

Adventist Review

General Organ of the Seventh-day Adventist Church

May 29, 1980

Lord of the life

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A non-Adventist viewpoint on Ellen G. White

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Agricultural center in Upper Volta is dedicated

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The story we call "The
Prodigal Son" might
appropriately be retitled
"The Lost Son." See
"The Lost and the Found"
on page 7.

THIS WEEK

Our cover story, "The Lost and the Found" (p. 7), brings to mind the chapter of Helmut Thielicke's book *The Waiting Father*, which examines the second half of the prodigal son parable, the half most concerned with the older brother. At the end of the chapter Dr. Thielicke writes, "What a wretched thing it is to call oneself a Christian and yet be a stranger and a grumbling servant in the Father's house. And what a glorious thing it is to become aware every day anew of the miracle that there is Someone who hears us. Someone who is waiting for us. Someone who wonderfully sets everything to rights and finds a way out for us when all we can

do is to wear ourselves out with worry. Someone who one day . . . will be waiting for us on the steps of the eternal home of the Father and will lead us to the place where we may speak with Jesus forever and ever and where we shall be surrounded by that joy which here we have only begun to taste."—Page 40.

Books in Review (p. 19) begins a regular feature that seeks to provide readers of the REVIEW with an objective evaluation of books that can provide in-depth assistance in Christian growth and witness. The reviews will not be promotional, designed to sell books; rather, they will be objective, emphasizing both the strengths and weak-

nesses of the books being reviewed. Reviewers will include some of the church's best-known thought leaders. Watch for Books in Review as the weeks pass. We believe it will be worth the cost of the magazine.

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LETTERS

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

Tears of gratitude

I so much enjoy the REVIEW. The fact that the magazine stresses the church's fundamental beliefs in such a beautiful manner brings tears of gratitude to the eyes of many of us believers.

I wonder if church members fully appreciate the fact that our heavenly Father watches over the REVIEW, the Sabbath school lessons (which have been exceptionally good for the past couple of years), and our devotional books. How thankful we should be.

RENA ROBINSON
Grand Terrace, California

Each time the REVIEW comes, I get a warm feeling of joy in my heart.

DOROTHY MCHUGH
Coldwater, Ontario

Armchair observer

Although I was only an armchair observer of the recent General Conference session, I feel as though I had been there. The session came to me by way of the REVIEW.

I was almost there when everything happened, listening and seeing and feeling the warmth and understanding in every meeting.

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The spiritual readings and "The Day in Dallas" caught my eye, but everything in the daily Bulletins was uplifting.

MARGARET KIRK
Glendale, California

Please accept our sincere thanks for the super work in reporting the General Conference session.

ELDER AND MRS. W. H.
ENGLAND
Dunlap, Tennessee

Neither male nor female

The article by W. R. L. Scragg ("This Male Church," Especially for Men, March 13) exhibits what I believe is the true Christian attitude that is long overdue in the church. I worked in a factory for 35 years. As women began to come in and take jobs that men had done for many years, much jealousy was shown, and the men made it as hard for the women as they could.

Could this way of thinking also have pervaded God's church in spite of Galatians 3:28, which reads, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"? The fact is that God used a woman to lead out in the formation of our church and to give more counsel inspired by the Spirit of God than at any time this side of the apostles.

ARNOLD BAYS
Mishawaka, Indiana

Fatherless homes

A recent letter described a happy home, but one missing a

husband and father because his work as a teacher demanded the majority of his weekends and evenings. The author suggested that the church design a seminar stressing the need of workers to have family time.

I can "second" that idea. We, too, had a fine Christian home that included worship twice a day, grace at meals, much affection between us. But, as an academy music teacher for nearly 30 years, the head of the household was so busy working for other people's children that he had little time to spend with his own family. These stresses were no small factor in my presently being labeled "divorcee" and his having another wife—someone whom he saw more frequently in his line of work than he did his wife.

These homes with missing fathers who are working in the Lord's vineyard are the rule, not the exception, among conference employees. The church is quick to shake its head in shock at the terrible curse of divorce or the wayward children among its ranks, but how long will it be before we discover that God knew what He was saying and that indeed "it is not good for man" or woman "to be alone" even when engaged in the Lord's work?

NAME WITHHELD

Extra special

I just want to mention how much I was touched by the March 20 editorial "Rivers and Rills," a timely article for me.

SHARON WALKER
Nipomo, California

Adventist Review



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Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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

The Adventist Review (ISSN 0161-1119) is published every Thursday. Copyright © 1980 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$19.95. Single copy, 50 cents.

Vol. 157, No. 27.

Lord of the life

The mood of the times favors a Christianity without either a Lord or a cross. Multitudes talk about the "Babe of Bethlehem," the "Lamb of God," "Christ as priest," and the "coming King," but few people want to accept Christ as "Lord," with all that the term implies. Fewer yet are willing to bear His cross. As a result, millions of church members are Christians in name only. When they make decisions they consult their feelings, their relatives, and their friends, but seldom submit problems to Christ as Lord. When questions arise on diet, dress, entertainment, or on any one of a dozen other matters, they turn to the world for advice instead of asking, "Lord, what wilt thou have me to do?" (Acts 9:6).

If a person has surrendered to Jesus, if he has crucified self and buried his old life in the watery grave of baptism, he has a new Master, a new Lord. The apostle Paul, whose life demonstrated what happens when one accepts Christ as Lord, wrote: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

On the day of Pentecost the apostle Peter called attention to Christ's position as Lord. After setting forth his arguments that Jesus is the promised Messiah, and that the outpouring of the Holy Spirit was evidence that He was at the right hand of the Father in heaven, he continued, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

When his hearers were faced with the truth that they had participated in the crucifixion of the Son of God, and that Jesus of Nazareth was now in heaven in a position of authority as Lord, they asked, "What shall we do?" The answer was, "Repent, and be baptized."

The word *repent* in the Greek language means literally "to think differently after," hence, "to change one's mind," "to change one's purpose." Says *The SDA Bible Commentary* (in connection with Matthew 3:2): "It includes far more than confession of sin, though in the preaching of John that was, of course, included. . . . Theologically the word includes not only a change of mind but a new direction of the will, an altered purpose and attitude."

By extension we might say that repentance involves a change of lords (see Acts 26:18). Whereas previous to repentance a person is controlled by Satan and by his carnal nature, after repentance he is controlled by Christ and by sanctified reason. "The body is to be brought into subjection. The higher powers of the being are to rule.

The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives."—*The Ministry of Healing*, p. 130.

Note the statement that the will is "to be under the control of God." This is another way of saying that Christ is to reign as Lord.

An interesting illustration of what happens when one surrenders to Christ's control is found in the experience of Ellen G. White. In June, 1863, when Mrs. White was 35, she was given a vision on health reform. Up to this time she had been a heavy meat eater; but now she was determined to follow a simple, wholesome diet. She told the cook to eliminate meat. At first Mrs. White found the diet so unappealing that she left the table without eating. She was hungry only for meat. But, in harmony with the light God had given her, she vowed, "'I will eat simple food, or I will not eat at all.'"—*Testimonies*, vol. 2, pp. 371, 372; see also pp. 354-376. Christ was Lord of Mrs. White's life, and she determined that her appetite, along with all other aspects of her life, would be controlled by "the kingly power of reason, sanctified by divine grace."

Follow in all things

If Christ is Lord of the life, one will seek to know His will and follow it in all things. He will keep the Sabbath, which, in a special sense, indicates that Christ is Lord of the life (Ex. 20:8-11; Isa. 58:13; Mark 2:28; Eze. 20:20). He will tell the truth at all times (Ex. 20:16), even "to his own hurt" (Ps. 15:4). He will render unselfish service to others (John 13:13-15; Matt. 20:26-28). He will control his appetites and passions.

Since "licentiousness is the special sin of this age" (*The Adventist Home*, p. 328), the importance of placing one's passions under the control of "the kingly power of reason, sanctified by divine grace" needs special emphasis. "Every Christian will have to learn to restrain his passions and be controlled by principle. Unless he does this, he is unworthy of the Christian name."—*Ibid.*

Christ's Lordship is to be so complete that it affects not merely our acts but our thoughts (2 Cor. 10:5). "Every thought is to be brought into captivity to Jesus Christ. . . . The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness."—*Ibid.*, p. 128.

Some church members have difficulty making judgments, choosing legitimate activities, and determining how to relate to various issues. But those who establish Christ as Lord find that most problems are resolved easily. They follow Paul's counsel: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Christ as Lord, Christ as the center of the life, places everything in proper perspective. And not just in perspective, under His control.

K. H. W.

The final battle against the prince of darkness

A Trojan horse has been introduced into the church and the world.

Demons bent on destruction have been disgorged.

PATRICK BOYLE

The Lord forcefully caught and defined the thrust of contemporary history when He stated, "If the blind lead the blind, they shall both fall into the ditch."¹

A fatal and deadly blindness afflicts the nations of earth and their leaders. Moved, motivated, and urged on by forces they do not understand or comprehend, the masses of earth are rapidly marching to ruin. In the wake of this headlong rush to destruction lies a chaos and devastation beyond description. Millions of men, women, youth, boys, and girls have become casualties of ignorant blindness.

Try as they will, the world's leaders cannot control or keep rein on the spirit of the age. Their best efforts at control often are overtaken by events before they can be put into operation. Economic, social, racial, political, and religious forces rapidly are becoming uncontrollable. To present an optimistic prognosis for the temporal future would be to fly in the face of stark realities. Humanly speaking, there is no healing for the present hurts of the world.²

The future is fraught with the prospect of greater ills than ever before. God's servant informs us that "Satan is striving to gain every advantage. . . . He has his plans laid. Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction.

Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories."³

Some may find it difficult to believe that the current disintegration of world events is being caused not only by the sin and evil of man but by the activity of demonic powers. Nevertheless that is a viewpoint endorsed strongly by both the Bible and the Spirit of Prophecy. It also is in harmony with a realistic assessment of the hard facts of life in the contemporary world.

Terrible delusive power

Terrible beyond description is the delusive power of evil that is now taking men and women captive. This delusion is not something crude that has little effectiveness or appeal to humans. The prince of darkness is anything but a fool. The effectiveness of his deceptions was demonstrated in heaven when he successfully led astray a large number of angelic beings who lived in the light of God's presence. If Satan could successfully delude angels, it is all too apparent that he will be more than a match for human beings unless God specifically intervenes on their behalf. We can be thankful that this is exactly what God has done in the past, does in the present, and will continue to do in the future. We are witnessing and participating in the final scenes of earth's history. The stage is set, the actors are moving to their appointed places. Quickly the final act will be played.

Patrick Boyle is a pastor in England.



Then Christ our Lord will come for all of His people.

The events yet to take place are outlined in Revelation. They demonstrate how God's people may avoid being deceived and come through the last conflict victorious over Satan and his host.

Writing of Satan's activity that precedes the Second Coming, John noted: "I saw three unclean spirits. . . . They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." ⁴

The almost universal violence, the blatant immorality, the arrogant disregard for law and authority, the abandonment of individual responsibility, and the overall coarsening of life provide palpable evidence of the abounding activity of demonic powers in the world today. Add to these the cheap substitutes that pass for true religion, and we can readily grasp the fact that a Trojan horse has been introduced into the church and into the world. Even now the demons hidden inside it are being disgorged for the destruction of the nations and the final attack upon the people of God.

Harvest of destruction

The falling away from faith that has characterized the past century has currently produced a dreadful harvest of destruction. Pessimism and despair, discouragement and doubt, are blighting human hopes. In fact there seems to be a universal death wish.

Satan and his minions are using this universal atmos-

phere of pessimism to achieve their final master deception. Satan will present himself as the Christ, who has come to deliver the world from an utterly hopeless situation.

Satan will have great success in manifesting himself as deliverer and saviour. He will work "miracles to confirm minds in the belief that he is God." ⁵

That Satan's final deception will take place in our day, not in some distant, future time, is made plain in this statement: "In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him." ⁶ But Satan's deceptions will not be wholly successful. A true and faithful remnant will not be deceived by Satan's miracle-working powers.

Incredible scenes

The scenes soon to break upon the world will be incredible. Led by the prince of darkness, demonic powers who now covertly operate in the earth will come fully out into the open. They will attempt to eradicate righteousness and truth and destroy the faithful, but they will fail. Christ will preserve a remnant who will resist them, a remnant who will be loyal to God, a remnant who will keep God's commandments and who will maintain the faith of Jesus in love and obedience.

Upon these true believers the evil one will vent his vindictive hatred, working for their total destruction. Again God's servant illuminates the situation: "It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended." ⁷

To live in our times and defy the hosts of evil; to be totally consecrated in faith and love to the Lord Jesus; to manifest unflinching and undeviating loyalty to the holy law of God; to bear a true witness to the delivering power and righteousness of Christ in the gospel; to do these things as our Lord requires demands that we be the people of God in more than name.

If we are to overcome the prince of darkness we must be connected to Christ, the source of all true power. No lukewarm faith is adequate to match the needs of this hour. No vague understanding of "present truth" will unmask the sophistries of evil deceptions. No ordinary religion will outmatch the dazzling deceptions of Satan. Nothing but authentic faith in Christ and loving obedience to the will of God as expressed in His holy law will be sufficient for survival in the coming conflict.

The battle is joined already. Our duty is plain. We must take our stand on Christ's side. We must be about our Master's business. We must turn away from good but lesser things to fight on the Lord's side in the last great battle. We must respond to the Master's call—clear and strong. We must become involved actively in the war

against the prince of darkness. Neutrality is not an option in this conflict, it is a deception. In this battle we are either loyal soldiers of the Lord or we are His enemies.

Right now, without any hesitation, we must nail our colors to the cross. We must authentically identify ourselves with our Lord and Saviour. Christ will defeat the powers of darkness. He will frustrate them and bring all their machinations to nothing, finally sending them into

destruction. Then those who have heeded His call to come to the battle will share in His glorious triumph.

REFERENCES

- ¹ Matthew 15:14.
- ² Gavin Reid's striking book *The Elaborate Funeral: Man, Doom, and God* presents a devastating rebuttal of any glib optimism about world conditions.
- ³ *Fundamentals of Christian Education*, pp. 471, 472.
- ⁴ Rev. 16:13, 14.
- ⁵ *Medical Ministry*, p. 14.
- ⁶ *Testimonies to Ministers*, p. 62.
- ⁷ *Testimonies*, vol. 9, p. 16.

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Wine; unclean animals

In 1 Timothy 3:8 we are told that deacons must "not [be] given to much wine." Does this mean that it is permissible for Christians to take small amounts of wine once in a while?

The fact that deacons were warned not to be addicted to "much wine" seems, to many people, to imply that a moderate or occasional use of wine was not condemned. Of the bishop (literally, "over-seer") it is stated that he is to be "not given to wine" (verse 3). However, this reading, which is found in the King James Version, is questionable. The Greek phrase (*mē paroinos*) is more accurately translated "not a drunkard," which again seems to imply that total abstinence was not demanded.

What is one to make of these verses? Has the church been wrong in demanding of its members total abstinence from alcoholic beverages? We must be careful in our conclusions.

I offer the same explanation here as I did of Deuteronomy 14:26 several years ago in this column (Nov., 1976). That text commands not only wine but strong drink, as well. Bringing his second tithe to the Lord, the Israelite was advised to "bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth." Then he was

told to eat before the Lord and rejoice.

My comment was as follows: "The only satisfactory explanation I have found for this seeming divine permission to use wine and strong drink is the following: Recognizing the Israelites' upbringing in a culture far from ideal, God did not demand that immediately they reach the ideal on every point. For a time He tolerated certain practices, in fact, even gave the Israelites laws regulating these unideal practices. The following are cases in point:

1. Polygamy
2. Easy divorce
3. Slavery

"Referring to the Mosaic law concerning divorce, Jesus said, 'Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so' (Matt. 19:8).

"The same explanation, hardness of heart, could account for the tolerance also of polygamy, slavery, and the use of alcoholic beverages."

That by the time New Testament times had arrived the ideal had not yet been reached is clear from the fact that in the New Testament slavery is not directly condemned. In fact Paul counsels slaves to serve their masters cheerfully and Christian slave owners to treat their slaves with respect. Paul sent back to his owner a runaway slave, converted through his ministry (Philemon).

In view of this principle, one should no more quote 1 Timothy 3:8 for permission to use wine now and then than he would cite texts dealing with slavery as permission to practice slavery today. Certainly, with the saints about to enter the kingdom, the time has come for the ideal to be reached. There was a time when God winked at the hardness of the hearts of the people and at their ignorance, but He now calls upon men and women everywhere to repent and live according to the abundant light that shines upon their pathway. This light calls for total abstinence.

Please explain Acts 10:11-15, 28. Does the passage refer to food or to people?

These verses describe a vision the apostle Peter saw, in which something that looked like a large sheet was let down from the sky by its four corners. In it were all kinds of animals, reptiles, and birds. A voice said to Peter, "Kill, and eat." But Peter replied "No, Lord, for I have never eaten anything common and unclean." The voice responded, "Do not call what God has cleansed common or unclean."

What was this vision designed to teach? Some have contended that this vision is evidence that God has done away with the distinction between clean and unclean meats, that Christians need not regulate their diet by the ancient Levitical code (see Lev. 11).

But this is not what the context indicates is the purpose of the vision. It relates that at the time Peter had the vision three Gentiles were on their way to Peter's place of residence. Their mission was to invite Peter to visit their superior, a military officer, who in a vision was

instructed to send for Peter.

Apparently under ordinary circumstances Peter would not have accepted the invitation, for, as he himself explained when he met the officer, "Ye know that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation" (verse 28). Then, referring to the vision, he stated, "God hath shewed me [by means of a vision] that I should not call any man common or unclean" (verse 28). Clearly, then, one would have to conclude that the vision refers to people, not to food.

But could it possibly refer to both? Not likely, for at best all that could be claimed from the narrative in Acts is that only the animals in the sheet had been cleansed by God. That is all that is stated. Nothing is said of the animals roaming the earth at that time or of their descendants in subsequent times being cleansed. Certainly if it had been God's intent by this vision to inform the newly-established Christian church that the ancient restrictions He had placed upon His people were canceled, one would have expected a clear, unequivocal statement of this. If, as is believed by many, the prohibitions have a scientific base, the cleansing pronouncement would have involved far-reaching biological and chemical changes in the unclean animals. Of such there is no confirmatory evidence in secular history or in scientific research.

If the Bible is accepted as one's standard of faith and practice, then the Bible's statement as to the purpose of the vision should be accepted as the valid interpretation. To go beyond this is to step outside of Scripture.

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

The lost and the found

Perhaps the parable of the prodigal son should be retitled.

By RICHARD B. LEWIS

Two brothers, Peter and John, lived in Hillside. Of course, these are not the real names of the brothers or of the town. They were minister-teachers with successful careers. Because Peter fell into error and sin, a church official found it necessary to preside over his well-deserved dismissal from the ministry and, finally, from church membership. John and others, notably two fellow minister-teachers, kept in touch with Peter, because they were praying about and looking forward to his return to the faith, and also because they loved him and enjoyed being with him. Five years later the official said to John, "Does Peter still live in Hillside?"

Richard B. Lewis is a professor of English at Loma Linda University, Loma Linda, California.

"Elder Blank," John replied, "every day that you have gone to your office in the last five years you have passed by Peter's house. Yes, he still lives here."

Later, when Peter returned to the faith, John, the two friends, and others were present to welcome him back after his baptism, but not the official.

How different was the official's attitude from that revealed by the finders in the three stories of lost things recorded in Luke 15.

A woman lost one of ten heirloom coins for which she had a deep emotional concern. After finding it as a result of conducting a complete housecleaning, she called on her friends and neighbors to rejoice with her.

A shepherd lost one of his flock of 100 sheep. He did not wait until he could put the 99 in the fold; he left them in the open pasture while he went in search of the lost one. Bringing it home on his shoulder (while the other sheep walked), he called on his friends and neighbors to rejoice with him.

The father whose younger son left home to squander his share of the legacy, then came back begging, celebrated the return with a huge welcome party that was resented by the older brother, a "good" boy.

Some people may be tempted to draw the obviously wrong conclusion from these stories: "It would be great to get lost and then be found, because people make a big fuss over you, and heaven rejoices." Obviously wrong, because although all three stories end happily, the odds are against such results. Actually, from a statistical viewpoint, the plan of redemption is a colossal failure. For each one saved there are multitudes lost. Among those who are lost after experiencing real conversion, few return. A statement about some of them is made in





Hebrews 6:4-6, N.E.B.: "For when men have once been enlightened, when they have had a taste of the heavenly gift and a share in the Holy Spirit, when they have experienced the goodness of God's word and the spiritual energies of the age to come, and after all this have fallen away, it is impossible to bring them again to repentance."

The three parables do, however, represent people who fell away and were recovered. Evidently they had not experienced the "all this" of the passage just quoted. Jesus' generalization from the parables was, "I tell you, there will be greater joy in heaven over one sinner who repents than over ninety-nine righteous people who do not need to repent" (Luke 15:7, N.E.B.).

This statement is perhaps one of the most enigmatic of Jesus' sayings. In attempting to understand it we must recall that His audience consisted largely of sinners who thought they did not need to repent; thus the statement assumes a devastating irony. Who are the ones who do not need to repent? Actually, they are not to be found on this earth.

On one occasion, when Jesus was chided for eating with publicans, He said, "I came not to call the righteous, but sinners to repentance" (Luke 5:32). In *The New English Bible*, Mark 2:17 reads: "I did not come to invite virtuous people, but sinners." "Righteous people," "virtuous people," the "older brother," all represent the Jewish elite to whom Jesus was talking. They were not what they thought they were. They were sinners just as much as were the "lost" who occasioned the rejoicing. Actually there would be great rejoicing if such respectable sinners were to repent along with those whom they considered great sinners.

Let's go back to the minister brothers, Peter and John. Peter became a cause for rejoicing, and John rejoiced. But when was John featured as a cause for rejoicing—John, who had not fallen away?

"Being good" is not the door to salvation

The child of consecrated, intelligent parents may grow up to lead an exemplary life. But that good behavior does not constitute the rebirth that spells salvation. This child must stop living for himself and begin living for Jesus Christ; he must be born into a new family. "Being good" is not the door to salvation. Many a church member remains "faithful" because otherwise he might lose friends, job, and security. Some are "older brothers," with no real membership in the heavenly family. The teaching common to all the stories is the rejoicing over a repentant sinner, and the axiom makes it clear that it matters not whether he is a first-time penitent or a returning backslider, whether he is a well-trained church member experiencing his first real conversion or a fallen saint who is returning to the faith. Remember that there is rejoicing in heaven also over the carefully reared, well-behaved church member who comes to know his real condition and throws himself at the feet of Jesus.

How can we know that we are "found"? Scripture does not seem to encourage us to claim to be saved, although Paul came to the point of saying, "Henceforth there is laid up for me a crown of righteousness" (2 Tim. 4:8). Our principal support for the assurance that we have been found is in the promises: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Peter 1:4). This eliminates at once false assurances based on feelings—"It can't be wrong when it feels so right"; or those based on the esteem of others or on conformity to the life style of a peer group—the "Lord, Lord" crowd (see Matt. 7:21-23; 25:11).

The story we call the "prodigal son" might appropriately be retitled "the lost son," with the dramatic reversal that the son who in the end was lost was not the prodigal but the older brother.

The question inevitably arises among those of us who were brought up as "good" children, who never fell into abject error and gross sin: Have we been repentant sinners? Have we been the subject of heavenly rejoicing? □

Seventh-day Adventist views on the Dark Day

Ever since the Dark Day there has been a difference of opinion as to whether the darkness was caused by natural means.

By MERTON E. SPRENGEL

James White probably was the first among the Sabbathkeeping Adventists of the 1840's to write and publish about the Dark Day. In his first pamphlet (1847) he expressed the belief that "the signs in the sun, moon, and stars, have been literal."¹ This statement echoes two concepts published earlier in the Millerite papers: (1) that the fulfillment of Matthew 24:29 was literal, and (2) that the signs already had occurred.

Later, James White published a number of articles containing references to the Dark Day in *The Advent Review and Sabbath Herald*, of which he was the founder and editor. Some were reprints from the *Advent Herald*, the successor to the Millerite *Signs of the Times*. They included a letter written by Caleb G. Adams on May 26, 1780,² and a much longer article by D. T. Taylor.³ Adams' letter gave a clear description of the conditions on May 19, stating that the cause was smoke-laden clouds. Taylor also included Adams' letter in his article.

Sometime in 1853 James White published a book that expanded on the Second Coming themes of Matthew 24.⁴ Of 14 quotations in the section on the Dark Day, 11 were found in Taylor's *Advent Herald* article, mentioned above, or the first documented Dark Day article in the Millerite *Signs of the Times*.⁵

Several revisions of this book were published. The

earlier editions contained four statements referring to clouds on May 19, 1780, but Adams' letter, which had appeared twice in the REVIEW, was not among them. While James White did not discuss the cause of the Dark Day directly, the four "cloud" references, in context, implied a cause of the darkness.

Between 1850 and 1870, James White evidently became persuaded that the Dark Day was not an event explainable by natural means. In the 1871 edition of his book on Matthew 24, the discussion of the Dark Day was extensively revised. Three of the four "cloud" references were replaced with others not mentioning clouds, and the often-repeated claim that "'the true cause of this remarkable phenomenon is not known'" was introduced. In his own words, James White described the 1780 event as "the supernatural darkening of the sun."⁶

During the latter decades of the nineteenth century, several Seventh-day Adventist authors published materials on the Dark Day that have had an impact on Adventist beliefs. Among the first was Uriah Smith. His work on Revelation contained a series of quotations, mostly from post-1780 sources, in which the major concern was the effect of the darkness on the people.⁷

During this same time several significant articles appeared in the REVIEW. The first of these was by D. T. Taylor, reprinted from the *Boston Journal*. Most of the content was an extensive summary of 1780 sources, including the familiar claim that the Dark Day was an unexplained phenomenon. However, Taylor was not satisfied with that. He proposed a theory of his own, which finds no precedent in other literature. He claimed that the most likely cause of the darkness was "cometic or meteoric material consuming in the upper atmosphere in the form of cosmic dust. . . . The cause was evidently cosmic, cometic, and celestial."⁸

Claims that it was supernatural

M. E. Cornell, in 1873, wrote that "at the time, the general opinion [was] that it was supernatural. There were no real clouds, or storm. . . . So unusual, so solemn, so clearly supernatural, was the event that it is even now frequently reverted to in the public prints, candidly described, and admitted to be supernatural."⁹

J. H. Waggoner, in 1888, published a different type of supernatural theory.¹⁰ He claimed that the moon was darkened in the evening because it received no light from the sun. This idea, although it was stated in the Millerite and other Adventist literature, finds no support in the 1780 record.

In 1889, L. A. Smith, assistant editor of the REVIEW, published an editorial titled "Infidel Philosophy on the 'Dark Day.'" His view can be seen from the following excerpts:

"The most prominent characteristic of infidel philosophy is its utmost self-confidence. Armed with the mighty weapon of human intelligence, there are few mysteries in the universe with which it will not undertake to grapple, especially if it sees any occasion for disproving the

Merton E. Sprengel is an associate professor of chemistry at Union College, Lincoln, Nebraska.

existence of the supernatural. . . . One of its latest attempts in this line is an explanation of the memorable Dark Day of May 19, 1780, showing it to have been nothing more than the result of a little chance acting in unison with some of the well-known laws of nature. . . .

“The memorable occurrence of May 19, 1780, will remain undivested . . . of that mystery which has made it, in the minds of most Americans, an occasion of awe and wonder, and vividly suggestive in its characteristics, of a direct exercise of supernatural power.”¹¹

L. A. Smith’s view includes the “unexplainable” and “mysterious” thrust of many others, merged with the “supernatural” cause that had become so widely accepted by that time. Smith used a number of source materials to support his position, but, as was the case with almost all who made similar claims, no 1780 sources were used.

In 1892, G. I. Butler wrote a series of articles on Matthew 24 for the REVIEW.¹² Comparison shows that almost all of the 30 or more sources he used are the same as those used by D. T. Taylor in *The Great Consummation*.

Since the 1870’s, Seventh-day Adventist publishing houses have issued at least ten editions of what today is called the *Seventh-day Adventist Bible Students’ Source Book*. These *Source Books* have proved to be a valuable aid to ministers, scholars, and others in providing historical support for Seventh-day Adventist doctrinal positions. The second edition, published in 1875, was the first to include quotations regarding the Dark Day. It supported the supernatural-cause theory. A series of Bible texts and 17 historical quotations, including at least two from 1780, appeared under the title “Supernatural Darkening of the Sun and Moon, May 19, 1780.”

I hungered

By GERALD R. STUMPF

*I hungered, and friends denied me;
My empty soul thirsted for love.
I wandered the streets of indifference,
Disregarding the Fountain above.*

*I hungered, and Satan beguiled me;
My lonely soul drowned in his lies.
I struggled in jungles of hating,
Denying the Light in the skies.*

*I hungered, and Jesus supplied me;
My happy soul bathed in His light.
I dined on the Bread, drank of the Wine,
Satisfied of hunger that night.*

Among the quotations was Josiah Litch’s much-quoted claim that the darkness was supernatural.

In the 1885 edition, the same quotations were maintained. Two new ones included the popular concept that the cause of the Dark Day was unexplainable. The supernatural claim was softened by removal of that term from the subject title, but Litch’s claim of supernatural cause remained. The revision of 1893 included a two-page introductory statement, which read, in part: “To find a fulfillment of the prophetic specification concerning the sun, we must not look for it in some natural phenomenon. We must seek for this sign in an event that cannot be accounted for on natural or scientific principles. There is one event, and but one, to which we may turn for such a fulfillment of the words of our Saviour. That is the recorded fact of a supernatural darkening of the sun, which occurred on May 19, 1780.”¹³

It is evident, from reading these *Source Books*, that the early authors and editors believed that the 1780 Dark Day was unexplainable and supernatural. But it should be noted that most of the source material used in support of these concepts was not from 1780.

Supernatural claim removed

In the 1919 revision, however, a significant change was made. The supernatural-cause claim was removed. Extensive quotations from six 1780 sources were included. They contained a wealth of material describing weather and atmospheric conditions on May 19, and for several days before. Accounts were included from people who had made observations of smoke and other atmospheric contents and conditions, in attempts to determine the cause. The editors, evidently feeling that readers familiar with the contents of earlier editions might be concerned, added: “Any suggestion of a natural cause or causes for the darkness can in no wise militate against the significance of the event.”¹⁴

Many of the 1919 *Source Book* quotations are found in subsequent editions, to the present. The 1962 edition contained additional “natural cause” materials and included the comment that “it has long been pointed out that it is the *fact*, and not the *cause*, of the darkness that is significant.”¹⁵ Since 1919, similar editorial comments have appeared, giving less emphasis to the cause and more emphasis to the timing of the signs of Christ’s return.

Of the scores of Adventist books and magazine articles that discussed the Dark Day between 1919 and 1979, only a few took the natural-cause position introduced in the 1919 *Source Book* and subsequent editions. One REVIEW editorial, in 1967, supported that viewpoint,¹⁶ but essentially nothing more has been written to publicize it.

Further support for the natural-cause position was provided in 1951, when D. H. Leggitt wrote a Master’s degree thesis at the SDA Theological Seminary.¹⁷ It was the first extensive analysis of the original sources on the Dark Day undertaken by a Seventh-day Adventist.

Ever since the Dark Day there has been a divergence of opinion as to whether it was caused by natural means. If the same event happened today, we probably would be faced with the same dilemma. Each of us operates with a different definition of what constitutes a supernatural event. It also is true that what may be considered supernatural in one era might not be considered so in another, because of advances in knowledge. And there is a sense in which all events are supernatural, since God transcends nature and is the First Cause of every event. But it is not the purpose here to draw fine philosophical lines of distinction.

The basic argument for considering the cause of the Dark Day supernatural is that a number of observers in 1780, as well as later spokesmen, asserted that there was no known cause—that science had not been able to explain it, and therefore it must be supernatural. We will

now examine the strength of the argument for the supernatural-cause conclusion by considering the most frequently used sources where the claim is made that the cause is unknown.

1. Several authors use part of an editorial comment from the May 25, 1780, *Connecticut Journal*: "The appearance was indeed uncommon; and the cause unknown." The real impact of this statement is seen when the last part of the sentence is included: "Yet, there is no reason to consider it *supernatural* or *ominous*."

2. Noah Webster is often quoted as an eyewitness authority of stature. His statement: "No satisfactory cause has yet been assigned." As I see it, the logical application of this quotation is misplaced, as Webster actually supported a fanciful, volcanic, natural-cause theory of his own.

3. Herschel, considered to be William Herschel, the

RESPONSE FROM READERS

A non-Adventist viewpoint on Ellen G. White

Re "This I Believe About Ellen G. White," by the president of the General Conference, *Review*, March 20:

The article was of particular interest to me. Although not a Seventh-day Adventist, I became acquainted with Ellen White's work 23 years ago while directing the graduate program in speech at the newly created College of Communication Arts at Michigan State University.

Having been impressed personally with her book *The Desire of Ages*, I ordered from the publishers a copy of the French edition for one of my students to use as a resource reader in preparation for the French-language examination. That student did intensive research for three years concerning Ellen White, including accumulating responses from 350 persons then living who had heard her speak.

All of these responses were collated and analyzed, as were Ellen White's 485 known discourses that were classified by date, text, topic, and place, presented

in 82 known cities or towns in ten countries on three continents.

The conclusions reached from that rhetorical analysis were presented to the student's graduate committee—men who represented several academic disciplines and church affiliations. One, who held to no apparent religious belief, might well have been classified as an agnostic, if not an atheist. This particular scholar, who was highly respected by his colleagues, had carefully read the dissertation and had participated with interest in the oral examination.

To the surprise of all of us, he made this comment: "This dissertation represents, among other things, extensive and meticulous research and carefully composed statements of conclusions that can be validly drawn from the data. However, I believe that these data warrant at least an additional conclusion—one that pertains to Mrs. White's 'ethos' or 'source credibility,' much of which stems from intangible factors that cannot always be quantified and much of

which was evidently discerned by non-Adventists and Adventists alike. Perhaps a statement to this effect should be added to those already presented as 'conclusions' based upon quantifiable, more obvious rhetorical elements."

Having a high regard for this professor's scholastic research, I (as committee chairman) lifted my pen, handed it to him, and asked whether he would draft a statement that would do justice to this viewpoint. We all waited in silence while he drafted this statement. We read it and endorsed it. This statement can be found on page 558 of the doctoral dissertation "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White, a Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church." It reads as follows:

"In matters pertaining to effectiveness, perhaps the prime factor in Mrs. White's persuasive power resides not so much in what are commonly called the rhetorical skills, as in her personal ethos. To herself and to those to whom she spoke she was inspired of God. Her prophecies in the past were so fully proved by succeeding events that the people of her church, as well as others, viewed her with great respect—awaiting her words, in later years, with eagerness and concern. In this way, at

least, she was unique as a speaker; and the effects of her speaking were unusual."

Those persons who may wish to read the seven conclusions presented by the candidate, Horace J. Shaw, and accepted as valid by the graduate committee, will find them in the libraries of Seventh-day Adventist colleges, universities, and denominational publishing houses, as well as in the Kenneth G. Hance Conference Room of the James White Library at Andrews University.

I would like to add that this Conference Room is the depository for my professional library; and it also houses the 103 doctoral dissertations I directed at the University of Michigan, Northwestern University, and Michigan State University.

(Twenty-three of these 103 dissertations were written by graduates of the Seventh-day Adventist Theological Seminary.)

Yes, the life and work of Ellen G. White have been viewed—and viewed favorably—by a large number of non-Adventists, many of whom were made aware of her contributions through the dissertation mentioned above.

KENNETH G. HANCE
Emeritus Professor,
Michigan
State University
Adjunct Professor,
Andrews University

Shamrock the donkey

By NETTIE EDEN

Our neighbors, the Johnsons, named their donkey Shamrock because they got him on St. Patrick's Day. With kind treatment donkeys make excellent pets. All the neighborhood children claim a share in Shamrock and take turns riding him. Often two or three ride him at the same time.

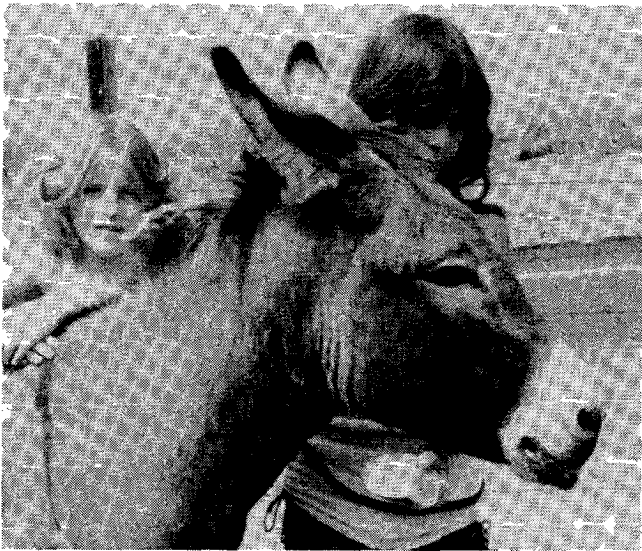
The Johnsons keep Shamrock in a pasture of luscious green grass, a real treat for any discerning donkey. But he isn't always contented. One day he sniffed around at the fence, then pawed and pushed until a wire popped. Getting down on his knees, Shamrock crawled through the fence into the big, free world of enchantment. Later the Johnsons found him, brought him home, and repaired the fence. But time after time he broke out and went exploring. Once he got into real mischief. He was romping around in an orchard and overturned a beehive. After a bee sting or two, he ran home as fast as he could and never went near that orchard again.

After many unsuccessful attempts to keep Shamrock

in his own pasture, Mr. Johnson thought up a plan. One day he invited the children to watch while he stretched a wire around the fence. He attached the wire to a battery. The children hid and waited to see what Shamrock would do.

Shamrock nibbled grass peacefully for a while. Then with his head held high and his large ears pointing forward, he walked straight toward the fence. The instant his wet nose touched the live wire he leaped into the air, kicking his heels high, snorting, and swinging his head from side to side. He threw his head back and poured forth a raucous bray. The children laughed and shouted hilariously. Shamrock stood still, watched them for a moment, and hung his head as if he were embarrassed. Mr. Johnson removed the wire and battery. Shamrock never needed them again.

Sometimes children too have to be taught not to do those things that will get them into trouble or hurt them. If you ever have to be taught that way I hope you will learn your lesson as quickly as Shamrock did.



British astronomer, by most users of the name, is often quoted as saying that "the dark day in North America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain." After investigating this statement, Woodward was able only to trace it back to a book published in 1876, from which source, or its revisions, all users quote.^{18, 19} Which Herschel is the author of this statement is not known, nor is there evidence that any of the three British-astronomer Herschels ever had anything to say on the subject of the Dark Day. The connection with them seems to be pure supposition.

Another misused statement

4. Another early statement often misused by those who claim that the Dark Day was without natural causes is Samuel Tenney's comment that "no satisfactory solution has appeared." A longer portion of his statement reads as follows: "No satisfactory solution has appeared. But it does not thence follow that none can be given. That it was supernatural, was never supposed but by the ignorant and superstitious: it must then admit of a rational and philosophical explanation."²⁰

5. It is often claimed that science has not presented a satisfactory explanation of the darkness. Since the Dark Day is not a reproducible event, scientists have only the 1780 data to use. The scientists most qualified to make decisions based on that data would be those who observed the event, and who perhaps had opportunity to make some observations of their own. Two such scientists are known. Samuel Williams, professor of mathematics and philosophy at Harvard, and Samuel Stearns, an astronomer, wrote their conclusions in the 1780's. They will be discussed in the next article, but suffice it to say here that both men came to the same general conclusion—that the observed cause of the darkness was identifiable and natural. No other extensive scientific analyses of the event are known, but discussions of dark days, including May 19, 1780, found in a few science-oriented periodicals, record natural causes in view of available evidence.

In the next article we will examine some of the physical events of the Dark Day upon which the natural-cause concept is based. □

To be continued

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Victorious in defeat

It is not difficult to sing in the sunshine, but on days of darkness and apparent defeat we need the song of grace that only the Chief Musician can put into the soul.

By F. M. ARROGANTE

When the circumstances of life put a tear in your eye, God wants to put a new song in your heart. A gem cannot be polished without friction, nor a Christian without affliction. When fog, clouds, and dark, stormy days come we should accept the tempest and the rain in the same way that we greet the calm and the sunshine. Sunshine all the time would tend to make our characters soft.

It is said that the world's best source of perfume is from roses in the Balkan Mountains. The flowers from which the lovely fragrance is distilled are gathered during the darkest part of the night—between midnight and 2:00 A.M. This brief gathering time is based on experimentation that led to the discovery that the blossoms emit their most pleasing scent during the darkness of the night. It is reported that 40 percent of their aroma disappears in the light of day.

This illustration reminds us that as children of the heavenly King our sweetest communion and the most pleasant spiritual experiences are sometimes found in the dark shadows of adversity. It is not difficult to sing in the day of sunshine and sunny fellowship, but to make melody in the dark, lonely hours of anguish, sickness, and sorrow requires a song of grace that only the Chief Musician can put into the soul.

The Scriptures contain some thought-provoking paradoxes between affliction and affirmation. When Paul was suffering above measure, he felt the inner satisfaction of

the sufficiency of God's grace, exclaiming, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12:9, 10).

Through the trials and afflictions that Christians experience, God teaches His people that there are times when losses become gains and defeats become victories. God permits difficulties to develop spiritual power in our lives, thus expanding the dimensions of our sensitivity in a way that could not happen otherwise. Taylor G. Bunch once wrote: "Men must sometimes lose in order to win, stoop in order to conquer, serve in order to rule, become weak in order to become strong, suffer in order to be happy, experience poverty in order to be rich, deny self in order to succeed, and surrender in order to gain the victory. Life is like that—especially the Christian life."—*Bible Paradoxes*, p. 21.

So God allows trials to come, not to impair us, but to improve us. Meeting trials is one way we gain inner beauty, vibrant strength, and a deep sense of peace. Christ, the Prince of Peace, shares His peace with His followers. When we have God's peace we will not quail before winds and waves, before prison guards or prison walls, or before chains, spears, and swords.

God helps His people develop a sense of peace that has nothing to do with circumstances. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "I will never leave thee, nor forsake thee" (Heb. 13:5).

A weighty trust, a high honor

The Christian martyrs, who blazed a trail to the cross, counted it a pleasure and a privilege to suffer for Christ. Many sang songs of victory while they were dragged to their place of execution. They marched joyfully, prepared for the fire as if they were going to a marriage feast, and kissed the stakes where they were to burn, singing praises unto God as the flames consumed their bodies until they were completely silenced. Surely "of all the gifts that heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Ministry of Healing*, p. 478. And "every sacrifice made for Christ enriches the giver, and every suffering and privation endured for His dear sake increases the overcomer's final joy in heaven."—*Testimonies*, vol. 4, p. 219.

When Christians suffer, they accept the pain as one aspect of life in this sinful world. Jesus said, "In the world ye shall have tribulation" (John 16:33), and Paul wrote, "We must through much tribulation enter into the kingdom of God" (Acts 14:22).

In the hour of deep bereavement or crushing disappointment God's peace may flow into the soul of His trusting child, bringing strength in place of weakness, and victory instead of apparent defeat. □

F. M. Arrogante is field secretary of the Far Eastern Division.

Queen for a day

Children must be taught to regard their mother not as a slave but as a queen.

By JEAN BAKKER

What would it be like to be “queen” just for one day—to revel in the beauty parlor, to go shopping for a wonderful new wardrobe of clothes, to be waited on hand and foot, to be admired, to be really “queen” for one whole day?

As my husband, two boys, and I sat at breakfast one morning the boys’ conversation centered on what they planned to be when “grown up.” The older has always had an interest in things that go fast, so it was not surprising to hear him say that his ambition is to be right up front on the fire engine.

His younger brother has a more dignified calling in mind. His desire is to become a doctor. The boys next discussed Daddy and what they thought he would “be.” Both agreed that Daddy’s role is to just keep on bringing home the dollars!

Knowing that I was next, I wondered what the boys had in mind for me. When younger son asked, “What about Mummy?” older son answered, “Oh, Mummy. She just works!” You can imagine how deflated I felt.

But hold it! The youngest was saying something again. “No, no, Jonathan. Mummy is the queen!”

My spirit soared. I was queen in my own home and I didn’t realize it. As I plowed through my day’s toil, I kept hearing those sweet words—“Mummy is the queen.” The washing machine pounded it, the kettle sang it, and even as I dusted, those words rang in my ears.

Dusting in the living room, I picked up *The Adventist Home*, lying on the piano. Idly leafing through it I came to the chapter heading entitled “Mother’s Position and Responsibilities.” With joy I read, “The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be para-



mount; her word, law. If she is a Christian under God’s control, she will command the respect of her children. The children are to be taught to regard their mother, not as a slave whose work it is to wait on them, but as a queen who is to guide and direct them, teaching them line upon line, precept upon precept.”—Page 232.

While soliciting mission funds some time ago, I came upon a large sign that read “Mushrooms—Drive In.” It was well out of season for mushrooms. On closer inspection, I noticed one little word I had failed to see before. It said simply “Cultivated.” That made the difference! We can have mushrooms any time of the year by cultivating them. It came to me then that mothers can be queen in their home all year long by cultivating queenly attributes of graciousness, loyalty, love, kindness, and the beauty that goes beyond the powder puff—the beauty of character. I had failed to realize that a mother need not be decked out in the latest hair style or fashion to be a queen in her home. By combining neatness in dress with the character of Christ she can present a truly attractive appearance to her husband and children.

A Chinese proverb I once read stated: “If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be love in the home. If there is love in the home, there will be order in the nation. If there is order in the nation, there will be peace in the world.”

In the eyes of my younger son, I am “queen”—not for just one day, but for as long as God shall give me life. It’s not something to brag about, but it represents a challenge that we mothers and wives need to pray about. □

Jean Bakker is employed by the Signs Publishing Company in Australia.

Agricultural center in Upper Volta is dedicated

By S. B. JOHANSEN

On January 24 the Adventist Agricultural Center, Bazega, Upper Volta, was formally dedicated. Instruction had already started, three years ago, in temporary quarters and in buildings under construction. Toward the end of 1979 the construction was nearing its final stages, enabling the dedication ceremony to take place in January.

Eleven years ago, when the church planned to open work in Upper Volta, the leaders asked in what way the church could reach the people in that country and make a contribution. It was realized that the gospel commission demanded that the Advent message be preached in Upper Volta. But would preaching alone reach the people?

It was known that Upper Volta was a predominantly Moslem country. It was also a very poor country. Situated in the Sahel region of West Africa, between the Sahara and the rain forests of the subtropics, the country had experienced several droughts. This had resulted in crop failures. Thousands of people were starving and dying because of famine and hunger, so one of the greatest needs was to provide food for the people.

Providing food was one way our church could help. But this was short-term help. More lasting help was needed, but how could it be provided? It soon became clear that the best help would be to provide instruction and guidance on how to use the land to grow food successfully.

On January 20, 1975, the West African Union Committee took an action to establish an agricultural center that could help meet the need to increase food production and to create training and

employment possibilities for young men with basic elementary education. The center would start with 25 student-trainees in market gardening, with possible expansion as the circumstances would demand. One big question was how such a project should be financed. The answer came through contacts the Swedish Union had with the Swedish Government's Aid to Developing Countries—SIDA. When approached, SIDA agreed to take on the project by supplying the major part of the funds needed.

Locating the center was an important decision and not an easy one. Since the training would be in irrigation farming, it had to be where water

could be found, either from a dam or from deep wells. Advice and help were solicited from the Ministry of Agriculture and from knowledgeable people. Our leaders were directed toward a dam about 30 kilometers from Ouagadougou, the capital, which looked ideal. The authorities agreed that the center could be located at this dam, and preliminary work was begun.

Then, unexpectedly, and for reasons that could not be understood, the government decided a few months later that our church could not have this land after all. It was very disappointing. Again a search was made. One person who was very helpful in trying to find a suitable location was one of the representatives in the Upper Volta Government, Dr. Joseph Conombo. He is now prime minister of Upper Volta.

Finally, attention was directed toward an artificial lake called Lake Bazega, about 80 kilometers from the

capital and 14 kilometers from the main highway leading to Ghana. The authorities, government and regional, agreed that the Adventist Church could build the proposed agricultural center at this lake. Construction began in 1977.

The original place suggested for the center was given to another organization, which started on an agricultural project, but had to stop because water in the dam proved insufficient. We believe the Lord had a hand in the change, which was not understood at the time. The Bazega Lake has abundant water, not only for our project but for several others.

The center at Lake Bazega has several buildings: An instructional unit with classrooms, laboratory, and offices; a dormitory for 40 students, with attached apartment for the housemaster; maintenance and storage buildings; cafeteria and kitchen building; two bunga-



Up to 140 acres of land will be cultivated when the program at Bazega Agricultural School reaches full strength.

S. B. Johansen is president of the West African Union.

lows for staff and ten houses for married students; generator and pump house; and a beautiful water-pressure tower. Hundreds of meters of water pipes have been laid for the irrigation system and for utility.

The financing of this has been by the church, the Swedish International Development Agency, and the Swedish weekly paper, *Svenska Journalen*. Plans have also been laid for additional service to the community. Through ICCO Holland, Dutch Development Aid, a financial grant has been received for a clinic, several village wells, a flour mill, village gardening, and an additional staff house. This is now being prepared. A community project director is being called. Total investments amount to about US\$900,000. Many invited guests were present for the dedication ceremony. They included representatives from the Upper Volta, Swedish, and Dutch governments and the church.

The main speaker and honored guest was the prime minister of Upper Volta, Dr. Conombo. In his speech he referred to the needs of Upper Volta and the contribution the Adventist Agricultural Center could make to help to meet the need. He ended his talk by calling the center a "paradise in the desert," a remark picked up by the news media and repeated in radio and TV broadcasts during the ensuing days.

W. R. L. Scragg, Northern Europe-West Africa Division president, made short comments and offered the dedication prayer.

Also participating in the dedication ceremony were Peter Wright, director of the center, and R. L. Joachim, Upper Volta Mission president, who welcomed the guests. Pastor Joachim paid special tribute to his predecessor, H. Kempf, under whose leadership the project was begun and most of the construction done. O. Jordal, division director of development aid, who was responsible for the financing of the project, gave a brief history

of the developments and thanked all those contributing to the success of the venture. He especially mentioned Kari Onjukka, from Sweden, who for three years had been responsible for most of the construction work.

A part of the ceremony included the planting of memorial trees in front of the administration building. The five sweet-mango trees planted represented the five main contributors to the project. The prime minister planted the first tree on behalf of the Upper Volta Government. Asa Broberg, representative of the Swedish Government SIDA organization, and Ada Van der Linde, representative for the Netherlands Government ICCO organization, planted one tree each. Pastor Scragg planted the memorial tree on behalf of the Seventh-day Adventist Church, and Pastor Jordal planted the memorial tree on behalf of the *Svenska Journalen*.

FIIJ

Ministers study for eight weeks

In the eight weeks from November 30 to January 20, organizers of summer school at Fulton College, Fiji, included as much variety for their students as possible. The students, ministers from nearly every developing country in the Australasian Division, were gathered together to develop new and better skills for ministry.

With this goal in mind, they were introduced to courses in hermeneutics and Bible studies, programs for developing better fluency in English, and even a course in physical fitness and conditioning. Classes were held in teaching methods and in the history of the Seventh-day Adventist Church and its doctrines.

Visting lecturers included Don Halliday, English-language specialist from the Australasian Division; G. Balharrie, chairman of the Avondale College theology department; and Arthur Pat-



Don Halliday conducts a course in modern communications for ministers from developing countries in the Australasian Division. The ministers studied subjects ranging from Adventist doctrines to physical fitness.

rick, director of the Avondale College Ellen G. White Research Center. These lecturers were joined by Fulton College faculty for the duration of the summer school.

A mixture of academic work and practical application, the summer school brought new insights and rich fellowship to staff and students alike. Another program is planned for the Australasian Division at Sonoma College in Papua New Guinea at the end of 1980.

LYELL V. HEISE
Deputy Principal
Fulton College

CALIFORNIA

LLU is granted reaffirmation of accreditation

Officials at Loma Linda were notified recently that Loma Linda University has been granted reaffirmation of accreditation by the Western Association of Schools and Colleges, the accrediting commission for senior colleges and universities in that part of the United States. This notification was preceded by a visit to the campus by a 16-member accreditation team under the chairmanship of

Robert K. Thomas, academic vice-president of Brigham Young University, who over a period of several days did an intensive study of all aspects of the university's program and organizational structure.

The commission commended the commitment of the board, faculty, and students to the uniqueness of Seventh-day Adventist higher education. It stated that "the determination of LLU to preserve its uniqueness while responding positively to the appropriate expectations of the higher-education community at large is uncompromising without being insensitive."

Commenting on the students, the commission stated, "Faculty-student relationships are warm and relaxed and obviously responsive . . ." And again, "LLU students appear to be remarkably loyal to Adventist principles and supportive of their institution."

Several statements were included in the report by the accrediting commission that are encouraging to an Adventist institution. Speaking of the complexity of LLU, they said, "Few private institutions have even attempted to offer the range of instruction in the healing arts that is currently available at LLU—

plus a notably full complement of liberal-arts programs."

They concluded, "It is not surprising that some problems are unresolved; it is remarkable that none seem unresolvable."

In speaking of the "purpose" of LLU, they said, "The distinctive mission of LLU is widely understood and deeply supported throughout the campus community. No apology is made for required religious courses nor the frankly theological setting of some coursework. Identified explicitly as a 'community of faith and learning,' this university retains a much closer tie to its sponsoring church than most so-called church-related institutions. If tensions between doctrinal and secular views surface occasionally, these do not seem to be destructive, and there is no evidence that

students are being inappropriately taught."

The board of trustees, administration, and faculty of LLU will be studying the recommendations of the commission for areas where weaknesses have been identified. Steps to strengthen the university will then be implemented. F. W. WERNICK

Chairman

LLU Board of Trustees

POLAND

Church makes progress in 1979

The annual winter meeting of the Polish Union, held in Warsaw, February 25-27, revealed continuous progress of the Adventist work in Poland. In 1979 there were 207 converts baptized, of whom 52 percent were young people. During the year three new

churches were opened—in Ustron, Rybnik, and Zielona Gora.

The publishing house reported yet another record-breaking year in production and sales. Sales increased by 9.3 percent when compared with 1978. There were seven new books printed, including a new paperback edition of *The Great Controversy* and a book for children entitled *Gospel in Pictures*. It was reported that the printing of *Znaki Czasu* ("Signs of the Times") was increased from 10,000 to 12,000 copies each month.

Plans for 1980 include a continuation of the evangelistic work. The union plans to open the new "Good Samaritan" Old People's Home, with 50 beds, in Biala-Bielsko, and the seminary looks forward to finishing a building project in Podkowa Lesna. In June, 1980, another

group baptism and a union youth congress will be held in Wisla. According to Jan Janiewicz, youth director, likely there will be a larger group of young people baptized this year than in a similar event in June, 1979, when 62 persons were baptized.

The radio studio is being completed at the church's headquarters in Warsaw, and plans are under way to begin regularly broadcasting radio programs in the Polish language from Lisbon. It is hoped that the first program will be broadcast in June, 1980.

The union meeting was attended by representatives of all church institutions in Poland. W. R. L. Scragg, Northern Europe-West Africa Division president, also participated in the meetings.

RAY DABROWSKI

Editor

Znaki Czasu

In 1888 the latter rain started falling in Minneapolis. Only nobody noticed. Except Ellen White and a few others.

Meet the people involved in this famous meeting. Discover what they taught, and find out how their message of righteousness by faith is the key to giving the Loud Cry. Read *THE 1888 MESSAGE—AN INTRODUCTION*, by Robert J. Wieland, with foreword by Donald K. Short, two long-time advocates of Christ's righteousness and authorities on the 1888 General Conference.

Robert J. Wieland

THE 1888 MESSAGE

An Introduction

Foreword By Donald K. Short

Find *THE 1888 MESSAGE—AN INTRODUCTION* at the General Conference book display or your nearest Adventist Book Center. Or order by mail from ABC Mailing Service, Box 37485, Omaha, NE 68137. Please include sales tax for your state and add 10 percent (minimum, 85¢) for postage and handling. In Canada mail to Box 398, Oshawa, Ontario L1H 7L5. (only US\$4.50)



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COLOMBIA

College to be relocated

Upon the request of the Colombia-Venezuela Union committee, the Inter-American Division committee recently voted to grant authorization for the sale of the present college property in Medellin and the purchase of property in the country for the relocation of this institution.

For years the Colombia-Venezuela Union has been struggling with the need to relocate its college (the training center for workers in this union) away from its present location in the city. The growth of the city has practically reached the doors of the institution, making it difficult for the college administration, faculty, and student body to maintain the spiritual emphasis they would like to

see on the college's campus.

A beautiful piece of property with approximately 200 acres has been found 13 miles south of the city. The temperature in this location is ideal, and there is plenty of water and other facilities on the property. It is 15 miles from the international airport, under construction to replace the present one for Medellin. Representatives of the General Conference, division, union, local fields, and churches who have visited this property consider it one of the best ever available for the location of a church college.

Part of the proceeds from the sale of the present property will be used to purchase the land for the new college, and the rest for the construction of the buildings.

J. H. FIGUEROA
Secretary

Inter-American Division

EL SALVADOR

1,500 baptized on a weekend

History repeated itself in the Central American republic of El Salvador on Sabbath, March 29, when 850 new believers were baptized in Lake Ilopango. A year ago a similar service climaxed the evangelistic crusade of Carlos Aeschlimann, Inter-American Division Ministerial Association secretary.

The El Salvador Mission again conducted a national crusade, with simultaneous meetings by pastors and laymen everywhere possible throughout the country. This time there was no visiting evangelist, but lay preachers courageously launched 150 crusades using the same materials and techniques they used a year ago.

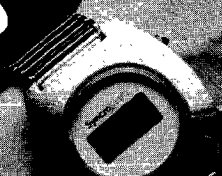
Pastor Aeschlimann flew to

San Salvador for the closing baptismal service, and later reported on this second historic event in a worship period in the Inter-American Division.

He said there was careful organization for the meeting of approximately 5,000 persons to witness the baptism. Placards indicated the position of candidates by church and by district, and two secretaries for each group carefully recorded the names. Seventeen persons were baptized simultaneously, while Pastor Aeschlimann gave the invocations for all. The service was completed in about 45 minutes.

A service was held that evening and another on Sunday morning for those who had been unable to come to the lake in the morning, bringing to almost 1,000 the baptisms for this weekend. With the baptisms previously

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recorded, the mission surpassed its goal for the entire year, which was 1,770.

B. L. ARCHBOLD
Former President
Inter-American Division

FINLAND

Temperance is evangelism door

Church members in the Finland Union delivered one million copies of *Ratkaisun Aika* ("To Decide") by the beginning of March. The 36-page paper, with some colored pictures, is quite modest, but, from cover to cover, it contains the Advent message. It is written by Matti Miettinen. The financing of the paper has been done by private persons, but the contents have been approved by the Finland Union, and church members have delivered the paper.

Matti Miettinen, a university lecturer, has won more than 100 converts during the past three years. The Seventh-day Adventist Church has not been asked to finance his work. Financing has been done by a private Finnish multimillionaire and his evangelical foundation.

This evangelism began when the church conducted a Five-Day Plan to Stop Smoking in the famous Finlandia House, Helsinki, in February, 1977. It took six months to organize and obtain money for this important campaign of the International Temperance Association. There was a great deal of opposition, but about 600 people took part in the course. The Five-Day Plan aroused the interest of the Finnish people through radio, television, and the press. Dr. Miettinen was one of the lecturers.

A Finnish patron, Oskar Salonen, became interested. He read in the national press about this Christian doctor of medicine, Dr. Miettinen, and encouraged him to become a manager of his evangelical foundation. So Dr. Miettinen, the eldest son of Yrjö Miettinen, of our publishing house, began the evangelistic campaign in the so-called

Upper Room, owned by the foundation. The foundation also employed assistants. For three years the foundation has employed several Bible workers, some of whom have become denominational workers.

The harmony of the work of the Upper Room and the denomination has been excellent. Dr. Miettinen's example has been an encouragement to the lay-activities work in Finland.

TAUNO A. LUUKKANEN
Temperance Director
Finland Union

BANGLADESH

Ground broken for classrooms

Groundbreaking ceremonies were held for the new administration-classroom building for Bangladesh Adventist Seminary on December 19, 1979. The construction of this building will be made possible through the third quarter's Thirteenth Sabbath Special Projects Offering.

In addition to the administrative offices, there will be 12 or more classrooms, a spacious library, and an auditorium-cafeteria combination, with a kitchen attached. A water tank, which will be used for the newly developing part of the campus, is planned for the two-story part of the building.

The staff and students are looking forward to the completion of this building so that further plans can be carried out for Bangladesh Adventist Seminary. As soon as students can move into this new building the last two years of high school will be added at the school, and a junior college program will be started. A two-year seminary already is in operation. This will be combined with the junior-college program, and stronger emphasis will be placed on ministerial training, teacher training, and the addition of a commercial course.

CLYDE E. ONDRIZEK
Principal
Bangladesh Adventist Seminary

Books in Review

Christ of the Revelation: His Message to the Church and the World

J. R. Zurcher
Southern Publishing Association
Nashville, Tennessee
1980, 124 pages, paperback
Price \$3.50

J. R. Zurcher, a veteran educator and administrator in Europe and a careful student of Scripture and church history, is well qualified for his chosen task of highlighting certain aspects of the important last book of the Bible. His work is not a commentary on Revelation, but focuses rather on precisely the two basic topics indicated in the subtitle: Christ's message to the church, and Christ's message to the world. Zurcher's presentation is Christ-centered throughout, introduced by two chapters that look at the terms "Revelation of Jesus Christ" and "testimony of Jesus" (Rev. 1:1, 2, 9, et cetera) as referring to Jesus as both object and subject: that is, the Revelation as being *about* Jesus and as being a message *given* by Jesus. (Regardless of whether both senses really are intended in the scriptural expressions, both certainly are true and meaningful; and what Zurcher has to say on each is worth noting.)

In chapters 3 to 6 Zurcher treats the messages to the seven churches basically in accord with the historical approach that sees them as symbolic of seven successive periods in church history. Rather than trying to be overly precise in pinpointing beginning and ending dates for these historical periods, he refers broadly to centuries (for example, Sardis as "sixteenth to eighteenth century"). His suggestion that Ellen G. White's statement in *The Acts of the Apostles*, page 585, confirms this particular type of historical approach is not correct, as a reading of the following pages in *The Acts of the Apostles* will show. Rather, she refers to what Zurcher later calls a "universal application" that concerns "us all, collectively and individually, as disciples of Christ." In support of

this broader type of interpretation Zurcher rightly refers to Mrs. White's application of "the messages addressed to the churches of Ephesus and Sardis to the present-day church."

Chapter 7, "'Knowing the Time,'" appears to be transitional, setting the stage for the author's treatment of God's last-day message to the world. Items treated include the 1,260 days. Also, two pages are devoted to the interpretation of the expression "until the times of the Gentiles be fulfilled" of Luke 21:24, but probably few Seventh-day Adventist readers will concur with Zurcher's personal viewpoint that this period terminated in the events of the six-day war of 1967.

In chapters 8 to 11 a clear exposition of the Adventist position on the three angels' messages is set forth, including some historical background regarding the development of the 2300-day interpretation. Then in chapter 12 the author goes on to show how the third angel's message is indeed "The Message of Justification by Faith." In balanced fashion, treatment is given to the relationship between faith and obedience; and such matters as the nature of "legalism" and the manner in which the Sabbath relates to the complete message of justification are clearly elucidated. Referring to the apostle Paul, for example, Zurcher says, "Not only did he affirm forcibly that we are not saved *by* works, but he also declared with no less vigor that we are saved *unto* good works."

The final chapter in Zurcher's book deals appropriately with one of the central themes of the Revelation and of the Christian's hope—the second coming of Christ.

Zurcher's volume is well written, readable, and insightful. Although it was prepared specifically as a Sabbath school lesson help for the second quarter of 1980, I would recommend it highly for all who wish to review their knowledge of Seventh-day Adventist doctrine in a fresh, challenging, and vitalizing way.

KENNETH A. STRAND

Far Eastern

● Target 80, a total soul-winning program outlining specific objectives for the Far Eastern Division during the past five-year period, has been so successful that the Far Eastern Division executive committee has voted a Target 85 program to give all institutions and departments of the church soul-winning direction and specific objectives to be attained by 1985.

● More than 400 tribal people living on the Thailand-Burma border recently held their first camp meeting in 30 years.

● One hundred and seventy-five delegates recently attended a lay congress in Kwang Joo, Korea. Each evening evangelistic meetings were conducted with more than 800 in attendance, 101 of whom made firm decisions to follow Christ.

● The Far Eastern Division and the Southeast Asia Union Mission plan to print up to 50,000 copies of a Kampuchean (Cambodian) translation of the evangelistic book *The Prince and the Rebel* for free distribution among Kampuchians in Thailand.

South American

● In Brazil, with its three unions, 28,361 persons were baptized in 1979 (2,363 per month), surpassing the previous year's monthly average of 2,186.

● South Brazil Union, with 144,715 members, added 13,767 by baptism last year, an average of 1,147 each month.

● The union with the most baptisms in 1979 was the Inca Union with 14,846 converts, an average of 1,237 a month.

● The Alimentos Granix Food Factory in Buenos Aires, Argentina, made a net profit of US\$2,400,000 in 1979. Benjamin Reichel is the manager of this industry, which is a branch of the Di-

vision Health Food Company.

● During the past five years, the division has received US\$74 million in tithe. Literature-evangelism sales during this same period amounted to approximately US\$45 million.

North American

Atlantic Union

● Atlantic Union College now owns a microfilm copy of the *Maine Wesleyan Journal*, a paper published by members of the Chestnut Street Methodist Church in Portland, Maine, from 1832 to 1841. This paper constitutes a good source of information about the religious and political environment in which Ellen Harmon was reared, since her family belonged to this church. The paper included secular news and comment, as well as religious material.

● Seven Adventist Youth Taskforce members are working in the New York Conference—five at Union Springs Academy, one teaching with her mother in the one-room school at Penn Yan, and one assisting the pastor of the Brocton church.

● More than 30 radio and TV stations in the New York Conference territory are broadcasting Seventh-day Adventist programs.

● Kenneth Harding, Greater New York Conference evangelist and evangelism coordinator, formerly was pastor of the Jackson Heights church, Woodside, New York.

Canadian Union

● The Mountain View church in Calgary, Alberta, and the Armstrong church in British Columbia each have sponsored a refugee family from Vietnam.

● Thirteen new members have been added to the church in the Halifax, Nova Scotia, area recently by baptism.

● Since the inception of the Yugoslavian television pro-

gram in Toronto, Ontario, prepared in the studios of ARTS (Adventist Radio Television Services), four Yugoslavians have been baptized, and an encouraging number are studying with the Bible correspondence school that operates in conjunction with the television program Glas Nade (Voice of Hope).

● Members of the Trail, British Columbia, church are distributing 1,000 copies of *Bible Answers* in a house-to-house visitation program.

● In the past few months more than 30 people, mostly youth, have been baptized in Lacombe, Alberta, following Weeks of Prayer at Canadian Union College, the academy, and the church school.

● To date nearly 150 couples have participated in Marriage Encounter sessions in the British Columbia Conference. Five persons who have been baptized say that the Marriage Encounter weekend played a strong part in their decision, and two other people recently have decided to be baptized.

Central Union

● The Central States Conference is setting up a Craftsmen's Guild to assist in the building of churches, improve the campground at the conference camp facilities, and build a close bond of fellowship among those who join in these projects.

● Myrl Manley, retiring president of Union College, was honored with a resolution passed by Nebraska legislators. State Senator Shirley Marsh, who introduced the resolution, gave a copy of it to Dr. Manley at a Union College function.

● On April 5, Youth Baptism Day in the Central Union, 176 youth were baptized.

● Thirteen persons were baptized in Greeley, Colorado, in conjunction with evangelistic meetings conducted by Dennis Sellers, conference evangelist. He was assisted by J. Christensen, pastor, and Jim Harvard, ministerial intern.

Columbia Union

● J. Roger McQuistan has transferred to the Ohio Conference as director of lay ministries and the health and temperance departments. He was pastor of the Reading, Pennsylvania, Kenhorst church.

● The Shiloh church, Petersburg, Virginia, has been dedicated free of debt four years ahead of schedule. A recent mortgage-burning ceremony was the culmination of a special "sacrificial pledge" offering initiated by Pastor Samuel Boynton last fall.

● On March 23, the Potomac Conference constituency, meeting in New Market, Virginia, voted to sell Hickory Cove Aquatic Camp on Smith Mountain Lake, in Bedford County, Virginia, and buy 43 acres on Lake Anna in Spotsylvania County, Virginia, for the development of a new aquatic camp. Also, approval was given that the Potomac Conference office remain in Staunton and a new building be built there.

● More than 150 Adventists recently worshiped together to officially begin a new congregation in Miamisburg, Ohio. Until the congregation is formally organized, those attending will retain their membership in the Kettering church.

● In January the East Cleveland, Ohio, congregation was organized, raising the number of churches in the Allegheny West Conference to 42. Harold Brewster pastors the 41-member congregation.

Lake Union

● During 1979 a record number of 57,543 people called Hinsdale Hospital's telephone numbers that give prerecorded messages on such topics as smoking, nutrition, weight control, and inspiration.

● As a result of evangelistic meetings held by Dan Schiffbauer in Pontiac, Illinois, Sabbath services are now conducted in a county where there had been no Adventist

church. One woman has been baptized, and several other people are preparing for baptism.

- A new Spanish company was organized in Milwaukee, Wisconsin, recently. This is the third Spanish congregation organized in the Wisconsin Conference during the past two years.

- Seventh- and eighth-grade students from the Berrien Springs, Michigan, Village School are spending two hours a week working in local businesses in a special co-op program set up by Harry Rogers, science and practical-arts teacher.

North Pacific Union

- For the first time in two decades, Walla Walla College students have chosen a woman as the president of the Student Association—Twyla Leiske, of Milton-Freewater, Oregon.

- Help Line, a phone-in crisis-intervention center, is being staffed primarily by Walla Walla College students who donate three-hour shifts to the center.

- Nearly 2,400 people took part in It Is Written seminars conducted by George Vandeman and Lonnie Melashenko in seven Oregon Conference locations. An early report indicates that pastors from 34 areas taking part in the seminars received 550 names of visitors for follow-up in area seminars.

- Eight converts were baptized in the Seattle Korean church by Jae Sang Yoo recently. The church, organized in August, 1979, with 45 adult members, has grown to 70 members.

- Several varied student projects in Oregon Conference academies are bringing in money for school improvements. At Laurelwood Adventist Academy students picked walnuts in the school orchard and sold them to help purchase new stage curtains. Portland Adventist Academy students are digging out walnut meats and selling other products to raise money for

choir robes and chapel improvements. At Milo Adventist Academy the students and faculty have raised more than half of the \$69,000 needed to pave roads around the school. Columbia Adventist Academy students are raising \$6,000 for new stage curtains and scoreboard repair in the school gymnasium.

Northern Union

- Larry Cottam, pastor of the New London, Minnesota, church, has been elected secretary-treasurer of the local ministerial association, a group of 12 pastors in the area who meet monthly.

- Eight persons recently were baptized in Brainerd, Minnesota, and a family of five was baptized in Dodge Center, Minnesota.

- The Pierre, South Dakota, church has opened a new multipurpose building that includes a large Community Services room and kitchen facilities.

Southern Union

- Southern Union church members gave \$179,868 in outright gifts during 1979 through the trust-services department, reports Director C. G. Cross. Other gifts included \$873,679 in wills, trusts, and gift annuities that matured, bringing the total to \$1,053,547.

- The South Atlantic Conference opened a modern, 300-seat sanctuary in Fitzgerald, Georgia, March 1, replacing a small frame structure that was built in 1938.

- Don Aalborg, secretary of the Georgia-Cumberland Conference, reports 70 baptisms resulting from evangelistic meetings during March: Augusta, 48; Pine Mountain Valley, 3; Macon, 17; and Brunswick, 2.

- Jerry Willis and Jim Ferguson recently closed a series of meetings in Hopkinsville, Kentucky, where 36 new members were added to the existing membership of 77.

- A well-wisher of the South

Central Conference recently gave \$57,000 to help with new church buildings in Mississippi. The Talladega, Alabama, church has received \$4,000 and the Natchez, Mississippi, church has received \$7,000.

- On March 1 the 108th church in the Florida Conference was organized in Bonita Springs with 32 members, as a result of the efforts of H. R. Veach, a retired pastor. The largest church ever organized in the history of the Florida Conference took place on March 23 in the Orlando area, when 103 church members were organized into the Wekiva church.

Southwestern Union

- Members of The Society of the Seventy, organized in Tulsa, Oklahoma, last September, have witnessed the baptism of six persons as a result of their labors. They work as did the 70 disciples sent out by Christ—two by two.

- Scheduled for families on Wednesday evenings at the Shreveport, Louisiana, First church are a potluck supper, family fun time, and prayer meeting.

- Texico Conference constituents voted on March 2 to erect, at once, a new girls' dormitory on the Sandia View Academy campus in Corrales, New Mexico. Cost will be \$625,000.

- Neal C. Wilson, General Conference president, was made an honorary citizen of Fort Worth, Texas, by Fort Worth mayor Woodie Woods at a special reception held during the recent General Conference session in Dallas.

- A new dormitory, Meier Hall, was officially opened on April 11 on the campus of Southwestern Adventist College, Keene, Texas.

- Members of the Olsen Park church in Amarillo, Texas, have set as their goal one major project each quarter in 1980 to raise Investment funds. Their arts and crafts fair on March 31 brought in more than \$350.

Andrews University

- Andrews University's English Language Institute has been authorized by the U.S. Government to accept foreign students on its own, apart from the university's academic programs. Stella Greig, institute director, said the institute is primarily intended for international students who plan to take classes at Andrews.

- A new interdisciplinary program in family studies will be offered next fall, according to Fonda Chaffee, Home Economics Department chairman. The major will prepare students for employment in child development and family economics and management. A third area of emphasis is family counseling.

- The parents advisory council, voted into existence in January's board of trustees meeting, met for the first time in April. The group made recommendations on the supervision of graduate students who are employed by the university as lecturers. They also suggested that a system of postfreshman advising be introduced next school year and that a representative be appointed to the student-affairs office to improve student-administration relations.

- The Business Administration Department will offer a streamlined two-year Master of Business Administration program beginning in September. Students who have undergraduate degrees in business administration will be able to finish the Master's program in four quarters, while those without undergraduate business training will complete their graduate degrees in seven quarters. All classes in the M.B.A. program will be offered at night, as well as during the day.

- Andrews University's Department of Home Economics has become the first in the State of Michigan to be accredited by the Council for Professional Development of the American Home Economics Association.

To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Wesley Earl Amundson (AU '74), returning to serve as chairman, religion department, Southeast Asia Union College, Singapore, **Dorothy Ann (Wilcox) Amundson** (Nazareth Coll. '73), and two children left Los Angeles, March 8, 1980.

Jan Clark, to serve as maintenance director, new Haiti Hospital, Port-au-Prince, Haiti, **Linda Marie (Hamilton) Clark**, and three children, of Monument Valley, Utah, left Miami, February 28, 1980.

Douglas Clayville (WWC '79), to serve as accountant, Guam-Micronesia Mission, Agana, Guam, and **Susan Lynn (Huyck) Clayville**, of College Place, Washington, left Portland, March 12, 1980.

Hervey Edward Davis (Kutztown St. Coll. '79), to serve as treasurer, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Sharon Linda (Starr) Davis**, and three children, of Gilbertsville, Pennsylvania, left Los Angeles, February 26, 1980.

Richard M. Gates (AU '60), to serve as pastor-pilot, East Peru Mission, Pucallpa, Peru, **Meraldine Delores (Dickerson) Gates** (CUC '58), and two children, of Ooltewah, Tennessee, left Miami, February 26, 1980.

Pedro Geli, Jr. (AU '70), returning to serve as president, North Chile Mission, Antofagasta, Chile, **Vesta Laura (Santini) Geli**, and two children left Los Angeles, March 2, 1980.

Monica Melrose McKenzie (Dulwich Hosp., London, '74), of Don Mills, Ontario, Canada, returning to serve as nurse, Songa Adventist Hospital, Zaire, left Toronto, December 9, 1979.

Kenneth Walter Osborn (AU '73), returning to serve as business manager, Taiwan Adventist College and Academy, Yu Chih, Nantou County, Taiwan, **Ivanette Beth (Miklos) Osborn**, and two children left San Francisco, March 12, 1980.

Dena Sue Wintermeyer (UC 22 (734)

'73), returning to serve as nurse, Kanye Hospital, Kanye, Botswana, left New York City, March 3, 1980.

Volunteer Service

Margert Ann Andersen (Special Service), of Kelowna, British Columbia, to serve as builder, Fulton College, Suva, Fiji, left Vancouver, British Columbia, March 12, 1980.

Constance Lynn Barr (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 25, 1980.

Steven Roger Bascom (Special Service), of Hinsdale, Illinois, to serve as physician, Cambodia-Thailand Relief Team No. 4B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 25, 1980.

Daniel Gene Batton (Special Service), of Loma Linda, California, to serve as physician, Cambodia-Thailand Relief Team No. 4B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 25, 1980.

Somchitt Bunlong (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4A, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 11, 1980.

Dorothy K. Christensen (SOS), of Ooltewah, Tennessee, to serve as food-service teacher, Avondale College, Cooranbong, N.S.W., Australia, left San Francisco, March 2, 1980.

Norman James Clark (LLU '79) (Special Service), of Loma Linda, California, to serve as physician, Cambodia-Thailand Relief Team No. 4A, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 11, 1980.

Sandra Louise Comazzi (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 25, 1980.

Franklin Norwood Crider (LLU '45) (Special Service), of Loma Linda, California, to serve as physician, Cambodia-Thailand Relief Team No. 4A,

Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 11, 1980.

Carl Leslie Deuel III (Calif. St. U., Chico, '75) (Special Service), of Chico, California, to serve as teacher, Japan Missionary College, Isumi-gun, Chiba-ken, Japan, left Los Angeles, March 22, 1980.

Byron Harlie Eller (LLU '51) (Special Service), of Colton, California, to serve as physician, Cambodia-Thailand Relief Team No. 4B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 25, 1980.

Ampai Emsiriratanana (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 11, 1980.

Robert Earl Etchell (Special Service), to serve as builder, Ponape, Guam-Micronesia Mission, Agana, Guam, with one son and a brother, **Dick Etchell**, of Healdsburg, California, left San Francisco, January 13, 1980.

Arla Jean Genstler (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, February 26, 1980.

Fredonna L. Halsey (Special Service), of Banning, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, February 26, 1980.

Lindsay Keith Hanson (LLU) (Special Service), of Hinsdale, Illinois, to serve as physician, Cambodia-Thailand Relief Team No. 4B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 25, 1980.

John Henkes (Special Service), to serve as builder, Fulton College, Suva, Fiji, and **Vera Henkes**, of Kaleden, British Columbia, Canada, left Vancouver, British Columbia, March 12, 1980.

John Orville Iversen (UC '38) (SOS), of Palm Springs, California, to serve as broadcast adviser, North Philippine Union Mission, Manila, Philippines, left Los Angeles, February 12, 1980.

Cliff Martin (Special Serv-

ice), to serve as builder, Fulton College, Suva, Fiji, and **Elise Martin**, of Kelowna, British Columbia, Canada, left Vancouver, British Columbia, March 12, 1980.

Jan Cecille Mayer (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, February 26, 1980.

Ronald Allen McLean (LLU '77) (Special Service), of Westmont, Illinois, to serve as physician, Cambodia-Thailand Relief Team No. 4, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, February 26, 1980.

Notices

Correction

"The Parable of the Installment Man" in the March 27 issue was written by John E. Goley, not John E. Galey.

Sabbath services in Rocky Mountains

Vacationers in the area of Rocky Mountain National Park are invited to worship on Sabbath mornings with members of the Estes Park church, 450 Valley Road, Estes Park, Colorado (west junction of U.S. Route 34, business and bypass routes). Sabbath school begins at 9:00 A.M. and church at 11:00 A.M.

Coming

June

- 7 Bible Correspondence School Emphasis
- 7 Church Lay Activities Offering
- 14 Inner City Offering
- 21 North American Missions Offering
- 28 Servicemen's Literature Offering
- 28 Thirteenth Sabbath Offering (North American Division)

July

- 5 Vacation Witnessing
- 5 Church Lay Activities Offering
- 12 Christian Record Braille Foundation Offering

August

- 2 Unentered Territory Evangelism
- 2 Church Lay Activities Offering
- 9 Oakwood College Offering

September

- 6 Lay Preacher's Day
- 6 Church Lay Activities Offering
- 13 Missions Extension Offering
- 13 to Oct. 4 Adventist Review, Guide, Insight Campaign
- 20 Bible Emphasis Day
- 27 Pathfinders Day
- 27 Thirteenth Sabbath Offering (Australasian Division)

October

- 4 Medical Missionary Work
- 4-11 Health Emphasis Week
- 4 Church Lay Activities Offering
- 11 Voice of Prophecy Offering

Constituency meetings

Idaho Conference: During the forty-third constituency session, held at Gem State Academy, Caldwell, on March 30, Bruce Johnston was reelected to lead the Idaho Conference as president. Elder Johnston became president last fall upon the retirement of F. W. Bieber.

Also returned to office were the secretary-treasurer, Reuben Beck, and the five-man departmental staff.

During the triennium the membership of the conference grew from 3,838 to 4,094 on

December 31, 1979. Idaho members always have been generous in their mission giving, and the per capita Investment and Sabbath school offerings have been among the top five for conferences in North America during the past three years. Tithe for the period totaled \$4,733,902.

During the triennium groups were organized at Sun Valley and Kuna. New churches were built in McCall and Nampa, and the new Payette church, destroyed by fire, was rebuilt. New schools were constructed in Eagle and Twin Falls, with one in Pocatello nearing completion. An addition to the camp meeting auditorium at Gem State Acad-

emy also was finished.—M. C. TORKESEN

Illinois Conference: The twenty-second session of the Illinois Conference was held at Broadview Academy, LaFox, Illinois, on Sunday, March 16. Reports from conference officials showed a total of 1,509 baptisms for the three-year period, 645 (43 percent) of these in 1979. The conference is moving forward with a strong evangelistic program in Chicago, the second largest city in the nation.

During the past triennium, new congregations organized were the Bolingbrook, Hinsdale Korean, St. Elmo, West Subur-

ban Spanish, Burr Ridge, Fox Valley Spanish, and Chicago Romanian churches.

Constituents returned to office John Hayward, president; Ray Rouse, secretary-treasurer; and all other staff members.—LOWELL L. BOCK

Michigan Conference: The Michigan Conference constituency met in its twenty-third triennial session at Cedar Lake Academy on March 30. Delegates reelected for another term Charles Keymer, president, James L. Hayward, secretary, and Herbert W. Pritchard, treasurer.

They also returned to office all departmental directors, but they made some changes in the membership of the conference executive committee.

During the past triennium, 2,340 persons joined the Michigan Conference by baptism or profession of faith. At the end of the triennium the membership stood at 20,671. Large gains in tithes and offerings were reported by the conference treasurer.

One of the highlights of the session was a multimedia presentation prepared by the conference communication department entitled "Spirit of the Pioneers."—R. H. CARTER

Wisconsin Conference: The constituents of the Wisconsin Conference, gathered at Wisconsin Academy on April 6 for their triennial session, reelected Robert L. Dale, president; Wesley Jaster, secretary; and W. H. Dick, treasurer. They also reelected the departmental directors to their respective positions.

God's blessing during the past triennium was manifested in a baptism increase over the past triennium of 42.5 percent. This helped to bring about a 9 percent increase in membership to a total of 6,063 as of December 31, 1979.

During the triennium, members in the conference returned more than \$6,574,500 in tithe, a 31.3 percent increase over the previous three years.

During the past triennium the conference sold the old campground in Portage and purchased a new campground on 220 acres of land four miles west of Westfield. This new site will serve not only as a camp meeting site but also as a youth camp.—GEORGE H. CRUMLEY



Hospital mural depicts healing ministry

A Christ-centered mural entitled "The Ministry of Healing" is seen by all who enter Sycamore Community Hospital, a division of Kettering Medical Center in Ohio.

Seventh-day Adventist institutions around the world are depicted, along with vignettes suggesting devoted service by health care professionals and volunteers. The continuing

and pervasive inspiration of the Holy Spirit is symbolized by the overshadowing dove. The artist is David Burnside, noted Chicago muralist.

OLIVER JACQUES
Vice-President

Development and Community Relations
Kettering Medical Center

Church aids Cubans in U.S.

The influx of Cuban refugees into the United States has given the Community Services program of the Adventist Church another opportunity to serve those in need. Currently the church's work for these people is centered in the Miami area, Eglin Air Force Base in northwest Florida, and Fort Chaffee in Arkansas.

Many of the Cubans are Seventh-day Adventists, according to Maurice Abbott, lay activities director of the Southern Union.

Elder Abbott reports: "A disaster distribution center has been set up in the main hall of Tamiami Park. It is well recognized as a service of the Seventh-day Adventist Church and is under the direction of six to eight Spanish Adventists, together with a number of English church workers. Services being provided are: clothing, shoes, blankets, sheets, towels, cots, tents, furniture, transportation, spiritual counseling, and Spanish literature such as Bibles, *Steps to Christ*, and *El Centinela*.

"The Florida Conference has three Community Services vans in the area working with the refugees. Three Spanish pastors of the Inter-American Division are pooling their funds and services to provide aid to these refugees."

The General Conference is in contact daily with the American National Red Cross in Washington and with the Federal Emergency Management Agency coordinator in Miami, in order to do everything possible to help in this situation.

Michigan church is a shelter

According to reports from Kalamazoo, Michigan, the Seventh-day Adventist church was on the edge of the path of the tornadoes that occurred Tuesday afternoon, May 13, but was undamaged.

The tornadoes destroyed 1,200 homes and shut down the main business section. The Adventist church is being used as a Red Cross shelter and feeding station.

Arthur Covell, Michigan Conference Community Services director, has taken the conference disaster van to Kalamazoo and is cooperating with Pastor R. Lemon and local church workers, receiving and distributing clothing.

PERRY F. PEDERSEN

British media circulate false report

Church members throughout Britain were amazed to read and hear of the alleged involvement of a Seventh-day Adventist minister in a bizarre murder in North London on Thursday, March 20. Several national newspapers and radio stations reported the death of a woman as a result of being exorcised by two men jumping on her. Shortly afterward two persons were taken into custody and were "helping police with their inquiries."

According to the *Daily Mirror* (readership 11,841,000), *Daily Mail* (readership 5,465,000), and *London Evening News* (readership 1,208,000), one man (who later was charged with the murder) was "a Seventh-day Adventist preacher of no fixed address."

The immediate reaction of Adventist union and conference officials was to check the accuracy of the story with the police. The Murder Squad at Edmonton then stated that the two men in custody had been interviewed further—with both of them categorically denying that they had ever been connected with the Seventh-day Adventist Church. The membership files at the South England Conference also were examined and there was no record of either of the accused having church membership at any time.

A corrected statement was dictated to the Press Association's telex system at 9:30

A.M. that morning. All the national newspapers were immediately contacted by phone, as were radio stations in the London area. Unfortunately, BBC Radio London persisted with its original incorrect version in the hourly news bulletins until noon, but then corrected the information and issued an apology at 1:00 P.M.

The church sought legal counsel regarding the possible damaging effect of this publicity, but it was deemed to be in the best interests of the church to settle the matter amicably out of court. Consequently, a letter was sent to approximately 40 newspapers, press agencies, and radio stations requesting that retractions be made where necessary, and that the church be projected as an "orthodox, evangelical, Christian body—operating a worldwide mission program in more than 190 countries."

A correction was issued by the *Daily Mail* the next day, and the writer was invited to participate in a five-minute interview on Capital Radio the following Sunday to present the church's reaction to the fabricated reference to a Seventh-day Adventist in connection with the Edmonton murder.

Tragically, in spite of all the efforts made to correct the media's coverage of the story, and even personal visits in the interim to six head offices in Fleet Street, the false account was being circulated ten days later in Austria, Germany, and other countries.

W. JOHN ARTHUR

For the record

New positions: Sakae Kubo, president, Newbold College, England, from Walla Walla College. □ Everet W. Witzel, health director, Far Eastern Division, from Orlando, Florida. □ B. E. Jacobs, manager, Christian Record Braille Foundation, Lincoln, Nebraska, formerly secretary, Far Eastern Division, □ Clay Farwell, president, Kentucky-Tennes-

see Conference, formerly youth director, Southern Union Conference. He replaces A. C. McClure, now Southern Union president.

Died: Fordyce Detamore, 72, on May 15 in Orlando, Florida. He was a well-known evangelist in the North American Division, and the first associate speaker of the Voice of Prophecy. □ Roberto Azevedo, communication director, East São Paulo Conference, on Friday, May 9, in São Paulo, Brazil. He served for more than 40 years in Brazil, much of that time in the field of communications.

□ Harold M. Walton, 88, of Loma Linda, California, on April 2. A former medical secretary of the General Conference, he also served for a number of years at the College of Medical Evangelists and Loma Linda Sanitarium and Hospital.

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