
**God, the sparrow, and
the emerald boa**

**Adventists and fiction:
Another look**

**Psychology of
postmodern society**

**You'll never make it
through graduate
school**

VOLUME 8: NO. 3



PUBLISHED IN
English ✓
French
Portuguese
Spanish

CONTENTS



Letters	3
Essays	
God, the sparrow, and the emerald boa — <i>John T. Baldwin</i>	5
Adventists and fiction: Another look — <i>Scott E. Moncrieff</i>	9
Psychology of postmodern society — <i>Mario Pereyra</i>	13
You'll never make it through graduate school — <i>Dwain L. Ford</i>	16
Open Forum	19
Profiles	
Dialogue with Sientje Mewengkang — <i>Jonathan Kuntaraf</i>	20
Dialogue with Sir James Carlisle — <i>Delvin Chatham</i>	22
Logos	
Attitudes can make or brake — <i>Mary Wong</i>	24
Action Report	
Developments in Chile	26
Mexican Association of Adventist Professionals	26
News from Cuba	27
First Person	
God will take care of us — <i>Corrine Vanderwerff</i>	28
Books	
<i>The Seventh-day Men</i> (Ball) — <i>Harry Leonard</i>	30
<i>The Case for Creationism</i> (Mitchell) — <i>James Gibson</i>	30
<i>Cheminer avec Dieu</i> (ed. Roland Meyer) — <i>Sergio E. Becerra</i>	31
<i>Esther: A Theological Approach</i> (Rodríguez) — <i>Wilma McClarty</i>	31
For Your Information	
The World Wide Web — <i>A. Marissa Smith</i>	32
Etcetera	
December — <i>Guido Delameillieure</i>	35
Interchange	Insert

Regional Representatives

Africa-Indian Ocean Division: Japheth L. Agboka. Address: 22 Boite Postale 1764, Abidjan, Côte d'Ivoire.
Asia-Pacific Division: Hiskia I. Missah. Address: #10-01 Suntec City Tower, Temasek Blvd., Singapore 0103, Republic of Singapore. **Eastern Africa Division:** Hudson E. Kibuuka. Address: H.G. 100, Highlands, Harare, Zimbabwe. **Euro-Africa Division:** Ronald Stradowsky. Address: P.O. Box 219, 3000 Bern 32, Switzerland.
Euro-Asia Division: Harry Mayden. Address: Krasnoyarskaya Street #3, Golianovo, 107589 Moscow, RUSSIAN FEDERATION. **Inter-American Division:** Carlos Archbold and Alfredo García-Marenko. Address: P.O. Box 140760, Miami, FL 33114-0760, U.S.A. **North American Division:** Richard Osborn, Jose Rojas, and Richard Stenbakken. Address: 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. **South American Division:** Roberto de Azevedo and José M. B. Silva. Address: Caixa Postal 02-2600, 70279-970 Brasília, DF, Brazil. **South Pacific Division:** Lester Devine and Barry Gane. Address: 148 Fox Valley Road, Wahroonga, N.S.W. 2076, Australia. **Southern Africa Union:** Jonathan Julies. Address: P.O. Box 468, Bloemfontein 9300, Orange Free State, South Africa. **Southern Asia Division:** Edwin Charles. Address: P.O. Box 2, HCF Hosur, Tamil Nadu, 635110, India. **Trans-European Division:** Ole Kendel and Orville Woolford. Address: 119 St. Peter's Street, St. Albans, Herts., AL1 3EY, England.

• 2



College and University Dialogue™

an international journal of faith, thought, and action, is published three times a year in four parallel editions (English, French, Portuguese, and Spanish) by the Committee on Adventist Ministry to College and University Students



(AMiCUS) of the General Conference of Seventh-day Adventists: 12501 Old Columbia Pike; Silver Spring, MD 20904-6600; U.S.A.

Vol. 8, No. 3. Copyright © 1996 by the AMiCUS Committee. All rights reserved.

DIALOGUE affirms the fundamental beliefs of the Seventh-day Adventist Church and supports its mission. The views published in this journal, however, are the independent thoughts of the authors.

CIRCULATION INQUIRIES should be addressed to the Regional Representative located in the area where the reader resides. See names and addresses below.

SUBSCRIPTIONS: U.S.\$11 per year (three issues). See coupon on page 34 for details.

AMiCUS Committee

MATTHEW BEDIAKO, *Chairman*
BARAKA G. MUGANDA, HUMBERTO M. RASI,
AND RICHARD STENBAKKEN, *Vice-chairmen*
JULIETA RASI, *Secretary*
Members: RICHARD BARRON, JOHN M. FOWLER, JOHN GRAZ, JONATHAN KUNTARAF, GEORGE REID, MARIO VELOSO, ALBERT WHITING, MARY WONG.

Editorial Board

Editor-in-chief: HUMBERTO M. RASI
Editor: JOHN FOWLER
Associate Editors: RICHARD STENBAKKEN,
DAVID WONG
Managing Editor: JULIETA RASI
Senior Consultants: JAMES CRESS,
GEORGE REID
Copy Editor: BEVERLY RUMBLE
Editorial Assistant: MARY WONG
International Editors: JULIETA RASI (SPANISH)
DANIELLA VOLF (FRENCH), EVA MICHEL
(PORTUGUESE).
Editorial Correspondence:
12501 OLD COLUMBIA PIKE;
SILVER SPRING, MD 20904-6600; U.S.A.
TELEPHONE: (301) 680-5060
FAX: (301) 622-9627
E-MAIL VIA COMPU SERVE: 74617,464
AND 104472,1154

An interesting document appeared on the Web page of my Internet. With excitement, I phoned a colleague. “How do I share this document with other friends?” I inquired. He replied, “Download it before uploading it for your friends.” What a tremendous lesson I had just learned from the Internet world, which we can apply to our daily Christian living!

As I thought of the many Adventist students in non-Adventist universities and Adventist professionals serving in secular institutions, I was reminded of how important it is for each one of us to read the Bible daily, to make our religion real in our lives, and to get involved in all aspects of church life before we can pass on this good news to others. Without downloading the whole package of the gospel onto our inner web, we cannot upload it to others.

Christ described us as the salt of the world. We cannot be salt to others, bringing flavor to their lives, unless we have the salt in our own lives. We must download it first; then we can upload it to others. It is not enough to be called a Christian, or know the Bible intellectually. We’ve got to share God’s Word as we experience it in our lives. The cycle of salvation is complete only when we download and upload it.

Can our fellow students or professional colleagues call us up and ask, “What makes you the way you are?” “Why is your life so different from those of the rest of us? So peaceful. So content. I want to be like you.”

I challenge you to live in such a manner that our friends will yearn for that kind of life in us by downloading Christ in us first and then uploading in others. If you are a student, how do you represent Jesus and your church on the campus? If you are a professional, how do your transactions and relationships reflect the highest principles of Jesus’ kingdom? Can people count on us?

Ellen White challenges us: “The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall” (*Education*, p. 57).

Can we be that kind of men and women?

Yours in the salvation of our Youth,



Baraka G. Muganda, Director
General Conference
Department of Youth Ministry

On dress and adornment

As a Seventh-day Adventist who dresses simply and does not wear jewelry, may I react to Dr. Bacchiochi’s article, “What Shall I Wear?” (*Dialogue* 7:2). I agree that simplicity is a basic principle of the Christian way of life. But I question Bacchiochi’s way of developing his seven “principles” on dress and adornment. An honest search for truth calls for studying the Bible to find the principles rather than setting our principles first and then selecting biblical passages to confirm them. We cannot use biblical allegories to “prove” certain points (Isaiah 3:16-26; 2 Kings 9:30; Revelation 2:20; etc.) and dismiss biblical metaphors that may “prove” the opposite (Ezekiel 16:9-14; Isaiah 61:10; Jeremiah 2:32). Metaphors, allegories and parables are teaching tools and cannot be taken literally or used as the basis for any doctrine that the original passage did not intend to address (for example, using the parable of the Rich Man and Lazarus to develop a doctrine of life after death).

CLELIA BERTOLO
Silver Spring, Maryland,
U.S.A.

Samuele Bacchiochi responds:

I agree with Bertolo that principles must be derived from a study of the Bible and that we should not use the Bible to support preconceived “principles.” That this is my method may have been understood if Bertolo had read my book Christian Dress and Adornment. Unfortunately a brief article based on the book does not reveal the methodology that the book develops.

Bertolo suggests that I use “biblical allegories to ‘prove’ certain points and dismiss biblical metaphors to ‘prove’ the opposite.” Of the three texts Bertolo cites as an example of my using biblical allegories to prove certain points, none of the three are actual allegorical

passages. *Isaiah 3:16-26* provides a detailed description of the various articles of jewelry and fine clothing worn by wealthy women in Jerusalem. The description is followed by a scathing denunciation of the pride and haughtiness displayed through such articles. This passage is not an allegory but a factual description. Similarly *2 Kings 9:30* is not an allegory but a factual description of Jezebel painting her eyes and adorning herself to look her seductive best to the new king Goh. The same applies to *Revelation 2:20* which refers to Jezebel as a symbol of those who seduce God's people into immorality and apostasy. An allegory is a story where the characters are fictitious and serve to represent truths. Jezebel is not fictitious.

About dismissing biblical metaphors that negate my principles, the allegation is not true. In my book I examine the passages in question in order to determine whether these texts are descriptive of the prevailing cultural understanding of beauty, or prescriptive of how God wants His people to beautify themselves through the use of ornaments. Unfortunately Bertolo fails to make such an important distinction and consequently she concludes that I dismiss biblical metaphors that do not support my thesis. The Bible attaches great importance to our outward appearance because it serves as a frame to reveal the picture of Christ whom we serve.

Stephen Covey and New Age

I was surprised to read in David Marshall's article on New Age (*Dialogue* 7:3) that Stephen Covey, author of *The Seven Habits of Highly Effective People*, is a "New Age guru." Having read that book and also Covey's *Principle-Centered Leadership*, I and others have found his emphasis on character and moral principles sound and helpful. In addition, the uncomplimentary reference to the "high baloney content" of works like these seems undeserved and uncharacteristic of Marshall's style. Are there reliable evidences that Covey

is heavily involved in or influenced by New Age? It would be important to know, so as to avoid any subtle delusion.

ADRIAN BOCANEANU
Bucharest, ROMANIA

David Marshall's otherwise fine article "The New Age Is Not So New" (*Dialogue* 7:3) is marred by his identification of Stephen Covey as "a New Age guru." I called the Covey Leadership Center and was informed that he is neither New Age nor a guru. He is a Mormon with a doctoral degree from Brigham Young University. A careful reading of his books shows that he promotes successful living through the old-fashioned virtues of honesty, integrity, unselfishness, and service. His references to Buddha, Confucius, and other eastern sources only demonstrates that "as far as their teaching is true, the world's great thinkers reflect the rays of the Sun of Righteousness" (E. G. White, *Education*, p. 14).

BEATRICE S. NEAL
Lincoln, Nebraska, U.S.A.

David Marshall responds:
After analyzing Covey's ideas as presented in his books, I found them to be indistinguishable from the tenets of New Age. If our idea of a "New Age guru" is a Hindu holy man, then Covey does not qualify. New Age has many fronts and facets; but, at its root, it is a collection of ideas. Covey, and others like him, espouse many of these ideas. It is only as we become sensitized to what New Age is that we learn to identify its dangerous precepts. The goal of being a "highly effective person" needs to be set against the servant leader role modeled in the New Testament.

A lovely surprise

What a lovely surprise it was to receive copies of *Dialogue* as a gift during my visit to the General Conference headquarters! I have read them all and have shared them with friends at home, who also enjoyed them. Through

its articles, interviews, and reports I feel connected with many Adventists in other parts of the world. Please know that your good work brings courage to your readers.

DANIA MILIAN DE CARDENAS
La Habana, CUBA

My favorite journal

Two weeks ago the pastor of my church gave me three copies of recent issues of *Dialogue*. I read them from cover to cover. I am so thankful to him for this wonderful gift and to you for producing this great publication. *Dialogue* is now my favorite journal! I work as a public health specialist in the school of medicine of a public university. Your journal has encouraged me to remain faithful to my Adventist principles and to share Christ with others. Congratulations and blessings.

CLAUDIA ESCAMILLA PEREZ
Universidad Autónoma de
Tlaxcala
MEXICO

Accompanied by fellow Adventists

You have no idea of how encouraging *Dialogue* is for Adventist students and professionals like me. If I had known your journal earlier, it would have helped me to deal with several difficult issues and decisions. But God, in His infinite mercy, gave me the strength to emerge victorious from the trials. As I read each issue, I feel accompanied and supported by fellow

Continued on page 34

Write to us!

We welcome your letters, with reactions and questions, but limit your comments to 200 words. Address them to *Dialogue Letters*: 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A. You can also send them via fax: (301) 622-9627, or E-mail (via CompuServe): 74617,464. If selected for this section, your letter may be edited for clarity or space.

found: “Sin came into the world through one man and death through sin” (Romans 5:12). This causal connection does not apply only to human mortality but also to the death of every living creature, as Paul affirms: “For the creation was subjected to futility, [“corruption”—implying death], not of its own will, but by the will of him who subjected it in hope” (Romans 8:20). Thus, a primary effect of human sin was the immediate change in the original order—from a death-free habitat to one ruled by the life-death cycle, as illustrated almost immediately by Cain’s murder of Abel (see Genesis 4:8).

The effects of sin also produced a change in atmospheric temperature (“The atmosphere, once so mild and uniform in temperature, was now subject to marked changes...[with] extremes of heat and cold”⁶); in the “drooping flower and falling leaf,”⁷ leading our first parents to mourn “more deeply than men now mourn over their dead”⁸ and altered the nature of animals (“The spirit of rebellion, to which he [Adam] himself had given entrance, extended throughout the animal creation.”)⁹

With these significant psychological insights, let us now turn to the three divine curses that sin brought upon this world. First, God cursed the snake: ““Because you have done this, cursed are you above all cattle... upon your belly shall you go”” (Genesis 3:14). Second, God cursed the vegetal world because of Adam’s disobedience: ““Cursed is the ground because of you... thorns and thistles it shall bring forth to you”” (Genesis 3:17, 18). Third, God cursed later the entire earth or mineral kingdom through a global flood, which ripped up the crust of the earth (Genesis 6-9).

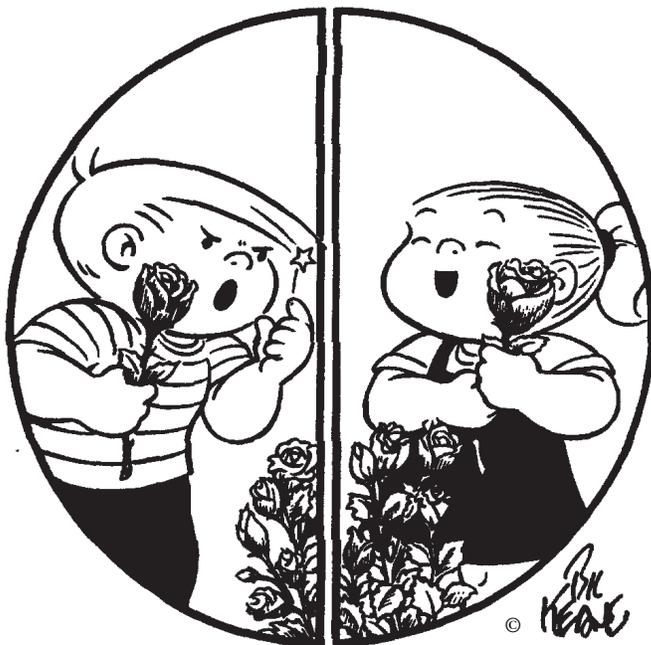
Whether the curses are causative or descriptive, they suggest some important effects of sin upon nature. Can we observe a pattern in which all three kingdoms are touched by the effects of sin? In other words, might the curse upon the snake represent a general change in the animal kingdom, the thorns represent some universal changes to develop in the vegetable kingdom, and the Flood represent a universal disruption in the mineral kingdom?

Could the words, “above all cattle and above all wild animals” in the first

curse suggest that the animal kingdom was immediately involved in a kingdom-wide curse? In other words, just as God spoke to create the world, He now speaks creatively again but with a different and temporary intent. If so, could the curse upon the serpent mean that a loving God is miraculously activating an already programmed plan B? Is he reprogramming portions of the genetic codes within His good animal kingdom, permitting the natural habitat to be temporarily balanced by the life and death cycle, predation, and decay?¹⁰ On the positive side, this implies that God is responsible for creatively programming the marvelous restorative systems in nature such as the immune systems, blood clotting, reverse peristalsis (the vomiting mechanism), et cetera, and perhaps the balance in nature achieved in part by ingenious escape mechanisms such as protective coloration, mimicry,¹¹ and so on, in a world temporarily dominated by the life-death cycle.

The balance in nature is a remarkable achievement of animal and plant relationships that requires at least two profound, intelligently tuned biological and psychological relationships. First, both a specific animal mind and its body parts must match. Fangs on a rabbit are a mismatch. An escape defense temperament in a lion would be ludicrous—imagine the king of the beasts fleeing in terror at the approach of a rabbit. Second, both predator and prey must be equally clever at either capture or escape, otherwise no natural balance would result. These requirements of predation are so intelligibly complex and finely tuned that for a predation-free habitat to evolve slowly and accidentally seems biologically impossible. Some form of miraculous permission and or intervention seems necessary. Thus, for example, God may have wisely equipped the post-Fall creatures with an amazing ability to adapt, as evidenced by recent biological studies indicated by James L. Hayward.¹²

Concerning the vegetable kingdom, Ellen White states: “He [God] never made a thorn, a thistle, or a tare. These are Satan’s work, the result of degeneration, introduced by him among the precious things.”¹³ What this beautiful insight means is that God’s curse on the ground did not miraculously reprogram the vegetable kingdom to produce thorns. Thus, the development of thorns is the



“I wish roses didn’t have thorns.”

“I’m glad thorns have roses.”

Reprinted by permission from *Count Your Blessings* (Focus on the Family Publishing).

7. The Sabbath provides an opportunity for discerning God's creative power in nature.

“God gave men the memorial of His creative power [the seventh-day Sabbath], that they might discern Him in the works of His hand.”²³ The Sabbath is a special day in which we can step out into nature and closely observe the woods, streams, lakes, or seas and discover there the evidence of the craftsmanship of the Creator. Thus we can experience the miracle of divine enlightenment as we allow God to interpret to the otherwise contradictory tongue of nature so that we can differentiate the hand of God from the hand of the enemy in nature, and then stand up cheering for God's creative power and continuing care of all His creatures.

The Sabbath also points to the future restoration of the entire universe to its pristine condition, as part of God's plan (see Hebrews chapter 4): “Then I saw a new heaven and a new earth; and the first heaven and the first earth had passed away.... And death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away” (Revelation 21:1, 4).

Conclusion

The seven biblical principles discussed here regarding the effect of sin on nature show how the Christian may discern God's loving character in nature and also the marks of Satan's activity. In sum, “the Lord is good to all” (Psalm 145:9)—not only to all rational beings, but also to the sparrow and the emerald boa. And so, Charles Baudelaire, there is a God, and He is very good, making originally only that which is like Himself. 🐸

John T. Baldwin, (Ph.D., University of Chicago) teaches theology at the Seventh-day Adventist Theological Seminary, Andrews University. His address: Andrews University; Berrien Springs, Michigan 49104; U.S.A.

Notes and references

- * Except as otherwise noted, all Scripture passages in this article are from the Revised Standard Version.
1. In A. E. Wilder-Smith, *Is This A God of Love?* (Costa Mesa, California: TWFT Publ., 1991), p. 67.
 2. Kurt Schwenk, “The Serpent's Tongue,” *Natural History*, 104 (April 1995) 4: 54.
 3. David Hume, *Dialogues Concerning Natural Religion* (Indianapolis: Bobbs-Merrill, 1970), p. 92.
 4. Ellen G. White, “The Treasures of God's Word,” *Review and Herald*, July 3, 1900, p. 417.
 5. White, *Counsels on Diet and Foods* (Washington, D.C.: Review and Herald Publ. Assn., 1938), p. 396.
 6. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Publ. Assn., 1958), p. 61.
 7. *Ibid.*, p. 62.
 8. *Id.*
 9. White, *Education* (Mountain View, Calif.: Pacific Press Publ. Assn., 1903), p. 26.
 10. Ellen White says that “self-sacrifice is the keynote of Christ's teachings” *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publ. Assn., 1948), vol. 9, p. 49. Predation perhaps illustrates this great law, the law of self-sacrifice and service, in a way not originally intended, but in an altered form, as in cases where some animals continue to serve by being food for others. I am indebted to Richard Choi for this perspective.

11. See Harold G. Coffin, *Origin by Design* (Washington, D.C.: Review and Herald Publ. Assn., 1983), p. 418 ff., for an excellent discussion of predation viewed as the sole work of Satan.
12. Hayward, Andrews University professor of biology, suggests that “the geological record speaks of a God who created even the simplest of creatures with a great deal of creative adaptability” (Bruce Johanson, ed., “A Glimpse of Some IBCC [Institute of Bible, Church, and Culture, Walla Walla, Washington] Presentations,” *Newsletter*, March 1995, p. 2).
13. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publ. Assn., 1948), vol. 6, p. 186.
14. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Publ. Assn., 1911), p. 589.
15. White, *The Upward Look* (Washington, D.C.: Review and Herald Publ. Assn., 1983), p. 316.
16. Ellen White comments in *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Publ. Assn., 1953), vol. 1, p. 1086.
17. “The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood” (Ellen G. White, *Spiritual Gifts* [Washington, D.C.: Review and Herald Publishing Association, 1945], vol. 3, p. 75).
18. *Ibid.*, vol. 4a, p. 121.
19. White, *Christian Temperance and Bible Hygiene* (Battle Creek, Mich.: Good Health Publ. Co., 1890), p. 154.
20. White, *Selected Messages*, (Washington, D.C.: Review and Herald Publ. Assn., 1958), book 1, p. 268.
21. Spalding and Magan's Unpublished Manuscript Testimonies of Ellen G. White (Payson, Ariz.: Leaves-of-Autumn Books, 1985), p. 40. Cf. Ellen G. White, *Healthful Living* (Battle Creek, Mich.: Medical Missionary Board, 1897), p. 24.
22. David Livingston, *Missionary Travels and Researches in South Africa* (London: John Murry, 1857), p.12.
23. White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Publ. Assn., 1941), p. 25.

Historically, most Seventh-day Adventists have been averse to literary fiction. However, church members do write novels and Adventist presses do publish them. Adventist teachers, like myself, teach novels and write professional papers about them. Adventist academy students in North America typically study a novel or two, such as *The Scarlet Letter* or *A Tale of Two Cities*, and fiction is taught in North American colleges and universities. Still, numerous Adventists consider fiction to be harmful, trivial, and a waste of time.

This situation has come about, I believe, because of a widespread naivety about the nature and value of good fiction, and because of the legacy of Ellen White's comments about fiction.

Fact and fiction

Some may assume that "fiction" and "non-fiction" are opposite and unrelated kinds of writing. They think that non-fiction authors pursue their subjects while writing extensive notes on a yellow legal pad, and then transcribe the notes. Conversely, fiction writers might be cooking up wild tales of teen romance, science fiction, or something with little resemblance to reality or experience.

But consider some facts. To begin with, fiction and non-fiction have many compositional similarities. No story is an exclusive presentation of historical facts, because a story must be shaped to be told. The author selects a beginning, a middle, and an end from the unceasing stream of actual events. Even for authors working on a factual narrative, the needs of the story frequently go beyond the available facts. The author lacks exact quotes for dialogue and must often make educated guesses as to motivation, not to mention gaps in the facts themselves. Such impoverishment has led authors to include creative dialogues and juxtaposition of events.

On the other hand, fictional stories are never wholly woven out of imagination; they take in the author's personal experience, observational skills, and research. C. S. Lewis says, "we rearrange elements [God] has provided. There is not a *vestige* of real creativity *de novo* in us. Try to imagine a new primary color, a third sex, a fourth dimension, stuck together. Nothing happens."¹ Factual narratives stick closely to

available facts and should not mislead the reader when they are not factual; fictional narratives consider facts as raw material, to be used, put aside, or transformed, according to the needs of the story and the purpose of the author.

Fiction as propositional

Most fiction might be considered propositional; that is, an author experiments with *what ifs?* Our children's

Adventists and fiction: Another look

by
Scott E.
Moncrieff

Sabbath school quarterlies are full of *what-ifs* or *what-woulds*. What would Adam and Eve have done during their first few days in the garden? What would Dorcas's typical day have been like? This works on the adult level too. What would a believing family have been like during the Millerite movement? You could study historical records to find out what such a family might be like, and you might turn your study into a narrative like *Till Morning Breaks*.² The characters in this story—Justin Fletcher, Bethene Fletcher, and Rufus Bailey—are not specifically historical, but much of the merit of the book lies in their being historically plausible. The nineteenth century tone of a name "Bethene," for instance, would be ruined by substituting a contemporary name like "Brooke."

This tie to plausibility is one of the great attractions of good fiction and was established as a major evaluative criterion as long ago as Aristotle's *Poetics*. Authors establish the param-

Learning to be a good reader

1. Read good novels, essays, poetry, short stories, and drama as part of a well-rounded literary education.
2. Reread. Develop the pleasure of knowing a book better. Great literature improves with rereading.
3. React. As you read, write down your ideas in a journal. Discuss them with a friend, parent, or librarian. Ideas become your own when you work with them.
4. Don't accept something just because an author says it's so. Be open to new ideas, but don't swallow them.
5. Educate yourself about becoming a better Christian reader. I'd recommend C. S. Lewis's *An Experiment in Criticism* and/or Leland Ryken's *Windows to the World*.
6. Start with classics. Reading classics will give you a high standard to apply to contemporary works later on.

—Scott Moncrieff

eters of a novel, and within those parameters they must make a plausible novel—even if the story is a fantasy. Far from being a loose bag of lies, good fiction is typically a tightly woven cloth of internal coherence, closely linking cause and effect, motivation and action, in a way hardly observable in ordinary life, where events so often seem coincidental or random. Fact is stranger than fiction because fiction must carry along its own internal plausibility, whereas fact, i.e., reality, simply *is*.

Ellen White's legacy

Why has the Seventh-day Adventist Church been loath to accept novels? Partly because of Ellen White's critical remarks about fiction. And partly because of her interpreters, such as Leon William Cobb. In *Give Attendance to Reading* (1966), Cobb asserts that "throughout a period fifty-seven years long, which closed only two years before her death, [Mrs. White] was inspired to condemn every class and quality of the novel." To reiterate, "the reader might find no place for honest doubt that 'high-class' fiction is as specifically condemned as the low."³ Mrs. White clearly made many strong statements about "novels" and "fiction," and the tone of those comments, while differing in intensity, is uniformly negative. However, even those who acknowledge her authority have advanced several arguments for the intelligent use of fiction.

1. *Ellen White's negative comments were largely and justly based on the inferior popular fiction of her day, thereby leaving the door open to intelligent consumption of "good fiction."* John Wood's "The Trashy Novel Revisited: Popular Fiction in the Age of Ellen White" surveys the American literary landscape of the last half of the 19th century, leaving no doubt that most popular fiction deserved a bad reputation.⁴ Many of White's comments were directed specifically against this category of fiction. Josephine Cunningham Edwards, one of our "classic" storytellers in the English-speaking world, asserted that "Ellen White

meant the corrupt novel" when she condemned fiction.⁵ However, White also makes some specific statements condemning "high-class" fiction.

2. *White advocated broad intellectual development and attainment of literary knowledge. Surely the reading of fiction would be one branch of such development.* Paul Gibbs, an English professor at Andrews University from the late 1950s to the mid 1960s, makes this case and points out that Moses, Daniel, and Paul appear to have been broadly trained in the secular culture of their day.⁶ The drawback of this "broad culture" argument is that it works by implication rather than direct statement, whereas the arguments against fiction are based on direct statement.
3. *White herself read and recommended fiction, so we could.* This argument has two main thrusts. First, White appreciated and recommended John Bunyan's *Pilgrim's Progress*. Although *Pilgrim's Progress* is fictional, it would be considered an allegory, not a novel, according to general literary usage. Nevertheless, its lengthy fictional narrative, complete with lively characters, made it a central influence on the development of the novel in English. White does not appear to have been a close reasoner about genre. Presumably, she saw no contradiction in condemning fiction and advocating *Pilgrim's Progress*.

The second thrust is the compositional nature of stories White collected for *Sabbath Readings for the Home*, as described in John Waller's study.⁷ As Waller shows, White clipped many stories from religious periodicals of her day, assembled them in scrapbooks, and eventually compiled selections from these scrapbooks into *Sabbath Readings*. After analyzing the editorial policies of the magazines from

which the stories were selected, Waller concludes that many of the stories were fictional. Other Adventist scholars have arrived at the same conclusion.⁸ Thus, either White contradicted her own views, or she didn't understand that she was clipping out fiction, or she meant something other than simply "non-factual" by "fiction." Waller argues the latter point: "Apparently, then, her condemnation was not intended to be applied indiscriminately to all stories that do not happen to be true-to-fact."⁹ From this exception, it seems like it can be said logically that today's English teachers may select "good" fiction for their classes, and likewise Adventist presses may publish "good" fiction.

4. *Although White condemned fiction, she did not reject it for being fiction, but for other reasons. Therefore, so long as the "other reasons" don't exist, fiction may be permissible.*

White's main concerns on fiction may be summarized as follows: "(1) It is addictive. (2) It may be sentimental, sensational, erotic, profane, or trashy. (3) It is escapist, causing the reader to revert to a dream world and to be less able to cope with the problems of everyday life. (4) It unfits the mind for serious study and devotional life. (5) It is time-consuming and valueless."¹⁰ Ironically, White's specific condemnations of fiction indicate, by reversal, the conditions under which she might have appreciated it. While it is clear that she makes many statements against the novel and fiction, a wholesale condemnation of the genre would be contradictory to her own practice, and not necessarily according to the reasons for which she condemns fiction.

Two other key arguments advocating fiction have often been used by Adventists and other Christians.

The Bible and fiction

The Bible contains fictional material, thereby giving *imprimatur* to fiction. Jesus's parable of the Rich Man and Lazarus (Luke 16:19-31) and the parable of the trees (Judges 9: 8-15) provide samples of biblical fiction. It is hard to dispute this point, but Cobb, for example, creates peculiar definitions of parable and allegory as "unliteral" but not fictional, thereby rescuing the Bible and *Pilgrim's Progress* for his argument (pp. 59, 72). These definitions are not generally persuasive—even to Arthur White, who refers to *Pilgrim's Progress* as "fiction."¹¹

Common sense

No one I have read has made a convincing argument against fiction *per se*. Therefore, fiction must be judged on a case by case basis, as are works from other genres. For a long time, key Adventist educators, including Harry Tippett, Alma McKibbin, and Don Snider, have argued that the genre itself is morally neutral, and that individual works must be scrutinized individually.¹²

Change of times

I would like to suggest one more argument. In White's day, fiction was primarily a form of popular entertainment. Although it is still partly that way, radio, television and movies have dramatically changed home entertainment. Many of White's concerns about fiction would be more appropriately addressed today to television, movies, and popular music.

To the extent that many of White's concerns focus on "young people" consuming popular entertainment in an unscreened environment, I agree with her. I don't want my children to watch "Power Rangers" or visit video arcades. However, the study of literature has become an academic field since White's time, producing professionally trained, analytical/critical readers. True, we are entertained, but we are not engaging in or teaching the trashy, hasty, superficial, or random reading that usually concerned Mrs. White—rather, we are providing an antidote to it.

Literature: general criteria for Adventist schools

Literature assigned in Seventh-day Adventist schools should:

1. Be serious art. It will lead to significant insight in the nature of human beings in society and will be compatible with Seventh-day Adventist values.
2. Avoid sensationalism (the exploitation of sex or violence) and maudlin sentimentality (the exploitation of softer feelings to the detriment of a sane and level view of life).
3. Not be characterized by profanity or other crude and offensive language.
4. Avoid elements that give the appearance of making evil desirable or goodness appear trivial.
5. Avoid simplified, excitingly suspenseful, or plot-dominated stories that encourage hasty and superficial reading.
6. Be adapted to the maturity level of the group or individual.

—Selected from *Guide to the Teaching of Literature in Seventh-day Adventist Schools*, General Conference Department of Education.

Three changes in our attitudes

In that educational context, I would suggest three changes in our attitude toward fiction.

1. *Change the focus from choosing the right books to doing the right kind of reading.* Some books are better than others, and it is no doubt best to spend one's time reading the finest books. But have we mistakenly emphasized selection as the crucial aspect in reading? The Christian literary scholar Leland Ryken says, "The least reliable index to a work's morality is its subject matter, even though this is often the chief criterion applied by Christians when they object to works of literature." More important is "the moral perspective that writers build into their works," "and the response of the individual reader."¹³ As part of a solid education, we need to develop good reading habits: trying to understand a book in the spirit in which it was written; developing a close, critical attention, the stance of active rather than passive reader; rereading.
2. *Do not use moral instruction as a sole or primary justification for studying literature.* The traditional purpose of literature is twofold: to delight and to instruct. We tend to lean to one side. It is so hard for us to justify literature for enjoyment. The editors' introduction to my reviews of Adventist novels notes that "From the parables of Jesus to John Bunyan's *Pilgrim's Progress*, Christians have used imaginary characters and stories to convey moral and spiritual truth."¹⁴ True, but nothing is said about delight or enjoyment. We should never forget the instructional potential

of literature, but we should equally recognize delight and enjoyment as worthy qualities.

3. *Novels come as mixed baggages and challenge mature readers to treat them as such.* The parable of the wheat and the tares suggests the mixed nature of earthly life. So let us not focus on separating books into categories of perfection and damnation, but rather strive to identify the excellencies within a particular book. Philippians 4:8 has been occasionally misused as a biblical proscription on fiction, with "whatever is true" requiring stories to be composed of authenticated fact. I would suggest another application. As Lewis points out, one of the chief pleasures of literature is that it takes us outside ourselves, lets us see the world from another person's viewpoint.¹⁵ As a mature reader, I can search for what is true, noble, right, pure, lovely, admirable, excellent, and praiseworthy in Lewis's novels, or a potentially controversial film like *Jesus of Montreal*. I can recognize points of disagreement while still appreciating the book or movie. If as a church we had given more weight to identifying excellencies than flaws, I suspect that as a youngster I would have ingested something besides a steady diet of Disney movies at church socials.

As Adventists, we have long viewed fiction and novels with suspicion. We ought to continue to view all forms of popular and high brow culture with critical attention, but the novel no more so than other forms. Let us read with intelligence and discrimination, by all means, and may we be equally ready for laughter, pathos, or thoughtful reflection, as the situation warrants. 🍷

Scott F. Moncrieff (Ph. D., University of California, Riverside) teaches English Literature at Andrews University and has authored several articles and critical studies. His address: English Department, Andrews University, Berrien Springs, MI 49104, U.S.A.

Notes and references

1. C. S. Lewis, *Letters of C. S. Lewis* (New York: Harcourt, 1993), p. 371.
2. Elaine Egbert, *Till Morning Breaks: A Story of the Millerite Movement and the Great Disappointment* (Boise, Idaho: Pacific Press Pub. Assn., 1993). A review of this book was published in *Dialogue* 8:1 (1996), p. 31.
3. Leon William Cobb, *Give Attendance to Reading: Guidelines in the Field of Books and Reading: Studies Based on the Writings of Ellen G. White* (Portland, Oregon: privately printed, 1966), p. 63.
4. John Wood, "The Trashy Novel Revisited: Popular Fiction in the Age of Ellen White," *Spectrum* (April 1976), pp.16-21.
5. In Helen Metz Rhodes, "On Fiction." Typescript of talk given at Christian Scribes Campout at Crystal Springs, October 15, 1977.
6. Paul T. Gibbs, "Literature in Adventist Schools." Unpublished manuscript, September 1962, pp. 24-26.
7. John O. Waller, "A Contextual Study of Ellen G. White's Counsel Concerning Fiction." A paper read to the quadrennial meeting of Seventh-day Adventist College English Teachers at La Sierra College, August 1965.
8. Gibbs, p. 8; John D. Snider, *Highways to Learning: A Guide Through Bookland* (Washington D.C.: Review and Herald Publ. Assn., 1951), p. 303; Harry Moyle Tippet, "A Review of Some Principles in Dealing with Fiction and Imaginative Forms of Literature in Our Schools." Unpublished manuscript read at the Council of College English Teachers, Takoma Park, August 23-30, 1949, p. 4.
9. Waller, p. 18.
10. *Guide to the Teaching of Literature in Seventh-day Adventist Schools* (Washington, D.C.: Department of Education, General Conference of Seventh-day Adventists, n.d.), p. 7.
11. Arthur White, unpublished letter to Dr. Lamp, December 2, 1974.
12. Snider, pp. 300-309.
13. Leland Ryken, "Literature in Christian Perspective," *God and Culture: Essays in Honor of Carl F. H. Henry* (Grand Rapids, Mich.: Eerdmans, 1993), p. 231.
14. See "Holiday Reading," *Adventist Review*, North American Division edition, (December 1994), pp. 12-14; also "More Holiday Reading," *Adventist Review* (December 8, 1994), pp. 15,16.
15. C. S. Lewis, *An Experiment in Criticism* (Cambridge: Cambridge University Press, 1978), p. 137.

“There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they will see the Son of Man coming in a cloud with power and great glory” (Luke 21:25-27, NIV).

When would Jesus set up His kingdom of glory? When would this world end? When would the nightmare of sin be brought to a close and the new order of eternal peace ushered in? These were the questions that troubled the disciples, and have occupied the minds of Christians throughout history. Luke records for us the words of Jesus, listing six signs that would specifically point to the nearness of history’s climactic moment. Three of these signs deal with astronomical phenomena: the darkening of the sun and the moon, and the falling of the stars (see Matthew 24:29, 30). Three others deal with psychological phenomena: anguish, perplexity, and fainting.

Adventist eschatology has traced for us the fulfillment of the first three signs in history. This article will deal with the second set of signs involving human life as it approaches the end of time.

Jesus uses three phrases that describe different but related signs in the end-time psychological arena. The Revised Standard Version renders these phrases as “distress of nations,” pointing to a collective *anguish*; “the roaring of the sea and waves,” referring to a confused status of *perplexity*; and “men fainting with fear and with foreboding of what is coming on the world,” warning of a human *fainting*. These life-oriented signs seem to predict global aspects of behavior and lifestyle, involving mental health. We shall now probe the nature of these signs, using psychological or better yet psychopathological models to illustrate the predicament in which postmodern humanity finds itself, even as the end draws nearer.

Anguish: the case of Raskolnikov

Optimism gave way to anguish sometime in the middle of the 19th century. Ever since Søren Kierkegaard, the Danish philosopher, published in 1844 *The Concept of Anguish*, philosophers and theologians have grappled with

anguish as a phenomenon of human existence. Consider the works of Nietzsche (1844-1901), Heidegger (1888-1976), Sartre (1905-1980), Camus (1913-1960) and other existential philosophers, and immediately we are reminded that only anguish, rising from nothingness and marked by the inevitability of death, can awaken conscious-

Psychology of postmodern society: An eschatological perspective

by
Mario
Pereyra

ness to the authentic reality of human existence. As Heidegger once remarked, anguish “places us in the presence of the world as the world,” and “it reveals the existing self as the problem.”

For an illustration of anguish as a defining feature of postmodern humanity, witness Raskolnikov, a character in Dostoyevsky’s *Crime and Punishment* (1866).¹ Here was a poor, young student, searching for a way out of his misery and aiming for higher objectives in life. One day he meets an old woman, a pawnbroker. She has money, lots of it. He has nothing. Raskolnikov begins to reflect. What good is money in the hands of this old woman? What is her worth compared to his own? If he only had that money, how much could be accomplished: He could help his mother, his sister, com-

plete his studies, and in the end be of good to everyone.

Thus he comes to the moment of his decision. He kills the old woman. By some strange quirk of fate, the law does not get him. But then begins the real drama of inner punishment. He finds himself in a "moral sensation of torture, infinite loneliness and alienation." He cannot sleep. He stays awake, often shaken by a nervous tremor. His heart palpitates. He hears strange noises. He is afraid and delirious. Anguish makes him susceptible and irritable. He lives self-absorbed, sullen, locked up in his room.

Then one day Raskolnikov meets Sonia, a prostitute. She convinces him to confess. Suddenly the words of the gospel come to his mind: "Whoever believes in me, even if he is dead, will live." Raskolnikov experiences repentance. He is now free from guilt and anguish. He gets back his inner freedom.

Thus Dostoyevsky perceived the decisive role anguish would play in 20th-century life. Karen Horney too wrote about the "difficulties that reign in our time and in our culture," because of "the psychological conflicts we have," characterized by neurosis and anguish.²

Anguish, for the philosopher, may suggest infinite nothingness and absolute loneliness; for the psychologist, it may suggest an emotional disorder, bordering on neurosis. But for the student of prophecy, anguish is a sign of the last days, peaking around the middle of the 20th century. But that's not all. The prophetic theme of Luke 21 goes beyond anguish to provide us a portrait of human condition in the second half of our century: utter perplexity and confusion.

Ambivalent perplexity: the case of Emil Sinclair

The Greek word translated "perplexity" is *aporia*. It literally means "without pores," "without a way or exit." It carries the meaning of "difficulty," "uncertainty," "doubt" or "skepticism".

According to Jesus, perplexity would reign at the end of time as a result of the "roaring and tossing of the sea." In apocalyptic symbolism seas and waters stand for "peoples, multitudes, nations and languages" (Revelation 17:15). The point is simple: Perplexity as an eschatological sign needs to be seen in the contradictory and antagonistic voices and opinions that will rule the world as history draws to its close. Who has the truth? Whom shall we believe? Is there any truth at all? How shall we define right and wrong? Or is there any necessity to raise such questions at all? End-time biblical prophecy suggests that skepticism and doubt would eat away the contours of life, including religion, politics, education, and family values. Children educated in that atmosphere and young people nurtured in such worldviews become ambiguous, indefinite, or "androgenous."³

This perplexity is not simply an emotional problem with repercussions such as anguish. It alters identity and organization of one's being and affects the perception of reality. For a psychological model, consider Emil Sinclair, the central character in Hermann Hesse's (1877-1962) *Demian*.⁴

Hesse, who won a Nobel prize for literature, portrays in this book a character who lives in ambivalent perplexity brought about by political events prior to

the Great War. Sinclair's life is marked by deep spiritual antagonism. He lacks identity. He feels he is an inhabitant of two worlds: the demonic one of chaos and distrust, and the luminous one of the ordered and believing life. Within his home, he finds himself tormented and unsociable like a ghost. He is unstable, ambivalent, and contradictory. Often he experiences feelings of joy and fear. He is both Cain and Abel. He oscillates between extreme idealization and devaluation. Even his sexual life reflects this contradiction: He is both male and female.

Such a state of confusion and perplexity, rooted in a lack of identity, dominates our life and culture today. Erich Fromm⁵ attributes this phenomenon of ambiguity to the loss of a proper understanding of self. "Society," he says, "is on its way to barbarity" as a result of "robotism," "automation," and manipulating "bureaucracy." These factors contributed to a sense of "insanity and destruction" that marked the 1960s. Those were the years when hippies, rock music, the Beatles, and violent acts of youth protest seemed to overwhelm the world.

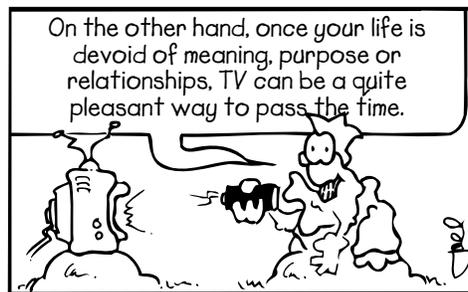
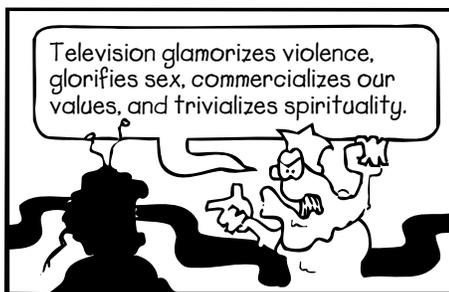
Thus we arrive at our own time, a time of dehumanization, and dangerously walk on the borderline of derangement. A vacuum arises within the soul. Perplexity looms ahead, above and within. We live in a world of such ambivalent perplexity, but as Christians we anticipate deliverance, looking ahead for the end of this age and for the age to come.

Collective paranoia: the case of Saul

The last in the triplet of psychological signs of end-time is "fainting." The Greek word in the original refers to something that comes from the cold or produces coldness. Psychologists speak of coldness in terms of insensibility. The word describes an incapacity to experience emotions. Coldness is a characteristic of mentally ill persons, in whom emotions are disassociated from representations or ideas. It describes an attitude of indifference and alienation where one is "affected by nothing."

In prophecy too, coldness can point to a state of perturbed thoughts and mental illness or psychosis. But there are many kinds of psychosis. To which one

Pontius' Puddle



© Joel Kauffmann

is Jesus referring as a sign of the end? Perhaps the text gives us a clue: the insensibility is due to being “apprehensive of what is coming on the world.”

Many people live in fear. They are threatened by the dangers of the present and the uncertainty of the future. They are almost paranoid. They look normal, they reason logically, but they seem to see a conspiracy in every event and around every corner. They feel spied on by others who are suspected of gossiping around them. They feel betrayed and unjustly judged. They move to protect their honor or name or right. They are forever pettifoggers, constantly seeking vindication. As a result, their hearts faint.

A classic model of such paranoid living is Saul, the first king of Israel—a person of great power, and yet powerless to control his own thoughts and feelings. He saw an enemy in every shadow. Even the one who brought healing to him was considered an enemy. He distrusted David. He failed to understand God’s purposes and plans for him. After an auspicious beginning, Saul became an empty soul. Fear was his constant companion, distrust his guide. Such fear, says Jesus, will be a characteristic of the last days and will affect the postmodern humans.

Fear and postmodern society

Who are these postmodern men and women? The term *postmodern* emerged toward the end of the 1960s. With the publication of *The Postmodern Condition* by Jean-Francois Lyotard in 1979, the concept spread rapidly, suggesting that we have arrived at a new order. The collapse of the Berlin Wall, the fall of communism, the Gulf War, and the end of ideological polarities and parameters seemed to have thrust life into a new era.

K. Gergen⁶ argues that the postmodern human emerges from two roots: the romantic vision of the 15th century and the modern cosmic vision of the 20th century. These two roots produced three stages of human life.

First, the romantic life. A preoccupation with self, passion, and creativity marked this stage. There was a presence of the occult, both latent and profound. The individual was supreme, underscoring the values of friendship, conjugal love, and family unity. Extended family systems ruled ordinary living.

Second, modernism. It imposed new values inimical to the romantic vision. It promoted objective evidence, scientific method, and the discovery of the laws of nature. Progress and industry dominated the scene. The romantic urge for the occult and deep emotional feelings were replaced by the rational, ordered, and accessible self. The extended family gave way to the capsule family (the couple and their children).

Third, postmodernism. Suddenly there arose an information surge. Self is bombarded by information of every kind until it finds itself in a state of saturation. In Gergen’s dramatic expression, “we become plagiarisms, cheap imitations of others.” There is a “schism of the individual in a multiplicity of his self.” The family capsule disintegrates. There emerges the single parent, the ensemble, the reconstructed family (“mine, yours, and ours”). In the place of modernism’s objectivity and rationality arise the phenomena of pluralism and multiplicity, where incoherence is the norm (i.e.: the music videos and video games).

The result? Postmodernism has driven us to a life of paranoid fear. Coordination is lost. Faith has gone. Violence has become routine. Crime and international terrorism are part of life’s daily landscape. Are we not all afraid, threatened, doubting everything, and believing nothing and no one? Aren’t we a bit paranoid?

Umberto Eco has rightfully pointed out that an illness has taken “over the culture and the politics of our time. It is an illness of interpretation that has influenced everything, in theology, in politics, in psychological life. Its name is ‘the suspicion syndrome.’ Its instrument is *behindology*: *behind* a fact there hides another more complex, and another, and so on forever. Life is interpreted as an everlasting conspiracy.”⁸

We live in an age of ultimate anguish, ambivalent perplexity, and collective paranoia, just as Jesus predicted long ago. Our children identify themselves with “robocop,” and they prefer to play fantasy games than with a teddy bear. Young people are trapped in a journey of mindless music and New Age thrillers. Adults have their TV god.

In the process, we have lost the meaning of family values, friendship, and spiritual fulfillment. We are cold, insensitive, self-satisfied, distrustful—and afraid.

But that need not be the case. We have an alternative. Biblical prophecy has given us a graphic picture of the last days. The words of Jesus quoted above end in a hopeful note: “When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near” (Luke 21:28 NIV).

Neither fear nor meaninglessness nor uncertainty of this world need shake or shape the attitude of Christians. For we have a hope, sure and steadfast—hope in the coming of the Lord. To live in that hope is the Christian answer to all the psychological terror that will mark the last days. 🙏

Mario Pereyra (Ph.D., University of Córdoba) is a clinical psychologist practicing and teaching in Argentina. He is the author of many articles (including “A Tale of Two Brothers,” [Dialogue 2:3] and “Hope, Christianity and Mental Health” [Dialogue 5:3]) and several books in Spanish. His address: Universidad Adventista del Plata, 25 de Mayo 99; 3103 Villa Libertador San Martín, Entre Ríos; Argentina.

Notes and references

1. See Fyodor Dostoyevsky, *Crime and Punishment*, vol. 1.
2. See K. Horney, *La personalidad neurótica de nuestro tiempo* (Buenos Aires: Ed. Paidós, 1967), pp. 33, 231.
3. See A. Margulis, “Los jóvenes de los 90: El engañoso juego de las apariencias,” *Revista La Nación* (February 16, 1992), pp. 6-8.
4. See Hermann Hesse, *Demian* (México: Cía. General de Ediciones, 1974), pp. 68, 100, 111, 161, 162.
5. See Erich Fromm, *Psicoanálisis de la sociedad contemporánea* (México: Fondo de Cultura Económica, 1970), 8th ed., p. 300.
6. See K. Gergen, *El yo saturado* (Barcelona: Ed. Paidós, 1991), pp. 63, 103, 106.
7. See C. Wainerman, “La familia está cambiando,” *Clarín* (October 6, 1994), p. 19.
8. See Ferdinando Adornato, “Umberto Eco, el alquimista de nuestro tiempo,” interview in *La Nación* (October 30, 1988).

A chemistry professor reflects on how he maintained his faith amidst the struggles of graduate studies.

“You’ll never make it through graduate school.”
The words stunned me. Having started graduate school, I was eager to get started on research. I met with all my

You’ll never make it through graduate school

by
Dwain L.
Ford

chemistry professors to get to know them, their current research interests, and any potential for my own future. I went back to one professor I liked best. He suggested that I help him develop a classification system for plants and animals based on biochemical evolution.

After listening carefully to his proposal, I said, “I don’t believe that I would be very effective on that project.”

“Why not?” asked my professor.

“Well, I can’t really put my whole heart into the project. I don’t believe in evolution. I am a Seventh-day Adventist who believes in the Bible and its account of Creation.”

Now it was the professor’s turn to be stunned. But he was in charge. “You’ll never make it through graduate school with that kind of attitude,” he said. “The Bible is full of errors. You and I could sit down and write a better and more accurate book than that.”

I was not convinced, but he went on for a long time with his monologue. Finally, he asked if I still wanted to work for him as a graduate assistant.

“Yes,” I said, “but would it be held against me if I do not accept your views on evolution?”

The professor was fair. “I’ll teach it to you,” he said, “and expect you to give

it back to me in an examination. But I can’t make you believe it.”

Thus began a great working relationship. From then on, I was the unbeliever who was called to witness any new discoveries in the biochemical evolution research he carried on with another of his graduate students. My professor was internationally respected for his research in steroid biochemistry. For a short time, I wondered if it was possible that he was right and I was wrong on how life came into being.

A universal biosynthetic pathway

As my professor shared his data and ideas with me, it soon became clear that frequently what he considered data supporting evolutionary concepts were for me powerful evidences of the wisdom and creative handiwork of God.

Consider, for example, what my professor, Dr. William R. Nes, called a “universal biosynthetic pathway,” so called because portions of it are used by every species and by most tissue types. It starts with molecules of food (primarily carbohydrates and fats) being broken into fragments containing two carbon atoms forming a key structure known as acetyl coenzyme A. Some of this is oxidized to CO_2 and H_2O releasing energy, mostly as ATP (adenosine triphosphate). Most of the remainder is used to synthesize another crucial intermediate compound containing five carbon atoms called isopentenylpyrophosphate. This compound serves as a starting material for the synthesis of hundreds of important natural products. Some contain 10 or 15 carbon atoms as in fragrances of many flowers, citrus fruits, some seasonings and medicinal oils. Vitamin A contains 20 carbons while the closely related carotene pigments contain 40. When two C_{15} branched compounds are linked together, they form a C_{30} compound that cyclizes to produce steroids like cholesterol, cortisone, and sex hormones. Steroids produced by this pathway are found in all major groups of organisms, from blue-green algae to humans.¹

Interpretation

But this very data—that plants, animals, and humans use some of the same chemical reactions controlled by similar enzymes to provide for various needs—raises an important question. Does

it prove that plants, animals, and humans share a common ancestor or a common Creator? Proving involves providing evidence or argument sufficient to induce belief. Interpretation of data does not necessarily prove anything. Let's look at two alternative interpretations of this evidence, neither of which constitutes proof.

The first one is from biochemists. "Biological evolution can be traced through the fossil record or by directly comparing the sequences of genes and proteins. These observations suggest that all of the millions of species that exist today have descended from a single ancestor that lived several billion years ago. This ancient ancestral cell was undoubtedly capable of glycolysis (breakdown of glucose) and many of the other fundamental biochemical processes that are common to all cells. It could synthesize amino acids and lipids, and almost certainly used ATP as the fundamental unit of energy. It used the same genetic code that we find in its modern descendants. How the ancestral cell evolved from simpler organisms is an unsolved problem. The origin of life itself, an event that occurred more than three billion years ago, is the subject of much speculation."² To this a biologist adds: "If two species have libraries of genes and proteins with sequences of monomers that match closely, the sequences *must* have been copied from a common ancestor."³

The second interpretation comes from a creationist perspective. God created plants and animals with the need for energy sources and respiration. He made the plants capable of carrying on photosynthesis so that energy from the sun could be used to synthesize organic compounds that could serve as energy sources for plants and animals. Both of them would metabolize the same kinds of compounds and need the same or similar enzymes to carry out the metabolism. Since the enzymes are proteins with a particular amino acid sequence and particular shapes, they need specific DNA sequences containing the coded information as to how to synthesize the enzymes. Thus one would expect to find some DNA nucleotide base sequences in plants, animals, and humans that are comparable. The glycolysis pathway should exist in all living systems that obtain their energy through respiration associated with oxidation of glucose.

A dilemma

Both of the above interpretations are based on unstated, unproven assumptions. Which interpretation is correct? How can we decide which position to take? Unfortunately, science does not give us a clear way to determine the validity of one of two competing paradigms. (A paradigm is a cluster of broad conceptual and methodological presuppositions that shape one's view of the world and one's interpretation thereof.) As I. G. Barbour argues, "Competing paradigms offer differing judgments as to what sort of solutions are acceptable. There are no external standards on which to base a choice between paradigms, for standards are themselves products of paradigms. One can assess theories within the framework of a paradigm, but in a debate among paradigms there are no objective criteria. Paradigms cannot be falsified and are highly resistant to change."⁴

Approaches to the dilemma

Faced with this problem, some scientists take the position that they will accept as data only those things that are verifiable and that depend solely on intellect to interpret the data. Unfortunately, this approach has its weaknesses. For there is no such thing as "bare uninterpreted data." All data are theory-laden. In other words, the paradigm used by a scientist influences the kind of data collected and the observations ignored.

A second approach to the dilemma of conflicting paradigms is the one I have chosen. I admit that my knowledge and understanding are limited and that the models I create in my mind of what reality is like are imperfect and incomplete. Therefore, I will not restrict my search for understanding the world to the reproducible data that others and I can collect in the laboratory. In building my paradigm, I am willing to use the data reported by credible witnesses of events that are impossible for me to observe. For instance, I did not observe the life, death, and resurrection of Jesus Christ, but they are a matter of biblical and historical record. Christ promised that He would send another Comforter who would guide us into all truth (John 16:13). This Helper is omnipotent, omniscient, and omnipresent. A portion of His work of guiding us into all truth was to inspire holy men of God to write

the books of the Bible (1 Peter 1:19-21). All Scripture, produced under the direction of the omniscient Holy Spirit, is valuable to me in my personal development and in helping me to put my observations of nature into proper perspective.

The Scripture gives me added data reported by credible witnesses to use in forming my paradigm. I find 11 Old Testament books and 10 New Testament ones that deal with Creation. The Holy Spirit, who inspired the writing of the Bible, was an active eye witness of the process of creation (Genesis 1). Christ, the eyewitness creator (John 1), repeatedly expressed His belief in creation (Mark 10:6; 13:19; Revelation 1:4, 5; 4:11; 22:16). Even angels validate testimony by swearing by the highest authority in the universe—the Creator of heaven and earth, the sea and everything in them (Revelation 10:5, 6). It seems reasonable to choose the paradigm that does not arbitrarily reject this eyewitness data.

The Scripture also informs us that before Christ comes again there will exist two prominent groups who hold conflicting paradigms. The description of one group is found in Revelation 14:6-12. Those who proclaim the good news of salvation and judgment and believe that God deserves reverence and worship because He is the Creator. They persevere in keeping His commandments, including the Sabbath, which is a memorial of Creation. They maintain their faith in their Creator-Saviour. This ongoing relationship with Him strongly influences how they view the world and how they interpret the data that floods in upon them.

The second group with a conflicting paradigm is predicted in 2 Peter 3:3-6. This group has a worldview that disregards the promises of God as dependable and follows their own inclinations. They promote uniformitarian concepts and ignore the fact that God spoke the world into existence. They forget that God formed the earth out of the waters through movement of the waters and through the force of rapidly moving waters. They forget that the same waters, used in a creative way in the creation of the earth, were used in a judgment process during the Flood, which again changed the earth's form.

A deliberate choice

The prophetic description of these two last-day conflicting paradigms makes it clear that the tensions between creationists and evolutionists are not likely to vanish before Christ's second coming. Accepting either paradigm involves a deliberate choice. It is a decision regarding where to put your faith. One group places faith and trust in the Creator-Redeemer and interprets the events and observations of the world in the light of His revealed Word under the guidance of the Holy Spirit. Others place their faith in their own ability to interpret accurately their observations of the world using the methods of science without assistance from any outside source. They consider their conclusions to be more accurate than conclusions based on the revelation of our Creator-God. That attitude was reflected in my professor's comment, "You and I could sit down and write a better, more accurate book than the Bible."

Ontogeny recapitulates phylogeny?

We can gain additional insight by focusing on the concept that was the basis of my professor's research in biochemical evolution. The concept came from Ernst Haeckel, who for a half-century beginning in the 1860s vigorously promoted the idea that ontogeny recapitulates phylogeny. This theory originally meant that the developing embryo passes through phases resembling the adult stages of its simpler evolutionary ancestors. Haeckel's enthusiasm was so great for his version of the Darwinian concepts of evolution that most of a generation of biologists chose to specialize in embryology as a way to investigate the evolutionary process.

When my professor published the results of the research that I had declined to perform, he wrote that he was conducting "a study of biosynthetic sequences in immature tissues which has been designed to approach the problem of evolution from the standpoint of ontogenetic recapitulation of phylogenesis."⁵ In a subsequent article, he expanded on this terse statement by writing, "In our previous paper we suggested that germinating seeds might recapitulate their evolutionary history at a chemical level."⁶ He was using a theory that had been the source of endless, fruitless arguments among biologists for nearly a half century beginning in the 1860s. As the number of

objections and anomalies to the theory mounted, so did the number of adjustments to the theory. In describing the decline and fall of this theory, Gould⁷ claims that the theory was never proved wrong by amassing anomalies to the theory, but suffered benign neglect and was abandoned.

Nes accumulated considerable biochemical data, which he organized under "organismic relationships." He still had hopes of success with this project, but he admitted that he was having problems. "The primary complication (but not the only one) lies in the definition of more or less advanced."⁸ What is a simple reaction that simple organisms could perform and what is a more complex reaction that could be performed by the embryo of a more advanced species late in its development? Molecular evolutionists are still seeking to understand the evolution of large molecules and to reconstruct the phylogeny of organisms from macromolecular information.

A lesson to remember

My experience as a graduate student in this field of study did place my faith under trial and test. But my faith remained steady and constant in student days and in professional life as a scientist. I do practice my faith and I do teach science. But what I have learned is indispensable: When faith is under siege, we need not surrender. Here are some pointers:

1. *Don't panic.* If you find some new anomaly to your present paradigm built on faith in God, don't panic. You may be able to accommodate it by a minor adjustment of your paradigm without diminishing your faith in your Creator or His written Word.
2. *Think constructively.* If a minor adjustment is not an option, then do something constructive by starting a research project to gain more understanding of the anomaly. As your understanding increases, the subject may no longer be an anomaly or only require minor adjustment, or it may prove to be an unimportant or insignificant issue.
3. *Think creatively.* History shows that we may experience less frustration and make greater

progress in understanding if we devote less effort to direct attack on the competing paradigms and more toward finding new creative approaches to investigating the problem.

4. *Place your faith where it counts.* All paradigms have anomalies, and you may have to live for a while with some unresolved questions. Remember that your choice among the conflicting paradigms is a matter of where you place your faith. May you place it where it really counts!

By the way, I did finish graduate school with a doctoral degree in chemistry. Dr. Nes, my major professor, was always courteous and helpful. He respected my Sabbath observance and served as mentor for my dissertation. When we said farewell after graduation, he stated, "It will be a long time before I have another graduate student like you!" 🙏

Dwain L. Ford (Ph.D., Clark University) has served for 32 years as professor of chemistry, department chairman, and dean of the College of Arts and Sciences at Andrews University, where he is now professor emeritus. His address: 7041 Dean's Hill Rd.; Berrien Center, MI 49102; U.S.A.

Notes and references

1. W. R. Nes and M. L. McKean, *Biochemistry of Steroids and Other Isopentenoids* (Baltimore, 1977), pp. 412-414.
2. H. R. Horton and others, *Principles of Biochemistry* (Englewood Cliffs, N. J.: Neil Patterson Publishers, Prentice Hall, 1993), p. 24.
3. N. A. Campbell, *Biology* (Redwood City, Calif.: The Benjamin/Cummings Publishing Co. Inc., 1993), pp. 434, 435.
4. I. G. Barbour, *Myths, Models and Paradigms* (New York: Harper & Row Publishers, 1974), pp. 95-113.
5. D. J. Baisted, E. Capstack and W. R. Nes, "The Biosynthesis of *B*-Amyrin and *B*-Sitosterol in Germinating Seeds of *Pisum sativum*," *Biochemistry* 1 (1962), pp. 537-541.
6. E. Capstack, Jr., D. J. Baisted, W. W. Newschwander, G. Blondin, N. L. Rosin, and W. R. Nes, "The Biosynthesis of Squalene in Germinating Seeds of *Pisum sativum*," *Biochemistry* 1 (1962), pp. 1178-1183.
7. S. J. Gould, *Ontogeny and Phylogeny* (Cambridge: The Belknap Press of Harvard University Press, 1977), Ch. 6.
8. Nes, *op. cit.*

Dialogue answers your questions

Extraterrestrial life

I'm intrigued by the extraterrestrial intelligent life. How do we explain the increasing frequency of reports on UFOs? Does the Bible, the Spirit of Prophecy, or science say anything about this? —Frank Mangabeira, Siqueira Campos, Sergipe, Brazil.

Extraterrestrial intelligent life is hinted at in the Old Testament when God asks Job, "Where were you when I laid the foundation of the earth, . . . when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7, RSV). It is also mentioned several times by Ellen White in her comments on "unfallen worlds" (see the *Index to the Writings of Ellen G. White* under "Worlds [planets]"). We know that there are innumerable celestial bodies in the universe, and believe that some of them are inhabited, though we do not know how many.

You also wonder whether any beings from those worlds have visited our planet. According to the Bible, angels visit this earth regularly and are active in human affairs (see Hebrews 1:14), but we have no direct evidence that any beings from those unfallen worlds have done so. Rather the reverse will occur, for the redeemed will visit those worlds after the Second Coming to give their testimony for the wonderful God whom we serve, telling what He has done for us.

With respect to the unidentified flying objects (UFOs) and similar phenomena, we have no direct information from the Bible or Ellen White. To venture a personal opinion, I would suggest that different kinds of visual phenomena may fall into this general category. In some instances, the individuals who have seen them may have sighted advanced military aircraft during

test flights. In other instances, these may be the result of atmospheric conditions that produce unusual sights. Still other cases might be delusions or actual sightings caused by Satan to prepare the world for his part in the final great deception (see 2 Corinthians 11:14). As far as we know, however, they are not spaceships that carry unfallen beings from other planets.

An American humorist has given this subject an amusing twist in a talk she entitles, "The Search for Intelligent Life in the Universe." And she includes the earth in that search! Christians should be both intelligent and wise with regard to the great temptations and deceptions that will soon come upon this earth. That is a preparation that we all need. No being out of a UFO is going to provide that discernment to us. It is found in another place and in a relationship with another Person. That place is the Bible; that Person is Jesus Christ. 🙏

William Shea, M.D., Ph.D., is associate director of the Biblical Research Institute at the General Conference of Seventh-day Adventists. His address: 12501 Old Columbia Pike; Silver Spring, MD 20904, U.S.A.

Open Forum

Is there a question you'd like to have answered by an Adventist specialist? Phrase it clearly in less than 75 words. Include your name and postal address, indicating your hobbies or interests. Mail your question to *Dialogue - Open Forum*; 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A. If your question is selected for publication, along with an answer, you will receive a complimentary book with our thanks.

Dialogue for you, free!

If you are a Seventh-day Adventist student attending a non-Adventist college or university, the Church has a plan that will allow you to receive *Dialogue* free while you remain a student. (Those who are no longer students can subscribe to *Dialogue*, using the coupon on page 34.) Contact the director of the Education Department or the Youth Department in your Union and request that you be placed in their distribution network for the journal. Include your full name, address, college or university you are attending, the degree you are pursuing, and the name of the local church of which you are a member. You may also write to our regional representatives at the address provided on page 2, with a copy of your letter sent to the Union directors listed above. In North America, you can phone us toll free at 1-800-226-5478, fax us at (301) 622-9627, or send an E-mail message via CompuServe: 74617,464 or 104472,1154. If these contacts fail to produce results, write to us at our editorial address.



Sientje Mewengkang

Dialogue with an Adventist congresswoman in Indonesia



Sure, her name is long, but that has nothing to do with her rich personality and many achievements. Awards followed her in high school, university, and public service. Whatever she does seems to carry a commitment to excellence—as a wife of a successful businessman, a mother of two teenagers, a Sabbath school teacher, or a congresswoman for the North Sulawesi Province in Indonesia.

For all her accomplishments, Sientje Catharina Nangoy-Mewengkang is a simple person, with a devotion to duty and a love to serve the people of her country and her church. The first Adventist woman to rise to the position of a congresswoman in the largest Muslim nation in the world, Mrs. Nangoy-Mewengkang was born in a Protestant home. While studying at the government university, she met Jobi Mewengkang, an Adventist student. The two fell in love,

married, and began their career—she as a university teacher and he as a businessman. They have two children, Inria Grace and Ivan Nathanael.

From teaching, Mrs. Nangoy-Mewengkang shifted to politics and eventually became the provincial treasurer of GOLKAR, the government party in Indonesia, and a congresswoman. Even though her public duties keep her busy, she takes times to be with her family—both biological and spiritual. Her leadership reveals what a committed Christian can do in the church and in the community.

■ *There are many routes to Adventism. Romance seemed to have been yours. Would you say so?*

Perhaps, yes. But my commitment to Jesus Christ was made earlier. I grew up in a Protestant home, and I knew the demands of Christianity even as a child. When I began my university studies, I met this bright and handsome young man, and we fell in love with each other. I knew he was a Seventh-day Adventist, and I noted that his lifestyle was quite different. It made an impression on me, and I wanted to find out what made Adventists so special. My love for him spurred my curiosity about Adventists even more. I started to study what Adventists believe, and the Bible became more and more beautiful, even as great truths leaped from its pages. I was baptized October 1978. One month later we got married.

■ *How would you describe your first interaction with Adventists?*

Not good to begin with. Studying

the great truths was one thing, but living among Adventists was something else. I found many restrictions in the church. Legalism seemed predominant, with so many do's and don'ts. But as I matured in my faith, I discovered real joy in Jesus. Once Jesus became central in my life and faith, the restrictions were no longer a burden. They were just part of the life of obedience which follows faith in Jesus. Without Jesus, life becomes burdensome. With Him, life is a journey of joy.

■ *Have you ever been challenged for keeping your faith in the Lord?*

Many times. As I began my career as a university teacher, I found that most of my professional appointments were scheduled on Saturday. Similar Sabbath problems came up from 1980 to 1986 when I was the dean of student affairs at the School of Economics at Sam Ratu Langi University. But I chose not to compromise the demands of my faith with those of my profession. By being consistent in such choices and by maintaining a

lifestyle in which faith plays a major role, one can actually influence one's peers and supervisors. Even a single compromise can affect one's credibility. Eventually, however, I did not have to face those Sabbath appointments again. The Lord who commands also enables, and I found this true in my life. And in the process I have gained the respect and friendship of my colleagues.

■ *Being a member of the congress is a highly public office, demanding your services and availability at all times. How do you manage your commitment to the Sabbath?*

I was elected to the congress in 1987. The inauguration fell on the Sabbath, and I declined to participate. Many friends, some in high government office, tried to persuade me. At one time there was even the possibility of not allowing me to become a congresswoman. I took the stand that I should stay by my faith and still serve my country. I prayed about it. Well, my



swearing in was postponed by two weeks to a weekday.

I was re-elected to the congress in 1992 for a period of five years, but again the inauguration was scheduled for Sabbath. This time, though, there was no persuasion or threat. Everyone knew then that I took my faith and my country quite seriously. So again I was sworn in later on a weekday.

From time to time, I faced other difficulties with regard to Sabbath observance. But praise God! Every challenge becomes an instrument of witnessing. Government officials of both the North Sulawesi Province and the central government in Jakarta know and respect my faith commitments.

■ *How can you witness to the central government in Jakarta, while you are serving as a congresswoman in North Sulawesi?*

For me witness involves doing the right thing and fulfilling the responsibility assigned to us, without in any way contradicting or compromising our conscience. I remember one occasion. As chairperson of the Commission on Development, I was to make a presentation to the officials in Jakarta. The President of the Republic was also to be present. However, the meeting was scheduled on Sabbath. My friends tried to persuade me to attend, as I would have an opportunity to meet the president. At such occasions, professional advancement is always a temptation. But I couldn't do it. I prepared the report, did all the work, and requested my associate to make the presentation. And I went to church.

■ *From the dual perspective of an Adventist and a government official, how do you perceive your role in serving the community?*

I don't see any conflict at all. As Christians, we have the opportunity of practicing the teachings of Jesus in our life and our work. By His grace, we need to cultivate a spirit of humility and service to those around us. We cannot and must not live in isolation. God has placed us where we are for a purpose, and we need to transmit His love to our fellow human beings. Serving as a government official provides means and opportunities to show people that we care and that our responsibility is for the

community. Being in office is not for the sake of power or position, but for service to people in need. Here's where my faith commitment and my public duty come together.

■ *Can your influence benefit members of the Seventh-day Adventist Church?*

As a congresswoman, I must serve all the people without preference or bias. Although I don't make Adventists as my primary responsibility, I help them when I can. For example, when I was in Congress, a colleague informed me that three Adventists were about to be released from their county jobs because they were unwilling to work on Sabbath. I spoke to the county official concerned about Seventh-day Adventists and what they believe. I showed him from the Bible God's commandment on the Sabbath (Exodus 20:8-11). After listening for a while, the officer responded positively! The release was withdrawn. They were given alternative jobs, and they are still working.

At the university, I was able to help many students keep the Sabbath during student orientation, study time, and test time. Thus they were able to avoid taking the tests on Sabbath. However, we must let students stand for their faith. They need to affirm their individual faithfulness and trust in God. The spiritual journey is always personal and never easy. If faith has no struggle, then that faith loses its meaning.

■ *Would you encourage more Adventist young people to seek a career in politics?*

No! I wouldn't suggest that unless a person feels God's clear guidance in that direction and that person's faith is solidly and unshakably rooted in Jesus. The world of politics is too complex in function and too competing in values. One is constantly faced with temptations of either taking a detour from God's firm path or compromising with moral and spiritual principles. My counsel to young people is, Root yourself firmly in God's Word, establish a personal relation with Christ, discover His will for your life, and let Him guide you in choosing a career in which you can serve Him and humanity. Popularity, power, and position should not play a role in choosing life careers.

I made that choice early: to put God first in all things. He led me to be a university professor and later I felt His guidance to become a public servant. In neither did I forget the first principle of my existence: to glorify God and to witness for Him.

■ *How do you keep this spiritual commitment so firm?*

Our spiritual strength comes from God. We need to keep in touch with Him. Speak to Him. Listen to Him. Meditate upon His Word. Without that close touch, we cannot find strength to live for Him. In our family, God's Word plays an important role. We have daily family worship, both morning and evening. As a family we have set apart first and third Sabbaths of each month as days of fasting and prayer. The last day of the month is a day of solitary prayer.

Aside from family worship, we visit and share our faith through Bible studies. As a result, we have experienced the joy of bringing many acquaintances to Jesus. They, in turn, have brought several others to Jesus. That's the kind of experience that makes one's spiritual journey worth every effort.

■ *Do you consider your life successful?*

The answer depends upon how you define success. Was the life of Jesus successful? Not if you were standing at the foot of the cross as a mere spectator. But that cross became eternity's symbol of victory. To me success is knowing God and happily doing His will. In the process we may encounter instances that may be discouraging. But "all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28, KJV). I believe in this promise and I try to live by it. 🙏

Interview by Jonathan Kuntaraf

Born in Indonesia, Jonathan Kuntaraf (D.Min., Andrews University) is the associate director of the Sabbath School and Personal Ministries Department of the General Conference.

Address of Mrs. Sientje Mewengkang: DPRD Prop. Dati I Sulut; Jln. Ahmad Yani Sario; Manado, Indonesia.



Sir James Carlisle

Dialogue with the Governor General of Antigua and Barbuda



Adventist historians may correct me if I am wrong. Sir James Carlisle is the first and the only Seventh-day Adventist to serve as a governor general anywhere in the world. Knighted in 1993 by Her Majesty the Queen of England, Sir James Carlisle is the governor of the beautiful island nations of Antigua and Barbuda. As governor, Sir James has to make many important decisions every day. If you were to ask him, “What was the greatest decision you have made in your life?” he would probably say, “My decision to love Jesus all the way by keeping the Seventh-day Sabbath.”

Sir James made that decision when he was 14. Never has he looked back. Studies, a professional career, an accomplished service, knighthood—all have remained symbols of a fulfilled life, meaningful service, and the coming hope.

Married to Lady Carlisle, he has two school-age children. Even though he is governor, Sir James finds time to serve the local church in many ways, and volunteers his dental skills at the Antigua Adventist Dental Clinic.

■ *Sir James, what were your religious roots?*

My parents were Anglicans, and some of my family were Methodists. I went to the Anglican church on Sunday mornings and enjoyed afternoons attending Sunday school sessions at the Methodist church.

■ *How were you attracted to Adventism?*

Primarily by two factors: the truthfulness of the Sabbath and the upper mobility of Adventism. As a teenager, I studied my Bible with much interest and at times with other Adventist friends. One discovery that stared into my face and pressed on my heart was that the biblical Sabbath is Saturday, not Sunday, and to follow Christ all the way is to keep the Sabbath holy. I could not put aside this truth for so long; soon I decided to keep the Sabbath, even though my Anglican family and friends were quite opposed to it.

The second force that pulled me toward Adventism is that I noticed that Adventists, above other Christians, placed a high priority in holistic education, and that Adventist trained young people were moving up in the intellectual, social, economic, professional, and every other ladder in life.

■ *What were the results of your becoming an Adventist?*

No sooner I became an Adventist than I obtained this love for truth and learning. The Bible, of course, became the great attraction for learning more and more about God’s will for my life. Adventism also instilled in me a love for higher learning. Going to college was impossible, given our poor economic background, but Adventism introduced in my life colporteur and the dignity of labor. I distributed Adventist publications for a living and learned to do any work. Instead of going to college in Antigua, I landed in England. But life there was not rosy. I tried to teach, but their system was different. So I took

whatever job I could get and attended evening college classes.

One evening I was returning home, tired, cold, hungry, and depressed—and paying no attention to anything else. As I crossed the street, a speeding car almost hit me. I soon realized where I was. I looked up, and presto, there was a poster inviting young men to join the Royal Air Force, with the opportunity of higher education. I signed in and chose dentistry. Even as I served the Air Force, I was becoming a dentist.

■ *A real dentist?*

Not quite. My primary mission was training in the Royal Air Force, but I was given the opportunity to choose a profession that could provide me a civil job when necessary. I learned quite well as a dental paramedic. When I came out of the Royal Force, I applied for dentistry in the university dental college. The competition was stiff, but the practical experience I had gained gave me an edge over other applicants, and I got in. Soon I became a dentist and returned to Antigua.

■ *Was your faith also growing?*

Not really. While in the Air Force, I drifted away. I forgot my Lord. Adventism was no longer the compelling force in my life. But after I returned to my island, something happened to me. An inner voice seemed to invite me to come back to my real home. This time, it was a true born-again experience. I decided to set up a Christian dental practice. My wife joined me as a bookkeeper. The Lord prospered our work. He strengthened our faith as well. We both took part in church activities and got ourselves in programs that could strengthen the community.

■ *When the appointment as governor general reached you, what was your reaction?*

Disbelief. I come from a simple home. I could never aspire for such a position as this. My family and I made it a matter of prayer. The examples of Joseph, Daniel, Esther, Nehemiah came leaping before us. Our lives are never our own. They are His to own, His to plan. All God expects of us is to submit ourselves to Him.

■ *Was it easy to accept the appointment?*

I wish it had been. There was opposition from within the church and outside the church. The one from within questioned my faith and commitment: What would you do if there was a royal visit on Sabbath? Can you be a true Adventist, holding such a high political position? How can you serve two masters? From outside the church, people wondered whether I would give too high a profile to the Seventh-day Adventist Church. In either case, one significant factor was clear in my mind. God is the sovereign of this universe, and when He calls simple people like us to serve, He has a purpose, and He provides the strength. Our actions should be governed only by the question: Are we serving the purposes of the Sovereign Lord?

I believe our church should communicate to all its members, especially to young men and women, the message that whatever the line of work, as long as it does not contravene God's requirements, we should seek the very best in that profession. God wants us to be the head, not the tail. For an Adventist, the sky is the limit.

■ *Do you find opportunities to witness for your faith in connection with your work?*

Yes. In 1993, for example, I was awarded the knighthood. The following year Her Majesty Queen Elizabeth was on a tour of the Caribbean. She suggested my investiture in Anguilla. Unfortunately the appointed time was Friday night. I wrote to Her Majesty for a deferment, explaining that I was a Seventh-day Adventist observing the Sabbath from sunset Friday to sunset Saturday. Eventually, the investiture was arranged at the Buckingham Place at a later date. While my wife and I were in London for the occasion, Princess Margaret invited us to lunch, and we were delighted to find that Her Royal Highness had provided a vegetarian meal and mineral water for all guests.

■ *Is it easy to maintain such lifestyle practices in general government functions?*

I do meet some criticism because I do not serve alcoholic drinks in activities held in my name as governor general. Some people have accused me of pushing my religion down people's throat, but I point to the benefits one gets from abstaining from alcohol. Drug addiction and alcoholism are two of the biggest problems our country is facing, and it is very appropriate for the government to set a good example.

■ *How does your wife assist you in your role as governor general?*

My wife works with handicapped children, mental patients, and the elderly. Because of her involvement, these groups are now being more favorably treated than before. The number of children who receive special attention in the school for the physically and mentally handicapped has greatly increased. They are now looked upon with responsibility and interest. My wife and I are glad that we can relate to people at all levels of society, from the most privileged to the most needy.

■ *Is your family involved in Christian activities?*

We try to give priority to God in everything we do. We have worship every morning, but find evening worships difficult. We seldom have meals together. This is one of the reasons why

I love Sabbaths so much, since it is the one day of the week when we can all sit down and have our meals together—a real family day. Our children take part in everything the church has to offer and the program for the young people is hectic. We try to be active in church work. At present I am a Sabbath school teacher, and stewardship and publishing secretary. The load is a bit heavy, and next year I plan to ask to be relieved of some of these assignments.

■ *I understand that you are a champion in the Ingathering Campaign.*

I always loved Ingathering—going door to door! And I've had a good deal of success over the years, asking for contributions for worthy causes espoused by our church. After becoming governor general, I could not go knocking on doors, but I have a few selected contacts.... This year I was able to raise \$11,000.

■ *From your experience, what counsel would you give our young people?*

First, be committed. Don't be a church member just for the sake of being one. It is not enough to be born in the church; be born-again. Experience the joy of being a true Christian.

Second, be guided by the Lord. One of my favorite Bible promises is, "In all thy ways acknowledge Him and He shall direct thy paths" (Proverbs 3:6, KJV). When we make God the center of our lives, we cannot go astray. He is always there to guide us.

Third, aim high. Get a good education. Work hard. Set a high goal. Reaching for excellence is not a sign of pride but of pressing toward the high calling, as Paul would say it (Philippians 3:14). Don't let peer pressure veer you away from your goal. God expects us to develop to the fullest the talents He has given to us. So strive to be the best that you can be. 🙏

Interview by Delvin Chatham

Delvin A. Chatham is education director for the North Caribbean Conference. His address: P.O. Box 580; Christiansted, St. Croix, USVI 00821-0580; U.S.A.

Attitudes can make or break

by
Mary
Wong

Two young students from the present and two literary giants from the past lead the author to reflect that attitudes can make life either linger on the clouds or leap to the rainbows.

Betty: am I destined for clouds?

The rich contralto voice wafted over the auditorium and captivated me. I looked up and saw Betty.* It was always a joy to listen to her sing. She caught my attention almost from the first day I joined the college as chair of the English Department. Betty was attractive, talented, and vivacious. She learned English with ease and could speak it like a native. *This girl will have a bright future*, I thought to myself. However, I was in for a surprise. There were days when Betty was radiant, seemingly on cloud nine. She would perform very well in classes. But other days she would disappear from classes—in fact, from sight for days at a time. Betty was a victim of depression. Whenever it hit her, she would bury herself in the refuge of her room, unable to do anything until her depression lifted.

What was wrong? An unhappy childhood. Her father's infidelity and the consequent bitterness of her mother had impacted little Betty. As Betty grew up, she became increasingly more bitter toward her parents for having robbed her of a happy childhood. She was convinced that her future was ruined as a result. A failed romance in college compounded her condition.

As Betty approached graduation, I seriously considered employing her as a teacher. But I did not, simply because of her unpredictable behavior. A teacher, however capable, cannot afford to be unpredictable. I chose someone else, less capable but more stable. Betty found a job teaching in the academy. Her self-image improved, and she was able to perform quite well. Unfortunately, her old malady soon returned, and she had to leave teaching for another job. Today she is out of the church and still wallowing in self-pity—a handicap that has prevented her from being the successful person she could have been, for Betty went through the storms of life and saw only gloom and darkness in the days ahead.

Arlene: clouds don't last forever

Arlene* came to campus a few years later. Like Betty, she too was a victim of a broken home. Her father had left home. Her mother was a schizophrenic, and so was her only brother. While in college, Arlene was not only constantly embarrassed by the bizarre behavior of her brother, who was attending the same college, but was also subjected to verbal and physical abuse by her mother whenever she appeared on campus, which was quite often. Arlene dreaded vacation at home; hence, she preferred the loneliness of a deserted college campus during the summer months. Her mother was possessive. Whenever Arlene had a boyfriend, her mother did her best to break up the relationship. She never had any successful relationship

until after her mother's death.

Did Arlene have any reason to be miserable, depressed? Plenty. However, she was determined not to let adverse circumstances prevent her from getting the most out of life. Always helpful, radiant, and upbeat, she was one of the most cheerful girls on campus. Because of a sensitivity to suffering developed in her as a result of her unfortunate background, she decided to be trained as a nurse in order to alleviate others' suffering. After graduation, she worked as a nurse before becoming one of the administrators in an orphanage, devoting her life to meeting the needs of the little orphans in her care. Today she is happily married with a family of her own. Unlike Betty, Arlene went through the storms of life but saw only the light of dawn.

Reflecting on what Betty and Arlene made of their lives took me back to a literary journey to the lives of Jonathan Swift and Charles Lamb.

Swift—bitter forever

Jonathan Swift (1667-1745), one of the most outstanding English prose writers of his time, was noted for his juvenile satires—bitter and invective—in which he railed against individuals, his country, and the world. Although there were brief glimpses of the playful side to Swift's nature in some of his personal letters and works, so bitter were his satires that some critics considered him a misanthrope. The Earl of Orrery considered Swift's writings, particularly *Gulliver's Travels*, an "intolerable" "misanthropy....the representation which he has given us of human nature, must terrify, and debase the mind of the reader who views it."¹ Martin Day concurred: "The greatest satirist in English literature might be explained, superficially, as a sick man to whom, like the sick Carlyle, the whole world had a bad smell."²

Swift was born the posthumous son of an Englishman who left his family and moved to Ireland to improve his fortunes. Consequently, Jonathan and his four bothers were brought up by his uncle Godwin. Chafing at his lot as a "poor relative," Swift developed into a disagreeable young man whose relationship with his uncle turned sour. At his uncle's death, Jonathan discovered that he was left out of the will. Embittered, Swift left for England and eventually became secretary to Sir William Temple,

a distant relative. He remained with him intermittently for some years, “reading aloud to his employer, keeping accounts, and cursing his fate”³. However, his scornful attitude towards pedants, of whom he considered Temple to be one, affected his relationship with his boss, and he was once again left out of the will when Temple died. Swift turned even more bitter.

Between 1695 and 1713, Swift served in various capacities in Ireland—vicar of Laracor and Dean of St. Patrick’s Cathedral, Dublin—and threw in his lot with a people whose abject poverty and misery had strongly affected him and whom, he believed, had been exploited by the British government. He took up their cause, writing such biting satires as “The Drapier’s Letters” and “A Modest Proposal.”

Swift’s bitterness permeated even his romantic life. Having been repulsed by Jane Waring, he scorned marriage with her although she later relented. He developed a close relationship with Esther Johnson (referred to as Stella in his works), one who evoked the tenderest utterances in his letters and journals. However, although it was rumored that she was his secret wife, there was no record of his marriage to her. According to some critics, being the practical idealist he was, he didn’t want to ruin an ideal relationship with marriage. Her death in 1728, however, left him desolate. This, together with a lifelong suffering due to vertigo and a tendency to giddiness, deafness, and melancholia, intensified his hatred for the world and his personal suffering. Toward the end of his life, he turned insane and died a bitter man. A master craftsman of English language, a shrewd observer of human struggle, a sympathizer with the less fortunate, Swift could have made the world a better place both for himself and for those who were less fortunate, but that was not to be. Bitterness forever marked his life.

Lamb—courage to live

Charles Lamb (1775-1834), is known as “the prince of English essayists.” Readers delight in his writings—whimsical, lighthearted, entertaining, and witty—essays that reveal little of his tragic background.

Lamb was born the son of a lawyer’s confidential clerk. At 17, he started work

as a clerk in the East India House and served there for the next 33 years. Both he and his elder sister were victims of a hereditary tendency toward mental illness. As a young man, Lamb fell in love with a lovely girl. He thought his life was going to be happy, but the girl dropped him to marry someone with a higher station in life. Lamb couldn’t take the romantic breakdown and landed briefly in a Hoxton house for mental illness. After his recovery, he wrote facetiously to William Coleridge, “I am got somewhat rational now, and don’t bite anyone. But mad I was.”⁴

A year later, tragedy struck again when his elder sister stabbed his mother to death in an insane fit. Lamb then decided to assume responsibility for his sister the rest of her life. This meant constant moving for the two in order to prevent gossip. By the time he was 23, Lamb found his East India House job boring and his family duties increasing: support of a maniac sister, a dying aunt, and a prematurely senile father.

Did Lamb allow these tragedies in his personal life to overwhelm him? No. Disappointed in love and fearful that the hereditary tendencies to insanity would be passed on to future generations, he gave up the idea of marriage. But he wrote “Dream Children,” an essay filled with pathos and yet entertaining and humorous in depicting the children he imagined he had. Most notable of his works were *Essays of Elia*, a volume of delightful personal reflections.

Unlike Swift, he did not rail at the weakness and fallibility of humankind. Instead he took a positive look at life: “I often shed tears in the motley strand for fullness of joy at so much life....I am determined to lead a merry life in the midst of sinners.”⁵

Of him, Day wrote, “He had cause in the series of family and personal tragedies to defy the gods and complain that the world was wrong and had wronged him. But behind the smiling, off-hand Elia [a pseudonym he used for his volumes of essays] is a monument of courage, one who did not advertise his achievement and would not ask the world to cut itself to his plan. Possibly no man, and certainly none with the pall of insanity hanging over him, has so determinedly deported himself with true sanity and wholesomeness.”⁶

Between the two: attitude

What made the difference in the lives of the two students and their literary counterparts? Was it their background? No. Their ability? No. Their environment? No. The difference is *attitude*.

Consider Paul, for example. His life too was such as to swing between the polarities of Swift and Lamb, Betty and Arlene, but he did not let pessimism sway his life. He had the right attitude. To him nothing in life really mattered except Jesus. To live or to die, Jesus was everything to him. Suffering, hunger, toil, rejection, imprisonment, betrayal—all these and more he could bear because of his attitude: “And we know that in all things God works for the good of those who love Him, who have been called according to His purpose” (Romans 8:28, NIV). Even as he awaited his execution, he could write: “But one thing I do. Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus” (Philippians 3:13-14, NIV)

The frail bark of humanity is often storm tossed on the tempestuous sea of life. Whether we emerge from the storm a wreck or a survivor, a Swift or a Lamb, a Betty or an Arlene depends on our attitude: Are we able to break through the clouds to perceive the rainbow of God’s promises beyond? ☀

Mary Wong (Ph.D., Michigan State University) has taught English and chaired the English Department in Taiwan and Singapore prior to coming to Burtonsville, Maryland, U.S.A., where she now resides.

Notes and references

- * Not her real name.
- 1. *Remarks on the Life and Writings of Dr. Jonathan Swift* (London: Charles Bathurst, 1755), p. 184.
- 2. Martin S. Day, *History of English Literature 1660-1837* (New York: Doubleday & Co., 1963), p. 100.
- 3. William Vaughn Moody & Robert M. Lovett, *History of English Literature* (New York: Charles Scribner’s Sons, 1964), p. 189.
- 4. Day, p. 518.
- 5. *Ibid.*, p. 524.
- 6. *Ibid.*, p. 522.



Developments in Chile

In May 1996, leaders of the organization of Adventist Students in Higher Education (EADES) in Arica, Chile, met with the vice president of the University of Tarapaca. During the meeting we outlined the activities of our organization, acquainted him with similar Adventist associations in other countries, and expressed our concern for the difficulties we have been facing due to classes, laboratories, and examinations on Saturday. The university vice president encouraged us to proceed with our outreach and service plans “as an example to thousands of our university students” and assured us that the Sabbath issue will be favorably resolved. At the close of our cordial visit, we presented him with a Bible and a copy of *Dialogue* and offered prayer on his behalf. We welcome contacts with other Adventist student associations. —David Sánchez Bisso, President: EADES; Tucopel #1167; Arica; Chile. 🌐

Mexican Association of Adventist Professionals

In February 1996 the Association of Seventh-day Adventist Professionals was formally organized in Mexico City, with the selection of its first governing board. Under the motto of “United in Christ to Serve the Community,” the association includes among its members 130 Adventist professionals and university students. Its founding charter lists the following objectives:

- *Spiritual*: To foster personal devotional life, the study of the Scriptures, and the practice of the principles and ideals of the Seventh-day Adventist Church.
- *Missionary*: To support the communication of the Adventist message through outreach and nurture activities, promoting service to humanity and faith sharing with colleagues, fellow students, and university teachers.
- *Cultural*: To encourage the study and analysis of theological, scientific, and humanitarian issues through lectures and seminars.
- *Health*: To promote among its members and to communicate through them the correct principles of physical, spiritual, and mental well-being.
- *Social*: To uphold an attitude of respect toward others through the practice of Christian ethical principles.
- *Civic*: To acknowledge that the prosperity of the nation depends on the personal integrity of its citizens, as they exercise their democratic rights through words, publications, and ballots, and respecting and obeying established authority within the fundamental principle of love to God and to our neighbor.
- *Economic*: To gather funds to provide scholarships to Mexican



The pastor of the Mexico City Central Church opens the office space assigned to the Association of Adventist Professionals.

- Adventist students, within the norms of the *Church Manual* and the principles of Christian stewardship.
- *Service*: To seek and provide practical assistance to its members and others in need.
- *Evangelistic*: To engage in evangelism both within church districts and on university campuses, with the involvement of Adventist professionals and students.

The association has already launched its first activities: (1) a seminar to help recent graduates seeking employment, (2) a symposium on Creationism, (3) donation of equipment for a local Adventist school, and (3) a series of lectures on Mexican satellites and their application in communication and education.

We welcome contacts and exchanges with other Adventist professional associations. Our address: Apartado Postal M-8490; CP 06002 Mexico 1 D.F.; Mexico.—David G. y Poyato, *President*. 🌐



News from Cuba

In December 1995, members of the newly established Cuban Association of Adventist University Students and Professionals held a series of meetings in its three regions—East, Central, and West. They reviewed and discussed the contours of the biblical worldview, the relationship between Christianity and culture, and the dynamics of faith development. A growing number of Cuban professionals are joining the Seventh-day Adventist Church through baptism, while Adventist university students find increasing respect for their Christian convictions on campus. All of them are anxious to establish correspondence with and to receive publications from Adventists in other countries. These can be channeled through Roger Alvarez, sponsor of the Cuban Association of Adventist University Students and Professionals (ACUPA). Postal address: Apartado 50; General Peraza, Havana; 19210 Cuba. Fax: 53-7-33-3852. 🇨🇺

Seeking connections

Leaders of several Adventist student associations have expressed their desire to exchange ideas and plans with similar groups in other countries. They are listed below to facilitate those contacts:

Adventist Student's Society - University of Cebu (AdS-UC). The society has more than 40 members and is officially recognized by the university. They meet once a week for fellowship and prayer. Address: AdS-UC c/o Jeffrey L. Abatayo; Computer Engineering Dept.; University of Cebu; Cebu City; 6000 Philippines.

AMiCUS at Romblon State College. Established in 1992 with the support of the local Adventist church, the association has 67 members. They meet the first Sunday of the month and hold a yearly spiritual retreat. Plans include offering seminars about alcohol, drugs, and smoking, and sponsoring a youth evangelistic crusade. Address: AMiCUS c/o Glorylyn F. Faeldan; Romblon State College; Odiongan, Romblon; 5505 Philippines.

Association of Adventist Students and Professionals in Alfnas (AJUPA). The association brings together professionals and students

attending the University of Alfnas and the School of Pharmacy and Dentistry at Alfnas, Brazil. Address: AJUPA c/o Nelson Pedromo; Caixa Postal 232; Alfnas, Minas Gerais; 37130-000 Brazil.

Association of Adventist University Students in Cote d'Ivoire (AEEACI). Established in 1990, the association has approximately 30 members. Address: AEEACI, c/o Jean Emmanuel Nlo Nlo; Boite Postale 22; Abidjan 22; Cote d'Ivoire.

Seventh-day Adventists at Western (SDAW). Established in 1994, to bring together Adventist students attending the University of Western Ontario. Address: SDAW c/o Mario Saric; University of Western Ontario, Room 340 UCC Bldg.; London, Ontario, Canada N6A 3K7. Phone: (519) 661-3574. Fax: (519) 661-3816.

Note: Those wishing to have their Adventist student and/or professional association listed in future issues of this journal should send the basic information to *Dialogue's* editorial office (see page 2). Include the association's name, date of establishment, number of members, main activities, names of the officers, postal address, fax number, and e-mail address. If possible, provide one or two good photos with their captions, depicting significant events or activities.



Adventist students and professionals meeting in Holguín and Placetas, Cuba.

The boy reached for my shoes, his rifle dangling from his shoulder. “Nice,” he said, running his hand over their polished leather before stuffing them into a worn bag. I sat, numb and unprotesting, a Rwandan university student in sweater and blue jeans, now sock-footed, a ring of armed militia between me and the border. The month since that April afternoon when Aline and I had driven home for Easter vacation had become a horror-filled eternity. “See you soon,” she said when I dropped her off in Kigali before driving on to visit my parents.

“Soon!” The word blocked in my throat. I was supposed to be preparing

God will take care of us

*A medical student's story of hope in
Rwanda's bloody civil war*

by Corrine
Vanderwerff

for my final medical school exams. We planned an August wedding. She was going to do her master's degree in economics while I interned. Instead President Juvenal Habyarimana's plane was downed on April 6, 1994. Then the bloody aftermath, the crazed mobs, the ethnic hatred, the killings, and now these armed ruffians between me and the border.

When I was a boy, ethnic pressures forced my Tutsi mother from our home. My Hutu grandmother tried to comfort me, to help me understand the complexities underlying animosities between the Hutus and the Tutsis, and to encourage me to live at peace with both.

My grandfather and his cronies cursed the Tutsi killers who sneaked in and murdered Hutus, and they bragged about what the Hutus would do if they ever caught any.

I feared for my own future. I knew I was Hutu because of my father, but

people said I looked like my mother. Tutsis are generally taller, with pointed noses, slender hands and feet—compared to Hutus, who are a stocky, more muscular Bantu people. Problems eventually settled, and my mother had been home for years when this new tragedy exploded. A cold panic seized us when we heard of the slaughters. Tutsis and suspected Tutsi supporters were targeted. “Things will calm before the trouble reaches here,” we bravely assured one another.

Calm before the storm?

Things did not calm. A week later, a mob swept along our road. The family scattered in a windmill of panic. My feet pounded across the courtyard and into the kitchen hut. Instinctively, I grubbed in my pocket for the razor blade I always carried for medical emergencies. Then I dug my fingers and my toes into the rough, adobe walls, clawing upward, bracing myself, as I whittled through the shriveled cording that twined lengths of bamboo into a solid ceiling.

The shouts neared. My breath grated in my throat. Dust showered into my hair and onto my shoulders. Finally, a section of bamboo popped free. I knocked it back and grappled my way into the stuffy closeness under the thatch. A trembling seized me, but I willed myself to settle the loose bamboo back into position. Then I eased onto my stomach. Momentarily, I wondered what it would feel like to die and to join the ancestral spirits in the mysterious other world. As a boy, I had wanted to become a Catholic priest. Then at the university, I drifted away from church, confusing the Christian God with the supreme deity of our ancestors.

“Traitors!” The mob battered open the gate and three of them pushed into view. Filthy. Hair matted. Rags coiling their heads. One with a club. Another a spear. The third a machete. My breath froze. *No!* Even through the white mud streaking his face and the layers of rags flopping around his sweating body, I easily recognized an old schoolmate.

They bolted on. Splintering wood. Banging. Hollering. Crashing glass. Cursing. Then new screams. My life blocked into a wooden slow motion. Detail followed horrible detail. My machete-wielding classmate. The other two. My mother. Dragged before the

open doorway. Pleading for pity. Crying out her innocence. Praying.

My mouth scorched with silence. A frantic impulse pushed me to throw myself down from my hiding place. To stop her attackers. But I lay rigid, eyes wide. Watching what I had no power to stop. It was as though they did not know her. Did not hear her. The machete. The club. The spear. My mother! Then it was my sister. Then a brother.

I lapsed into a stupor, lying as still as the bodies in the scarred courtyard. After the mob left, even after darkness fell, I still did not move. My heart cried, begged, shouted at me to climb down and scrape out a hollow grave for their poor bodies, to give them the dignity of being received by the earth. My good sense, though, kept me where I was. Warned me not to move. Not to do anything that might show that anyone there was still alive. On the second evening, when Malachai, our Hutu servant, came to tend to the cows, I forced myself to climb down.

“Richard?” The stocky Hutu froze.

“I need your help.” I counted on our years of living together as brothers.

“What should I do?” Malachai’s voice sounded as dull as the shadows.

“I have two friends...” The door to my room sagged open. I wrote them a note. Handing it to Malachai, I asked the question that I dreaded: “My father?”

Malachai regarded me from hopelessly bleak eyes.

“What happened?”

“Today. In a banana patch. They found him.”

“The militia?”

“I don’t know. Some say FPR (Tutsi) scouts struck back because of your mother and others.”

Escape to safety

When Malachai left, I went into the house and, not wanting to believe what I was doing and why, took the family money and my own savings from their hiding places. I stuffed clothes and a few other things into a bag. After it was fully dark, a motorcycle growled up to the gate. “Climb on.” The driver wasted no words. “I am taking you to the border of the prefecture.” At the last militia barricade, he nodded toward the other side. “The Tanzania border’s just there. By morning...” He took for granted that I would flee the country, but when I

reached a fork in the road I turned instead toward Butare. The university campus had always remained neutral. I expected it to be safe.

The campus did look the same when I arrived, yet everything had changed. Hutus and Tutsis no longer mingled, and those of us with mixed parentage did not belong to either group. The next day, I went back to my work as senior medical assistant in the student dispensary. That evening the city of Butare fell. “God will take care of us,” a friend said.

“How can you say that?” I demanded, “Don’t you know what’s happening?” Even then we could hear the shooting in the city.

“This is not God’s doings,” he replied. “Even if we lose everyone and everything, I know God will someday make it right.”

The next afternoon soldiers arrived on campus, rounding up Tutsis and suspected Tutsi sympathizers. They drove pickup load after pickup load out to lonely spots of execution. The horror of that night... I was in one of the first groups. A military buddy of my cousin jumped between me and the others, then kept me with him all night. The next day he hid me in an attic. Only the scorching temperatures under the metal roof by day and the cold at night kept me aware of passing time. One terrible night I called out silently to the supreme all-powerful One I did not know. “God! Help! Help me to escape!” I repeated the prayer over and over to myself. “Help me escape!”

Toward dawn, the name of an officer friend came to my mind. With full light, I slipped down the ladder and tapped the signal for the guard boy. He went for my friend. The officer agreed to escort me by jeep to the border. On the way, I met a classmate. “You’ve had news of Aline?” he asked.

“Not yet.”

“Oh, Richard, my friend.”

“You’ve seen her?”

“She was with those in the Catholic Church north of Kigali.” During earlier conflicts, people always found safety in churches. This time.... A gasoline-fed fire had devoured the church where Aline and her family had taken shelter. From somewhere in the distance came floating those words, “See you soon.”

The next day we reached the border. I waited. Hours passed while my friend bargained with the border guards. The

gang of armed youths gathered around me. They took my jacket. Then my shoes. All I had left was the handbag with my personal documents.

“You!” My head jerked up. A guard pointed toward the gate. “Go!”

Clutching my handbag, I walked in the direction he pointed. Then I was running, sockfooted, through the open gateway and across the border.

“My money’s all gone.” I didn’t know what else to say when the mother of a former school friend invited me to stay. Until then, my family’s savings had convinced friends and soldiers to help me. She lived meagerly. She couldn’t keep me indefinitely. “But what can I do without money?” As I pondered my situation, horrible memories pushed in. “I have money. I’ll pay!” I tried to blot away those desperate pleas and how they had been hacked into silence and how afterwards the money had been ripped from their pockets.

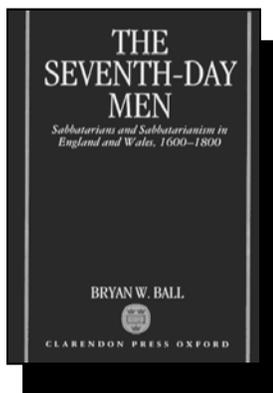
“Money didn’t help them.” The sudden idea shocked me. “Then why me? Why?”

A new beginning

When I was a boy, my grandmother and my mother told me that God had a plan for my life. Since the night in the attic, I had continued to pray. Two other students invited me to go south with them. We traveled by boat, by bicycle, by foot. I finally found work so I could pause from my wanderings. Events chained. I met a Christian friend, joined a Bible study group, and started attending church. My thinking began to change. I realized that God has given me life, and I decided to give my life back to Him. On a beautiful Sabbath day, I was baptized into the Seventh-day Adventist Church.

By the grace of God, I’ve been able to resume my medical studies. I don’t know of any other way to say thank you to Him and to all those who have helped me, except by devoting my life to helping others. 🙏

Corrine Vanderwerff is a missionary and free-lance writer based with her husband in Lubumbashi, Zaire. She helps manage REACH child-sponsorship projects and leads out in women’s Bible study groups. This story is an excerpt from her book Kill Thy Neighbor (Boise, Idaho: Pacific Press Publishing Association, 1996). Her address: P.O. Box 72253; Ndola; Zambia.



The Seventh-day Men: Sabbatarians and Sabbatarianism in England and Wales, 1600-1800, by Bryan W. Ball (Oxford: Clarendon Press, 1994; 402 pp.; hardbound).

REVIEWED BY HARRY LEONARD.

This is the third of Dr. Ball's books on the emergence of the doctrines of the Seventh-day Adventist Church in 17th-century

England. Scholarly and articulate, these works are not only significant contributions to knowledge but also evangelistic tools in the right hands.

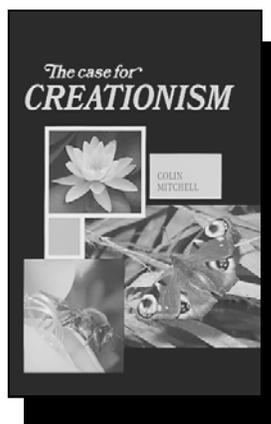
Why did a religious movement that had experienced success in the 17th century virtually die out by the end of the 18th? Ball does not ignore the intellectual currents of the day; Enlightenment was not conducive to church growth. But other denominations survived and increased with evangelical revival. Why not the Sabbatarians? For Ball, "an able and spiritual ministry is indispensable to the well-being of the church" (p. 315); congregations thrived when such ministry existed and declined without it. This, of course, begs the question why there were so few ministers of the right calibre, especially in the 18th century. It is a question that he does not pose, but one for which he provides material for an answer.

In 1679 Sabbatarians turned down a proposal by one of their ablest ministers, Francis Bampfield, for an organization that transcended the individual congregations. While other nonconformist churches moved towards some sort of loose conference structure, the Sabbatarians remained isolated congregations with nothing more than informal contacts between them. At the time, this appeared to work well but there was no body that could, for example, address the call for the training of a vibrant ministry. And with a declining membership, congregations found it difficult to maintain a minister. As a result, Seventh Day pastors often shared their ministry of a Sabbatarian church with that of a Sunday congregation. The division of time and of loyalty was not conducive to energetic congregation-building. In addition, the movement in general seems to have lapsed into what Ball calls a "quiet reticence" (p. 325).

Of greater importance was the inability of the members to pass on their convictions to their children. Without organization, without vigorous evangelism, without church buildings, without solid pastoral care, and with an ethos unattractive (with notable exceptions) to the younger generation, congregations became progressively older and eventually died out.

He that hath ears to hear...

Harry Leonard, (Ph.D., University of London), is head of the Humanities Department at Newbold College, Binfield, Bracknell, England.



The Case for Creationism, by Colin Mitchell (Grantham, England: Autumn House, 1994; 283 pp.; paperback).

REVIEWED BY JAMES GIBSON.

The Case for Creationism has the broadest coverage of any Seventh-day Adventist book on creationism since Harold Coffin's 1983 book, *Origin by Design*. The author received his training in geography at the University of

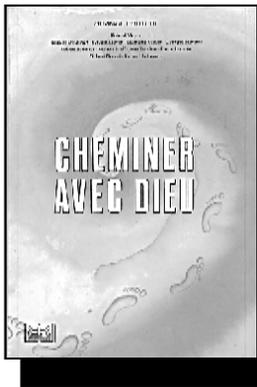
Cambridge. His professional career includes teaching, research, writing and consulting. He has been actively interested in creationism for at least two decades.

The book has four parts. The first part outlines the development of the worldview of Darwin's day and its importance in the reception of evolution. The second presents creationist arguments from such diverse areas as origins, geological processes, fossils, dating methods, and biology. The third part emphasizes the reliability of the Scriptures and the literal nature of Genesis 1-11. The concluding section presents a creationist's view of early earth history. Three brief appendices are included, discussing British genealogy, analogies between Genesis and Revelation, and the possibility of a tilt in the earth's axis associated with the Flood. The book has a helpful glossary, bibliography and index.

The Case for Creationism presents a summary of creationist arguments. Its major weakness is its reluctance to identify the shortcomings of some of those arguments. On the positive side, Mitchell's presentation of the philosophical underpinnings of the Christian-biblical worldview is well done and to the point. The brief evaluation of several different interpretations of Genesis is useful. Although readers may disagree in some points in Mitchell's view of early earth history, they will find the discussion stimulating. On the more critical side, I found several errors, as well as points where I would disagree. Examples include the discussion of "Genesis kinds" on pages 14-15, the seeming acceptance of the proposal that the speed of light has changed, the rejection of overthrusting, and several details in the discussion of fossils in chapter 9.

Nevertheless, the book is an admirable attempt to compile and articulate various creationist arguments. The writing style is clear and readable. The breadth of topics makes the book a good summary of the case for Creation, but results in a mixture of strong and weak arguments. The reader will need to be able to evaluate critically the arguments presented, rather than simply accept them as written.

James Gibson (Ph.D., Loma Linda University) is director of the Geoscience Research Institute, Loma Linda, CA 92350, U.S.A. E-mail: jgibson@ccmail.llu.edu.



Cheminer avec Dieu, edited by Roland Meyer (Lausanne, Switzerland: Éditions Belle Rivière, 1995; 237 pp.; paperback).

REVIEWED BY SERGIO E. BECERRA.

Eleven Seventh-day Adventist theologians from the French-speaking world have given a rare gift to Adventism: a series of essays on the history of salvation from a

biblical perspective and a discussion on the contemporary implications of key Christian doctrines. Fresh and stimulating views on topics such as Creation, God's election of Israel, the person of Jesus, law and grace, the new life in Christ, biblical anthropology, death and resurrection, and the Second Coming make this book both scholarly and practical.

The book does outline precisely what its title says: "To walk with God." The authors attempt to transfer theology from the high pedestal of intellectual debate to where we live, work, and worship. In the process, they challenge readers to know and trust God on a one-to-one relationship with Him. Some samples:

On life's meaning: "Our lives do not drift away in a cosmic emptiness, we live *coram deo* (before God), using Luther's expression—a loving and compassionate God who wishes His children's well-being. It is this transcendent landmark that gives our lives its essential and final meaning" (p. 5).

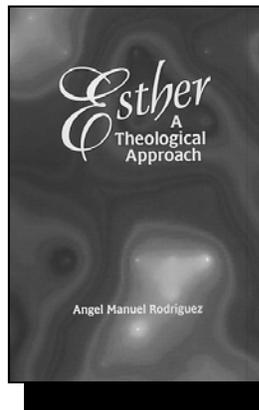
On the nature of Christ: "Theology often betrays the nature of Christ presenting only one feature to the detriment of the other. The adherents of mystery emphasize His divinity, while skeptics only retain His humanity.... Both start with a false understanding of the divine and the human as if God and man were separated by an insurmountable divide. Now, if one has seen the Christ-Man he has seen God the Father, which means that the human and the divine are not definitively incompatible. On the contrary, their intimate essence meet and unite in the person of Jesus, establishing that an essential bond still unites us with God" (p. 84).

On law and grace: "Law and grace... are two aspects of divine action. An attentive study of Pentateuchal legislation shows us unquestionable evidence that God's law is already, in many ways, a revelation of His grace" (p. 102).

Being a collective work, the quality of contributions in this book does vary, but this does not minimize the inspiration, the worth, and the contribution of the essays. The book will appeal to all Christian readers, including university students and professionals, who will welcome this fresh approach to the history of redemption.

Sergio E. Becerra is a doctoral student in church history at the University of Strasbourg, France.

Dialogue 8:3—1996



Esther: A Theological Approach, by Angel Manuel Rodríguez (Berrien Springs, Michigan: Andrews University Press, 1995; 162 pp.; paperback).

REVIEWED BY WILMA McCLARTY.

The Book of Esther troubles the biblical canon. Too much needs explaining: Why such a vindictive plot? Why would a Jewess marry a non-Jew? Why are so few of the characters recorded in secular

history? Rodríguez discusses these concerns in the context of the most significant question the book raises—why is God not mentioned even once?

Rodríguez fleshes out three basic arguments. First, the absence of God and religious language is intentional, not an oversight. The author of Esther is very craft conscious, deliberately omitting or including only that which would support the story's purpose. Secondly, this omission cannot be interpreted as the author's rejection of God's involvement in human affairs. Rodríguez shows that all the protagonists of the story are very aware of the Divine. Thirdly, the book must be understood in light of the theological problems the Jews confronted during the exilic and post-exilic periods, the most significant being the idea that God had deserted them: "The author of Esther assumes the perspective and experience of the audience in order to strengthen their faith. Since God is perceived by them as absent from their history, the author decided to omit any reference to Him in the story. At the ideological level, God's absence is interpreted as a witness to His transcendence. At the same time, God is described as present, working quietly but effectively from within history, on behalf of His elected people" (p. 111).

Although its 561 endnotes and 146-entry bibliography might suggest otherwise, the book is readable: The references are unobtrusive, the sentence structure uncomplicated, and the transitions showcase the logic of the arguments. The book's most commendable characteristic is its focused scholarship in general—all possible arguments are researched and then analyzed in relation to the book's purpose.

Rodríguez reminds its readers once more that "all Scripture is given by inspiration of God." Given that focus, Esther reveals that "the Divine is transcendental and immanent at the same time," that "anyone who believes can become part of the people of God," and finally, that "evil is by its own nature defeatable" (p. 112).

Wilma McClarty (Ed.D., University of Montana) teaches literature, composition, and speech at Southern College of Seventh-day Adventists in Collegedale, Tennessee, U.S.A.



The World Wide Web

by
A. Marissa
Smith

*How should we deal with the
Information Superhighway that has
shrunk the globe into one's office?*

It was a warm Sabbath afternoon. I turned on my computer to search the World Wide Web. Hmm, I thought to myself, what should I explore today? I keyed in "Christian" in the space provided and clicked on the submit button.

Wow! Seconds later, site after site concerning Christianity jumped onto my screen: Bible studies, denominational issues, outreach ministries, contemporary Christian music, mission work, and so on. Even the Vatican was on the Web! It felt great to be in touch with Christians from all parts of the world and share their beliefs, concerns, and opinions.

What is the World Wide Web?

The Internet, a global network of computers, enables the sharing of electronic information. Anyone can access the shared information by a personal computer connected to the Internet. The World Wide Web, commonly referred to as the Web, is a new and popular way to reach information on the Internet.¹ The Web makes getting information on the Internet fun and easy.

Every document available on the Web has an address. The address tells your computer how to get to that site. It works like your home address, which tells the post office where to deliver your mail. A web address is called a URL, short for Universal Resource Locator.

One of the Web's most frequently discussed characteristics is its ability to provide multimedia information: text,

image, sound, and video. The Video Vault from CNN² is an excellent example of a site that utilizes the Web's multimedia capabilities. The site provides a collection of motion picture news clips in color and sound for people to enjoy from their computer.

Another distinct quality of the Web is its ability to link together information, called hypertext. Let's say you are reading a web document from the Montreal Museum of Fine Arts.³ You notice on the screen the title of a Rembrandt painting. You click on the title with your mouse and... voilà, the image of Rembrandt's painting appears on the computer screen.

Crossing barriers of time and space, the Web provides specific information on demand. For example, a Web user in Australia can view his mutual fund portfolio containing that day's New York Stock Exchange market price for specific accounts.⁴

Implications for Adventists?

The Seventh-day Adventist Church is global and international. The church could benefit from the Web by using its power to communicate. When a document is placed on the Web, it may be viewed worldwide by those who can access the Web. The Web also reduces duplication by lessening the need to print documents in mass quantities.

The Seventh-day Adventist Church is mission oriented. The Web could provide new means of outreach and evangelism to the world. The Web could also facilitate

communication between Adventists and other Christians by providing a forum for the free exchange of information. (For Seventh-day Adventist link, see box on Adventists On-line Fact Sheet.)

Before the Web's potential benefits to the church can be fully realized, there are major obstacles to overcome. Funding for Web development and equipment is a major roadblock. Even large Seventh-day Adventist institutions struggle to find the funding for these needs. There are also connectivity barriers. Right now, there are still countries that do not have Web access.⁵ Additional concerns include technical expertise and user training. These are all major, although surmountable, obstacles.

Academic institutions, business corporations, and government agencies are clamoring to get on the Web. Christians are not far behind. The Web is an exciting new outlet for Christianity. It allows us to share and witness to people all around the world. Adventists can be especially excited about this new medium, which will help us communicate with one another and share the message of God's love.

Finding Adventist Resources on the Web

- Andrews University, *Adventist Connections* [World Wide Web Document] URL: <http://www.andrews.edu/inst.html>
Provides links to SDA Internet sites—including schools, churches, media centers, and more.
- Ellen G. White Estate, *Ellen G. White* [World Wide Web Document] URL: <http://www.egwestate.andrews.edu>
Provides information on Ellen G. White and the ability to search the full text of all EGW published writings.
- General Conference Communication Department, *The Seventh-day Adventist Church* [World Wide Web Document] URL: <http://www.cuc.edu/sdaorg/gc/homepage.html>
Provides information on church governance, our statement of beliefs, and current church news.
- Andrew Park, *SDANet* [World Wide Web Document] URL: <http://www.sdanet.org>
Provides links to Seventh-day Adventist institutions and Bible study resources.
- Columbia Union Web Project,



Seventh-day Adventist [World Wide Web Document] URL: <http://www.cuc.edu/sdaorg>

Provides links to Seventh-day Adventist Internet sites, including schools, churches, summer camps, and more.

- K-12 Online, a service of the Pacific Union Conference of Seventh-day Adventists helps teachers in identifying projects in which their students can participate. Teachers can access these projects via Marilyn Eggers (her e-mail address: meggers@scruznel.com).

World Wide Web and Internet: A Bibliography

Paul Gilster, *El navegante de internet* (Madrid: Anaya Multimedia, 1995).

Sebastien Jambois, *World Wide Web avec Netscape et Mosaïque* (Paris: Sybex, 1995).

Francisco Jarabo, *Internet: Conexión desde el PC doméstico a ordenadores de todo el mundo* (Madrid: Paraninfo, 1995).

Brend Kretschmer, *Surfez sur internet* (Paris: Micro Application, 1995).

Mary Ann Pike, *Special Edition Using the Internet*, 2nd ed. (Indianapolis: Que, 1995).

John December and Neil Randall, *The World Wide Web Unleashed 1996*, 3rd ed. (Indianapolis: Sams.net, 1995). 

A. Marissa Smith is the reference librarian of Del E. Webb Memorial Library, Loma Linda University, Loma Linda, California, U.S.A. E-mail: asmith@dwebb.llu.edu

Notes and references

1. Mary Ann Pike, *Special Edition Using the Internet* (Indianapolis: Que, 1995), pp. 677, 678.
2. Cable News Network, *The Video Vault* [World Wide Web Document] URL: http://www.cnn.com:80/video_vault/index.html
3. Montreal Museum of Fine Arts, *Montreal Museum of Fine Arts* [World Wide Web Document] URL: <http://www.winterax.net/tcenter/tour/mba.html>
4. Gault Technologies, *Networth: The Internet Investor Network* [World Wide Web Document] URL: <http://networthgalt.com/www/home>.
5. Oliver Crepin-Leblond, *The World* [World Wide Web Document] URL: <http://www.ee.ic.ac.uk/misc/bymap/world.html>.

Adventists On-line Fact Sheet

What is it? Adventists On-line is a forum on CompuServe where computer users from around the world can talk electronically and access information from 22 different on-line Seventh-day Adventist databases.

What is CompuServe?

CompuServe is the oldest on-line communication service, with more than 3.4 million members (and growing at the rate of 100,000 members per month). It has nearly 1,000 public forums ranging from health, pets, and music, to religion, sailing, and writing. It also has complete articles from more than 200 magazines and 70 newspapers on-line—ready for immediate access.

Who sponsors this service? The General Conference of Seventh-day Adventists, the North American Division, the Ellen G. White Estate, ADRA, and others have set up this forum in CompuServe. It has now become the backbone of Adventist electronic communication for the 1990s.

How much does it cost? Like other on-line services, CompuServe has a monthly fee. For US\$9.95, the user gets 5 hours of free time in the various areas of CompuServe. After the free hours are used up, the CompuServe member pays US\$2.95 an hour for areas outside the forum. However, the Adventists On-line forum has a flat-rate fee of \$7 a month. This means that none of the time spent on the forum goes towards your five free hours, and you will not be charged anything for the time you spend on-line within the Adventist forum. Whether you are on the forum for 5 hours or 500 hours, you pay only \$7 a month. The total monthly cost for CompuServe and the Adventists On-line forum is approximately US\$16.95 a month.

What about long distance? Approximately 90 percent of homes and businesses in the United States can

access CompuServe at a local phone number. Nearly all countries can access CompuServe, but in 130 countries this is also done by calling a local phone number. If you don't have a local phone number, don't worry; a lot of your work can be done off-line in order to save you extra phone charges. If you feel you will be spending a lot of time on-line, it may be worthwhile to log in through the Internet. However, to do this, you still must be a paying member of CompuServe and Adventists On-line to access the forum.

What do I have to do to join? If you have a computer, a modem, and a phone line, you can start driving on the Information Superhighway that you've heard so much about. You will also need an SDA CompuServe Membership software packet, which is free. (Your first month's membership is also free.) Even if you are already a member of CompuServe, you will need to get the special Adventists On-line kit (once you have signed up with this, you can cancel your old membership so that you are not charged for two memberships). The membership kits come in IBM Windows or DOS, and Macintosh versions.

How can I join? The membership kits may be ordered by calling 1-800-260-7171 in North America and Canada; or calling +616-471-6083 from other countries. You may also fax your order to Lori Futcher at 301-680-6312, or send her an e-mail message at 74617.145@compuserve.com. Be sure to mention whether you would like a Windows, DOS, or Macintosh packet. Allow approximately two weeks for delivery.

I have more questions... Lori Futcher would be glad to answer them at 301-680-6309. 

Issued by the General Conference Communication Department.

Letters...

Continued from page 4

Seventh-day Adventists from many countries who also struggle to keep faith alive in a world quite hostile to Christians. In addition, its articles allow me to discuss with non-believers current topics from a clear biblical perspective. May God bless your important ministry!

XIOMARYS JEREZ CRUZ
Santo Domingo
DOMINICAN REPUBLIC

A matter of assumptions

I enjoyed the *Dialogue* articles relating to evolution (8:2) and to science and Christianity (7:3). As a Seventh-day Adventist studying biochemistry at a state school, I encounter evolutionary teaching on every hand. As good as these two articles were, I would find it even more helpful to read an article from the scientific point of view, or perhaps from an epistemological perspective. Knowing of the personal confessions of Christian faith by men of science is certainly encouraging (7:3), and knowing that evolution—even theistic evolution—is

incompatible with Adventism is clarifying. However, neither of these articles address the fundamental issue of how to refute scientifically the basic evolutionary hypothesis.

Looking deeply at the underlying issue, I believe some fundamental epistemological incongruities surface when one attempts to reconcile the basic assumption upon which the scientific method is built—that objective observation and logical reasoning are adequate to discover all knowledge—with the basic assumption upon which Christian faith rests—the authenticity of Divine revelation. On the one hand, science seeks to “walk by sight,” whereas Christianity seeks to “walk by faith.” (Paul makes it clear these two are mutually exclusive in 2 Corinthians 5:7). Therefore, the Christian who does science must recognize the distinction between scientific knowledge and revelation. This distinction becomes difficult (if not impossible) when one synthesizes hypotheses. We are necessarily affected by our understanding of revelation—not only of science—and thus the distinction is blurred. (It might reasonably be asked whether one who accepts the premise of the authenticity of

Divine revelation is capable of science as postulated by the scientific method. That raises the larger question of whether anyone is capable; are not we all subject to the influence of “non-scientific knowledge”?)

JOHN H. KELLY, JR.
Shepherd College
Hedgesville, West Virginia,
U.S.A.

The editors respond:

Thank you, John, for your thoughtful and encouraging letter. In each issue of *Dialogue* we include at least one article that deals with the interface of biblical Christianity and science. Some of our readers have suggested that we compile these articles in one booklet, so that they may be available to those who have only read a few of them. As a biochemistry student you will be interested in Dwain Ford’s article, “You’ll Never Make It Through Graduate School,” which appears in this issue. We wish you success in your studies and in your Christian life.

More than a Christmas gift

Like thousands who have been blessed by *Dialogue*, I too want to express my appreciation for creating such an informative journal. I am a self-taught artist and the interview with Elfred Lee that you published (*Dialogue* 7:1) was more than a Christmas gift to me. I know it would be impossible for me to attend one of his art classes, but I am looking forward to reaching him through correspondence. Like him, I also “hope that through my art, people will be inspired to come closer to God, our Creator and Savior.” God bless you all.

DALIA PAID
Northern Mindanao
Conference
Cagayan de Oro,
PHILIPPINES

Subscriptions

So...you want to be a thinker, not merely a reflector of other people’s thoughts? *Dialogue* will continue to challenge you to think critically, as a Christian. Stay in touch with the best of Adventist thought and action around the world. Get into *Dialogue*!

One year subscription (3 issues): US\$11.00; Back issues: US\$4.00 each.
I’d like to subscribe to *Dialogue* in: English French Portuguese Spanish

Issues: Begin my subscription with the next issue.
 I’d like to receive these back issues: Vol.____, No.____
Payment: I’m enclosing an international check or money order.
 My MASTER CARD or VISA # is _____
Expiration Date _____

Please Print

Name: _____

Address: _____

Mail it to: *Dialogue* Subscriptions, Linda Torske, 12501 Old Columbia Pike;
Silver Spring, MD 20904-6600; U.S.A. Fax: 301-622-9627



aol

Adventist Colleges Abroad
 12501 Old Columbia Pike
 Silver Spring, Maryland 20904-6600
 United States of America

Telephone 301-680-6444
Fax 301-680-6464
E-Mail ACAmail@aol.com
104474,304@compuserve.com

Language
 Culture
 History
 International Business



SUMMER COURSES

Seven Languages in Eight Countries

- Spanish at Colegio Adventista de Sagunto, Spain
- French at Institut Adventiste du Salève, France
- German at Seminar Schloss Bogenhofen, Austria
- Italian at Istituto Avventista Villa Aurora, Italy
- Portuguese at Instituto Adventista de Ensino, Brazil
- Greek at Athens Study Center, Greece
- Mandarin Chinese at Southeast Asia Union College, Singapore or at Taiwan Adventist College, Taiwan
- *Coming Soon:* Arabic in Jordan

ACADEMIC YEAR PROGRAMS

Four Languages in Five Countries

- Spanish at Universidad Adventista del Plata, Argentina or at Colegio Adventista de Sagunto, Spain
- French at Institut Adventiste du Salève, France
- German at Seminar Schloss Bogenhofen, Austria
- Kiswahili at University of Eastern Africa, Kenya

Expand Your Friendship Network

Adventist college/university students and professionals from 43 countries interested in exchanging correspondence with colleagues in other parts of the world:

Eric Kweku Aidoo: 25; male; single; completing a degree in nursing at the University of Ghana, Legon; interests: singing, stamp collecting, horticulture, and church activities; correspondence in English. Address: P.O. Box 88; Bawjiase, C/R; GHANA.

Angelica I. Albareda M.: 28; female; single; interests: making new friends, youth activities, travel, cooking, tapestries, and exchanging postcards; correspondence in Spanish, English or French. Address: Schollinky 2654; Salto; URUGUAY.

Carlos Alberto: 33; male; single; completed a degree in theology; interests: any activity that is good and legal; correspondence in Portuguese, English, Spanish or French. Address: R. Pernambuco 343; Cascavel, PR; 85801-010 BRAZIL.

Eliethe Xavier de Albuquerque: 30; female; a research librarian; interests: music, singing, arts, camping, psychology, languages, and tourism; correspondence in Portuguese, Italian, or Spanish. Address: I.A.E. - Biblioteca John Lipke; Caixa Postal 12.630; Santo Amaro, SP; 04798-970 BRAZIL.

Anita Ali: 22; female; single; interests: exchanging letters, movies, music, travel, nature, and children; correspondence in English or Hungarian. Address: Trf Okt. Rev. 8; 2400 Subotica; YUGOSLAVIA.

Nancy Alvarez: 20; female; single; studying toward a degree in psychology; interests: reading, soccer, drawing, and crochet; correspondence in English or Spanish. Address: 144 Vansittart Rd.; Regents Park, QLD; 4118 AUSTRALIA.

Sergei Antipkin: 28; male; single; working as a computer technician; interests: Christian music, reading, sports, collecting stamps and coins, and vegetarian cooking; correspondence in Russian or English. Address: Pahrinskiy Proezd 10-122; Podolsk, Moscow Region; RUSSIA.

Robin M. Aondo: 30; male; married; working for the Ministry of Finance, Value Added Tax Department; interests: singing, Bible reading, and playing the piano; correspondence in English. Address: Nakuru V.A.T.; P.O. Box 7481; Nakuru; KENYA.

Evely Argawanon: 20; female; single; studying toward a degree in computer-science secretarial; interests: travel, camping, making new friends, and singing; correspondence in

English, Tagalog or Cebuano. Address: Bahadas, Tabunok; Talisay, Cebu; 6045 PHILIPPINES.

Charles Arloo: 30; male; single; a teacher; hobbies: gardening and music; correspondence in English. Address: S.D.A. Church; Box 28; Bawjiase, C/R; GHANA.

Liss B.: 21; female; single; a teacher at a primary school; interests: reading, camping, sports, and collecting stickers; correspondence in English. Address: P.O. Box 245; 89050 Kudat; Sabah; EAST MALAYSIA.

Kulwa Bangili: 19; female; single; studying to become a secretary; interests: religious meetings, exchanging postcards, travel, camping, Bible study, and religious music; correspondence in English or Kiswahili. Address: P.O. Box 61860; Dar-es-Salaam; TANZANIA.

Katherine B. Bernales: 20; female; single; studying toward a degree in accountancy; hobbies: making new friends, watching TV, and exchanging letters; correspondence in English or Tagalog. Address: Cogon; Panay; Capiz; 5801 PHILIPPINES.

Cherie Joy J. Branola: 19; female; single; studying toward a degree in accounting; interests: singing, evangelism, travel, making new friends; correspondence in English, Tagalog or Cebuano. Address: Victoria Villa Phase II; Tabunok; Talisay, Cebu; 6045 PHILIPPINES.

Estrellita Herbilla Buenbrazo: 21; female; studying toward a degree in management; interests: singing, exchanging postcards, collecting stamps, and sports; correspondence in English. Address: Mindanao State University, Tampil Campus; General Santos City; 9500 PHILIPPINES.

Ciprian Bunghez: 17; male; single; studying at a professional school; interests: making new friends, classical music, and learning languages; correspondence in Romanian, English, Italian, or Spanish. Address: Bl. E7, Ap. 14; Micro 16, Tiglina III; Lebedei Street No. 13; 6200 Galati; ROMANIA.

Cherry M. Cabahug: 23; female; single; a nurse; interests: reading, music, languages, and camping; correspondence in English or German. Address: c/o Laqcao Residence; Advent Homes, Salvador Ext.; Labangon; Cebu City; 6000 PHILIPPINES.

Eurico Cachimbombo: 26; male; single; a teacher planning to pursue advanced studies; interests: exchanging postcards and photos, Christian music, reading, and making new friends; correspondence in Portuguese or English. Address: IASD de Maranata; Caixa Postal 1502; Lobito; ANGOLA.

Gladys J. Cataluna: 22; female; single; studying toward a degree in biology; interests: making new friends, collecting stamps, music, and sports; correspondence in English. Address: Mindanao State University; Tambler, Gen. Santos City; 9500 PHILIPPINES.

Jenni L. Cody: 23; female; married; completed a degree in office systems; interests:

running, hiking, biking, music, and travel; correspondence in English. Address: 1547 N. Hagadorn Road, Apt. #10; East Lansing, MI 48823; U.S.A.

Aida J. Cubias R.: 19; female; single; studying toward a degree in communication with emphasis in advertising; interests: travel, basketball, recitals, and making new friends; correspondence in Spanish. Address: Residencial Sta. Eugenia, Pje. 2, Privado #4; San Salvador, EL SALVADOR.

Rowelin Custodio: 24; female; single; a registered nurse; interests: playing the piano, singing, travel, bowling, and reading; correspondence in English. Address: Lanot; Roxas City; 5800 PHILIPPINES.

Jonathan C. Dandoy: 27; male; working as a public health nurse and completing a master's degree in public health at the University of Negros Oriental; interests: sports, music, hiking, psychiatry, and astronomy; correspondence in English or Spanish. Address: C.H.O. Canlaon City; Negros Oriental; 6223 PHILIPPINES.

Manasses Gonzalves da Silva: 35; male; an agricultural engineer; interests: piano, photography, sports, and travel; correspondence in Portuguese, English, French, or Spanish. Address: Rua Prefeito Joubert, 39, Centro; Tupaciguara, MG; 38430-000 BRAZIL.

Margaret Dally: 18; female; single; pursuing degrees in music and psychology at Sweet Briar College; interests: piano, reading, nature, cooking, baking, and travel; correspondence in English. Address: P.O. Box 324; Sweet Briar, VA 24595; U.S.A.

William Darko: 22; male; single; studying accounting; interests: reading, music, and football; correspondence in English. Address: P.O. Box 145; Effiduase, Koforidua; GHANA.

Lusylen G. Deles: 19; female; single; studying toward a degree in nursing; interests: Christian music, singing, volleyball, and making new friends; correspondence in English. Address: Central Philippine Adventist College; P.O. Box 420; Bacolod City; 6100 PHILIPPINES.

Josafa Menezes dos Santos: 24; male; single; a systems analyst, studying English; interests: travel, reading, Christian music, soccer, and films; correspondence in Portuguese, Spanish or English. Address: Rua Domingos Rabelo, Av. Hilda 23-A; Ribeira, Salvador, BA; 40420-000 BRAZIL.

Naomie Dunon: 21; female; single; studying theology and working at a hospital; interests: Bible study, travel, music, reading, sports, herbal medicine, and learning about other cultures; correspondence in French, Spanish or English. Address: 6 Rue Jean Verne, Bt. Andromede; 74160 St. Julien-en-Genevois; FRANCE.

Leve B. Echavez: 24; female; single; a registered nurse; interests: missionary work, playing the piano, and sports; correspondence in English, Tagalog, or Cebuano. Address: Nonoc, Tabunok; Talisay, Cebu; 6045 PHILIPPINES.

Lilibeth B. Echavez: 24; female; single; an elementary teacher; interests: travel, camping, playing the piano, singing, and making new friends; correspondence in English, Tagalog or Cebuano. Address: Victoria Village Phase II; Tabunok; Talisay, Cebu; 6045 PHILIPPINES.

Claudia Escamilla: 27; female; single; holds degrees in psychology and public health; interests: Christian music, reading, making new friends, helping others, learning about other cultures, health, and travel; correspondence in Spanish or English. Address: Apartado 311-A, Centro Cívico; Cd. Satélite, Edo. México; 53101 MEXICO.

Jaime O. Espinosa M.: 20; male; single; studying accounting; interests: camping, hiking, jogging, sports, and Bible study; correspondence in Spanish or English. Address: Estafeta Universitaria; David, Chiriquí; PANAMA.

Freda Vania Evara: 21; female; single; studying toward a degree in secondary education at Pacific Adventist College; interests: classical music, singing, poetry, making new friends, sports, reading, travel, and cooking; correspondence in English. Address: P.O. Box 6034; Boroko, N.C.D.; PAPUA NEW GUINEA.

Andrea Feliciano Colón: 29; female; single; a legal secretary; interests: counseling, reading, singing, physical exercise, and making new friends; correspondence in English or Spanish. Address: Barrio Pozo Hondo; RR-01 Buzón 115; Añasco, Puerto Rico 00610; U.S.A.

Carla Ferreira: 17; female; single; planning to study journalism; interests: classical music, research, camping, composing songs, and making new friends; correspondence in Spanish, English, Italian or Portuguese. Address: Brasil No. 1074, Dpto. II; Salto; URUGUAY.

Angelly Figarella: 23; female; single; studying toward a degree in education with emphasis in modern languages; interests: music, reading, stamp collecting, and exchanging postcards; correspondence in Spanish or English. Address: Apartado Postal 352; 2001 Valencia, Edo. Carabobo; VENEZUELA.

Vannesa Honelyl Figuracion: 20; female; single; studying toward a degree in nursing; interests: making new friends and exchanging letters; correspondence in English. Address: Juanilla Subdivision, Hagkol; Valencia, Bukidnon; 8709 PHILIPPINES.

Marama A. B. E. Franca: 22; female; single; teaching English and seeking a degree in history; interests: drawing, oil painting, reading, singing, and sports; correspondence in Portuguese or English. Address: Travessa Garcia No. 35, Centro; Itabuna, BA; 45600-000 BRAZIL.

Grisselidis Frías M.: 19; female; single; studying accounting; interests: reading, Christian music, and camping; correspondence in Spanish. Address: C. Colón #14, Lavapies; San Cristóbal, Santo Domingo; DOMINICAN REPUBLIC.

Basilio P. Fuyong: 18; male; single; studying toward a degree in accountancy;

interests: outdoor activities and sports; correspondence in English. Address: Accountancy Dept., West Negros College; Burgos St.; Bacolod City, Negros Occidental; 6100 PHILIPPINES.

Larry-Ann Fuyong: 21; female; single; a teacher; interests: cooking and gardening; correspondence in English. Address: Blk. 28, Lut. 29, Carmela Subd.; Talisay, Negros Occidental; 6115 PHILIPPINES.

Ajit D. Gaikwad: 25; male; single; studying for a degree in pharmacy; interests: medicine, photography, nature, travel, drawing and painting; correspondence in English. Address: Ajinka 1/1 Apt. Darsharn Park; S.N. 249/3, D. P. Road; Pune, Maharashtra State; 411 045 INDIA.

Marlene García: 27; female; single; completed a degree in education; interests: guitar, reading, travel, and making new friends; correspondence in Spanish. Address: Casilla 1140; Guayaquil; ECUADOR.

Shirley G. Genizera: 23; female; single; completed a degree in nursing; interests: reading, collecting stamps, and making new friends; correspondence in English. Address: Flat B, 5/F, Blk. 2; Tsuen King Garden; Tsuen King Circuit; Tsuen Wan, New Territories; HONG KONG.

Yvonne Star G. Genizera: 25; female; single; a nurse; interests: music and making new friends; correspondence in English. Address: Bacolod Sanitarium and Hospital; P.O. Box 309; Bacolod City; 6100 PHILIPPINES.

Solange Gomes: 36; female; single; completed a degree in pedagogy and studying English; interests: making new friends, travel, and education; correspondence in Portuguese or English. Address: Rua Teodoro Demonte, 180, Apto. 22; Sao Jose do Rio Preto, SP; 15091-260 BRAZIL.

Marcia Menezes Goncalves: 29; female; separated; a teacher at an Adventist school; interests: reading, good films, music, exchanging postcards, and making new friends; correspondence in Portuguese or English. Address: Rua Jornalista Joao de Oliveira 477; Bairro Sta. Monica; Uberlandia, MG; 38406-222 BRAZIL.

Gladys E. Guardiaryio: 20; female; single; studying toward a degree in computer secretarial; interests: acting, singing, reading, and making new friends; correspondence in English, Tagalog or Cebuano. Address: Bahadas, Tabunok; Talisay, Cebu; 6045 PHILIPPINES.

Alejandra González: 18; female; single; studying systems engineering; interests: collecting telephone cards, anything related to the Statue of Liberty, travel, drawing, computer programming, and volleyball; correspondence in Spanish or English. Address: Av. Bolívar, Edif. El Turpial, Piso 1, Apto. 1-B; Maturín, Edo. Monagas; VENEZUELA.

Carlos Guzmán García: 33; male; single; with a degree in elementary education; interests: exchanging postcards, music, Bible studies, sharing my faith, and travel; correspondence in Spanish. Address: Calle Céspedes No.

48, entre H. Vilella y A. Maceo; Manacas; Villa Clara; 54510 CUBA.

Joeann Harris: 24; female; single; studying toward a degree in English literature; interests: working with children, arts, crafts, and learning about other countries; correspondence in English. Address: Block 5C; Ocean Road, Deacons Farm; St. Michael; BARBADOS.

Jean Hategekimana: 29; male; single; a civil engineer; interests: travel and reading; correspondence in French. Address: Avenue d'Hyon 68; 7000 Mons; BELGIUM.

Tatiana Hauschlidt: 20; female; single; completing a teaching degree; interests: knowing about Adventists in other countries and making new friends; correspondence in Portuguese or English. Address: Av. Francisco Chagas, No. 3252, Centro; Sao Gabriel, RS; 97300-000 BRAZIL.

Alma Janet Herrera: 31; female; single; holds a degree in secretarial science, working at World Vision International; interests: music, camping, cycling, basketball, and travel; correspondence in Spanish or English. Address: 14306 S.E. 4th Street, #A; Bellevue, WA 98007; U.S.A.

Jody-Anne S. Hunsley: 18; female; single; studying accounting at Natal Technikon; interests: hiking, camping, travel, pathfinders, and gospel music; correspondence in English. Address: 47E Ogle Road; Austerville, Durban; 4052 SOUTH AFRICA.

Xiomaris Jerez Cruz: 23; female; single; a systems engineer; interests: music, camping, and travel; correspondence in Spanish or English. Address: Pedro Livio Cedeño #36, Ensanche Luperon; Santo Domingo; DOMINICAN REPUBLIC.

Samantha John: 18; female; single; studying accounting and management; interests: reading, singing, cooking, and travel; correspondence in English. Address: 7 Pouderoyen Village; West Bank Demerara; GUYANA.

Eva Cecilia Jon: 21; female; single; studying toward a diploma in nursing; interests: swimming, playing the piano, and travel; correspondence in English. Address: 15 Adventist Court, No. 1; Midlands Drive; 10250 Penang, WEST MALAYSIA.

Damas Kalinga: 29; male; single; a native of Tanzania studying economics in India; hobbies: music, novels, and travel; correspondence in English or Kiswahili. Address: J.S.S. Hostel for Foreigners; 10th Main, 3rd Cross; Saraswathi Puram, Mysore; 570 009 INDIA.

Festus M. Kimathi: 22; male; single; studying toward a degree in architecture; interests: gospel music, drawing, soccer, and nature walks. Address: University of Nairobi; Faculty of A.D.D., Dept. of Architecture; P.O. Box 30197; Nairobi; KENYA.

Carlos E. King R.: 23; male; single; pursuing a degree in physical education; interests: Adventist youth activities, sports, and making new friends; correspondence in Spanish or English. Address: Apartado Postal #418; Sucursal B Correos; Tijuana, B.C.; MEXICO.

Susette Lamparero: 24; female; single; completing a degree in nursing;

interests: sports, music, and reading; correspondence in English. Address: South Philippine Union Mission; Box 208; Cagayan de Oro City; 9000 PHILIPPINES.

Mayra Leal Rojas: 18; female; single; studying international relations; interests: sports, reading, music, cartoons, travel, and making new friends; correspondence in Spanish or English. Address: Iztacihuatl #517, Mitras Centro; Monterrey, N.L.; 64460 MEXICO.

C. Lempehai: 26; female; single; studying nursing; interests: stamp collecting, hiking, reading, and listening to music; correspondence in English. Address: IP Adventist Court; Midlands Drive; 10250 Penang; MALAYSIA.

Mauricio Antonio Leopoldo: 24; male; single; studying toward a degree in language and literature; interests: exchanging postcards, gospel music, soccer and volleyball; correspondence in Portuguese, English, French or Spanish. Address: R. Suíça 238, B. Passo do Feijo; Alvorada, RS; 94820-280 BRAZIL.

Rosangela de Almeida Lima: 24; female; single; studying English at the Federal University of Bahia; interests: Bible prophecy, cooking, Christian music, and foreign languages; correspondence in Portuguese, English, Spanish or Italian. Address: Rua Macapa 489, Apto. 301; Ondina, Salvador, Bahia; 40170-150 BRAZIL.

Sylvester Limban: 22; male; single; studying toward a diploma in education at Kent Teachers' Training College, Tuaran; interests: listening to music, reading, hiking, exchanging photos, and meeting new friends; correspondence in English. Address: P.O. Box 47; 89257 Tamparuli; Sabah; EAST MALAYSIA.

Sweney J. Linsuk: 20; female; single; taking a course in computing; hobbies: reading, listening to music, and hiking; correspondence in English or Malay. Address: Junit Linsuk; IPD Polis; Kota Kinabalu; 88899 Sabah; EAST MALAYSIA.

Fernand Lombart: 43; male; divorced; completing a degree in biblical and pastoral ministry; interests: guitar, singing, reading, swimming, jogging, badminton, and weights; correspondence in English or French. Address: Newbold College; Bracknell, Berks.; RG42 4AN ENGLAND.

William Loreto P: 30; male; single; an optical-dental technician; interests: missionary work, journalism, playing the piano and the organ, sports, electronics, and travel; correspondence in English, Hakka, Malay, or Spanish. Address: 421 Rocky Village, Ibabao; Cordova, Cebu; PHILIPPINES.

Dan Onyango Manyala: 28; male; single; a native of Kenya completing a master's degree in bank management; interests: sports, Bible studies, singing, and listening to gospel music; correspondence in English. Address: Dept. of Bank Management; Alagappa University; Karaikkudi; 623004 INDIA.

Lawrence Obegi Matara: 22; male; single; completing a diploma in building engineering; interests: tennis, drawing, singing, travel, and music; correspondence in English. Address: Mombasa Polytechnic, Dept. of

Building and Civil Engineering; P.O. Box 90420; Mombasa; KENYA.

Lovemore Mbanu: 28; male; single; studying toward a degree in education; interests: music, travel, photography, and karate; correspondence in English. Address: Skopo School; Bag 5871; Nkayi; ZIMBABWE.

Basilua Mbenza: 38; male; widower; a businessman; interests: cooking, music, travel, Bible study, sports, nature, and youth work; correspondence in French. Address: c/o Dinzeyi Mueba, Unibra Zaire, Brakin; Service Medical; B.P. 7600; Kinshasa; ZAIRE.

Glen McCluskey: 39; male; single; holds a degree in computer science and works in computer software; interests: classical music, hiking, reading, travel, and helping others; correspondence in English. Address: P.O. Box 271549; Fort Collins, CO 80527; U.S.A.

Abdiel Merino Cruz: 22; male; single; completing a degree in teaching English; interests: travel, exchanging postcards, English literature, and Christian music; correspondence in Spanish or English. Address: Calle Agramonte #81 F1, entre Fomento y Progreso; Holguín; CUBA 80100

Rumil Miranda: 26; male; single; studying toward a degree in theology; interests: reading, learning about other cultures, nature, Bible studies, listening to gospel music, singing, and playing the piano. Correspondence in English. Address: c/o Dan Loreto; Palawan Adventist Hospital; San Pedro, Puerto Princesa City; Palawan; 5000 PHILIPPINES.

Bushman M. Modiba: 21; male; single; studying toward a degree in social work; interests: reading, Christian music, travel, languages, church activities, and making new friends; correspondence in English. Address: Rhodes University; Piet Retief House; Post Bag X 1026; Grahamstown; 6140 SOUTH AFRICA.

Luciana Fontes Morais: 25; female; single; a system's analyst studying English; interests: reading, travel, and cooking; correspondence in Portuguese or English. Address: Rua Maruim, 850 - Centro; Aracaju, Sergipe; 49010-160 BRAZIL.

Elastos Muchinapaya: 27; male; single; a teacher; interests: walking, church activities, and television; correspondence in English. Address: Chinomba Secondary School; P.O. Box 207; Zaka; ZIMBABWE.

Fidel Charles Murenzi: 23; male; single; studying medicine; interests: missionary activities, Christian music, sports, photography, and travel; correspondence in English. Address: Universite Nationale du Rwanda; B.P. 117; Butare; RWANDA.

Betty Nakibuuka: 24; female; single; a librarian; interests: sports, music, travel, and reading; correspondence in English. Address: Bugema College; P.O. Box 6529; Kampala; UGANDA.

Emmie Ngundende: 25; female; single; working as a secretary; interests: music, reading, playing cards, travel, and making new friends; correspondence in English. Address: Central Malawi Field; P.O. Box 62; Dedza; MALAWI.

Daniel O. Nyamuti: 24; male; single; a

native of Kenya completing a graduate degree in economics; interests: poetry, Christian music and publications, travel, photography, and nature; correspondence in English. Address: Hse. No. 79, National Housing Society; Rampur, Jabalpur; 482008 INDIA.

Lindelinkosi Nyoni: 18; female; studying computer systems; interests: reading, basketball, computers, travel, nature walks, and listening to a capella music; correspondence in English or Zulu. Address: 5475 Magwegwe West; Bulawayo; ZIMBABWE.

Benson Oyar Ochoi: 31; male; single; a high school teacher working toward a degree in education; hobbies: travel, reading, and religious activities; correspondence in English. Address: c/o Metembe S.D.A. Church; P.O. Box 924; Nyamira; KENYA.

Joan O. Ogunniran: 27; female; single; studying toward a degree in nursing; hobbies: reading, travel, singing, sports, and making new friends; correspondence in English. Address: 29, Eden Road; West Norwood; London SE27 OUA; ENGLAND.

James Onchang: 26; male; married, with two children; a public health officer working with the Ministry of Health; hobbies: travel, exchanging ideas and gifts, and making new friends; correspondence in English or Kiswahili. Address: P.O. Box 1266; Kisii; KENYA.

James Gor Ooko: 21; male; single; pursuing a degree in the Faculty of Commerce; hobbies: travel, reading, listening to Christian music, religious activities, and playing table tennis; correspondence in English or Kiswahili. Address: University of Nairobi, Lower Kabete Campus; P.O. Box 23030; Nairobi; KENYA.

Camilo Orejuela: 20; male; single; working in order to study marketing; interests: reading, ecology, swimming, running, basketball, and making new friends; correspondence in Spanish. Address: Gómez de la Torre #657, 3er. Piso; Quininde, Esmeraldas; ECUADOR.

Nerie Adlaon Orion: 27; female; single; completed a degree in pharmacy; interests: reading, singing, swimming, excursions, and cooking; correspondence in English. Address: 79 Corumi St., Masanbong; Quezon City; 5000 PHILIPPINES.

Diego Neri Osorio: male; single; studying toward a teaching degree; interests: music, stamp collecting, travel, and making new friends; correspondence in Spanish, English or German. Address: I.J.B.A.; Casilla de Correo 6; 3315 Leandro N. Alem, Misiones; ARGENTINA.

Dalia Paid: 27; female; single; studying toward a secondary education degree with emphasis in mathematics; interests: singing, painting, reading, listening to religious music, and camping; correspondence in English. Address: Central Bukidnon Institute; P.O. Box 19; Valencia, Bukidnon; 8709 PHILIPPINES.

Sara Pereira: 50; female; widow; a teacher and Bible worker; interests: Bible study, travel, swimming, gospel music, cooking, crafts, agriculture, apiculture, and learning English; correspondence in Portuguese or

English. Address: Rua Jonas Bessa No. 562; Beberibe, Ceara; 62840-000 BRAZIL.

Karen Lou Perocho: 20; female; single; studying towards a degree in nursing; interests: collecting stamps, exchanging postcards, and making new friends; correspondence in English. Address: TDK, South Poblacion; Maramag, Bukidnon; 8714 PHILIPPINES.

Vanessa Persaud: 24; female; engaged; working as a computer operator; interests: reading, music, movies, outdoor sports, helping people, and making new friends; correspondence in English. Address: 80 Kersaint Park, L.B.I.; East Coast Demerara; GUYANA.

Cesiah Pimentel: 18; female; single; beginning studies in international relations; interests: sports, reading, camping, music, and travel; correspondence in Spanish or English. Address: Galicia #336, Col. España; 64810 Monterrey, N.L.; MEXICO.

Gerson Rivero: 22; male; single; studying toward a degree in communication and literature; interests: making new friends, learning about other cultures, languages, and collecting postcards and coins; correspondence in Spanish, English, French, Portuguese, German or Italian. Address: Casilla 610; Santa Cruz; BOLIVIA.

Lauren Robichaud: 27; female; single; studying office techniques; interests: walking, reading, cooking, music, travel, and exercise; correspondence in French or English. Address: P.O. Box 453; Tracadie, NB; E0C 2B0; CANADA.

Ingrid Rocabado: 20; female; single; studying medicine; interests: archeology, camping, learning about other cultures, collecting stamps and postcards, and working with children; correspondence in Spanish or English. Address: Calle Julio Sánchez #711; Parque Lfano, San Pedro; La Paz; BOLIVIA.

Ivelisse Seda Rodriguez: 21; female; single; studying toward a degree in education; interests: learning about the culture of other countries, making new friends, and horses; correspondence in Spanish. Address: H.C. 01, Box 7172; Cabo Rojo; Puerto Rico 00623-9731; U.S.A.

Linda-Lee Salter: 23; female; single; studying neuropathology; interests: travel, photography, reading, learning about other cultures, poetry, animals, and adventure; correspondence in English. Address: 42/10 Braughton St.; Canterbury, N.S.W.; 2193 AUSTRALIA.

Serge Savoie: 39; male; single; working in the tourist industry and planning to work in agriculture; interests: making new friends, reading, music, and sports; correspondence in French or English. Address: R.R. 2, Site 49; Bte. 10, Paketville, NB; E0B 2B0 CANADA.

Michelle J. Say: 19; female; single; studying toward a degree in secondary education with emphasis in English; interests: drawing, singing, reading, cooking, composing poems, and meditating in nature; correspondence in English. Address: Mountain View

College; Malaybalay, Bukidnon; 8700 PHILIPPINES.

Simon Shivaji: 20; male; single; studying law; interests: reading, football, listening to rhythm and blues music; correspondence in English or French. Address: University of Nairobi; Hall Two, Room 418; P.O. Box 30197; Nairobi; KENYA.

Adilton Carlos Silva: 27; male; single; studying toward a teaching degree in theology; interests: reading, cooking, Christian music, photography, sports, and youth activities; correspondence in Portuguese, Spanish or English. Address: IAE - CT; Caixa Postal 85; Engenheiro Coelho, SP; 13165-000 BRAZIL.

Selma Olinda Martins Silva: 41; female; divorced; with degrees in journalism and public relations; interests: arts, nature, and making new friends; correspondence in Portuguese, Spanish or English. Address: Rua Santo Amaro No. 46, Bl. A, 204; Belo Horizonte, MG; 31035-320 BRAZIL.

Sarah Simiyu: 22; female; single; studying toward a degree in education; interests: music, reading, and travel; correspondence in English. Address: Egerton University; Taifa Hall, Room 15; P.O. Box 536; Njoro; KENYA.

Lani Soco: 28; female; single; completed a degree in secretarial administration; interests: reading, cooking, listening to music, making new friends, and travel; correspondence in English, Filipino, French, or Spanish. Address: Soco Compound, Upper Jagobiao; Mandaue City, Cebu; 6014 PHILIPPINES.

Lloyd Leodie D. Solis: 27; male; a journalist and lecturer with degrees in history and public administration, now studying law at Mindanao State University; interests: classical music, Bible study, poetry, travel, athletics, and swimming; correspondence in English or French. Address: 017 Orchid Ave, Bliss Cpd.; Buug, Zamboanga del Sur; 9007 PHILIPPINES.

Patricia Talavera: 21; female; single; studying toward a degree in pre-school English; interests: reading, cooking, music, nature, swimming, and learning about other cultures; correspondence in Spanish or English. Address: Box 11620-1000; COSTA RICA.

Noel E. Tan.: 19; male; single; studying toward a degree in nursing; interests: writing, collecting pictures, and making new friends; correspondence in English. Address: Central Philippine Adventist College; P.O. Box 420; Bacolod City; 6100 PHILIPPINES.

Stanley Teixeira: 19; male; single; studying physical education, piano and English; interests: sports, travel, music, stamp collecting, missionary and folk stories; correspondence in Portuguese, English or Spanish. Address: Rua Tiradentes No. 1084; Cambara, PR; 86390 BRAZIL.

A. Zemodee Today: 28; male; single; a university student; interests: reading, football, religious music, and exchanging ideas and photos; correspondence in English. Address: Commonwealth Hall J2; University of Ghana; Legon, Accra; GHANA.

Jorge Troncoso: 24; male; single; studying toward a degree in pastoral theology; interests: reading, table tennis, and collecting pocket calendars; correspondence in Spanish. Address: Universidad Adventista de Chile; Casilla 7-D; Chillán; CHILE.

Walter Fabian Trosch: 24; male; single; studying medicine; interests: languages, reading, music, nature, travel, and making new friends; correspondence in Spanish or English. Address: Calle 15, No. 400; 3561 Avellaneda, Prov. Santa Fe; ARGENTINA.

Francis Tuffour: 23; male; single; studying toward a degree in theology; interests: sharing faith, collecting photos, and Bible study; correspondence in English. Address: Valley View College; Box 9358, Airport; Accra; GHANA.

Shavena Walker: 21; female; single; studying toward a diploma in teaching English; hobbies: making new friends, music, watching football and cricket matches; correspondence in English. Address: Lot 141, Bushy Park Housing Scheme; May Pen P.O.; Clarendon; JAMAICA.

Francis G. Wokabi: 27; female; single; completing a graduate degree in philosophy; interests: Christian music, evangelism, social work, research, reading, and poetry; correspondence in English. Address: P.O. Box 350; Oljoro-Orok; KENYA.

Guevara A. Ysnardi: 28; male; single; studying engineering; interests: classical music, playing keyboard and flute, travel, and producing radio programs; correspondence in Spanish, English or French. Address: Apartado 510; Ciudad Bolívar, Edo. Bolívar; VENEZUELA.

If you are an Adventist college/university student or professional and wish to be listed here, send us your name and postal address, indicating your age, sex, marital status, current field of studies or degree obtained, college/university you are attending or from which you graduated, hobbies or interests, and language(s) in which you would like to correspond. (We will also list your e-mail address if you provide it.) Address your letter to **Dialogue Interchange:** 12501 Old Columbia Pike; Silver Spring, MD 20904-6600- U.S.A. Please type or print clearly. We will list only those who provide all the information requested above. The journal cannot assume responsibility for the accuracy of the information submitted or for the content of the correspondence that may ensue.