power God promises to provide for victory over sin, considering a victorious life to be proof of legalism. Notice how Paul presents this balance: "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery," he tells the Galatians (chap. 5:1, NIV). But then he adds: "You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love" (vs. 13, NIV).

2. **Global Mission:** We are a world church, a United Nations assembly of ethnic groups from the entire planet. The General Conference has adopted the theme of Global Mission not to define all aspects of the mission but only to say that we need to think globally and act locally.

In some areas of the world that consider themselves more developed, Global Mission seems limited to prayerfully and financially supporting the gospel proclamation in the unentered people-groups in other parts of the world. This financial support has begun to dwindle as collective selfishness has come into vogue. This is a subtle temptation for all. If we take a parochial attitude, focusing on the needs and wants of our own congregation, we will lose sight of our mission of gospel proclamation both at home and around the world!

3. **Youth Involvement:** We need to see renewed, deeper involvement by the youth in the church's work. They should never feel they are spectators instead of participants.

As a church we haven't given sufficient importance to retaining our youth and enabling them to serve as full partners in mission. However, most of the challenges facing our youth are found in their local congregations.

I believe there are things we can and should do in every congregation and church organization. God calls on us to unleash the energy, enthusiasm, and talents of our young people. This is critical not only to saving our own youth but to fulfilling the Global Mission of the church.

Beyond structural changes, however, I want to foster a climate of acceptance so that our youth will begin to take more initiative in their service. Young people comprise a large portion of the membership in some of the fastest-growing areas of the world church. We need to examine the contribution of the youth in these areas and see what can be emulated.

4. **Effective Church Organization:** The church exists solely to accomplish its God-given task efficiently and quickly. We can do together what one can't do alone. If any church organization, institution, or committee, is not contributing to the mission of the church, that entity needs to be either changed or disposed of! Organization exists to serve the mission, not to perpetuate itself.

Churches pass through stages, evolving from a visionary movement to an institutional church. I intend to call our church back to its vision of a soon-coming Savior. I challenge all church entities to evaluate their contribution to the church's mission. Educational institutions, hospitals, conferences, publishing houses and local congregations—all need to look at their agendas in light of why we exist as a movement.

This particular focus of my administration, to have a more effective organization, has already begun to be implemented. After a review of the General Conference headquarters organization we have (a) cut the number of committees from almost 100 to 22; (b) reduced the size of the committees from an average of about 35 members to about 12, and (c) delegated more authority to these committees so more decisions are final.

Organization is not an end in itself—it merely helps us achieve spiritual objectives. During the past year, we gave a large amount of time and attention to the General Conference itself, seeking to increase its efficiency by eliminating duplication of effort and clarifying lines of responsibility and accountability.

The process that began at the General Conference will now be extended worldwide. Though conclusions reached at the General Conference are not necessarily applicable uniformly, every church organization needs ongoing self-evaluation in order to ensure that our structure indeed serves the mission. Church members need to be confident that monies are being used wisely and that leaders are serving effectively. A group will be meeting this year to study how the divisions of the world church can do the same. Constitutional changes may be needed to make the church more organizationally responsive. A similar approach is needed at every level of the organization, down to the local congregation.

peers who are leaving the church. Why do you think it is happening? What can the church and what can we do about it?

I too am very concerned about this phenomenon, which seems to be more prevalent in the economically developed areas of the world. I suspect there are no easy answers as to the cause. However, if I can guess about the causes:

- Without peace and assurance in Christ, these young people may have been influenced by a rule-driven slant of the gospel. Obedience to God must be based on the authority of His Word with the resulting lifestyle changes being an evidence rather than a means of salvation.
- It is the time we spend personally with God that helps us determine the health of our spiritual life. It is too easy to look to failings of the church (of which there will always be many) as the cause of losing our youth.
- Rather than asking why and debating the validity of the answers, I'd like to challenge the youth to do something about it! Nobody can work to keep our youth better than their peers. So, I challenge you to *do it!* And if what you first try doesn't work, try another method.

How do you account for the different rates of church growth in different parts of the world?

There is a long list of variables and only a few constants. The message, urgency, and the presence of the Spirit are the constants. All the rest are variables. These include: (a) fluctuating receptiveness due to varying levels of secularism and materialism; (b) varying vision of members and pastors of what it means to be a member of the remnant church; (c) divisive elements that distract from the church's primary mission.

What do you believe is the most effective form of evangelism?

That which is done rather than talked about! Most kinds will work . . . if they are worked!

To what extent should the presentation of the Seventh-day Adventist message be adapted to each particular culture?

The presentation may be adjusted to the culture, but never the content. The power of the gospel is found in the content. It is remarkable how the Holy Spirit can use even our most bumbling efforts.

More than half of our church's members are women. What role do you see women playing in the 1990s?



Elder Folkenberg and the panel discuss Global Mission.

It would surprise many to find the level to which women are now involved, frequently just as active as men, in the soul-winning mission of the church. I see more and more women moving into positions of leadership. If the General

Conference is to move forward, it is vital that the pool from which leaders are drawn include, wherever possible, successful women.

Because of the places where we work and study, it is difficult for many of us to meet other young adult Adventists with whom we can develop serious relationships. How do you feel about Adventists marrying non-Adventists?

The Bible and the Spirit of Prophecy provide ample guidance, supported by current experience, indicating that such a union will inevitably lead to spiritual and marital pressures that God never intended to be added to the adjustments of married life.

How do you believe the church should address the issue of homosexuality? What is being done to educate members about AIDS and foster compassion toward those who suffer from it?

Not as much as should be done. Sadly, some who advocate compassion for those carrying this burden become instruments of evil advocating a lifestyle clearly condemned by God. We must express compassion for the hurting while clearly

pointing to God's Word as a definitive statement of His expectations for us. It would be a travesty if the church, God's instrument for saving souls, contributed overtly or covertly to the loss of those it professes to want to save.

As you look to the future, how would you describe your vision of the Seventh-day Adventist Church in the year 2000?

Though not a prophet, I believe this is a moot question. I hope we'll be singing praises to God in heaven's choir and visiting the far-flung corners of the universe.

Do you think you may be the last General Conference president because of Jesus' soon coming?

I certainly hope so! My Dad passed away last October. I want to see him soon!

Thank you very much!◊

CAMPUS LIFE

Expectations

What University Students Look for in a Pastor and a Church

Gerald Connell

Recently I sat in a restaurant with a graduate student. We discussed topics that ranged from his years of growing up in the Seventh-day Adventist Church, his alienation from it, his declaration of being a deist, to ancient and modern cosmologies, and the relationship between modern science and theology. As the conversation came to an end and I picked up the check for the meal (out of my budget) this young intellectual said, "Jerry, it sure is nice to talk to someone who has thought through the issues and has answers for us. Can I come and talk to you in your office from time to time?"

This conversation is typical of many that I have had in recent months. This scenario is an important part of my ministry as a chaplain for Adventist students in non-Adventist colleges and universities.

Our students attending those institutions are energetic, ambitious, and independent young adults. Living in a world of stimulating ideas, different social structures, and new pressures, they face unique challenges. Many of them have moved away from their home and church environment to come to a university center. They miss their family and friends. Most of what they learn in their academic life will be based on presuppositions that do not build faith. However, their needs are not only intellectual, but also spiritual and social.

To fill those needs they may look toward the local Seventh-day Adventist church. And to the extent that the pastor and the congregation understand and relate

to those needs and expectations, our students will stay or leave. In fact, their future relationship with God and their fellow believers will hinge to a considerable degree on the quality of those contacts.

In order to relate effectively to these students, we need to understand some basic realities. Students are inundated with options in everything from jobs, schools, degrees, transportation, entertainment, restaurants, to clothing, reading material, and possible marriage partners—to name just a few. Consequently, many students now see the church as only one of many options. For that reason today's young adults are postponing, "hold-out-until-all-your-options-are-in," and "don't-commit-unless-you-know-it's-the-best-deal" generation. Because of the breakdown in society and the family, students are into "self-protection." This, in turn, affects the way they approach churches and personal relationships. This generation is reluctant to make commitments. Therefore, if students are going to make a commitment to Christ, they will have certain specific expectations from an Adventist pastor and a congregation.

What Students Look for in a Pastor

1. **Someone to whom Jesus is real.** This has to be first and foremost. Students will have many ideas thrown at them that will challenge their faith. They don't want pious platitudes. They look for someone whose deep faith is the result of having thought through the issues of belief in an age in which science, technology,

and information are exploding. Students will relate to someone who has concrete reasons why they should believe. To these budding intellectuals, uninformed faith is unacceptable.

2. **Someone who reads widely, especially on philosophy and apologetics, and who is willing to lend books.** Students will inevitably go through a faith crisis in their advanced studies. It may be brought upon by the questions raised in their classes. Each academic program has its own set of questions. Therefore one can't possibly know all they are learning in each class, although we can read widely and develop a broad base of knowledge. Occasionally Adventist students will ask doctrinal questions, but usually the issue they face is not "What do you believe?" but "Why believe at all?" This is especially true since most students at public universities believe that everything is relative. Adventist students are looking for a deeper reason to believe. They want to discuss evidences for the existence of God, the historicity of Christ, and the reliability of the Bible. This is a prime opportunity to lend faith-building reading material.

3. **Someone ready to listen to students.** I have discovered, after nine years of working around large state universities, that I can learn an incredible amount from the students. They are usually on the cutting edge of information. Sometimes as pastors or chaplains, because we have studied theology, we begin to think that we have "all knowledge." We may know the essentials, but certainly not everything. Observers of the

cultural scene state that technical and scientific knowledge is now doubling every 22 months. Ask the students to lend you books they think will broaden, challenge, and enrich you. This approach will not diminish your authority; on the contrary, it will bond them to you.

4. **Someone who enjoys their company and is willing to serve them in every way possible.** Each year students telephone me and say, "Pastor, I'm going to be attending the university there. Do you know where I can find housing?" I make sure that I know the area well and can give them this information. I always say, "If you need a place to stay when you come to look, please stay at our house. We would love to have you."

We should try to be aware of job openings so that if students need work, we can offer assistance. Another time consuming but greatly appreciated service is helping to orient new students to the campus. Students like to be invited to members' homes for Friday evening or Sabbath afternoon get-togethers. As pastors, let's make time to visit the students where they live. Arrange to meet with them for lunch or just for refreshments. Find out what is going on in their lives. Spending time with them demonstrates our commitment to them. In times of crisis they will come to us because they trust us.

I remember one student who was having some struggles in her moral life. Her sister made me aware of the situation. I phoned her mother, who knew about the problem, but felt helpless to deal with it. I asked her if I could take the daughter out to eat. (People usually relax over food.) I was careful to inform my wife about these plans. I met the young woman at the church and drove to a restaurant. We talked very openly and honestly that evening. At the end of our conversation I prayed with her and for her. A couple of weeks later her mother phoned me and said, "Jerry, you'll

never know what an incredible impact that evening had on my daughter! It has turned her life around. Thank you so much!"

As a pastor I have to remember that the years of academic life are only one phase and not necessarily the student's final destiny. Students may do things I don't approve of. However, my main goal is to help them through this stage with as much of a commitment to Christ as they are willing to make and with as few scars as possible.

5. **Someone in tune with what is going on at the university and who gets involved with campus life.** If the university has a student newspaper, we must read it regularly. In addition, we must go to events with students and discuss current issues. We should join the campus ministerial association. In short, we must be actively involved wherever possible.

6. **Someone aware of the university calendar and how it affects the students.** We are expected to be sensitive to the pressures students face at exam time. If they have been very active in the church program up to this point, they will need to know that they can be free from responsibilities that would burden their schedule. Having the pastor or someone in the church tell the students that others are praying for them at this time will make a big difference. They will really appreciate receiving a telephone call or a small care package with chewing gum, a pen, a booklet on a spiritual topic, and a note letting them know the church members are thinking of them.

What Students Look for in a Local Church

At a time when young adults have a "don't-lock-me-in" mentality, they are looking for particular characteristics in a church. When they choose to go to church, Adventist university students are drawn to a community of believers where they feel accepted and in which they can become involved.

What is it, specifically, that they are looking for?

1. **A warm atmosphere.** Students are often from other cities and miss a family environment. There are a thousand other things to do on a Saturday rather than go to church. In order for students to be drawn there, the church must be warm. Some students have not grown up in warm and loving families. If they don't find these vital qualities in the congregation, they will find non-Adventists on campus who will accept them unconditionally, and soon the students will drift away.

2. **Uncritical acceptance of our students and their friends.** Sometimes the church's expectations cause a strain on the students. This may be due to the way the students dress, their hairstyles or their friends. Students want unconditional acceptance. What more would we want than to have students bring their acquaintances to church? Allow your students' non-Adventist friends to sing for the worship service. Personally, I have a position that those who provide special music in my church do not have to be Seventh-day Adventists, but they must be committed Christians. Adventist students will invite their friends to church if they feel a warm, accepting climate.

3. **Willingness to discuss issues.** Sabbath School, Friday evenings, or Sabbath afternoons are excellent times to meet some of the spiritual and intellectual needs of the students. This can be done effectively by bringing in a guest lecturer to address some of the major concerns or issues students want to discuss. We should ask students what topics they want covered by qualified individuals. It's essential to get students involved. We can also set up debates, discussions, and films about important topics. Students desperately want their church to be relevant. They look for a congregation that will deal honestly with current knowledge and its relation to faith.

4. **A congregation that en-**

courages their participation. Students are generally very resourceful and talented. They love to be involved in the church and to have their skills appreciated. This is one of the best ways to keep them coming. It gives them a sense of ownership. We must discover their special skills and interests—teaching a Sabbath school class, singing in the choir, giving Bible studies, speaking in public. Sometimes membership in the local congregation becomes a sticky issue for a nominating committee. Getting a memberships transfer from some countries is a difficult task. Why make this an issue? What is more important, the students and their involvement, or local policy? God forbid that local policy should keep our students from being involved. Even if students can't commit to long-term involvement, let them be a part of the program when they do come.

5. **Social programs and activities.** This is a must for students. They are generally fun-loving and have a lot of energy. They like to be a part of a congregation that is doing something. If they do not have a social outlet in the church, they will find ways to meet their social needs outside

the congregation. We should get the students involved in the social committee and let them help set the agenda. When we surveyed the student housing area around the church I used to pastor at Michigan State University, we found that many non-Adventist students were looking for an alternative to the bar scene. That is why special social programs for major occasions and holidays are important.

6. **Adopt-a-student.** Students who are away from home often want and need a family environment. They don't like to go back to their dormitories or student housing after the worship service. If their roommates are not Adventists, students know that the atmosphere there is not conducive to keeping the Sabbath. By adopting a student and inviting him or her to their home, church families can help to meet the student's needs on that special day of the week. Students are sometimes willing to return the kindness by babysitting for the family or doing yard work for an elderly couple. This arrangement offers an excellent opportunity for mature Christians to provide a role model of Christian family life. It also allows

students to get close to people who can answer some of the questions that they face as they go through this stage of their life.

The points outlined above offer a summary of the suggestions made by a group of Adventist students. They also reflect my own experience as a church pastor and chaplain at several university centers.

If the church listens to our university students and shows its appreciation for them, they will repay the church in many ways. They will become the future professionals who will support the church's mission through their influence, leadership, and finances. They will be there to inspire and model for the next generation of university students. Most importantly, there will be people in the kingdom of God because we have ministered with sensitivity and wisdom to them during this special period in their lives.◊

Canadian-born Jerry Connell (M.Div., Andrews University) is Adventist campus chaplain at the University of Nebraska and associate pastor at the Union College church in Lincoln, Nebraska.

Interchange

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* *Cheryleah R. Dacullo*: 17; female; studying toward a B.S. in Commerce with a major in Accounting at Mindanao State University-Gen. Santos Unit; interests: playing the piano, singing. Address: #13 Macopa St.; General Santos City 9500; Philippines.

* *William Carsten Hoffman*: 29; male; holder of a baccalaureate degree in Mathematics/Computer Science and Art; will attend Loma Linda University School of Public Health to study research epidemiology; interests: athletics, avant-guard science, and the arts. Will be visiting Spain, Portugal, and France in the summer of 1992, and would like to meet Adventist students and professionals in those countries. Address until June 1992: P.O. Box 20013; Reno, NV 89515; U.S.A.

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BOOKS

Significant Publications by or About Seventh-day Adventists

Papal Supremacy and American Democracy, by V. Norskov Olsen (Loma Linda, CA:

Loma Linda University Press, 1987; 190 pp.; paperback)

Reviewed by Bert B. Beach.

Since retiring as Loma Linda University president in 1984, Dr. V. N. Olsen has written several books, mostly in the area of systematic theology. *Papal Supremacy and American Democracy* is the first product of his "retirement leisure." This is a historical study, with the major emphasis on

the development and meaning of papal supremacy; only some 10 percent of the book deals with the United States and its democratic structures.

The author begins with a discussion of the historical origins of papal primacy and infallibility, and the resulting conflicts these concepts have caused within Catholic ranks. He then goes on to present Catholic views of church-state relations.

There is a chapter dealing with Rome and the ecumenical movement in the light of the Second Vatican Council (1962-1965). After a discussion of religious liberty concepts in the setting of key Western European nations and the Roman Church, Dr. Olsen closes with a painting of the American religion and liberty landscapes.

The author has added an eschatological postscript centered on the Great Controversy and its teleological climax in the second coming of Christ.

Olsen makes many salient points, not least the contradiction between American democracy and papal autocracy. The book advocates complete separation of church and state, as expressed by the Italian Risorgimento phrase "a free church in a free state." The author points to the monocentric nature of Catholic ecumenism. He also refers to the significant role of Baptists in promoting the concept of religious liberty.

While the author quite rightly recognizes the seminal role of Puritan Protestantism in influencing both the American ethic and political democracy/liberty, he seems to overlook the serious lack of religious liberty understanding by the Puritans and Congregationalists, *except for themselves*.

There is a useful chapter on Vatican diplomacy. Dr. Olsen highlights the Gordian knot tying Vatican City to the Holy See. He concludes that papal diplomacy,

with its enduring claims of papal universal jurisdiction, has as its "ultimate goal," the creation of Augustine's City of God theocracy (p. 60). It is claimed that this can be realized when the Pope's voice is both heard and followed.

The book has thorough documentation with frequent references to both Protestant and Catholic scholars. There are a few minor mistakes: the United States *does have* some Sunday laws in several states, though the operative number of such laws has been decreasing in recent decades. President F. D. Roosevelt did not state his "four freedoms" at the close of World War II, but in January 1941, before the U.S. entered the war.

Dr. Olsen's study has increasing current significance, due to the growing important politico-religious role of the papacy in such specific areas as Croatia, Poland, Hungary, Czechoslovakia, Ukraine, Lithuania, Israel, and the EEC, and in the claimed "moral leadership" of the proposed "New World Order."

Bert B. Beach, (Ph.D., University of Paris-Sorbonne) has been, since 1980, the director of the General Conference Public Affairs and Religious Liberty Department, and has written several books dealing with Catholicism, ecumenism, and religious liberty.

Os Demônios Descem do Norte, by Délcio

Monteiro de Lima (Rio de Janeiro: Francisco Alves Editora, 1987 [4th ed., 1989]; 155 pp., paperback).

Reviewed by Nilton D. Amorim.

In this provocative book, the author deals with the religious impact that several church groups (Seventh-day Adventists, Mormons, Pentecostals, Jehovah's Witnesses, the "Moonies") and some

Christian organizations (World Vision, Summer Institute of Linguistics, Wycliff Bible Translators) are having upon the life of the Latin American population, particularly in Brazil.

Monteiro de Lima's approach is rooted in the Liberation Theology ideology and in the Catholic model of "Basic Ecclesiastic Communities"—a religio-political movement that has sought to transform the socio-economic structures of Latin America for the benefit of the poor and disenfranchised.

The author's thesis is that the United States is deploying its resources to counteract the advance of



these "progressive" groups and that it is manipulating religious movements and organizations such as those listed above as part of its scheme. Hence, the title of his book—"The Demons Come From the North."

The book starts with a quotation from a report by Elder Neal C. Wilson, former president of the General Conference of Seventh-day Adventists. This is followed by a brief history of our church and references to our current progress in Brazil. In the rest of the book the author reviews the advance of other religious organizations, which he uses to develop his main thesis.

Monteiro de Lima is convinced that there is a secret strategy, created by the U.S. Department of State and the CIA, to use religious and philanthropic organizations to counteract left-leaning social movements in Latin America. However, he acknowledges that there is no evidence to prove the existence of such a scheme (p. 51), nor is there proof that the CIA is directly behind the activities of these groups (p. 61).

His thesis is based on several questionable assumptions:

1. *The U.S. Government opposes the Roman Catholic Church.* There is no doubt that the U.S. has opposed Communism. The U.S. Government tried to counteract the progress of left-wing groups in Latin America not because they were Catholic, but because they were seen as instruments of the Marxist ideology. That the U.S. has joined the Catholic Church to fight Communism, is now well known. (See, for example, "Holy Alliance," *Time*, February 24, 1992.)

2. *The political noninvolvement stance assumed by some denominations is part of the U.S. strategy.* Several denominations, including the Seventh-day Adventist Church, are apolitical and reject the use of force as a way of achieving change. They emphasize personal liberation from sin instead of collective liberation from oppression. Although our church seeks to improve society through education, health care, relief,

and development, we remain apolitical as a community of believers.

3. *Fundamentalist denominations are favorable to capitalism and opposed to Communism.* Most Christians reject Communism, with its Marxist assumptions, not necessarily for political reasons, but because it espouses and seeks to impose atheism as an ideology. Above all, Seventh-day Adventists defend religious liberty—the inalienable right of human beings to worship or not to worship God according to the dictates of their conscience.

4. *Religious movements that originated in North America are ipso facto an instrument of the U.S. Government.* Certain religious individuals or groups may have been used for political ends. This, however, does not justify a collective judgment upon all American-based Christian denominations as being instruments of an U.S. plot. Our own church has sought to remain scrupulously neutral in political matters and has maintained a high level of integrity.

Monteiro de Lima writes in a journalistic style and at times seems unaware of the contradictions in his arguments. In his obsessive reaction against what he perceives as "foreign" denominations coming from the North, the author fails to see that all Christian churches, starting with Roman Catholicism, were "foreign" to Latin America at a certain point in time and—ironically—came as well from the North. Also "imported" from the North is the Marxist ideology, to which the author seems to subscribe. If it is true that the demons come from the North—as the book title states—one wonders if the author has failed to identify who the demons really are.

Brazilian-born Nilton D. Amorim (Ph.D., Andrews University) is an Adventist pastor in the Ontario Conference, in Canada. Previously he served as chairman of the Theology Department at the Adventist University of Central Africa, in Rwanda.

Petrified Trees

Continued from page 13

whole 73 levels of petrified trees and organic zones of Specimen Creek Fossil Forest. If hundreds or thousands of years transpired between one bed and the laying down of the next one, each bed should have a different trace element signature. This research, conducted by Clyde Webster of the Geoscience Research Institute, is currently in progress.

Despite their appearance, the Yellowstone Petrified Forests are probably not in position of growth. When all the facts are considered, a catastrophe involving much water and many floating trees is a

more satisfactory explanation.

An Explanation

At present, I propose the following model as best accounting for all the data gathered. Volcanic activity in the Yellowstone region occurred while the area was at least partially under water. Trees, some vertical, floated in the water along with organic debris. As trees and vegetable matter became water saturated, they settled down onto the bottom. Within a relatively short time (days or weeks), another slide buried the trees and organic debris. Before each succeeding flow more trees and organic matter settled to the bottom.

Thus layer upon layer, trees and organic zones were built up in a relatively short period of time.

After the burial of the trees and organic debris, the water receded and/or the land was uplifted. Petrification occurred quickly before decay became pronounced. As the water drained, erosion on a large scale sculptured the landscape and exposed the petrified trees. In the course of time, glaciation also left its mark on this mountainous region.

Other fossil forests, less well studied, also suggest an allochthonous or transported origin. The petrified forest of North Dakota is atypically devoid of

prostrate trees. Roots are absent from the upright stumps. The giant fossil trees of Florissant, Colorado, are located in lake muds. There is no typical soil level and some roots appear to terminate abruptly. Giant lycopods in the coal deposits of Nova Scotia, Canada, sometimes sit on sterile shale. Marine fossils are associated with them. Undecayed fossils are located under the bases of some stumps. The general orientation of plant parts clearly suggests water transport.¹⁴ Two forests of Patagonia, Argentina (Sarmiento and Jaramillo), exhibit abruptly terminated roots, water transported twigs, and parallel orientation of horizontal logs.

The Case of Mount St. Helens

When Mount St. Helens erupted in 1980, a giant log raft was created on the surface of adjacent Spirit Lake. Many of the logs floating in the lake, especially those with roots systems, turned upright (Figure 3). Eventually most of these upright floating stumps settled to the bottom of the lake where they now sit in an upright position. Sediments brought down by streams are even now slowly burying these stumps. Another eruption could greatly hasten the process. Based on side-scan sonar search of the bottom, as many as 20,000 erect stumps may now be located on the lake bottom (Figure 4).¹⁵

This modern example of the transport and deposition of trees in an upright position is useful in evaluating the history of petrified trees. Any catastrophe (such as a volcanic eruption, major flooding, or tsunami) that eroded trees from their growth positions and transported them by or into water could be the mechanism for creating a standing fossil forest that is not *in situ*.

It is unwarranted to assume *a priori*, as in the past, that all upright petrified trees had grown in the place where they are now found. The transport of trees and their deposition in an erect stance

is not as unlikely or as rare as might be expected. Upright fossil trees within the geological column are compatible with a Flood model. Actually, when all factors are considered, a catastrophe involving water and many floating trees is a more satisfactory explanation for their origin.◊

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Mark Twain

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wrote.¹⁶ He believed that the Bible borrowed the Golden Rule from Confucius, the Immaculate Conception from Egypt, the Hindus, Greeks, and Rome.¹⁷ He rejected belief in "the divinity of the Savior."¹⁸

During this time, Olivia was diagnosed as having acute hyperthyroid heart disease. His daughters feared his outbreaks of temper during her decline. His daughter Jean's personality changed, and she was diagnosed as an epileptic. He worshiped his daughter Susy, away at Bryn Mawr. Like his mother, he demanded perfectionism in the home. With the failure of his invention, the Paige typesetting machine, his creditors were hounding him. Under all this pressure, he sometimes reminded Olivia of his lack of belief in a future life, which greatly distressed her. William Dean Howells recalls how Clemens later told his wife that he had been "thinking the whole matter over, and now he was convinced that the soul did live after death. It was too late. Her keen vision pierced through his ruse."¹⁹

When Susy died from meningitis in 1896, Clemens' railing increased. The early guilt returned. He wrote *What Is Man?*—his "Bible,"—decidedly deterministic in nature—and *Following the Equator*. "We ignore and never mention the Sole Impulse which dictates and compels a man's every act," he wrote. Man "is never anything but what his outside influences have made him. . . . Pity is for the living, envy is for the dead." Olivia would not listen to him read the last half of *What Is Man?* and he turned more inward.²⁰ Finally, her doctors and she restricted him to five minutes a day with her, identifying him as "a chief factor in the acute nervous states of exhaustion and distress that went along with the hy-

perthyroid heart disease."

Clemens became more negative in *The Mysterious Stranger*, writing, "There is no God, no universe, no human race, no earthly life, no hell. It is all a dream—a grotesque and foolish dream. Nothing exists but you. And you are but a thought—a vagrant thought, a useless thought, a homeless thought, wandering forlorn among the empty eternities!"²¹

On June 5, 1904, Olivia died, and Clemens' guilt became almost unbearable. He recalled how her faith in God had grown cold during the final years. He remembered how, earlier in their marriage, she had suffered over his reluctance to take communion and how she had remained at the church to pray for them both. He recalled how, when they had stopped attending church, she had told him, "Well, if you are to be lost, I want to be lost with you." He remembered how he had once told her to lean on her faith if it would comfort her. She had replied, "I can't, Youth, I haven't any." And he moaned, "I took Livy's religion away from her, and gave her nothing—in return. I gave her alarm."²²

The Choice

Samuel Clemens finally found his own release on April 21, 1910. Like his father, he had become an agnostic and anticleric. Like his mother, he had become a demanding perfectionist, running his own household in the final years "on the edge of their nerves." But was Clemens simply illustrative of the determinism that many of his fellow writers advocated in 19th century America? As an adult, did he not have the freedom to choose the reading material that would help shape his world view? Did he not have the choice among his mother's Calvinism (and frontier emotionalism), his father and Ingersoll's agnosticism, Olivia's faith (which again, he seems to have identified with emotionalism) and, finally, a

seeking after God with all his heart? God's promise is unequivocal: "You will seek me and find me when you seek me with all your heart."²³

Mark Twain's last words to his daughter Clara were, "Goodbye dear, if we meet . . ." The crux of Mark Twain's tragedy may be found in that final *if*. ◊

NOTES

1. Hamlin Hill, *Mark Twain: God's Fool* (New York: Harper-Colophon, 1973), p. 175.
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4. Brooks, *op. cit.*, pp. 40-43.
5. Kaplan, *op. cit.*, pp. 24, 160, 161.
6. Brooks, *op. cit.*, p. 38.
7. Kaplan, *op. cit.*, p. 37.
8. Brooks, *op. cit.*, pp. 77-81.
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10. Albert Bigelow Paine, *Mark Twain, a Biography: The Personal and Literary Life of Samuel Langhorne Clemens* (New York: Harper and Brothers, 1912), vol. 2, p. 631.
11. Carolyn Harnsberger, *Mark Twain's Views of Religion* (Evanston, Ill.: Schori, 1961), p. 12.
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13. Kaplan, *op. cit.*, p. 81.
14. *Ibid.*, p. 82.
15. *Ibid.*, p. 83.
16. Albert Bigelow Paine, *Mark Twain's Notebook* (New York: Harper and Brothers, 1935), p. 360.
17. Harnsberger, *op. cit.*, pp. 24, 25.
18. Albert Bigelow Paine, *Mark Twain's Letters* (New York: Harper and Brothers, 1917), vol. 2, p. 323.
19. William Dean Howells, *My Mark Twain: Reminiscences and Criticisms* (New York: Harper and Brothers, 1910), p. 32.
20. Kaplan, *op. cit.*, pp. 165, 166.
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22. Harnsberger, *Views*, pp. 15, 16.
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FIRST PERSON

To Hungary, With Love

Laurina Rinsma

I left for Hungary from Australia feeling both excited and apprehensive. Excited, because I was about to satisfy my curiosity by seeing behind what was once the Iron Curtain. And apprehensive, because I had been prayerfully chosen by the organizers of "Youth for Europe" to share my faith and love for Christ in that distant country. This was to be achieved through street ministry, something that I was not at all familiar with, and certainly not comfortable with. Sharing my faith and speaking of my love for Jesus was wonderful if I was doing it before fellow believers on a Sabbath morning. To witness openly before strangers and therefore, to my mind, a hostile crowd, was quite different.

I decided to rely upon my ignorance of the Hungarian language as protection from the very people to whom God had commissioned me to reach out. It's a good thing that God's plans weren't thwarted by my feelings of inadequacy. God made it perfectly clear to me before I even set foot in Hungary that this was His project, and I realize now that my sense of inadequacy and hopelessness enabled God to use me in His ministry to a much greater degree than I ever believed possible.

Our team of 11 Australian Adventist young adults met at the Singapore airport on August 21, 1991. It was the first time most of us had met and there was an instant sense of belonging that I'd never felt with any other people. Everyone was aware of it. We had to spend the night in Singapore and take a connecting flight to Moscow and Budapest the next day. At the hotel we discussed the wisdom of flying to Moscow while

the K.G.B. coup was on. We had heard reports that there were no flights leaving Moscow. Should we go forward in faith? Or would it be a case of "rushing in where angels fear to tread"? We prayed for a long time together, asking God to show us His will. Sometime during that night the coup was quelled, Gorbachev reinstated, and order restored in the Soviet Union. We were joyous and awed by the power and speed of God's answer to our prayers. We boarded Aeroflot flight SU558 knowing we would arrive safely at our destination.

When we did finally arrive in Budapest, exhausted and minus our luggage, I was reminded again of our utter dependence on God. The people of Nemesvamos, a vil-



The Australian team in front of the building where the evangelistic series was held. The author is at the left on the back row.

lage west of Budapest, took us into their homes and gave us food, clothes, and beds until our luggage was located. We worshiped with them in their new church on Sabbath and were amazed at the wonderful gift of music the Hungarians possess. They were warm and hospitable to the point of self-sacrifice, and lasting friendships were forged that first weekend. This wonderful introduction to Hungary made us eager to get to Zalaegerszeg and commence our ministry.

Zalaegerszeg is a town of 70,000 people in western Hungary, and the capital of a district known as Zala. Until recently this district was known to the Seventh-day Adventist Church and to other denominations in Hungary as "Black Zala" due to the people's lack of interest in evangelistic programs, and the fact that it was once a Communist stronghold. There was no Adventist church in that area when we arrived. Only one lady was studying the Bible with the pastor of the nearest Adventist congregation located in Nagykánisa, 50 kilometers away. This meant that the task of delivering 25,000 invitations to Tony Campbell's evangelistic program—due to start just two weeks after our arrival—fell upon us.

Each morning we would feast on worship together, sometimes spending up to two hours before going down to breakfast. This was due to both our love for worship and our need to translate everything said and sung into Hungarian for the benefit of the theology students who were staying with us and helping us. The heavy task of translating everything fell naturally on Tibor Berenyi, our Australian/Hungarian team lead-

er. Everyone, including me, learned a "blurb" in Hungarian that enabled us to approach the people on the streets and at their doors with our invitations. After greeting people and telling them, in Hungarian, that we had come from Australia, we would then apologize in almost perfect Hungarian for not being able to speak Hungarian, and then continue, in Hungarian, to invite them to the program. The response was over-

whelming. Being Australian held a certain novelty value, and as Zalaegerszeg wasn't on the tourist map, very few foreigners, if any, had assaulted the town as thoroughly as we did. We were encouraged more and more as we saw evidences of the Holy Spirit working in this town. People were so interested in coming and even more so when they learned that it was a Bible-based program, that it was evident Zalaegerszeg was ready to hear God's good news. Our work soon became a pleasure.

When the pressure to distribute invitations started to ease, we began to concentrate on our street ministry. We set up our puppet theater in the town square, and through our music, drama, puppetry, and clown ministries we were able to reach every age group, from toddlers to old men who seemed to be almost a part of the square. We were also able to reach both the gypsies and the businessmen. Our show was both entertaining and Christian. While people performed, others mingled in the crowd. By giving out their personal testimony card printed in Hungarian, minglers would enroll people in a free Bible correspondence course. Everyone associated us immediately with the evangelistic series that was adver-



Two "clowns" from Australia assist two Hungarian musicians.

tised all over town, and street performing gave us a perfect opportunity to befriend people and personally invite them to the program.

On September 8, at 5 p.m., the hall we had booked for Tony Campbell's evangelistic program with a seating capacity for 350, held almost 1,000 people. The seven o'clock session was the same and a nine o'clock session was added to accommodate those who could not even get in the door for the other two! By the time the evening was over, Tony and his interpreter, Krizta, were feeling faint. The hall lacked oxygen, and six hours was a marathon effort for public speaking. We organized prayer support teams who would alternate between different session times and pray in a room

"Youth for Europe" was created by pastor Alan Walshe, youth director for the Trans-Australian Union. Three teams, each made up of 11 young people, went into Poland and Hungary in August/September 1991, to minister for Christ in the streets. Each team was accompanied by an evangelist, and campaigns were conducted in Warsaw, Szeged, and Zalaegerszeg. One team had originally been destined for Sarajevo, Yugoslavia, but the situation in that country caused the group to be redirected to Szeged, Hungary.

below the hall for both the speakers and the listeners.

We were reticent to praise God for the amazing success of the program's first night. We estimated that our numbers would probably halve by the next evening. Our projections took a battering the next evening when even more people turned up. And so it continued as people brought their friends to hear these wonderful Bible prophecies. We soon learn-

ed to thank God for showing us His will and the power of His Spirit. He also provided an Adventist worker for the congregation that meets every Sabbath now in Zalaegerszeg, another concern that need not have worried us.

In January of this year 29 persons joined our church through baptism. They form the core of the new Seventh-day Adventist congregation in Zalaegerszeg, which now has more than 50 persons attending church services every Sabbath. Many of them have come to Christ in the midst of adverse pressure from family and friends. But their faith is sustaining them. One girl, Judit, meets with a group of young people every Friday evening at her home for vespers.

Now I know that we were sent to Hungary for a purpose—to share God's love. I saw the powerful work of His Spirit in Zalaegerszeg, and I was one of the privileged few who was able to be used by Him. And, of course, this is only the beginning.

Laurina Rinsma works in the Enteric Diseases Unit at Queen Elizabeth II Medical Centre in Perth, Australia, and is studying toward a degree in Psychology and Medieval History at the University of Western Australia.

AMEN?

Guido

LORD,
I'D LIKE TO ASK YOU
FOR...
GOOD HEALTH,
A CAR, OR AT LEAST
A MOPED
TO GET
AROUND...



A MODEST INCREASE IN MY
MONETARY INTAKE,
A QUICK SOLUTION TO THE
PROBLEMS IN MY LOVE LIFE...



A GOOD GRADE ON MY
UPCOMING EXAM,
GREAT WEATHER FOR THE
CAMPING TRIP THIS
WEEKEND...



IS THIS A PRAYER
OR ARE YOU
PLACING AN ORDER?



Pray along these lines: "Our Father in heaven, we honor your holy name. We ask that your kingdom will come now. May your will be done on earth, just as it is in heaven."

Matthew 6:9, 10, The Living Bible

Don't be weary in prayer; keep at it; watch for God's answers and remember to be thankful when they come.

Colossians 4:2, The Living Bible

Scholarships for Future College and University Teachers

Awards. Monetary scholarships amounting to U.S.\$1,000 and U.S.\$2,000 are available to Adventist university students in the Inter-American Division, the North American Division, and the Middle East Union. The awards are funded jointly by the Institute for Christian Teaching and the respective division or union.

Qualifications. Students must (1) be under 35 years of age at the time of applying for the awards; (2) be active members of the Seventh-day Adventist Church; (3) have completed at least one-half of their postsecondary coursework leading to a graduate degree that will qualify them to teach at the college/university level, and be currently engaged in their studies; they may be attending either Adventist or non-Adven-

tist universities; and (4) express their intention of offering their services, upon completion of their studies, as teachers in Adventist colleges or universities located in the territories of the world division or attached union in which they hold citizenship.

Applications. If you qualify, request an application by writing to *ICT Scholarships*, c/o Education Director; depending on your place of residence, address your letter to either the Inter-American Division, the North American Division, or the Middle East Union (see their addresses on page 2 of this journal). Applications must be submitted by September 30, 1992. Individuals selected will be notified by December 15, 1992.

I've been listening to your programs for about six months, and I have given my heart to Jesus. My life is not boring now!

— Saudi Arabia

Thank you for the broadcast and for teaching us about the love of Jesus and how He sacrificed for us. Please let me know how I can accept him as my Saviour.

— China

I have told many, many people about your program and showed them how to find it on the radio—this gives me happiness!

— Cuba

THE VOICE OF
THE CHURCH
IS LOUD
AND CLEAR
AND
GLORIOUS
AND
TO BE
HEARD

Isaiah 30:30

I heard the AWR program clearly. Then quite suddenly, when you said "God really loves you," the signal got stronger; it was like a joyful trumpet announcing Good

News. I was happy to hear that. Thank you for that message.

— Finland

After much searching, I was finally able to find an Adventist Church, and spoke with the pastor about

baptism. I think I will

soon experience this great

event. My friend wants to join me.

For this we especially thank the radio program producers. Through you, our faith in God, in man, and in goodness

has been strengthened.

— Russia

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