

# Adventist Review

General Organ of the Seventh-day Adventist Church

February 12, 1981

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In any language, by any means of outpouring, love is what makes the world go round with joy. What is love? See page 3.

## THIS WEEK

A great outpouring of love and enthusiasm, unlike anything seen in the United States for many years, has accompanied the return of the 52 American hostages. Probably because the event has touched people deeply, several have written poems (usually the expression of deep emotions) and sent them to us for publication. These poems indicate that Adventists think along similar lines because they echo the sentiments expressed in the editorial "When Hostages Wait No Longer" (p. 13).

Because this is a timely story, we wish to publish one poem and an excerpt from another in this column.

Juanita Hodde shared the thought that as the United States bent every effort to secure the release of the 52 Americans, so "could the curtain be lifted, you and I would know that all Heaven is bending every effort to win our eternal salvation."

In her poem "Inauguration Day, 1981" Ann Cunningham Burke wrote, "Smiles running over, honor pressed down, and

shaken together in Washington. And me with thoughts of a King and throne and the day these hostages start home!"

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### Inspiration can't be copied!

Sometime in 1930, I began a serious study of Ellen White and her messages to the remnant church. I reasoned that if the message she bore was inspired by the same Spirit that had inspired the Scriptures, I should be able with the Scriptures alone to find the evidence to support what she said. It took years to assemble (and to master) the declarations in Scripture that are the authority for the inspiration of her instructions and her history.

As a result of my study, it has become clear to me that, while her words may have been copied in part, the inspiration and understanding were not copied. Inspiration cannot be copied!

ROBERT M. SHREWSBURY  
Yucaipa, California

### Good food

The REVIEW is always tops. I just spent two days' food money to renew my subscription, because it means more to me than my necessary food.

SUSAN DAVIS  
Oakland, Oregon

### Pertinent and precious

Regarding the editorial "Letter From Adelaide" (Nov. 20), there is such a vast wealth of spiritual treasure in the Spirit of Prophecy writings that it is almost impossible for a person to know and remember everything. I wish to

thank William Johnson for bringing out a pertinent and precious statement from the pen of Ellen White. I was not aware of its existence before.

GIRMA DAMTE  
Addis Ababa, Ethiopia

### Drugs

Re "Is It Wrong to Use Drugs?" (Dec. 4).

In Ellen White's day most of the drugs prescribed were poison. Morphine, calomel, and other drugs that were commonly used were deadly.

The medicinal drugs we have today are much safer; many are real lifesavers. But, and this is an important *but*, be careful. When you take a doctor's prescription to the drugstore to have it filled, ask the druggist to give you or let you read the list of side effects and the precautions to take with any particular medicine.

MILDRED MCCONNELL  
Bloomfield, Indiana

### Cerebral palsy

The story about "Bob" (Jan. 8) especially thrilled me. It is unfortunate that he came to an untimely end, but praise God for his grit and accomplishments!

My experience has been better than his because my case of cerebral palsy is much lighter. While in my youth no provisions were made for disabled people, I was fortunate to have a doctor who was a pioneer in palsy therapy. My mother took the questions like "What is wrong with your boy?" in stride and helped me live as normal a life as possible.

This article caused me to reflect on the blessings in my life. Blessings such as bosses who believed I could do anything anyone else could do, that it

would just take me a little longer. Blessings such as friends who determined to help me learn to water-ski. Blessings such as a wife who has stood faithfully by my side. Blessings such as children and grandchildren to make my later years happy.

I have prayed many, many times for complete victory over my disability, but the Lord has not seen fit to heal me. Perhaps He is telling me what He told the apostle Paul, "My grace is sufficient for thee."

RONALD J. BEARDSLEY  
Puyallup, Washington

### Before TV

"The BTV Era" (For This Generation, Jan. 22) expressed a truth that is obvious to those of us who grew up when radio was young. Then, if visitors came, the radio was shut off no matter what program was on.

CLIFFORD BAILEY  
Mansfield, Ohio

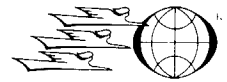
► This column caused us to reflect on a particular blessing of Seventh-day Adventists. During the hours of the Sabbath they have their television sets turned off, giving them 24 hours more than many other Americans have in which to visit with one another. This time of spiritual and family renewal is so refreshing and needed that we wonder why it doesn't expand to other days, as well.

### Felt rejected

I sat in church today and enjoyed the praise to God and the singing. I ventured a look around me at those who also seemed to be enjoying the blessings of God's love.

While the organ rolled out the  
*Continued on page 15*

## Adventist Review



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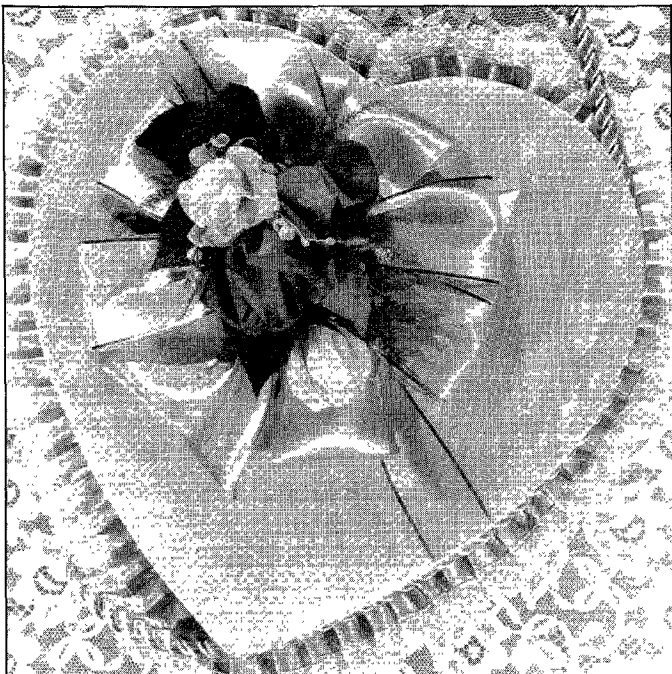
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Vol. 158, No. 7

# Three magic words

In any language, by any means  
of outpouring, love is what makes  
the world go round with joy.

By VIRGINIA HANSEN



High above the city of Nashville, Tennessee, an airplane flew across the autumn sky. Trailing behind was a large streamer bearing the words in bold letters "D.L., I WILL ALWAYS LOVE YOU. CELESTE."

Some people repeat the magic words with roses; others with a tender touch; some say, "I love you," with a warm smile; others show affection with discriminate gifts; perhaps another will render a service that says, "You are special to me."

In whatever way the thought is expressed, the three most important words in any language must be "I love you."

There are many kinds of love. Not just the romantic love of sweethearts, but the sincere expression of regard between friends, the devotion of family members for one another, the worshipful love of earthly beings for the heavenly Father.

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*Virginia Hansen is a homemaker and free-lance writer living in Lockeford, California.*

In any language, by any means of outpouring, love is what makes the world go round with joy. What is love?

Love is the gift of caring for another above our own selfish preoccupations.

Love is a plant placed with care by chubby little hands in a garden plot under grandpa's instructions.

Love is a small child's fistful of dandelions brought with stars in his eyes to his busy mother.

Love is a smile of approval for a flustered piano recitalist, even though he played some wrong notes.

Love is the courage to correct an erring child with firmness tinged with compassion.

Love is encouraging "silk-purse" excellence in the "sow's ear" potential of a growing child, seeing only the silk purse evolving in the future.

Love is grimy hands used in service for others where no task is too small or menial, where no spot is too unclean or untouchable.

Love is sharing the joys and triumphs of another without twinges of envy or personal comparison.

Love is tears of sympathy for a lonely widow whose children gather with her in anguish beside a father's casket.

Love is a generous dish of food for a shut-in—dependent, alone, valiantly trying to survive.

Love is a recognition of beauty in a plain face and the willingness to say so.

Love is a mother's refusal to burden her children as she searches for solace when the nest is empty.

Love is cutting the apron strings of parenthood and allowing the child to become a mature person.

Love is an old man's graying head bowed in prayer to his heavenly Provider.

Love is a glass of cold water freely given to a thirsty traveler.

Love is a heart closed to gossip or malice, always seeing the good in spite of appearances.

Love is blindness and deafness to deliberate assaults on one's reputation, and a refusal to retaliate.

Love is the oil that lubricates the creaky machinery of human relations the world over.

Why can't we have more love?

# “Love knows no limit”

Is it possible for our marriage and homelife to reflect the love relationship of the Trinity?

by JAMES COFFIN

Marriage is the most maligned and misunderstood institution of the twentieth century. Its very purpose is being questioned. There are many who see it as totally outdated and outmoded. The marital bliss so often spoken of in days gone by is considered now to be an ancient myth, no more to be expected than the pot of gold at the end of the rainbow.

At the beginning of this century George Bernard Shaw made the statement that “homelife as we understand it is no more natural to us than a cage is natural to a cockatoo.” His disenchantment with the marriage institution may be quite understandable, for I notice that he said “homelife as we understand it.” The general understanding of love and homelife today could not be further from the truth of what God intended it to be.

God never intended the home to become a battleground where husbands would oppose wives, or children fight against parents, or in-laws “take on” the family. I would suggest that, aside from the Incarnation and divine revelation, the marriage and family institution should provide the greatest insight into God that can be found on this earth. But how many couples can say that their relationship has been a means of understanding more completely the love and goodness of God? How many parents can say that the creative act of childbearing has led them to appreciate more fully the love of God, which led to a similarly creative act—the creation of this world? And how many children can understand the love of God more fully because of the love and understanding that they have received from an earthly father?

It is interesting to note the choice of words employed by God in discussing the creation of humanity: “Let us make man in *our* image” (Gen. 1:26). The Godhead is made up of three persons in dynamic, loving union—God the Father, Christ the Son, and the Holy Spirit. Three completely distinct personalities, yet so intimately involved in a loving relationship that we can say they are

one. Their hopes and aspirations for the universe are one. Their degree and intensity of love is the same. Yet in so loving and in so reflecting the same characteristics, one is in no way overshadowed or swallowed up by the other. Each retains His individuality. Each has a special role to play in the creation and re-creation of the human race. And in the fulfillment of that role, each finds infinite joy, which in turn is shared.

Adam and Eve were created in the image of God. Their experience was to be a constant revelation of the nature of God; every new unfolding of their powers was to provide a new insight into divinity. It was God’s purpose that they might experience the same type of dynamic, loving union as was present in the Godhead. They were designed in such a way as to most fully reflect the image of their Creator in enjoying this three-way love relationship.

Did I say *three-way* love relationship? A man is supposed to limit himself to one wife and a woman to one husband! But the same Holy Spirit who was the moving force in Creation is to be the moving force in the creative union of marriage. Humans were designed to be partakers of the divine nature through the presence of the indwelling Spirit. Is it not possible that the main trouble with marriages today is that we have viewed marriage as merely a two-party agreement that has excluded the presence of God through the Holy Spirit?

## Vibrant and active love

I do not believe that the love relationship found in the Godhead is a cold and platonic form of love. It is vibrant and active. And if we can truly understand Divinity more fully because of the insights gained through human experience, then the love relationship enjoyed by the Godhead must at times reach such states of intensity that it becomes simply too great to be contained within the boundaries of a tripartite union. Thus it spills over into acts of loving creativity whereby whole new worlds are brought into existence for the express purpose of sharing this love.

There is an interesting passage found in Genesis 5. We read that Enoch was 65 years old when he had a son (verses 21-24). The record goes on to say that after the son was born, Enoch walked with God. It would be easy to read this passage and fail to recognize the relationship between the birth of Methuselah and Enoch’s walk with God. But it was when the love in a marriage became so great that it could no longer be contained within its bounds, it was when it spilled over into the creative acts that brought a new life into existence, it was when Enoch experienced the wonder of parenthood, that he caught a vision of God so majestic in its scope that he could never be the same again. From that point on Enoch “walked” with God. Their experiences were parallel. Their paths headed in the same direction. Enoch had gained a new and deeper appreciation of what God is like.

Ellen White has commented concerning Enoch’s experience: “After the birth of his first son, Enoch reached a higher experience; he was drawn into a closer

relationship with God. . . . And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that firstborn son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father."—*Patriarchs and Prophets*, p. 84.

Interestingly, only two institutions antedate the Fall—marriage and the Sabbath. The Sabbath is a vertical relationship with God from heaven to earth and earth to heaven. Marriage is a horizontal relationship—human with human—yet designed to reflect the attributes of God more clearly than any other such relationship. That is why the sin of adultery is so heinous. It stifles our ability to see God in what should be one of His clearest revelations. If we fail to love in that relationship which is tangible and visible, how will we be able to love Him who is invisible and transcendent? It is not without reason that throughout the Old Testament God employed the symbolism of adultery to describe the rebellion of His chosen people.

The word *adultery* is in itself a very apt description of

the sin. It comes from the same Latin root as *adulterate*, which means to water down, to dilute, to add a portion of an inferior substance. That is precisely what happens when the seventh commandment is broken. The devil knows that if he can adulterate the beauty of true love in the marriage relationship, he is well on the road to destroying the ability of people to relate to God properly.

The devil employs numerous ways to blight the beauty of love. Perhaps one of his most successful ploys among adults in our modern world is to keep them so preoccupied that they have no time for creative pursuits for a growing, dynamic love relationship. In many homes both the husband and wife work full time. They become so busy that they simply do not have time for any of the little niceties that once made their romance exciting. If the reason for working long hours is merely to possess a better car or a second car or to keep a boat on the lake for the few hours each Sunday that the family *does* have together, then we need to reassess our values.

Another ploy of the devil has been to all but destroy our understanding of true love. He presents love as a

## FOR THE YOUNGER SET

# A better answer

By NETTIE EDEN

Max and Larry lived with their parents on a farm. They found bird nests, swam in the creek, rounded up the cows with their dog, Shep, and enjoyed many other exciting experiences peculiar to country life. "We work hard here on the



Max and Larry didn't want to move away from the farm into town; but their father thought it was best. They were unhappy at first, but they soon discovered God's great plans for them in the town.

farm and see very few results," Father said one day. "How would you like to move into town?"

"No, no!" Mother and both boys protested. "We love it here." However, Father continued to talk of moving.

"Father's plans trouble me," Mother told the boys. "Let's pray that he will change his mind." Now, there was no church for them to attend in the country. Nor was there one in town. Father did not share their religious beliefs, but the rest of the family always had worship, and every time they prayed they asked that they would not have to leave the farm.

"I don't see what difference it would make," Father reasoned each time the subject came up. "You boys will attend the same school. Only there you can walk, and here you have to ride the bus. I've located a larger house I believe you'll like, and you boys will even have a bedroom each." Mother, Max, and Larry prayed earnestly that the Lord would change Father's mind or that something would happen, for they felt sure the country was a better place to live.

But they did move to town one day. In their hearts they asked, Why didn't God answer our prayers?

After a while they were settled and adjusted to life in the small town. One afternoon two polite young men appeared at the door. They said they were literature evangelists from the Adventist academy about a hundred miles away and that they had not been able to find a room. They hoped to sell gospel literature for a scholarship so they could return to school in the fall.

"I suppose Max and Larry could share a room," Mother offered. "Max's room is quite large, and we could find extra beds for you."

True to their hopes, the porteurs sold books and gave Bible studies all summer. By the time school started there were enough interested people to start a home Sabbath school. The local conference arranged for an evangelistic team to hold meetings, and a number of "new friends" were baptized. A church was organized. The membership grew. Before long a church school opened.

"Now we know one reason God allowed us to move into town," Mother happily told Max and Larry. "Look at how we were able to help in getting the church started. No can be an answer to prayer as well as Yes. Aren't we thankful God gave us something *better* than we asked for?"



pitter-patter of the hearts, a warm emotional feeling. Then, if the feeling momentarily subsides, we are led to assume that we are no longer in love. Maybe our husband or wife was not the right person after all. Perhaps someone better will come on the scene.

The devil is crafty in that from early childhood he cultivates in us the idea that "if it feels good, it must be love." In the society in which we live there are any number of satanic devices to lead us to a faulty concept of love. "Pop" music and country and Western music are predominantly about unrequited love, unfaithfulness, and a host of other rather sordid human vices presented in the name of love. Novels, soap operas, movies, magazines—all present love as a glamorous experience that knows no difficulties, that can be experienced if you just try again with someone else.

Love is more than a feeling; it is a principle. It is not an emotionally charged sentiment that varies with whim and fancy. It is a basis from which all action springs. It is an act of the will, not a rushing out of the heart. It is still there, even when the going is rough.

Is that the kind of love we have experienced in our marriages? Is that the kind of love we dream of experiencing when we do marry? It may not look as attractive on the surface as the sloppy sentiment expressed in many a love song. But it provides the assurance of knowing that beauty, performance, and status are not the basis of acceptance. Love is a principle whereby one loves despite the circumstances.

### Sermon in a picture

Sometimes I like to look through my college yearbooks at the pictures of friends that I have made over the years. There is one picture that preaches a powerful sermon to me every time I see it. It is the picture of a bride and groom just married. It is an ordinary sort of picture except for one thing—the bride is supporting herself with a crutch on one side and by leaning heavily on her new husband who is on the other side.

They were the ideal couple, both outgoing and talented. He was a brilliant student, popular, a natural leader, a musician. She was friendly, vivacious, and no less talented. When they announced their engagement, everyone thought they were perfect for each other.

During one vacation she was involved in a car accident. At first she was given little chance of recovery. Then it became clear that she would live—but as scarcely more than a bag of broken bones, too broken up ever to be truly functional again.

The wedding had to be postponed indefinitely. As the months passed it became evident that she was going to live but might never be able to walk properly again. Her pelvis had been crushed, her legs had suffered multiple fractures, and it seemed the best she might ever do was to sit up in a wheelchair.

Some men would have lost interest. What good is a wife who just sits at home all day in a wheelchair? What good is a wife who might never be able to have children? But this

young man stayed by her. He often carried her in to some of the Saturday night programs at the college. He actually loved that poor little bundle in his arms!

No one ever practiced harder for the walk down the church aisle than this girl. It was a struggle, but she made it. To some people it may not have been a beautiful wedding. But it was to the groom, because he *loved* her. And that is what true love is all about.

In Ephesians 5:25 we read about the kind of love that God intended should exist between a man and a woman. He said that we are to love each other as Christ loved the church—He loved it so much that He gave Himself for it. I am certain that Christ did not come to this world to die for fallen humanity just because His heart went pitter-patter every time He saw how beautiful and loving and affectionate we were. In fact, if God's love were based on beauty or performance or sweetness of spirit, we would have ceased to receive it several thousand years ago.

### Christ's love never changed

It was not because Christ found our world exciting that He came. He had better things to do than to have nails driven through His hands and a crown of thorns placed on His head. Christ came because it was right. Christ's love never changed, even though we changed. That is the type of love that Christ asks us to bring to our marriage relationship.

There will be times when we have pleasant feelings—let us hope they are often. But there will be times when the children will quarrel, when we are tired, when things are said that have not been thought through beforehand. There may be times when we are tempted to think that it takes too much effort, that it would be better to leave and be done with it. But love is not an emotion; it is a principle that says: You promised to love; stay by your promise, not because it feels pleasant at the moment, but because it is right.

The apostle Paul puts it this way: "Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. Love never fails" (1 Cor. 13:7, 8, Phillips). Such a love is not merely a pitter-patter of the heart. It is a rational decision to love. It is an intelligent act of the will. In true love we do not maintain our loyalty because of what we are getting in return. We stay true because by our own free choice we have promised to assume the responsibility of love, "for better or for worse, for richer or for poorer, in sickness and in health, so long as we both do live." Through thick and thin, come what may, we have contracted to love—the principle that constitutes the very basis of God's government.

This is the kind of love God had for us. He loved us so much that He gave Himself for us. And this is the only kind of love that is good enough for us. Anything less is adulterated, diluted sentiment. Only as we experience the depth of love in our marriages and in our homes that God designed for us to enjoy can we catch the tremendous insights into the divine that God Himself has placed there for us. □

# God's gift of guilt

God's grace is multifaceted:  
it brings guilt upon us  
that impels us to repent,  
in turn freeing us from  
the torments of guilt.

By LARRY G. HERR

To some of us the word *guilt* leaves a bad taste in our mouth. It is a word and a state of mind best avoided. In fact, some of us at times feel guilty about our own guilt! But such a frame of mind can easily be a stumbling block to the Christian who is trying to respond to God's grace with a simple faith. If we study the role of guilt within the context of sin and repentance, we can gain a better understanding of the role guilt can play in a positive Christian experience.

Recently I was asked to conduct a study of Psalm 32, accenting the concept of repentance outlined in the psalm. My earlier, rather ephemeral readings of the psalm had led me to believe that it was concerned primarily with the process of repentance and forgiveness. But as I studied it more closely, I began to see a different, more subtle theme.

*Larry G. Herr is assistant professor of Old Testament at the Far Eastern SDA Theological Seminary, Manila, Philippines.*

The psalm can be divided into three parts: (1) an introduction (verses 1, 2), (2) a personal testimony (verses 3-7), and (3) a moral or lesson (verses 8-11). All three parts point toward the grace of God and the happiness human beings may find in that grace.

Certainly, the introduction shows this to be the case. "Blessed is he whose transgression is forgiven" \* is the first line of the psalm and the theme of the first two verses. In fact, the rest of the introduction is made up of lines that simply parallel this idea three times, augmenting the meaning of the line. The Psalms and prophets are full of this literary device, known as parallelism (from the *parallel* ideas and words found in alternating lines of the poetry). It lends emotional and aesthetic strength to the passage.

One other literary device also occurs frequently throughout the Psalms, as well as other poetic books. This is the play on words, or pun, which, in Bible times, instead of being the lowly joke that it is today, was considered a profound method for obtaining higher levels of understanding.

## Sinlessness comes with forgiveness

An interesting word play that, unfortunately, cannot be translated into English appears in the first line of verse 2: "Blessed is the man to whom the Lord imputes no iniquity." The usual word for "man" (*'ish*) is not used in this verse; instead, a much rarer word is used (*'adam*) that essentially means the same thing. Now, this is the same word used to describe and name the first man in Genesis 2 and 3, through whose sin humanity was imputed with an iniquitous nature. Paul is, therefore, saying nothing really new when he states in Romans 5:12, "As sin came into the

\* All texts quoted in this article are from the Revised Standard Version.

## Psalm 32

*Blessed is he whose transgression  
is forgiven, whose sin is covered.  
Blessed is the man to whom the Lord  
imputes no iniquity,  
and in whose spirit there is no deceit.*

*When I declared not my sin,  
my body wasted away  
through my groaning all day long.  
For day and night thy hand was heavy upon me;  
my strength was dried up  
as by the heat of summer.*

*I acknowledged my sin to thee,  
and I did not hide my iniquity; I said,  
"I will confess my transgressions to the Lord";  
then thou didst forgive the guilt of my sin.*

*Therefore let every one who is godly  
offer prayer to thee; at a time of distress,  
in the rush of great waters,  
they shall not reach him.  
Thou art a hiding place for me,  
thou preservest me from trouble;  
thou dost encompass me with deliverance.*

*I will instruct you and teach you  
the way you should go;  
I will counsel you with my eye upon you.  
Be not like a horse or a mule, without understanding,  
which must be curbed with bit and bridle,  
else it will not keep with you.*

*Many are the pangs of the wicked;  
but steadfast love surrounds him  
who trusts in the Lord.  
Be glad in the Lord, and rejoice, O righteous,  
and shout for joy, all you upright in heart!*

—Revised Standard Version

world through one man and death through sin . . .” That idea had already been expressed by a word play in Psalm 32:2! But the lack of iniquity talked about in the psalm is not the sinless state of Adam before the Fall. Rather, it is the sinlessness that comes with forgiveness. The psalmist is likening the state of a person after forgiveness to the state of a person prior to sin. This is the power of the forgiveness of God in Psalm 32:2.

So far there is nothing to alter the idea that Psalm 32 is concerned with repentance and forgiveness alone. The theme of the introduction is the joy of the person with a clean, forgiven slate. With verse 3 the story of the psalmist’s personal experience is begun, however, and it hints at a different understanding.

Verses 3 and 4, in fact, tell about the state of guilt that the sinner passes through on his way toward repentance. Apparently David had sinned and, for an unstated reason, was withholding confession. “When I declared not my sin, my body wasted away through my groaning all day long.” By withholding his repentance the psalmist was suffering strongly from guilt to the point of losing weight. He must have struggled with the knowledge of his sin for a considerable time. (Compare Job 33:19-21.)

A most interesting statement occurs in verse 4: “For day and night thy hand was heavy upon me.” Was it *God* who through His power (or “hand”) was bringing guilt upon a poor sinner?

This question is answered immediately in verse 5, but not by the detail of a philosophical, logical, religious process. The psalmist simply says, “I acknowledged my sin to thee.” The result of guilt is repentance. God places guilt upon the sinner to *impel* him to repentance. The suffering brought on by guilt has become so unbearable that the sin must be confessed.

## Releases the guilt

When the sin is confessed, God immediately releases the guilt just as quickly as He forgives the sin. According to verse 5, forgiveness and guilt release are one and the same divine act: “Then thou didst forgive the guilt of my sin.” With confession and repentance, therefore, come immediate forgiveness and release from guilt. The psalmist’s personal experience shows this to be true.

Verses 6 and 7 include a short song of thanksgiving for deliverance from this guilt. The psalmist has learned his lesson. He desires that everyone should feel the same deliverance, from guilt, that he has experienced.

When I studied verse 6 more closely (“Therefore let every one who is godly offer prayer to thee”), I noticed that the word translated “godly” is closely related to a Hebrew word often translated “lovingkindness” or “mercy.” This word is actually the closest term the Old Testament has to the New Testament word *grace*. It is the two-way interaction between God and a person in which the former offers His free gift of salvation and the latter accepts it. Mercy and grace are useless unless accepted.

Thus the “godly” of verse 6 are actually those who have accepted God’s grace by believing that complete

forgiveness—and therefore release from guilt feelings—comes with repentance. It is because of this release from the distress of guilt that the psalmist offers the song of thanksgiving in verse 7. In fact, release from guilt causes such an exuberance on the part of the psalmist that he uses a very strong metaphor to illustrate his feeling in the last part of verse 7: “Thou dost encompass me with deliverance.” Though not easily seen in the English translations, the picture of the last line is that of a lifted siege. The word for “encompass” (also at times “surround”) often refers to the siege of a city by a foreign power.

To be under siege in antiquity brought with it perhaps the most difficult living conditions experienced by a group of people. Food prices soared as supplies dwindled; water became unavailable; refugees swelled the number of inhabitants in a city, making conditions even worse; the enemy surrounded the city, so there could be no escape from the horrors inside.

In Psalm 32:7, however, the psalmist is not being besieged by an alien army, but by shouts of deliverance (the Revised Standard Version has shortened this Hebrew phrase simply to “deliverance”). The picture is clear: When our guilt has found release and we are forgiven, we are besieged by joy!

In verses 8 and 9, God Himself seems to be speaking to all of us through the psalmist as the third part of the psalm, the lesson, begins. God confirms that He will continue to watch over the sinner. He says, “I will instruct you and teach you the way you should go.” This is nothing more than the divinely educated conscience, the constant, watching care of God. He will not let us suffer the results of sin (death), but will remind us through His gift of guilt to our conscience that repentance (or acceptance of grace) is needed. God will let us know when we have sinned.

But God’s gift of guilt is not to be ignored. “Be not like a horse or a mule, without understanding, which must be curbed with bit and bridle, else it will not keep with you.” Apparently, it is easy to become immune to God’s prodding when guilt is consistently fought against. When God’s call to repentance is ignored, the effect of guilt to compel us in that direction gradually loses its force, and soon the conscience is benumbed. This is what verse 9 means when it says, “It will not keep with you.”

Verses 10 and 11 record the end result of all these deliberations. Whereas the unrepentant are plagued with torments, grace (“steadfast love”) besieges (“surrounds”) those who trust in God’s sin-forgiving and guilt-releasing power. God’s grace, as explained in Psalm 32, is a multifaceted gift: it brings guilt upon us that impels us to repent, in turn freeing us from the torments of guilt. Guilt, the theme of the psalm, is therefore an important gift of God in the plan of justification, ensuring our realization of the necessity to accept God’s other great gift—grace.

How can we help but join the psalmist in verse 11 and shout for joy as God’s grace is made manifest in our lives? “Be glad in the Lord, and rejoice, O righteous, and shout for joy, all you upright in heart!” □



# Astronomical evidence sustains the year-day principle

The discoveries of a Swiss astronomer shed light on  
the time prophecies of Daniel and Revelation

By JEAN ZURCHER

No prophetic periods in the Bible are more important than the 2300 evenings and mornings and the 1260 days. The significance of these two periods is due both to their related doctrinal teachings and to their chronological and historical importance.

The prophecy of the 2300 evenings and mornings is, in fact, unique, mentioned only in the book of Daniel. Nowhere else in the Scriptures do we find its equivalent. Upon its interpretation depends not only our teaching on the heavenly sanctuary and the investigative judgment but also the *raison d'être* of the Adventist Movement since 1844. That explains why no prophecy is of greater importance for the Adventist Church than Daniel 8:14, from the doctrinal as well as the historical point of view.

The importance of the 1260-day prophecy is indicated by the single fact that it is mentioned no fewer than seven times: twice in the book of Daniel (chaps. 7:25; 12:7) and five times in Revelation (chaps. 11:2, 3; 12:6, 14; 13:5). Three times it is given to us in the form of "a time, two times, and half a time" (Dan. 7:25; 12:7; Rev. 12:14); twice as a period of "forty-two months" (chaps. 11:2; 13:5); and twice as "one thousand two hundred and sixty days" (chaps. 11:3; 12:6). That this prophetic period is not intended to be literal time is evident from the fact that the little horn, the subject of Daniel 7, works against God, His law, and His people, from the time of the division of the fourth empire to the day of judgment (verse 26). Daniel 12:4 and 9 also extend this same period "until the time of the end,"\* which must therefore involve centuries. How could this be so if the three and a half times, or the 1260 days, amounted to only three and a half years?

Besides, the repetition of the same period in Revelation under the three symbolisms (three and a half times, 42 months, and 1260 days) leaves no room for doubt. This period covers much of the time between the first and

second advents when the church would be in the wilderness of persecution during the Dark Ages. This naturally supports the year-day principle thesis.

Because the majority of interpreters over the past centuries understood the 2300 evenings and mornings of Daniel 8:14 to be prophetic days, they naturally applied the year-day principle. However, in the eighteenth century, an astronomer demonstrated that the time prophecies of Daniel 7:25 and 8:14 also were astronomically significant. Unfortunately, this interpretation generally has been ignored. Nevertheless, it bears out our conclusions in a striking manner.

Our recourse to astronomy may seem strange at first. Yet what is more natural when one remembers that Daniel was educated in all the science of the Chaldeans and considered one of the wise men of Babylon (Dan. 2:14, 17, 48)? Moreover, on each occasion the two prophecies are given on the basis of time concepts, which are directly dependent on astronomy. In referring to astronomy we place the prophecies in a historical and scientific context.

## Astronomical knowledge

Indeed, it is necessary to recall that the science of the Chaldeans was essentially founded on astronomy. True, astronomical knowledge was greatly exploited by the astrologists of the time, as it is today. However that may be, astronomy itself had attained a high level, and several modern branches of science are still indebted to it. Astronomical and terrestrial measurements, the measurement of angles by degrees, not to omit time measurements on the sexagesimal system, are a direct legacy from Chaldean science.

Neither can one fail to be impressed by the fact that these prophetic periods in Daniel and Revelation are described under all possible notions of time—evening and morning, day, month, and year. In other words, we have here all the astronomical references contained in the language of civilized society: the day, in relation to the earth; the month, in relation to the moon; and the year, in relation to the sun. We know, in fact, that the month,

\* All texts quoted are from the Revised Standard Version.

according to the Biblical calendar, depended on the moon. Similarly, the 360-day prophetic year is a heritage from the Babylonian system of calculation. It is also interesting that Genesis 1:14 states that the heavenly bodies were given to us “to separate the day from the night” and to serve “for seasons and for days and years.”

Following the example of Isaac Newton, a Swiss astronomer by the name of Jean Philippe Loys de Chéseaux (1781-1851) became deeply interested in the prophecies of Daniel. A correspondent of the Royal Academy of Sciences of Paris and foreign associate of the Academy of Göttingen, Germany, De Chéseaux had made a name for himself through his astronomical and mathematical research. Being preoccupied with chronological calculations, he was led to try to determine the precise date of the crucifixion of Jesus. This naturally led him to examine more closely Daniel’s prophecies.

Needless to say, he was immediately impressed by the astronomical references to the day, the week, the month, and the year. The three and a half times of Daniel 7:25 and the 2300 evenings and mornings of Daniel 8:14 did not fail to intrigue him. He immediately recognized the relationship between the three and a half times and the 1260 days. Then, being a shrewd mathematician, he noted a relationship between the 1260 days and one of his astronomical calculations. Previously De Chéseaux had discovered the 315-year cycle, at the end of which the sun and moon returned short of seven or eight minutes to their original position in the heavens.

“Having discovered this 315-year cycle,” he recounts, “I then noticed that it represented one quarter of the 1260-year period, or the three and a half times of Daniel 7:25 and 12:7, compared with Revelation 12:6 and 14, and consequently that this prophetic period was also a lunar cycle, so that at the end of 1260 Julian years . . . the Sun and the Moon returned within about a degree to the same position in the Ecliptic.”—*Remarques historiques, chronologiques et astronomiques, sur quelques endroits du livre de Daniel (Historical, Chronological, and Astronomical Remarks on Certain Parts of the Book of Daniel)* (Lausanne, 1754), pp. 22, 23.

### Carried “Creator’s seal”

No astronomical research had ever arrived at such precision. In the eyes of De Chéseaux, this 1260-year lunar cycle literally carried the Creator’s seal. Not only did the number have the advantage of being a round figure but it was at the same time remarkable for its multitude of common factors. For, he observed, “1260 is divided by . . . 35 divisors, which is, I believe, the greatest number of divisors that a number of this kind can have.”

Briefly, then, without entering into De Chéseaux’s complicated astronomical calculations, it is most interesting to learn that the 1260 prophetic days of Daniel and Revelation correspond to a lunar cycle of 1260 years’ duration. Certainly the Chaldean wise men had a knowledge of this cycle, which means that Daniel had no difficulty in understanding its profound meaning. The

moon, the dark, lifeless star, queen of the night, was always considered a symbol of the works of darkness. Similarly, the three and a half times represents the unfinished work of Satan, in contrast to the figure seven, symbolizing the perfect, completed work of the Creator.

Convinced that the 1260 years had been designated by the Holy Spirit, in connection with “the duration of the most remarkable periods of celestial movement,” De Chéseaux concluded “that the same could well be true of that of the 2300 years” (*ibid.*). He checked his astronomical tables and discovered that at the “end of the 2300 Gregorian years, or 840,057 days less 6 hours and 14 minutes, the sun and the moon returned to within a degree of their original position, and that at the end of the 840,057 days plus 7 hours 23 minutes, the sun returned to precisely the same point in the Ecliptic” (*ibid.*).

To his great joy, De Chéseaux thus discovered that the prophetic period comprising the 2300 evenings and mornings of Daniel 8:14 also represented a cyclic period of 2300 years—an extraordinarily precise period, unknown to astronomers until then. To help us understand the importance of this discovery not only for the interpretation of the prophecy but also for astronomical knowledge, De Chéseaux briefly explained what must be understood by a cycle. He writes: “It is a space of time which harmonizes different astronomical revolutions, incorporating each of them a certain number of times without remainders and without fractions.”—Page 20.

Thus we have four types of cycles. The first harmonizes solar years with days; the second, lunar months with solar years; the third, solar days with lunar months. Finally, the fourth type of cycle should harmonize at the same time the solar year, the lunar month, and the day. Discovering this

### INSPIRED GEMS



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America

**A. G. Streifling**  
Nevada-Utah Conference

- “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15).
- “Temptations often appear irresistible because through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God’s promises and meet Satan with the Scripture weapons.”—*The Great Controversy*, p. 600.

fourth cycle appeared so difficult that astronomers believed it to be impossible. It was, for them, to astronomy, what perpetual motion is to mechanics.

However, thanks to the 1260-year lunar cycle and the 2300-year solar cycle, De Chéseaux also discovered the famous fourth cycle, previously considered impossible and imaginary, which was meant to harmonize the three other cycles. The mystery is found in the difference between the two prophetic periods. This represented 1040 years and was found to be the number of the perfect cycle. Marveling at the result, De Chéseaux wrote the following significant lines:

“This period of 1040 years, or solar revolutions, indicated in some way by the Holy Spirit, is a cycle at once solar, lunar, and diurnal, of the most perfect accuracy. I have discovered two singular confirmations. . . . May I in the meantime be permitted to give this new cycle the name of *Daniel cycle*.”—Page 27.

These discoveries held great scientific value for De Chéseaux. They had been verified and their accuracy confirmed by the famous astronomers Mairan and C. F. Cassini of the Royal Academy of Sciences of Paris. But at the same time they constituted in his eyes that best proof of the inspiration of the prophecies of Daniel. For who could have “taught their author the marvellous relationship between the periods he employed and the movement of the stars” (p. 50)? How can one fail to recognize, “considering all these points, . . . the Creator of heaven and earth, the sea, and all that in them is” (p. 51)?

We have reason to believe that Daniel was not unaware of the prophetic significance, if not of the vision itself, at least of the solar cycle of 2300 years. It would have been strange for God to have inspired the use of figures as unusual as the three and a half times, or 1260 days, and the 2300 evenings and mornings if these numbers did not correspond to some definite fact of knowledge. In apocalyptic prophecy, figures are symbolic and consequently also bear a meaning. Of course, the symbol has no value unless it corresponds to something in reality, often hidden, but which we must try to uncover.

If the lunar cycle of 1260 years proclaimed the dark period in the history of the church, characterized by arrogance against God and His law, by persecutions and oppression against His people (Dan. 7:25), what could be heralded by the solar cycle of 2300 years? Precisely, that the judgment was approaching (verse 26), that light would shine on the sanctuary truth, or, as Daniel petitions in his prayer, “O Lord, cause thy face to shine upon thy sanctuary, which is desolate” (chap. 9:17). True, the prophet was thinking of the earthly sanctuary when the angel spoke to him of the heavenly sanctuary. Daniel was considering the 70 years of Jeremiah’s prophecy, when Gabriel declared: “For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state” (chap. 8:14).

One can understand that, given this perspective, Daniel literally became ill (verse 27). The fact that the angel Gabriel asked him to keep the vision of the evenings and

mornings secret causes us to presume that he had at least understood that it would be for “many days hence” (verse 26), through the mention of the number alone. The same request was later to be renewed, but this time with a word of assurance: “But you, Daniel, shut up the words, and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase” (chap. 12:4).

Is it not remarkable to observe that De Chéseaux’s discoveries occurred and were disseminated at exactly the time predicted by this prophecy? De Chéseaux was not aware of this fact, but we are today and should give attention to these discoveries. In his book *The Prophetic Faith of Our Fathers*, LeRoy E. Froom briefly retraced the history of these providential findings, under the description of the work of William Cuninghame (1776-1849), a Scottish theologian, whom he described as “champion of the number 2300” (vol. 3, pp. 364-385). It seems that Cuninghame was the first interpreter of Daniel 7:25 and 8:14 to lean on the discoveries of De Chéseaux in justifying the use of the year-day principle.

### Froom tells the story

Here is how Froom tells the story: “Back in 1811 Cuninghame had noticed a reference to De Chéseaux’s discoveries and had published the facts in a current *Christian Observer*. Then, in 1833, he wrote to the *Investigator*, further describing the finding of the original work, which he had sought without success for twenty-two years. This fuller statement was then published as *On the Jubilean Chronology*. Professor Birks, of Cambridge, became much interested and wrote on it in 1843. And toward the end of the century H. Grattan Guinness made the fullest examination of all, Guinness’ work being checked by Professor Adams of Cambridge.”—Pages 384, 385.

Unfortunately, it seems that the pioneers of the Advent Movement were not aware of De Chéseaux’s discoveries. Did they actually need them at a time when it was currently admitted that a prophetic day represents one literal year, on the basis of the year-day principle? I think not. But today, when the interpretation of prophetic time periods is being called into question, the astronomical proof provided by De Chéseaux takes on new importance.

As an astute theologian, Cuninghame understood the import of De Chéseaux’s discoveries. For him they were decisive proof that the prophetic figures in Daniel and Revelation truly represent literal years. “He felt that, in order to impress the church with their importance in measuring the epochs of the enemies of the church, they were not only announced to the church and confirmed by Gabriel with an oath, in the name of Him that liveth forever and ever (Dan. 12:7), but are engraved on the very system of the material universe.”—Page 385.

This weighty argument, set along with all the others, should help make clear that the doctrines of the heavenly sanctuary and the investigative judgment are built on a solid foundation. □

*Concluded*

## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

**Our 13-year-old daughter asked us a question that we need help with. She asked, "What can young couples (or groups) do on a date?" Although she is still too young to date, we feel that now is the time to impress proper standards. We are relatively new Adventists and therefore cannot answer from our own experiences.**

■ Some college buddies of mine always looked forward to spring here in Washington. That's when the strong winds of March really gust around the Washington Monument, and people come downtown from all around to build, compare, and fly kites of all sizes and shapes. The delight is real, and the cost is nearly free.

The fun of "assembling" a date, with whatever elements they enjoy, can stretch imaginations and enrich the friendship.

KATHY HANSON  
Washington, D.C.

■ Here are a few suggestions you could give your daughter as possible dating activities. Perhaps you live in a city where there are many sights to explore, or maybe you live in the country—far removed from ready-made entertainment. Each town has its historic sights, including museums, battlegrounds, and landmarks. She would be surprised how many interesting cultural opportunities exist in your hometown.

She could also explore a new hobby such as photography with a friend and spend a day taking pictures to develop her skill. If you live near a zoo, it's fun to snap pictures of favorite animals performing their amusing stunts.

For rainy days you could suggest assembling a jigsaw puzzle, dabbling in oil paints, doing needlepoint, reading a good book, and endless other possibilities.

DEBRA PATTON  
Takoma Park, Maryland

■ You could help your teenager plan a field trip with her friends to places of interest like cultural, historical, or recreation centers, and places of curiosity. Most of these ideas can originate from your home.

If I were you I would investigate the Pathfinder Club as soon as possible.

There are many varied activi-

ties planned by the club for children and youth, particularly in the arts, crafts, hobbies, and planned group outings.

I agree that your 13-year-old daughter is too young to be going out on a date. Therefore, why not take the initiative to get involved with your child? For the next few years plan your weekends with her in mind. Church-organized spiritual and social events and family planned socials can fill your calendar and should easily meet the social needs of your daughter at this stage.

Standards to aim for should be few but well defined: self-control—especially relating to time and diet; loyalty to the family, to church, and to God; and modesty in dress, speech, and conduct.

MICHAEL STEVENSON  
Washington, D.C.

■ Congratulations! Your daughter has come to you requesting advice instead of demanding privileges. As parents your first goal should be to sit down with her and discuss her ideas for a long-term love relationship. This should not be too difficult as she already has approached you with the question of what to do on a date. You should explain to her that God's plan is for dating to lead to love and love to marriage. Ask her if she would like to learn God's plan for experiencing love in making her decisions about dating. A positive response will lead to a long-term discussion on this subject as opposed to a short, and possibly superficial, conversation.

In studying this subject with her, help her establish two goals for experiencing love in our society.

1. To learn to find fulfillment through interpersonal communication as opposed to entertainment. Doing so is vital in that our society tends to crush creativity in individuals by teaching them to

search for stimulation through entertainment. If your daughter learns to communicate with people, she will have one of the keys to a successful social life.

2. To learn to find fulfillment in meeting someone else's needs. One of the God-characteristics of love is the ability to find joy through self-sacrifice in service. There are Christian materials that will assist you in selecting activities to help your daughter accomplish these goals.

At this particular point in time you have a distinct advantage in that you are meeting an issue before it becomes a problem. I would advise you to exert social leadership for the young people in your church. Make your home the center of social activity and you will have the means for guaranteeing that the social activities your daughter enters into will enable her to experience true love. In general, encourage group activities that focus on service rather than couple activities that focus on entertainment.

Love is a plant that grows in the common ground of spiritual unity, is watered by a spring of communication, and blooms in the sunlight of affection.

DES CUMMINGS  
Berrien Springs, Michigan

■ Dating can be fun and exciting. There are many wholesome things your daughter can do on a date. There are more good things to do than bad. If she dates a young man who insists on going to objectionable places, she has the wrong date.

Group activities can prove to be the most fun. They provide natural relaxed relationships between young people in your school, church, or home. My college-aged secretary assured me that some of the best "dates" she ever had were at home. Her folks helped her plan group evenings. Her parents invested in equipment for ping-pong, volleyball, basketball, and TV games. Her friends loved to spend Saturday nights at her home playing these games.

Couple dates are fun too. Your daughter's date can take her to good musical concerts, sporting events, zoos, museums, parks, hikes, bicycling, and other activities.

You as parents should continue to take responsibility in guiding your daughter even when she is in her late teens. There are times when you need to use your veto quite firmly in spite of her protests. Youth today are seeking and accepting the security of home-law limitations (according to a youth poll on TV recently). "My mother won't let me go

there" or "My parents insist that I get home by eleven" are legitimate, convenient shelter excuses.

GILBERT J. BERTOCHINI  
Washington, D.C.

■ I feared my ideas might be outmoded, so I asked my 17-year-old granddaughter what she and her boyfriend do for dates. Together we compiled a list of activities. The following are a few:

They go out to eat, often for pizza since both are fond of it. They also enjoy eating at the Old Spaghetti Factory in Seattle. It has an unusual atmosphere, housing antiques and memorabilia, including the building itself, which was once a storage warehouse for tinplate, used by fish canneries.

They often just study together either at her house or his. They attend family dinners, birthday specials, Christmas tree ceremonies, and special holiday parties with others. They also attend the school functions, banquets, and programs. It doesn't seem to be so much what they do just so long as they are doing it together.

GRACE E. LAKE  
Kent, Washington

■ The best dates are the ones that usually involve a group engaged in some kind of Christian service. Mow and trim the yard (or shovel snow) for an elderly or disabled person. Take some children to the zoo. At Christmas time a group can sing carols while couples take turns knocking on doors and offering to pray for God's blessing on the home. Do something that will focus on the intellectual, social, and spiritual interactions.

BEVERLY LAWRENCE  
Anderson, South Carolina

### Question for April

Response deadline March 6

**How can we convince our parents, who are in their sixties, that it is part of their duty as God's stewards to make a will? Although we have tactfully urged them to do so and sent them copies of various articles we've read in denominational publications about the reasons for doing so, our father still doesn't think a will is necessary, and our mother won't make one out without him.**

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published.

ADVENTIST REVIEW, FEBRUARY 12, 1981

# When hostages wait no longer

Monday, January 19, dawned bright and relatively warm in Washington, D.C., breaking a long cold snap, and bringing joyful news—after 14 months the American hostages were coming home! While details as to when the 52 Americans would be able to leave Iran, travel to an intermediate point, and eventually fly to the United States had yet to be worked out, signs of jubilation became evident. People allowed themselves to begin believing that the long wait was finally over.

Reams of material, thousands of column inches of type, have been written about the hostage situation. Many hundreds of thousands more words, articles, and books will be written. Monday-morning quarterbacks will “decide” how the episode might have been handled differently; analyzers will analyze; commentators will comment; reporters will report. We dare plunge into this flurry of words, however, because we would like to point out some lessons that are particularly relevant to Seventh-day Adventists.

Each inhabitant of this globe, from the days of Adam and Eve to the present, has been held hostage. When Satan claimed this world as his, he enslaved its inhabitants. He sought to make them change their allegiance from God to him. To the casual onlooker he seems to have achieved his ends, for certainly his spirit controls the actions, thoughts, and lives of many. But there are those among his hostages who see with a clearer view.

They see, first of all, that, while to a certain extent they must live under the dominion of the prince of darkness, as soon as they have accepted Christ as their Lord and Master they are no longer Satan’s hostages in the most important sense; that while Satan can harm and control them in certain ways, he cannot keep them under his ultimate power unless they allow him to do so. They see that they must wait patiently and actively until their Lord asserts His final claim and that the devil’s kingdom then will be seen as built on a foundation of sand.

We would like to focus on some of the details involved in waiting for our release.

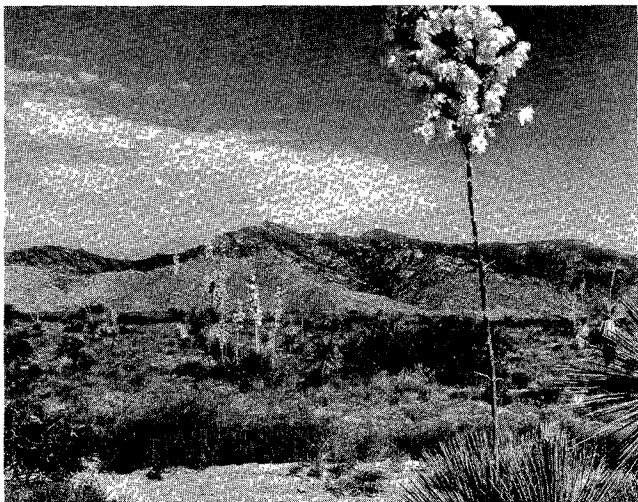
1. *We are to wait with oil in our lamps.* The bridesmaids in Jesus’ story in Matthew 25 went to sleep because the Bridegroom’s coming was delayed. But the key to the story is that five of the young women had enough oil in their lamps to carry them through the entire delay; five did not. All had lamps, that is a knowledge of the Word of God (see *Christ’s Object Lessons*, p. 408), but only five had the power that the Holy Spirit, represented by the oil, gives to “quicken the soul . . . [and] sanctify the heart” (*ibid.*).

It is an incredible thing that God, the Ruler of the entire universe, has chosen to reveal Himself to us in written form. As a writer, I know how much of oneself can be put into words, how very vulnerable it makes the author. But God has said something like this to us with regard to the Bible, His word: “Here I am. You can do what you want to do with this expression of Me. You can leave it on the shelf to gather dust. You can skim through it superficially. You can misuse it and misinterpret it. Or, you can let it change your life.”

It is only by using the Word correctly, with the help of the Holy Spirit, and proving the God of the Word that we will have confidence that He will return to claim us when the time is ripe. When we know Him, we will believe Him when He says, “I will come again, and receive you unto myself” (John 14:3).

2. *We are to develop our talents.* Christ’s parable of the talents examines this aspect of waiting. His point is that while we wait we are to grow, not just in Christian virtues, not just in the knowledge of God, but in ability—in the ability to type, to manage money, to sew, to sing, to write, to be loving, to farm, to preach, to use time.

3. *We are to hasten the day of the Lord.* We do so by sharing the good news that no one need remain a hostage to sin in the ultimate sense if he or she chooses to serve God; the good news that Christ will come again; the good news that there is a final freedom waiting for those who are faithful under the present trying circumstances.



## Mojave

By SALLY GRAB

*Tumbleweeds,  
Hard, packed sand,  
Mariposa,  
Cottonwood stand.*

*Painted sunset,  
Buzzard’s flight,  
Western saddles,  
Starry night.*

*Desert wind,  
Joshua tree—  
Through all these things,  
He speaks to me.*



4. *We are to minister to the hungry, the thirsty, the stranger, the naked, the sick, the prisoner.* Every deed of kindness done to uplift a fallen person, every act of mercy, is accepted as done to Christ. If the last message to be given to the world is the message of God's love, and if we are the ones who are to take that message, then we had better begin now. To the extent that we are able to love the world as Christ loved it, to that extent we will be able to fulfill the commission to take the gospel to every nation, kindred, tongue, and people.

As took place in the lives of the American hostages on January 20, there will come a day when the captives of Satan finally will be set free; when the hopes, dreams, and prayers for the future will become the reality of the present; when the Majesty of heaven will change forever the degradation of this earth; when some 6,000 years of waiting will end.

At that final homecoming the universe will watch the culmination of events with bated breath. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

A. A. S.

## Warning: It will be good for you!

Krister Stendahl, a professor of New Testament at Harvard University, suggests that "maybe the Bible should carry the same warning as cigarette packages." In case you have not seen one recently, the caution on cigarette packages reads: "Warning: The Surgeon General Has Determined That Cigarette Smoking Is Dangerous to Your Health."

Dr. Stendahl, we're sure, does not intend to suggest that reading the Bible is detrimental to health. Studies conducted at Johns Hopkins University, among others, have shown that those who have religious faith are healthier and live longer than do those who do not have such faith. A recent survey of nearly 1,200 residents in the Minneapolis-St. Paul area found that people who attend church most often are the most convinced that all events in the Bible actually happened and are happier than those who do not.

Aware of the perversity of human nature, Dr. Stendahl is suggesting that if something is labeled as not being good for people they are more likely to use it or ingest it than if they are told that it is good for them.

Perhaps his tongue-in-cheek suggestion would work for some people. But whether it would or not, we agree with Dr. Stendahl's implication that all of us need to spend more time studying the Bible than we do.

L. R. V.

## Visions, true and false

Evangelist Oral Roberts created quite a stir a few months ago when he announced in a letter to supporters that last spring he had had a vision of a 900-foot-tall Jesus standing behind his \$100-million medical complex in Tulsa, Oklahoma. According to Roberts, exactly at 7:00 P.M. on May 25, as he was praying in front of his partially completed City of Faith complex, Jesus appeared to him. "I felt an overwhelming presence all around me. When I opened my eyes, there He stood, some 900 feet tall, looking at me." Apparently responding to Roberts' plea for funds with which to complete the giant medical facility, in the vision Jesus picked up the City of Faith and said, "See how easy it is for Me to lift it. . . . I told you that I would speak to your partners and, through them, I would build it."

Financing the medical complex, which will include a 60-story clinic and 20-story research building, has been a struggle because the Tulsa Hospital Council opposed the facility, arguing that the city already has more hospital beds than it needs. But as a result of Roberts' "vision," about \$5 million has come in, according to George Stovall, executive vice-president of Oral Roberts University and the Oral Roberts Evangelistic Association.

Not surprisingly, Roberts' claim to have had a vision has come under fire from several fellow Christian broadcasters, notably Carl McIntire, ultraconservative Presbyterian head of the International Council of Christian Churches. McIntire described Roberts as "a fraud and a fake" who "has gone berserk so far as real Christianity is concerned." He said that "no decent Christian believes that Jesus is 900 feet tall. Nor does Jesus make such appearances. The Bible says Jesus is seated at the right hand of God."

### Several facts about visions

Obviously it is impossible to obtain empirical evidence either to support or to refute Roberts' claim that he saw Christ. Even the results of a polygraph (lie detector) would not be 100 percent reliable. But perhaps several facts about visions are worth reviewing.

1. Visions are an established method by which God has communicated with human beings throughout history. The Bible is replete with examples (e.g., Gen. 15:1; 46:2; Num. 12:6; Isa. 1:1; Dan. 2:19; 7:1; Acts 11:5; 16:9).

2. Not all visions are genuine. In the time of Jeremiah, God said: "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart" (Jer. 14:14). Again He said: "Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord" (chap. 23:16).

3. Supernatural phenomena, including visions, will characterize the last days (Joel 2:28-32).

4. That which is shown to a person in vision, though representing a reality, may not actually exist (e.g., the beasts in Daniel 7 represented realities [nations], but the beasts themselves did not exist; the ladder shown to Jacob represented the intimate connection between earth and heaven made possible by Christ and angels, but the ladder did not actually exist [see Gen. 28:10-22]; the cords to which the saints clung in their journey to the Holy City represented something very real—faith—but the cords did not actually exist [see *Life Sketches*, pp. 190-193]).

Visions are similar in some respects to a painting produced by an artist. Think, for example, of two well-known paintings by Harry Anderson: (1) a skyscraper-tall Christ knocking on the United Nations building, and (2) a Christ of cosmic dimensions with arms outstretched in love over New York City. Both paintings represent truth and reality—in the first case, Christ's desire to be admitted to the councils of the nations in order to bring peace; and in the second, Christ's deep desire to bring salvation to the people of New York—but neither portrays Christ exactly as He is in respect to location, size, or appearance.

### Careful study necessary

The fact that God uses symbols and picturizations to represent realities when He gives visions, and does not necessarily confine Himself to things that actually exist, makes careful study of visions recorded in the Bible a necessity if one is to interpret them accurately. Some people tend to be too literalistic about certain aspects of visions; they fail to recognize the difference between

substance and shadow, between that which actually exists and that which has been portrayed through the brush strokes of the Master Artist. Other people tend to "spiritualize" everything, treating all representations as symbols, and thus missing important literal aspects. Obviously, to understand clearly what God is saying through His Word one must distinguish carefully between that which is real and that which is symbolic. As a general rule in Bible study, one should understand words literally, in their ordinary historical and grammatical sense, except where the writer uses symbols or figurative language.

In evaluating contemporary "visions" it is well to keep in mind the counsel of the apostle John: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). The standard by which to "try the spirits," of course, is the Word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

It is not necessary for us to determine whether Oral Roberts' "vision" was genuine, for it had no doctrinal content. But what if it had represented Jesus as saying, "The commandment to keep holy the seventh-day Sabbath is no longer binding; Sunday is now My holy day"?

Knowing Scripture, immediately we could dismiss it as false. Of major importance, then, is to know God's Word so well that we shall be able to recognize quickly anything that purports to be from God but that contradicts His Word. To us as to His first disciples, Jesus says: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:4, 5).

K. H. W.

### LETTERS Continued from page 2

anthem "On a Hill Far Away," I knew Jesus had forgiven my sins and taken them away, but there was a wound in my heart that would never be taken away.

I have gone to services two weekends now, and not one person has welcomed me into the house of God or helped me feel at home. I walked away from the church feeling rejected by the members of God's family, but not rejected by Jesus, for He was near and gave me a real blessing. I longed for someone to welcome me back into the fold of God. I haven't enjoyed the privilege of meeting with God's people for two years.

When I was younger and attended Sabbath school and MV meetings, much stress was put on making the visitor feel welcome and at home. It seems that we are getting away from that.

If I were not a firm believer in Jesus now, I would not go back to

those churches, or to any other church. We need to have love for others rekindled in our hearts.

NAME WITHHELD

### Was Satan cast out of heaven twice?

Re "Has Bible Prophecy Failed?" (Dec. 11). The article is an excellent one. However, the thought that Satan was twice cast out of heaven and that he had access to heaven between the two evictions is debatable.

The conferences mentioned in the first two chapters of the book of Job do not specify heaven as the meeting place. Ellen White's comments on Revelation 12 (*The SDA Bible Commentary*, vol. 7, pp. 972-975) do not encourage the thought.

In the book *The Story of Redemption*, Ellen White, speaking of the fallen Lucifer, says: "As he could not gain admission within the gates of heaven, he

would wait just at the entrance, to taunt the angels and seek contention with them as they went in and out."—Page 27.

On page 761 in *The Desire of Ages* we read that after the crucifixion of Jesus, Satan was no longer permitted at the gates of heaven.

It seems that there was a time lapse between the casting out of heaven in Revelation 12:8, 9, and the casting down of the "accuser of our brethren" in Revelation 12:10, but we should not conclude that Satan had access to heaven during that time.

KEITH NICKOLSON  
Thompson, Missouri

### Homosexuality

Re "Homosexuality" (Letters, Nov. 20).

I applaud Meg True for her past articles and recent letter commenting on the delicate subject of "Homosexuality in the Family."

I also applaud the ADVENTIST REVIEW for allowing such subject matter to be brought before the church and its members rather than trying to hide it in hopes that it will go away.

I am a Seventh-day Adventist and a homosexual through orientation, and have never before met a more understanding and lovable individual than Meg True, who through her prayers and witness has brought a knowledge of God's grace and peace into my life.

Yes! There is hope for all of us alike. The change that has come about in my life is but a small glimpse into the many wonderful ways in which God can lead. I am glad to say that, through Meg True and the ADVENTIST REVIEW, this prodigal son has returned home and is now praising God, from whom all blessings flow.

NAME WITHHELD

## New leaders conduct Trans-Africa session

By G. E. GARNE

The president of the newly independent nation of Zimbabwe, Canaan Banana, opened the quinquennial session of the Trans-Africa Division in Salisbury on Monday evening, November 10. He expressed appreciation for what Seventh-day Adventists had done for the country in preindependence days, especially in the field of education. He paid special tribute to the church for the fact that its educational efforts included the establishment and operation of a school for the blind. He appealed to Adventists and other Christians to join forces with other bodies in building a strong nation and ensuring a happy, healthy, and prosperous future for all the people of Zimbabwe.

Three significant features characterized this session. The first was that an entirely new team of division officers directed the proceedings: Kenneth Mittleider, president; Alf Birch, secretary; and John Wilkins, treasurer. The first two were elected at the General Conference session in Dallas in April, and Mr. Wilkins was appointed to succeed R. E. Clifford when he accepted a call to the Australasian Division. It was obvious from the session that this team is going to give vigorous leadership during the ensuing five-year term.

The second significant feature was that the traditional plans committee was replaced with a large number of small discussion groups that were given the assignment of fram-

ing a statement of the mission and objectives of the church in Trans-Africa. The Statement of Mission that came out of this exercise reflects deep and penetrating discussion and study and the obvious leading and guidance of the Holy Spirit. The statement begins and ends with Jesus Christ, and Jesus Christ is at the center. It opens with the gospel and closes with the Second Advent. It presents the total view of salvation, which embraces not only the pardon but also the restoration and development of humans, and results in glorifying God, in uplifting Jesus Christ, and in an experience of faith-obedience to His holy law.

In all these aspects there is a close parallel between the Statement of Mission adopted by the session and the three angels' messages of Revela-

tion 14. The statement was not planned that way. None of the features of this statement were planned the way they eventually emerged. Instead, the statement grew out of the intimate and prayerful discussions of the study groups, in which wide divergences of opinion were expressed but from which a statement was drawn that finally received the overwhelming support of the full group.

The Statement of Mission reads as follows:

"The mission of the SDA Church through its members in the TAD is to proclaim the glorious gospel of Jesus Christ to all peoples as the divine provision for the needs, restoration, and development of the whole person by means of the church's multiple ministries in the power of the Holy Spirit, thereby glorifying God and uplifting Jesus Christ by the obedience of faith to His holy law, while 'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.'"

The third significant feature of the session was the further development of the trend toward national leadership. A second union, the South-East Africa Union (Malawi), was placed under a national leader, F. A. Botomani. (The South-

ern Union was placed under national leadership at the quinquennial session five years ago.) In two unions, the Zambesi and the Southern, Africans were appointed to the post of secretary, and in the division the vacancy left when the field secretary, F. A. Botomani, was appointed director of the South-East Africa Union was filled by another African, R. R. Ndhlovu, president of the Matabeleland-Midlands Field in Zimbabwe.

The crises and storms that have swept through the Trans-Africa Division during the past quinquennium, the changes and challenges that confront leaders and members at the present hour, and the confidence—in God and in the message we love—with which the church in Trans-Africa faces the future are reflected and affirmed in the resolution of gratitude and appreciation that was adopted by the members attending the session.

WASHINGTON, D.C.

## Following up Five-Day Plan interests

The Five-Day Plan to Stop Smoking has been serving the needs of men and women around the world since 1960. Estimates are that some 14 million people have been helped by the program either directly or indirectly since that time. Many organizations have borrowed ideas from the Five-Day Plan, and some have copied it as closely as possible without infringing on copyrights. The Five-Day Plan is considered to be the granddaddy of all smoking-cessation programs, and the challenge to keep it the best rests with us. As Dr. Jerome Schwartz, an international authority on smoking and health, stated, "People continually look to you for ideas for their programs, so it is vitally important that you keep the Five-Day Plan par excellence."

One of the weaknesses of the Five-Day Plan has been the maintenance area. This



The Trans-Africa Division president, Kenneth Mittleider, right, and secretary, Alf Birch, explain how committee members in small groups will frame a statement of the church's mission and objectives in the division.

*G. E. Garne, now editor of the Signs Publishing Company in Australia, was formerly editor of the Sentinel Publishing Association in South Africa.*

point was called to my attention by Dr. Schwartz. He was not aware at that time of our Nonsmokers International membership plan or the counselor program that has been active for the past several years. When I explained what was being done through these two approaches to maintenance he was pleased with our progress in this area. Needless to say, much more needs to be done. For the sake of those who may not be acquainted with the Nonsmokers International membership plan and the counselor program, let me explain them briefly.

The Nonsmokers International (NSI) has been functioning since 1966, but only in the last few years has it really caught on. One reason for this is the greater promotion being given to it by our Five-Day Plan directors. Information concerning the memberships, as well as an application form and envelope for mailing, is made available with each control booklet, and when graduates are encouraged to join NSI they receive monthly help and guidance to continue their nonsmoking experience. This help comes in the form of the *Smoke Signals*, with the regular membership. With the special membership they also receive *Listen*. Every subscriber receives a membership card and pin and an attractive certificate of achievement to frame for his office or home. Each membership is for a one-year period. We now have many national organizations from other countries who have joined NSI.

As a result of the counselor program many ex-smokers enjoy fellowship as members of the Seventh-day Adventist Church. There is a training program for Five-Day Plan counselors—who are individually selected from church membership—that consists of three one-hour sessions, plus outside reading and study between sessions. The first hour is a general orientation period with discussions on how the Five-Day Plan functions, the privilege of the counselor role, and how to relate properly to the people in the counseling group. Coun-

selors are then given a pack of materials to study before the next hour of training. (The counselor's packet is available in the Five-Day Plan catalog.)

At the second training session counselors review with their Five-Day Plan director or trainer what they have studied, and questions and answers are freely exchanged. The control booklet is then given to the counselors to take home and study carefully. At the third one-hour training session they review the information in the control booklet, ask questions, and discuss follow-through procedures that will enable them to keep in touch with their graduates and lead them into additional

meetings and programs following the Five-Day Plan.

When the counselors go to work in the Five-Day Plan they sit with their group of two to eight participants each session and then have a ten-minute counseling period with the group between the minister's and doctor's presentations. The counselors are proving to be key factors in bridging from the Five-Day Plan to Bible studies and evangelism. The success rate in stopping smoking also increases because of this personal relationship.

MILO C. SAWVEL, JR.  
*Executive Director*  
*The Five-Day Plan to*  
*Stop Smoking*

## Australasians emphasize unity and progress

By RUSSELL KRANZ

Unity and progress were the key emphases in the annual meeting of the Australasian Division held at Wahroonga, New South Wales, November 25, 26.

Alf Lohne, a General Conference general vice-president, and James Cox, president of Avondale College, set the tone in two worship periods. Pastor Lohne told the encouraging story of his visits to Russia and of how the church there is moving forward with a new sense of purpose and togetherness. Dr. Cox brought the wealth of New Testament scholarship to his analysis of unity in the Gospel of John.

"Unity," he said, "calls for more than human fellowship—it involves the vertical as well as the horizontal. But unity must be visible enough to challenge the world to believe. Such unity is unfairly defined as uniformity. The unity John calls for is a unity marked by diversity, and a diversity marked by unity."

Reports given by the division president, K. S. Par-

*Russell Kranz is REVIEW correspondent for the Australasian Division.*

menter, and union presidents highlighted recent advances. Total membership now stands at 137,080 in 1,180 churches. The Signs Publishing Company has experienced record sales. In addition to general distribution through the large retail chains, Sanitarium Health Food Company products were sold in 72 company retail shops serving 7 million customers.

Avondale College is in the midst of a rebuilding program in which a new chapel for women students has been completed and work has commenced on a new \$750,000 science block.

The advanced educational needs of Australasia's three South Pacific union missions will be met by the college that is being established near Port Moresby, Papua New Guinea.

This year Sydney Adventist Hospital maintained its reputation as a training hospital by graduating two nurses with high distinction and ten with distinction.

With large-city evangelistic campaigns conducted in Melbourne, Perth, Brisbane, Hobart, Canberra, and Auckland (New Zealand), the

church's program of consolidation is matched by accessions. In Fiji, where the work has moved slowly in the past, an unprecedented number of baptisms has resulted from meetings held in the capital, Suva, and in large country towns by Aisake Kabu and teams of ministers and members.

These encouraging reports were enthusiastically received by committee members, who processed 101 agenda items smoothly and efficiently. Among other items, K. E. Martin was appointed youth director; Lew Lansdown, assistant youth director; and E. C. Lemke, stewardship director. Alfred Jorgensen was reappointed field secretary. Hilda Rainda was named associate health and temperance director, and R. B. Roberts aboriginal work coordinator. W. T. Andrews, division treasurer, submitted a budget for 1981 of \$9,560,000, which was voted unanimously.

The view from down under is decidedly "on top."

BANGLADESH

## A school is resurrected

The Garo tribe in the northern and northeastern region of Bangladesh fully depend on the Monosapara Adventist Seminary for the education of Adventist members' children.

Monosapara Adventist Seminary is situated on the top of a hill in Dacca District, Bangladesh. This is a remote place where no conveniences are available. Here, in spite of the difficulties, M. G. Champion and K. S. Brown preached the Adventist message, and the school was started in the 1950s.

Since that time there have been political upheavals that caused the northern and northeastern people to flee from the school in 1964. As a result the boys' dormitory was completely destroyed and damage was done to the administration building, classrooms, principal's bungalow, and girls' dormitory.

When the school reopened in 1968 there were no houses or furniture for the young men and the staff. Because of this the school was transferred to Goalbathan in 1969. A watchman was appointed to look after the Monosapara school. In 1971 the war of liberation started. Monosapara Adventist Seminary became an army center during that war. It also was part of the battlefield during the 1976 episode.

Now the Monosapara Adventist Seminary faces the problem of providing adequate accommodations for the young people who attend. Since the former girls' dormitory is quite a distance from the principal's bungalow, the young men are staying in that dormitory. The women reside in mud houses with tin roofs. There are no staff quarters. The principal's bungalow also has not been repaired properly.

The few tables and chairs available are being used for the higher grades. Students in the lower grades sit on bamboo mats on the floor. There is no kitchen and cafeteria. The students eat under the trees.

In spite of this the school is functioning, and our courage is good. P. N. THOMAS

*Principal  
Monosapara Adventist  
Seminary*

TEXAS

## Live-in clinic is conducted

At Nameless Valley Ranch, near Austin, Texas, the Texas Conference conducted a health management live-in clinic, October 24 to November 16.

All but one of the 18 persons attending came with serious health problems. Director was Lamar Allred, who him-

self experienced a marked improvement in health after attending the Nathan Pritikin Longevity Center in 1978.

Each guest was placed on a therapeutic diet—all he or she wanted of fruit, vegetables, and grains. Prepared by Alice Blessing, this diet was attractive and palatable. One guest with cancer, who had been on chemotherapy for more than a year and lost her appetite, found her appetite returning.

The schedule at Nameless Valley Ranch was a busy one for those three weeks. It included a balanced program of exercise, rest, physician appointments, sunbathing, meals, devotionals, lectures, and demonstrations. The program was supervised by qualified health professionals, under the direction of Gerald Mitchell, M.D., M.P.H. Each guest took stress and laboratory tests at the beginning and again at the end of the clinic.

A group of six people went on a special three-day program for arthritis. This included copious amounts of water and juices, rest, and mild exercise. Comments heard at the close of this program were "My pain is all gone!" and "My mind is much clearer."

Elder Allred organized a Mailbox Club. Before breakfast members hiked to the mailbox and back, a distance of more than three miles.

By the end of the program, the blood-pressure readings of 85 percent of the guests were reduced—markedly in some cases; 80 percent of the participants were better able to endure stress; the group shed a total of 135 pounds; and participants' fat measurements were reduced.

On Thursday night, November 13, guests from the Texas Conference and Southwestern Union Conference arrived for "graduation" and a banquet. Cyril Miller, Texas Conference president, gave the graduation address. Health-progress reports on each guest were given by Janet Skilton, R.N., F.N.P., and diplomas were presented by Fred Murray, Southern Union Conference health director.

JANET SKILTON

## Religious Newsbriefs

from Religious News Service

● **Bible Societies publish new Chinese Bible:** The publication of the Bible in Today's Chinese Version has been hailed as a major step forward in bringing the good news of God's grace to more than one quarter of the earth's population. Chan Choi, a Presbyterian minister and Asia-Pacific regional secretary for the United Bible Societies, says that it was the first translation by Chinese Christian scholars from the original languages to use "dynamic equivalence" principles. This is the procedure that seeks to produce the same meaning for modern readers as the text had for original readers.

● **Protestant congress in Nanking:** More than 200 representatives of Chinese Protestant denominations gathered in Nanking in October, 1980, for a week-long national congress—the first such assembly in the People's Republic of China in nearly 20 years.

● **Surgeon General proposes major antismoking drive:** The U.S. Government has been urged to launch a major antismoking campaign to help smokers kick the habit and to prevent others from starting. Consumers should be cautioned that "even the lowest-yield cigarettes present health hazards much greater than those encountered by nonsmokers, and that the most effective way to reduce the hazards of smoking is not to start or [if a smoker] quit," states the new report.

● **Schools reopened in Cambodia:** For the first time in some five years Cambodians have planted their first major rice crop and the children have returned to school, church relief agency staffers report. Eva Mysliwiec, of the American Friends Service Committee, said education is one of the top reconstruction priorities of the Cambodian (Kampuchean) Government because some 1.2 million of the total 5 million population are elementary school-age children.



## New academy is opened in Britain

A secondary school in the British Union, in north London, is the second one to become operative in the union. It cost more than £350,000 (US\$840,000) to put it into operation. Separate civic and church ceremonies were conducted to open the school, which has been named the John Loughborough School.

The three-story complex, containing 12 classrooms, two laboratories, a library, an assembly hall, and a separate gymnasium, was purchased from the Roman Catholic Church. Leading in the transfer negotiations were K. H. Gammon, president of the South England Conference, and Mrs. R. M. Luxton, education director of the British Union, who recently accepted a call to the General Conference Sabbath School Department.

Presently the school has an enrollment of 340 and a staff of 17, led by Orville Woolford, headmaster.

The official opening marked the climax of many months of hard work and sacrificial giving by church members in Southeastern England. Appropriations also have been received gratefully from organizations, but in spite of gifts and pledges totaling £24,000 on opening day, there still is a long way to go to meet fully the capital outlay and adequately equip the school.

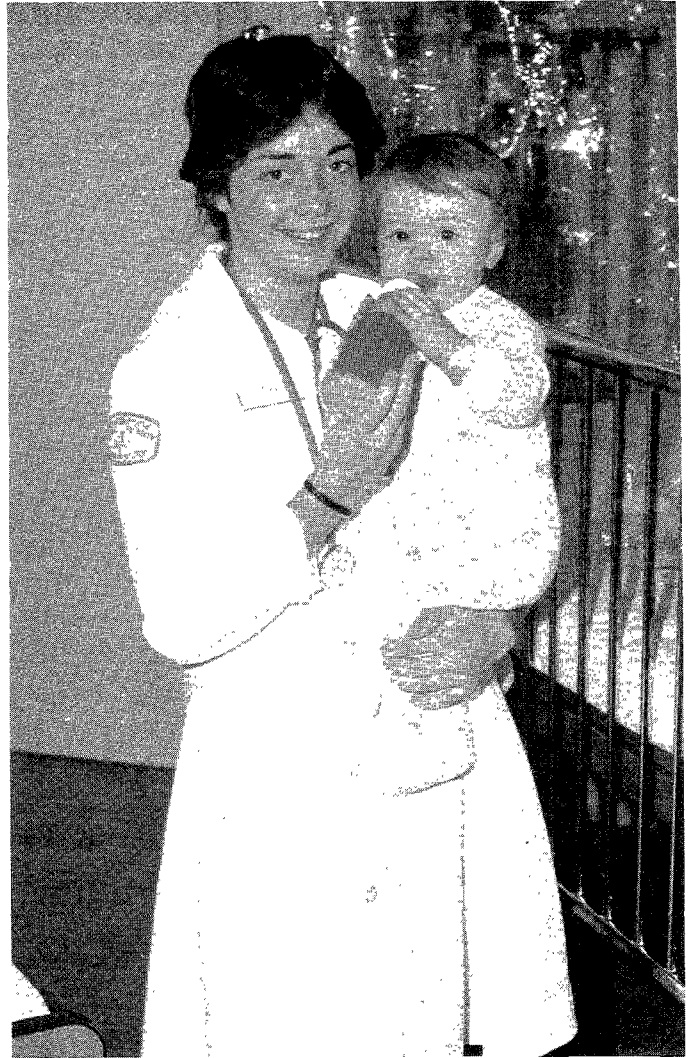
W. J. ARTHUR

*Communication Director, British Union*



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## Afro-Mideast

- Fifty-eight students have been baptized at Kamagambo High School and Teachers' College during the past year.
- Members of Cairo's Heliopolis church spend each Wednesday evening at prayer meeting learning how to give Bible studies. In addition, they are being trained how to use tracts to create an interest in religious things.
- Thirty students are enrolled in the theology course at Bugema Junior College. Upon completion of their studies they may transfer to the University College of Eastern Africa to complete the last two years of a B.A. degree in theology.
- Mkula and Kigilishi churches in South Nyanza Field of the Tanzania Union graduated 34 Voice of Prophecy students on Sabbath, November 1. All of these had been enrolled by two brothers, Joseph Ndulu and Yohana Mzala. One VOP graduate has been baptized, and a number of others are in a Bible study class.
- After attending a series of evangelistic meetings held by Samwel Okeyo in the Nyamonge area of Kenya Lake Field, 72 members of another denomination asked for acceptance into the Seventh-day Adventist Church.

## Inter-American

- Five hundred and fifty persons were baptized in two services near the close of the Kenneth Cox Prophecy Crusade, which opened October 25 in the El Salitre Coliseum of Bogota, Colombia. Most of the converts became charter members of a church that will meet in Bogota's recently completed Adventist Evangelistic Center.
- The North Caribbean Conference has opened an Adventist Book Center in St. Thomas to serve the island and St. John. The manager is William Strickland, an ASI worker.
- Franklin Caicedo, formerly business manager of Venezuela Vocational Academy, has been named treasurer of the West Venezuela Mission.

- Jorge Reid, formerly a district pastor, is the new president of the Nicaragua Mission.
- Angel Manuel Rodriguez, formerly a teacher at Antillian College, is now academic dean of that institution.
- Approximately 10,000 persons attended the El Salvador Mission Fellowship Day. During the program the mission president, Juan O. Perla, and the lay activities director, Jose Guevara, recognized the outstanding soul-winning members of 1980. Among them was Andres Molina, who won 139 persons to Christ during the year. Despite political unrest in El Salvador, more than 3,500 persons were baptized in the mission last year.

## Southern Asia

- During the past year 682 persons were baptized in Burma, the highest number in the history of the church's work in that country.
- The new three-story office for the South Kerala Section was officially opened on December 18. This building, at Kaudiar Junction in Trivandrum, houses the section headquarters and the Malayalam Voice of Prophecy school.
- The South India Union collected Rs.429,000 (US\$55,355) in this year's Uplift Campaign (Ingathering), which is an all-time high and is Rs.150,000 (US\$19,355) above the goal.
- Literature evangelists in South India were expected to reach a sales goal this year of Rs.1,300,000 (US\$167,742), double the accomplishment of 1975.
- South India now has 88 schools, an increase of 15 last year. There are 1,331 teachers and 30,000 students in these schools. Seventy-eight of South India's schools participated in temperance contests last year.
- Ten new churches were organized in the North Tamil Section during the past year, making a total of 161.
- A literature evangelist in the Karnataka Section, Samson Mysore, enrolled more than 1,000 people in the Kannada language correspondence school in 1980.

## North American

### Atlantic Union

- Four persons have been baptized in Bedford, New Hampshire, as a result of evangelistic meetings held during November by Robert Taylor, Northern New England Conference evangelist.
- The new church in Laconia, New Hampshire, opened on November 8, thanks to the sacrificial efforts and prayers of many members and friends for two and a half years. Twelve persons recently joined the Laconia church, ten by baptism and two by profession of faith.
- The 15 pupils in the Utica, New York, church school raised \$1,400 in this year's Ingathering program.
- Total baptisms reported by pastors in the New York Conference for 1980 amounted to 304, an increase of 76 over the total for 1979.
- After Ted Wilson, director of Metro Ministries, appeared on a segment of WNBC-TV's First Estate program on Sunday, January 11, to answer questions about the Appleseed Restaurant in New York City, many interviewers called the restaurant. Another 20 said they were there to eat lunch because of the program.
- On Sabbath, December 6, a company of 18 Portuguese-speaking members was officially organized at the Lowell, Massachusetts, church. Arthur Oliveira, who has been leading the group, is serving as its pastor.

### Canadian Union

- On November 22, the Hawkesbury company in Ontario became the first French Canadian Seventh-day Adventist group to be organized outside of Quebec. A few years ago a small group of believers was formed in Hawkesbury, which is situated along the Ottawa River dividing Quebec and Ontario. This nucleus grew steadily until reaching the present membership of 30.
- The multinational Aluminum Company of Canada, the largest producer of aluminum in the world, in Jonquière, Quebec, spent \$30,000 to promote the Adventist Church's health message, and hired a team of medical experts to add their own professional impact to the program. Company coordinator Guy Lesard reports that 11 percent of the company's 4,500 smokers quit as a result of the Five-Day Plan to

Stop Smoking, and announced another campaign in the spring.

- I. I. M. Chaves recently joined the working force in Quebec, coming from South Africa. He will pastor the Quebec City district.
- On Sabbath, January 3, a church was organized at Sandy Lake Junior Academy, in a rural setting close to Sackville and Bedford, Nova Scotia, 30 miles from Halifax. There are 33 charter members of this twenty-first church in the Maritimes. Ken Corkum is the pastor.

### Columbia Union

- Construction has begun on a 240-unit retirement complex for Adventists in Kettering, Ohio. The first units are to be ready this spring. Kettering Medical Center will operate the retirement community for the Ohio Conference.
- A set of books sold by a literature evangelist to Marvin and Jean Randall, of Morristown, Pennsylvania, has set off a chain reaction that resulted in 15 baptisms over a period of 17 months.
- Austin Goodwin, pastor of the Appomattox, Virginia, church, recently baptized eight persons after his series of Revelation meetings.
- Michael E. Cafferky, pastor of the Lancaster-Chillicothe, Ohio, churches, presented a paper to the annual National Adult Education Association Conference in St. Louis, Missouri. His presentation was entitled "The Role of the Religious Worker as an Adult Health Educator."

### Lake Union

- Members in Lena, Wisconsin, observed their church's centennial last fall. The church was organized in September, 1880, with nine charter members.
- Bay City, Michigan, church members opened a new Community Services center on December 10. The \$86,000 building preempted a church building program when the congregation decided that Community Services must come first. Local mayor Anne Hachtell, representatives from the American Red Cross and the local social service department, and local businessmen were on hand for the opening ceremonies.
- While Ingathering in the home of a former employer, John Ross, of the Hinsdale, Illinois, church, was surprised and pleased when the man gave him a check for \$100 after Mr. Ross had

explained the use of the Ingathering money. Mr. Ross stayed a while longer to talk to the man about salvation. The man asked for his check back, and wrote out a new one—for \$500.

### Mid-America Union

- Construction has begun on the new Brighton Community Hospital facilities in Brighton, Colorado. The hospital is scheduled to open in two years. Also new at Brighton Community Hospital is a program called CanSurmount, where volunteers perform a valuable healing function by allowing cancer patients an outlet for emotions and an opportunity to discuss the problems of chemotherapy, radiation treatments, and their feelings about death.
- Sabbath, December 20, was "Gifts for Jesus Day" throughout the Mid-America Union. On that day one person was baptized in Newcastle, Wyoming; two in Bemidji, Minnesota; eight in the Golden Hills church in Omaha, Nebraska; and four in the Cortez-Dove Creek district of Colorado.
- The third annual International Food Fair was presented to the Hutchinson, Minnesota, community by the Home and School Association of the elementary school and the Associated Student Body of Maplewood Academy. Funds received will be applied to the purchase of a speaker system.

### North Pacific Union

- When the worst snowstorm in nine years stopped all traffic in Whatcom County in northwestern Washington, members of the Ferndale church went to work. Diane Vysocil, local Community Services director, told the National Guard by CB radio that the church could supply food for snowbound families. Church members scoured their pantries, root cellars, and freezers for food, which National Guardsmen distributed to the snowbound travelers and to farm homes.
- The Kirkland school in the Seattle, Washington, area recently purchased three computers for use by students. Principal Mark Olcott felt that the children needed to be exposed to a knowledge of computers. Several of the children's parents work with computers, and they have been donating their time to instruct students and faculty.
- In Spray, a small isolated community in the previously dark county of Wheeler in north cen-

tral Oregon, a company with a dozen charter members was organized recently. In preparation for the organization, the members and their pastor, Dan Adels, remodeled their house of worship.

- Work will be completed soon on a fellowship hall for the Beaverton, Oregon, church. The new structure also will house a Community Services center.
- A new congregation came into being recently in Yakima, Washington. Thirty-seven signed the charter as initial members, and six more have joined since. The new church, which will be pastored by Jeff Kinne, is known as the Terrace Heights church and is located in the eastern part of Yakima.
- An arson-caused fire destroyed part of the Payette, Idaho, church school on New Year's Eve. Two men were arrested in connection with the blaze. Modular units have been set up as temporary classrooms for the four-teacher school, which has an enrollment of 80 students.
- Even though the Bonney Lake, Washington, church is only 18 months old, it has an active Pathfinder Club. Church members see the club as a valuable means of outreach in the community.

### Pacific Union

- White Memorial Medical Center donated 80 beds and other equipment to Montemorelos University and Via Hermosa hospitals in Mexico, according to Sam Nassimian, property manager.
- Sabbath schools in southern California are being organized into Adventist Action Fellowships in a new plan by Erling Calkins and Ora McLean, conference directors of Sabbath school and lay activities. The fellowships are in response to the Faith Action Advance slogan of the North American Division.
- Just a year after organization, the San Francisco Peninsula Korean church held opening services in a sanctuary of its own last month. Though Peninsula real-estate costs are among the highest in the nation, the 100 members thank God that the seller reduced his price by more than one third, making the purchase possible. In addition, the city of San Jose, where the church is located, repaved streets and rebuilt sidewalks in the area without charge to the congregation.
- Members of the Wasatch Hills church in Salt Lake City have

begun a Sabbath-afternoon "Storytime" in their predominantly Mormon community. Planning the sessions is Gloria Reynolds, assisted by Andy Trujillo, Tammy and Matt Seabury, and Curt Clauss.

### Southern Union

- The Carolina Conference bookmobile has been enjoying unprecedented sales. On December 6 and 7 it set a new record for sales in the three cities of Durham, Greensboro, and High Point, with more than \$5,000 recorded for the two-day period.
- Students in Port Charlotte, Florida, raised \$900 during a fund-raising bike-a-thon on November 23. The fund will be used to purchase equipment and books for the school.
- A dedication service was held for the new east wing of Takoma Adventist Hospital in Greeneville, Tennessee, on December 14. The progress and growth of Takoma Hospital is shown clearly by the fact that within three years of the new 71-bed hospital's opening in 1976, a new wing with 44 beds was required to care for the medical needs of the community.
- September 6 marked the beginning of a new congregation in Wetumpka, Alabama (South Central Conference). G. L. Byars is the pastor.
- Nine churches in the Greater Tampa Bay area launched an extensive radio and TV spot-announcement campaign on January 19. The 30- and 60-second spots, used to create an awareness of the Adventist Church, are being aired on four TV stations and on more than 20 radio stations on the west coast of Florida. Members pledged more than \$100,000 to buy air time on these stations. It is expected that 2 million individuals will be exposed to Seventh-day Adventist teachings through this outreach in Florida.

### Southwestern Union

- Members of the Fort Worth First church plan to dedicate their new church on March 28. The new church, which has a 600-seat capacity, is built in a circular shape that makes it possible for everyone to be within 45 feet of the speaker.
- KSUC, the radio station at Southwestern Adventist College, had set a goal of \$18,000 for their February pledge week, called "I Love KSUC" week. If the goal is

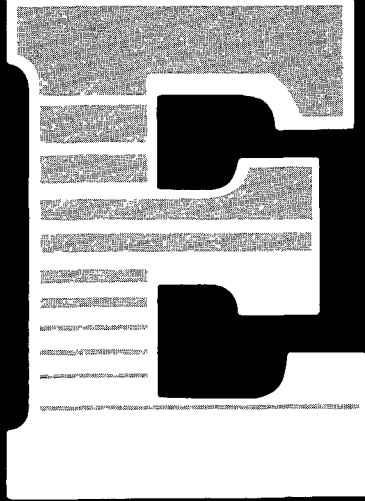
reached, the station will begin broadcasting 18 hours a day instead of 12.

• Southwestern Adventist College has appointed a new director of development and public relations, Berney Neufeld, a former professor and department chairman at Southwestern.

- Ninety-three evangelistic campaigns are planned in Texas in 1981. One third of these are slated to be held in the traditional preaching style, while two thirds will be using the new teaching style, the Revelation Seminar.
- In 1980 five new churches were organized in the Southwest Region Conference—Waxahachi, Texas; New Orleans and Shreveport, Louisiana; and two churches in Houston, Texas.

### Loma Linda University

- Loma Linda University Alumni Federation is sponsoring a three-week tour to the People's Republic of China next October. Tour members will visit the cities of Hangchow, Shanghai, Xi'an, Canton, and Peking.
- Anabell Mills Hills, associate professor in the School of Nursing, has retired after 36 years of service to Loma Linda University. Her responsibilities included teaching obstetrics, medical-surgical nursing, and basic skills to nursing students.
- Walter P. Ordelheide, chairman of the department of family medicine, has been awarded more than \$1 million to expand and strengthen the department of family medicine within the School of Medicine in the university. The grant will allow the university to expand the former family-practice department into an academic unit comparable in status, faculty, and curriculum to existing major clinical departments in the School of Medicine. The grant was received from the Bureau of Health Professions, a component of the Health and Human Services Department, which supports the development and utilization of the nation's health workers.
- The Accrediting Commission on Education for Health Services Administration recently approved Loma Linda University's application for accreditation of its Master of Health Administration degree. Loma Linda University's program is the first, and thus far the only one offered by a Seventh-day Adventist school, to be accredited. LLU's MHA program began in 1978, with the first class graduating in August, 1980.



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Each Adventist college in North America will be receiving a grant from BECA. The size of the grant depends on increasing the number of alumni donors and the amount of money contributed beyond last year's achievements. Specially tailored challenges to each college will award matching funds only after last year's total number of donors and dollars is surpassed.

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**To New Posts**

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

**NORTH AMERICAN DIVISION**

**Elbert Anderson**, senior youth director, Carolina Conference; formerly youth director, Iowa-Missouri Conference.

**Duane Barnett**, associate superintendent of education, Florida Conference; formerly principal, Adolphian Academy, Holly, Michigan.

**Frank F. Dupper**, president, Adventist Health System-West; formerly executive vice-president. He replaces Erwin J. Remboldt, who has retired.

**Clifford Haffner**, pastor, Vancouver, Washington (Oregon Conference); from the Potomac Conference.

**Pat Horning**, public relations director, Florida Hospital; formerly associate editor, *Listen* magazine.

**Melinda Howes**, vice-president for public relations, development, and marketing, Florida Hospital; formerly a public relations and marketing consultant in Washington, D.C.

**William Iles**, assistant to the president, Florida Hospital; formerly administrative assistant to the dean, Loma Linda University.

**John Newbern**, pastor, Miami Springs, Florida; from the Montana Conference.

**Leona Parsons**, assistant vice-president, Altamonte and Apopka satellites, Florida Hospital; returning from service in Africa.

**Ivan Piercey**, district pastor, Meadow Glade and Amboy, Washington (Oregon Conference); from the Nebraska Conference.

**W. H. Wilson**, general vice-president, Florida Hospital; formerly associate health director, General Conference.

**Regular Missionary Service**

**Roy Adams** (AU '80), to serve as professor, SDA Theological Seminary (Far East), Manila, Philippines, **Celia (Mercedes) Adams**, and two children, of Berrien Springs, Michigan, left San Francisco, December 31, 1980.

**Karen Ann Burke** (LLU '79), of Riverside, California, to serve as bilingual secretary, Africa-Indian Ocean Division office, Abidjan Riviera, Ivory Coast, left New York, January 1, 1981.

**Joyce Lorraine Griffith** (WVC '63), returning to serve as English teacher, Rusungu Secondary School, Monze, Zambia, left New York, December 31, 1980.

**Richard Harold Lukens** (LLU '73), returning to serve as physician, Maluti Adventist Hospital, Lesotho, South Africa, **Lorna Jean (Turner) Lukens** (LLU '72), and son left New York, May 20, 1980.

**David Dean McFadden** (LLU '73), returning to serve as physician, Taiwan Adventist Hospital, Taipei, Taiwan, **Karen Mae (Weaver) McFadden** (AU '70), and two children left San Francisco, December 28, 1980.

**Lois Veola Raymond** (LLU '49), returning to serve as home economics teacher, SDA Vocational Training Center, Techiman, B.A., Ghana, left New York, December 28, 1980.

**Ronald Leroy Wearner** (LLU '67), returning to serve as teacher, Northeast Brazil College, Belem de Maria, Brazil, **Jeanine Marie (Purdy) Wearner** (PUC '65), and three children left Miami, December 29, 1980.

**Clara (Quinata) Winebrenner** and two children returned to Guam in November, 1980, to join her husband, William H. Winebrenner, who is health educator at the Guam SDA Clinic.

**Volunteer Service**

**Brian Cameron Billington** (W. State Coll. of Colo. '80) (Special Service), of Lake Forest, Illinois, to serve as English teacher, West Indonesia English Conversation School, Jakarta, Indonesia, left Los Angeles, December 27, 1980.

**Gerald Lewis Casebolt\*** (LLU '49) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, for three months, and beginning early in March, 1981, at Mugonero Hospital, Kibuye, Rwanda, for three months, and **Anna Jean (Jennings) Casebolt**, of Roseburg, Oregon, left Los Angeles, October 18, 1980.

**Everett F. Coleman** (LLU '44) (Special Service), to serve as relief physician, Andrews Memorial Hospital, Kingston, Jamaica, and **Corinne (Brenton) Coleman**, of Yakima, Washington, left Miami, December 15, 1980.

**Robert Frank Gloor** (LLU '54) (Special Service), of Cottdale, Alabama, to serve as physician, Cambodia-Thailand Relief Team No. 13, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, December 13, 1980.

**Albert James Haskins** (LLU '53) (Special Service), of Yucaipa, California, to serve as physician, Cambodia-Thailand Relief Team No. 13, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, December 13, 1980.

**William Lee Hopkins** (U. of Pacific, S.F. '53) (Special Service), to serve as relief dentist, Kaohsiung Adventist Clinic, Kaohsiung, Taiwan, and **Cheryl Virginia (Wagner) Hopkins**, of Sun Lakes, Arizona, left San Francisco, December 7, 1980.

**Billy J. V. Hover** (LLU '62) and **Donna Jean Hover** (Special Service), of Lethbridge, Alberta, Canada,

\* Previously reported as leaving for Mugonero Hospital (see ADVENTIST REVIEW of December 18, 1980).

to serve as dentist and dental assistant, respectively, Cambodia-Thailand Relief Team No. 13, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, December 13, 1980.

**C. Gilbert Kim** ('68) (Special Service), of Lincolnwood, Illinois, to serve as physician, Cambodia-Thailand Relief Team No. 13, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, December 13, 1980.

**Alva R. McElhany** (SOS), to serve as builder-electrician, Mwami Hospital, Zambia, and **Ella Mae (Brown) McElhany** (Calif. State, L.A. '61), of Ahwahnee, California, left New York, December 1, 1980.

**Jacob R. Mittleider** (Special Service), to serve as agricultural consultant, to Zambesi Union, Bulawayo, Zimbabwe, and **Mildred Evelyn (Hammer) Mittleider**, of Salt Lake City, Utah, left New York, December 8, 1980.

**Joyce Dela Rosa** (Special Service), of San Jose, California, to serve as nurse, Cambodia-Thailand Relief Team No. 13, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, December 13, 1980.

**Dunbar W. Smith** (LLU '50) (SOS), to serve as physician, Mugonero Hospital, Kibuye, Rwanda, and **Kathryn Avis (Johnson) Smith**, of Calimesa, California, left Chicago, December 28, 1980.

**David Franklin Walther** (LLU '65) (Special Service), of Concord, Massachusetts, to serve as physician, Cambodia-Thailand Relief Team No. 13, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, December 13, 1980.

**Notice**

**Weimar Institute**

In spite of rumors to the contrary, neither Dr. Desmond Ford nor Dr. Zane Kirne are on the staff of Weimar Institute.

As for Weimar's position relative to present theological dialogue within the church, the following statement from the *Weimar Institute Bulletin* sets forth its position accurately:

"Weimar Institute is conducting a work which is harmonious with the Seventh-day Adventist Church. Both in its expressed attitudes and formal relationships, the Institute will be loyal to, and supportive of, the beliefs, mission, and leadership of the Church. . . . Weimar Institute believes that the Bible and writings of Ellen G. White provide for us the highest, the most relevant, the most reliable authority for conducting our work." The Institute concurs with and actively supports the Statement of Beliefs adopted by the 1980 General Conference in session.

ROBERT L. FILLMAN

**Deaths**

**DICKINSON, George Thomas**—b. Sept. 3, 1906, Mullan, Idaho; d. Dec. 1, 1980, Loma Linda, Calif. A minister, missionary, author, and teacher, Elder Dickinson worked in the Northeast India Union and in Ceylon, and also in the Oregon and Southeastern California conferences. For almost ten years he pastored

the Campus Hill church in Loma Linda, California. Survivors include his wife, Alma; a son, Thomas James; and four grandchildren.

**LEFFLER, Emil**—b. Sept. 1, 1899, New York City; d. Nov. 14, 1980, Berrien Springs, Mich. Dr. Leffler was a retired dean of the Andrews University School of Graduate Studies. A native of New York, he served eight years at Broadview College in Illinois, ten years at Battle Creek College, and 21 years as dean of Albion College. He received a Bachelor of Arts degree from Columbia Union College, a Master of Arts degree from Columbia University, a Doctor of Science degree from the Detroit Institute of Technology, and a Doctor of Laws degree from Battle Creek College. He retired in 1968 after eight years' work at Andrews. He was elected dean emeritus of the Andrews University School of Graduate Studies in 1969 by the board of trustees.

**SCHUBERT, Walter**—b. Dec. 8, 1896, Bremen, Germany; d. Nov. 19, 1980, Loma Linda, Calif. A conference president in Argentina and later the first Ministerial Association secretary of the South American Division, Elder Schubert became known as "Mr. Evangelism" in South America and other parts of the world. He spent 46 years in the ministry, concluding his service in the General Conference Ministerial Association. Survivors include his wife, Amera; a daughter, Mrs. Wesley Buller; three grandchildren; and three great-grandchildren.

**STEELE, Kathryn Thomason**—b. June 21, 1902; d. Aug. 17, 1980, Los Angeles, Calif. She donated at least 20,000 hours of her time in volunteer service to the White Memorial Medical Center in Los Angeles and served for many years on its board of trustees. She also was an active member of the Loma Linda University School of Medicine Auxiliary Association. She was named its Woman of the Year in 1977. She is survived by her husband, Dr. Archie Steele; a son, Thomason; a daughter, Madeline Johnston; and five grandchildren.

**VAN DUINEN, Dorothy**—b. Jan. 19, 1928, Orlando, Fla.; d. Nov. 13, 1980, Berrien Springs, Mich. Mrs. Van Duinen was assistant director of the Teaching Materials Center in the James White Memorial Library at Andrews University at the time of her death. She was the wife of Donald Van Duinen, principal of the Ruth Murdoch Elementary School at Andrews. She is survived by her husband; a daughter, Judy; two sons, Keith and Loren; her mother, Mrs. Ruth Hammond; and two foster sisters, Marion Nimback and Mary Ealy.

**WALTON, Corinne A. MacNeill**—b. Aug. 19, 1899, Forestdale, Mass.; d. Dec. 8, 1980, Orlando, Fla. She was a licensed practical nurse at Florida Hospital for 25 years. Survivors include a daughter, Virginia A. O'Brien; one granddaughter; two great-grandsons; and two brothers, Lester and Roy Mitchell.

**Coming**

**February**

- 14 Faith for Today Offering
- 21-28 Christian Home and Family Altar
- 28 Listen Campaign

**March**

- 7 Tract Evangelism
- 7 Church Lay Activities Offering
- 14-21 Adventist Youth Week of Prayer
- 14 Adventist Youth Day
- 21 Sabbath School Community Guest Day
- 28 Spring Mission Offering
- 28 Thirteenth Sabbath Offering (Afro-Mideast Division)

**April**

- 4 Missionary Magazine Campaign
- 4 Church Lay Activities Offering
- 11 Literature Evangelism Rally Day
- 18 Loma Linda University Offering



## New conference elects officers

Samuel Young has been elected the first president of the new Hong Kong-Macao Conference in the Far Eastern Division. Conference status was approved recently, the first such approval given to a mission in the Far East.

Other officers included Y. C. Wong, secretary, and Canaan Lee, treasurer. Dr. Young has served until now as president of the Hong Kong-Macao Mission.

Officers were elected at a constituency meeting the last week in January in Hong Kong. A conference-wide thanksgiving service was held on Tuesday night, January 27, at one of the main Hong Kong churches with W. T. Clark, division president, as the principal speaker.

D. A. ROTH

## Constituents of LLU meet

The quinquennial constituency meeting for Loma Linda University, with campuses at Loma Linda and La Sierra, California, was held Sunday, January 11, in the University church on the Loma Linda campus. A special seventy-fifth-anniversary program was conducted at the beginning of the session by the president, V. Norskov Olsen.

The enrollment after 75 years is more than 5,000 students in eight schools and a Division of Religion. A new library addition and visitors' center, 52 new condominium units for student housing, and a new maintenance building are nearing completion on the Loma Linda campus. A basic-science building also is planned for that campus in the near future. A multiclassroom building soon will be under construction on the La Sierra campus.

The constituency elected a

board for the ensuing five years, which was organized by Neal C. Wilson, president of the General Conference, at its first meeting on January 12. The board named Francis W. Wernick chairman and Walter D. Blehm vice-chairman. The board then reappointed V. Norskov Olsen, president; Robert J. Radcliffe, secretary; N. J. Woods, vice-president for academic administration; M. H. Schaffner, vice-president for medical affairs; W. J. Blacker, vice-president for financial administration; T. R. Teele, vice-president for student affairs; R. D. McCune, vice-president-provost of the La Sierra campus; and E. C. Wines, vice-president for public relations and development.

As these officers take up their duties at the beginning of another quinquennial period, we ask for the prayers of Adventists in North America on their behalf. It is the desire of the board and the administration of Loma Linda University that this institution of the Lord's founding will continue to serve His work throughout the world.

FRANCIS W. WERNICK

## Dentist is urgently needed

For some time the General Conference has been looking for a dentist to join a well-established clinic where two other dentists already serve in the Cameroon, West Central African Union Mission.

Seventh-day Adventist dental clinics in Africa are highly respected and successful, creating a tremendous amount of good will for the church. Dentists who wish more information about this need are urged to telephone Maurice T. Battle (202-723-0800, extension 391) or write to him at 6840 Eastern Ave., N.W., Washington, D.C. 20012.

ELDON CARMAN

## Brush clearing wins converts

Even the most imaginative soul winner probably would not think of the clearing away of underbrush from a tree as being a soul-winning activity. But that is what happened in Kenya recently.

Before the coming of the first missionaries, a man called Obel lived in Kabouch Location in the Odera District of Ranen, Kenya. A medicine man, he planted a tree that he told the people would bring rain. Also, he said it would protect them from harm and danger. However, the brush under the tree was never to be cleared away. Anyone clearing the brush would die. This belief was passed from one generation to the next, and in time a wild brushy area developed around the tree. No one would go near for fear of death.

In June, 1980, an Adventist evangelist, Zachariah Sawiga, began an evangelistic campaign in this area. The lack of response from the people puzzled him. He told of God's love, how God protects His people, giving them rain and other blessings. But no one seemed impressed. Somehow they remained unmoved. Then he learned of the tree of Obel.

With the assistance of an Adventist teacher, Oguda Okelo, and pupils from the Mariri primary school, the evangelist cleared away the brush from under the tree. The local residents waited for them to die, but as time passed and none of them did, their attitude changed.

When the next series of meetings was held, 80 persons were converted and later were baptized. A Sabbath school has been organized.

HENRY OBAT

## For the record

**Fire in Canada:** A fire at Canadian Union College in Alberta the night of January 8 destroyed approximately 90 head of dairy cattle and most of the dairy complex. (Forty-

two head of dairy cattle and 30 calves were saved.) Also lost in the fire were several pieces of heavy equipment, including a tractor, front-end loader, and silage wagon. Cliff Patterson, business manager, estimates the total loss at approximately \$750,000.

**Historic photographs needed:** The Secretariat of the General Conference is searching for photographs of two former General Conference secretaries, reports G. Ralph Thompson, the current secretary. The two are Dan T. Jones, who was secretary from October 17, 1888, to March 5, 1891, and W.A. Colcord, secretary from March 5, 1891, to March 6, 1893. Persons having photographs of these men should contact Elder Thompson at the General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012. Photographs can be returned to the sender after they are copied.

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