

Adventist Review

General Organ of the Seventh-day Adventist Church

March 15, 1979

**I failed
to prepare
again!**

Cover story, page 9

**Another look
at UFO's**

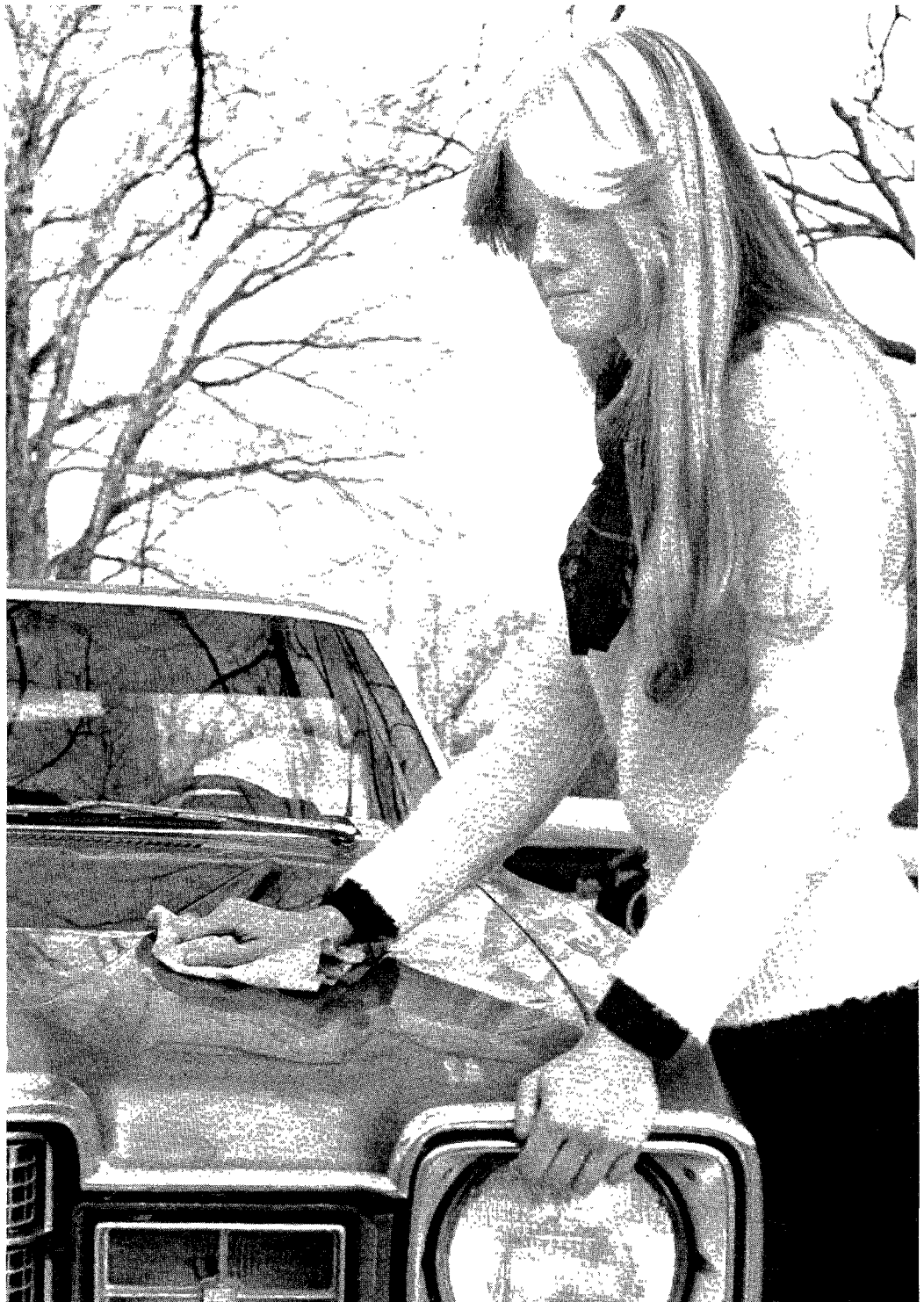
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**How Ellen
White
disciplined
her sons**

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**Doors open
wide in
South India**

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A woman with a habit of waiting until the last minute to prepare for trips ponders what will happen if she waits until the last minute to prepare for heaven. See page 9.

THIS WEEK

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Have you ever washed your car at dusk when you couldn't see very well what you were doing? This week's cover and the story "I Failed to Prepare Again!" (p. 9) by Jo Victory describe the author's attempt. The lesson she draws from her discovery the next morning that she had missed several dirty spots is that we need to prepare for our trip to heaven before it is too late to wash away the blemishes.

As principal of one of the denomination's major elementary schools and father of four children, Clarence Dunbebin is particularly qualified to discuss

child discipline. This week he shares with REVIEW readers his investigation of Ellen White's discipline of her sons (Family Living, p. 10).

Mr. Dunbebin has served as principal and classroom supervisor in various Adventist educational settings since 1952. For the past ten years he has been principal of Sligo Elementary School in Takoma Park, Maryland, operated by the Sligo SDA church, and is currently completing a doctorate in education at Andrews University.

Ellen White's common-sense approach to dealing with her children stands in marked contrast to "the erratic pattern of discipline practiced by many of her contemporaries." She viewed discipline in terms of positive actions and as a means of helping the child develop maturity.

Readers may be interested in the author's statement that

spankings were not her preferred form of punishment. She also used a technique that modern-day communication specialists refer to as "I-messages" as opposed to "you-messages." This technique is illustrated in an excerpt from a letter she sent her son Edson.

Adventists have established work in 12 villages, and more than 1,500 people have requested baptism as the result of what D. R. Watts, president of the South India Union, terms "the most tremendous opening the Lord has given us yet." The exciting story that elicited Elder Watts's response is detailed in the Newsfront report written by his wife, Dorothy, "Doors Open Wide in South India" (p. 14).

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LETTERS

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

A year later

Every week for more than a year, I have sent a booklet to each of the mourners listed in the obituary column of our local paper.

Until two weeks ago I had had no response, but now a woman has called to thank me. She said that what happens after death had always been a mystery to her, but that after reading the booklet I had sent to her, studying it with the rest of the family, and using the Bible, it has become plain.

She wants to learn more, and I am planning Bible studies with her.

JEAN FALES
Melbourne, Arkansas

Child abuse

As head of the department of surgery at a large children's hospital, I am confronted with many infants and children who have been physically injured by an adult. "Families Come First" (Jan. 25) summarized the reasons for child abuse in a unique and succinct way. The author listed

the basic reasons for child abuse and then listed the solutions to child abuse by adequate family communication. I hope each member of every Adventist family will spend adequate time reviewing this article to gain its full pragmatic impact.

MORTON M. WOOLLEY, M.D.
Los Angeles, California

Moderation in fat

Thank you for the timely article "How Much Fat Is Safe?" (Jan. 11). Many have been puzzled by recent conflicting reports, and the moderating voice of this article is appreciated. Of course, the article is particularly valuable having been written by an authority in the area of biochemistry and fat metabolism.

DON HAWLEY
Thousand Oaks, California

The counsel given so strongly against grease should not be brushed off lightly as pertaining only to lard, since butter is mentioned right along with it in several places. I have never found any mention of cooking with oils in the Spirit of Prophecy, except to warn against food prepared with grease. Ellen White spoke of the benefits of "the oil, as eaten in the olive" (*Counsels on Diets and Foods*, p. 359), but never suggested using it in the preparation of foods.

I wholeheartedly agree that we

should place the emphasis where the Lord placed it. "A plain diet, free from spices and flesh meats and grease of all kinds, would prove a blessing to you."—*Ibid.*, p. 354. "Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven."—*Ibid.*, p. 355.

NAEDO BRAUER HENRY
North Hollywood, California

Heavier hearts

The lovely story about "The Stranger" (Nov. 30) stirred memories of times in my own experience when I should have and could have been more thoughtful. However, I feel that Laurie Dixon did a noble thing when she took in the elderly stranger for a few hours, and that she shouldn't have suffered so much remorse for not doing more.

I'd like to reverse the situation and relate an experience that happened to my daughter and me a number of years ago. My daughter had just lost her husband through a sudden, unexpected death, and her father through divorce. Because we were both too grief-stricken to be of help to each other, I suggested that we visit friends.

The ones we chose to visit that

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Another look at UFO's

Sightings of unidentified flying objects (UFO's) have been reported from various parts of the world in recent months. One sighting, captured on film by the crew of a plane flying over New Zealand's Cook Strait, was shown on TV in the United States and elsewhere. Many viewers thought the large, yellowish, round body looked like the planet Venus, but the possibility that it might be a visitor from outer space started a new wave of interest in UFO's. People from Australia to Italy to New Jersey reported seeing round, bright objects in the night sky.

According to *Newsweek* magazine (Jan. 15, 1979), "A dozen policemen on Australia's east coast said they saw a bright blue object. In Ferrara, Italy, revelers returning home from a New Year's Eve party claimed they saw a slow-moving mass leave a whitish trail in the sky. . . . And in Britain, where there were still more sightings, the House of Lords solemnly scheduled a debate on flying saucers. 'The likelihood of a landing by an alien spaceship has increased,' said the eighth Earl of Clancarty."

Scientists were unimpressed. In London, British astronomer Sir Bernard Lovell said it was "depressing and deplorable" that people would fantasize that bright objects in the sky are ships containing visitors from outer space. He said that inasmuch as the solar system contains millions of tons of rocky debris, it is probable that some recently reported UFO's were meteorites that failed to burn up on entering earth's atmosphere. "Every year the earth is bombarded by a great deal of space rubbish, but a lot goes unobserved because of bad visibility," he said.

Seventh-day Adventists are supernaturalists. They believe that angels—both good and bad—exist, that they involve themselves in activities upon earth, and that at times they make themselves visible (e.g., Gen. 19:1-22; 2 Kings 6:17; Acts 12:3-10). Adventists also believe that Christ and Satan are engaged in a great controversy. In this controversy Satan and his angels employ various methods to deceive. At times they appear as "apostles of Christ" (2 Cor. 11:13, 14). At times they perform miracles to get attention, to impress people with their power, or to persuade people to believe that error is truth.

The apostle Paul wrote that Satan and his representatives employ "power and signs and lying wonders" (2 Thess. 2:9) to deceive, and John declared that the second religiopolitical power of Revelation 13 "deceiveth them that dwell on the earth by the means of . . . miracles" (verse 14). One of the miracles involves bringing fire "down from heaven on the earth in the sight of men" (verse 13). Of Satan's connection with celestial phenomena Ellen G. White has written: "Fearful sights of a

supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons."—*The Great Controversy*, p. 624; see also *Testimonies*, vol. 5, pp. 450, 698.

Because Seventh-day Adventists are familiar with the Bible and its prophecies, it is possible that they are more interested in reports of UFO's than is the general populace. They know that Satan can create supernatural sights and that he seeks to use any phenomenon—whether natural or supernatural—to deceive. Even if UFO's are merely natural phenomena, he seeks in various ways to capitalize on humanity's interest in them.

And he seems to be succeeding. Many people have developed an interest in the occult as a result of publicity given to UFO's, and more than a score of religious denominations have been formed by people who have purportedly made contact with flying-saucer beings. Not what the Bible says but what "saucer people" say is accepted as truth.

Christian publishers, hoping to cash in on the public's desire for UFO-related literature, have produced books that give a Biblical veneer to information disseminated through secular publications. In doing this these religious publishers have given the impression that Christians are aligned with the current interest in pseudoscientific and semioccultist books.

Mixing fantasy with reality

This mixing of fantasy with reality may be profitable financially, but it confuses many sincere people and tends to discredit the cause of truth.

In a guest editorial some time ago, *Christianity Today* pointed out that many of the assertions made in UFO-related literature cannot stand up under investigation. "Unfortunately," said the editorial, "many people, Christians included, seem to think that anything in print must be true, especially if an author uses footnotes. The proper use of footnotes is not merely to give the appearance of careful research but to enable the concerned reader to check the sources for himself. These books, like their secular counterparts, misuse scholarly apparatus to confuse the reader." The editorial commended the methodology used by the authors of *The UFO Enigma* in investigating the claims of people who say they have had encounters with UFO's.

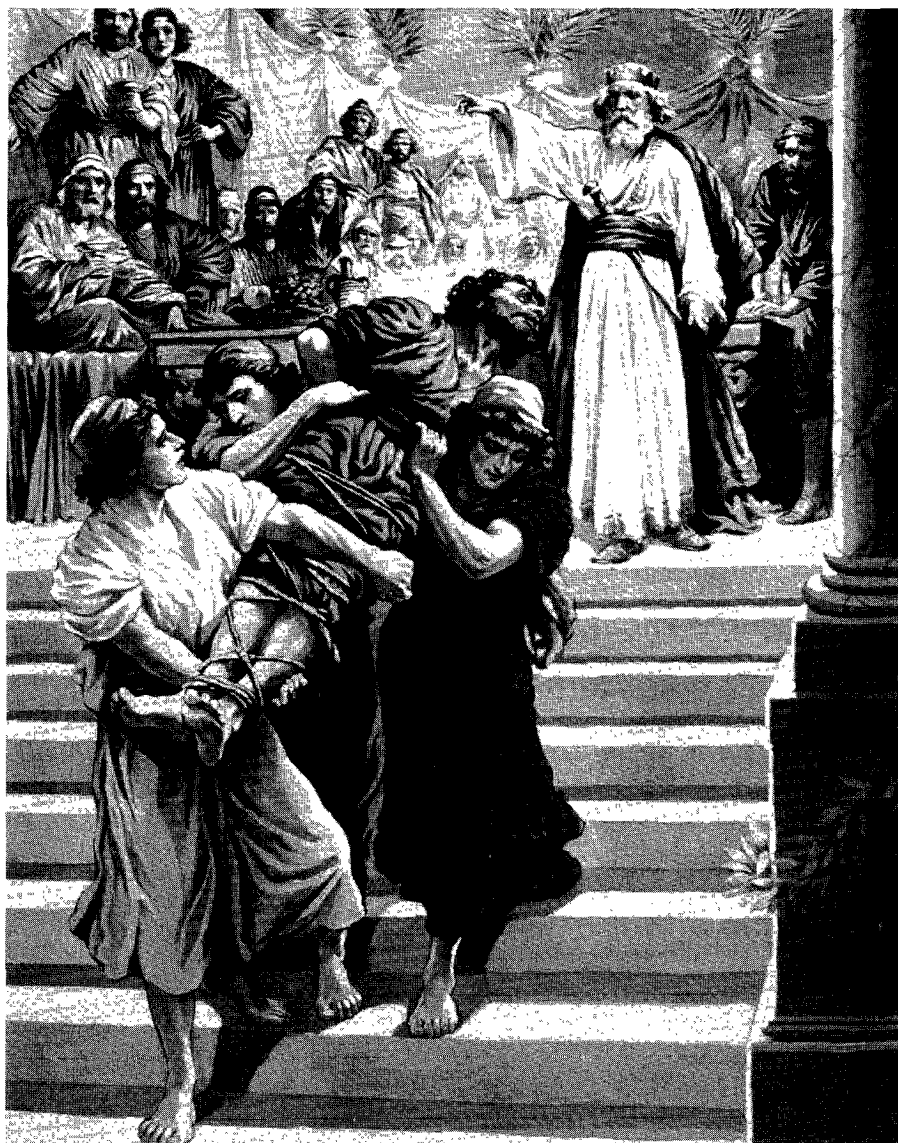
In its closing paragraph the editorial said: "We live in an age of increasing irrationality; Christians have a duty to think clearly and to refuse to be swept along by the latest fads. We do not honor the Gospel when we seem to lower its message and the evidence that supports it to the level of the claims for UFO's and ancient astronauts. Propaganda for close encounters can be an ensnaring and deadly mythology, a variation of ancient pagan occultism. Christians should be opposing such movements rather than jumping on the bandwagon."—March 10, 1978.

As is well known, for at least 30 years reports of UFO

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The wedding feast

As members of the church,
we can be so busy
with the work of the Lord
that we lose
the Lord of the work.



By G. RALPH THOMPSON

Christ's parable of the wedding feast, found in Matthew 22:1-14, contains some important lessons for us today. A king invited special guests to the wedding of his son. Since it was a special honor to receive such an invitation, we might suppose that the invitees would free themselves from all other engagements and plan to attend. On this prestigious occasion the great and near great were to be present. When the special day arrived, the eager king sent out his servants to remind the guests of their appointment and to invite them to come quickly, for all things were ready.

But instead of gladly responding, they made a variety of excuses as to why they could not come. Disappointed, the king sent his servants with a second urgent invitation, but all "made light of it, and went their ways, one to his farm, another to his merchandise" (verse 5). Some not merely ignored the invitation, they turned on the king's servants and murdered them. Angered by this action, the

king sent out his armies and destroyed the murderers and their city. The king sent other servants into the highways and byways to invite as many as they could find to come to the feast. This time both the good and bad were welcome to respond. But there was one stipulation—the guests were all to put on a special wedding garment prepared by the king for the occasion and provided at no cost.

One of the guests ignored this request. He probably argued that what he was wearing was good enough. Why should he change his clothes to put on a garment such as everyone else was wearing? Intending to demonstrate his independence and individuality, he took his place in the banquet hall arrayed just as he was.

Later in the proceedings, the king, happily surveying his guests, was astonished to spot one who did not have on the wedding garment. The king came over and asked him a simple question. "How camest thou in hither not having a wedding garment?" (verse 12). The guest was speechless. Turning to his servants, the king said, "Bind him hand and foot, and take him away, and cast him into

G. Ralph Thompson is a general vice-president of the General Conference.

outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen" (verses 13, 14).

What is the real significance of this parable to us today?

The elite group who had received special invitations obviously represented the Jews. By accepting the invitation they would acknowledge that Jesus Christ was indeed the Messiah, the Son of God, the Promised One of the Scriptures. But they refused to accept the invitation. God sent out His servants—first John the Baptist and the disciples—but the people refused to heed the invitation. Then after Christ was crucified, God put forth renewed efforts, but the Jews put to death some of the messengers, notably Stephen. God's call, having been rejected by the Jews, subsequently was extended to the Gentiles.

As a nation the Jews paid a terrible price for rejecting the Son of God. The destruction of Jerusalem at the hands of the Romans was fearful. The slaughter of the inhabitants and the resultant scattering of the Jewish people are part of the price they paid for not accepting the King's invitation. Of course, individually the Jewish people can still accept Jesus as Saviour and Lord. The judgment had been pronounced against them as a nation, not as individuals.

After the Jews refused God's invitation, the Gentiles were called to the marriage feast. As the parable indicates, there was an enormous response. The guests represent all the professed followers of the Lord. The station in life they occupy, the size of their bank account, whether they are rich or poor, black or white, yellow or brown, are of no consequence. The gospel invitation is universal. However, there is one basic requirement for all—they must put on the wedding garment. They cannot come in their own attire.

As Ellen White indicates in *Christ's Object Lessons*, page 310, the wedding garment is "the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."

God's commandments versus man's

Yet there are professed Christians who state by their actions, "We will come to the feast on our own terms." They want to set their own standards. They argue that it doesn't matter what the King's specific commandments are regarding entrance into the kingdom. They feel that He will accept them regardless of their attire. We especially hear such an argument when we talk about the claims of God's law and the Ten Commandments. They replace the commandments of God with the commandments of men and believe this attire will suffice in the day of judgment.

Too late they will discover, as Ellen White says, that "they have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own

they have tried to cover their sins, and make themselves acceptable with God. But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb."—*Ibid.*, p. 311.

The question for Seventh-day Adventists is, Are we wearing the robe of Christ's righteousness, or are we trying to work our way to heaven by our own self-righteousness, our good works, our deeds of benevolence, our missionary endeavors, the amount of work that we do and the feverish activity in which we engage? Will these things substitute for the stainless robe of Christ's own righteousness? Never!

The Lord sees His own robe

The servant of the Lord states: "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."—*Ibid.*, p. 312.

As members of the church, we can be so busy with the work of the Lord that we lose the Lord of the work. Only through repentance and confession of sin and the acceptance of Jesus Christ as our surety can we be fit guests for the heavenly wedding feast. Our self-righteous rags will not do. Lip service is not enough. We cannot serve God and the devil too. Before we put on the wedding garment, we will have to be divested of our pretended goodness. We will have to come to Christ just as we are. There is nothing good in us to recommend us to Him.

In humility and faith we ask Him to cleanse us from our self-righteousness, to remove from us the fig leaf of our pretense, tear away from us the hypocritical mask that we sometimes wear to impress people with our goodness. And then we allow the Lord to clothe us in His own righteousness, remembering all the time that if we make it into the banquet hall to the marriage feast of the Lamb, it will be only because we are properly attired with the robe of Christ's own righteousness, in which there is "not one thread of human devising" (*ibid.*, p. 311).

Listen to these wonderful words: "The wedding garment, provided at infinite cost, is freely offered to every soul. By the messengers of God are presented to us the righteousness of Christ, justification by faith, the exceeding great and precious promises of God's word, free access to the Father by Christ, the comfort of the Spirit, the well-grounded assurance of eternal life in the kingdom of God. What could God do for us that He has not done in providing the great supper, the heavenly banquet?"—*Ibid.*, p. 317. □

Full-time witnesses

In their efforts to finish the work, some Christians overlook the importance of witnessing through their daily activities.

By MARCIUS C. SIQUEIRA

We tend to become compartmentalized. Many of us confine our spiritual lives to the Sabbath and devote the other six days to secular purposes. In addition, some of us devote an hour either on Sabbath afternoons or some night during the week to witnessing, then spend hours in gossip, socializing, and recreation. Our devotions often consist of five minutes of Sabbath school lesson study

Marcus C. Siqueira is a pastor in Delran, New Jersey.

and prayer (if that much), while we spend hours poring over magazines, newspapers, books, and television.

Let's examine witnessing in particular. The few who share their faith usually give Bible studies or pass out literature. Many of their contacts are with strangers who usually remain such after the visits are completed. They feel they have done their share in the hour or so they spend (and sometimes feel proud of their "devotion"), while the majority of those who don't witness usually feel guilty about their neglect. Most of them would like to witness but probably don't know how, or are afraid to make contacts.

Jesus never intended for us to be only part-time witnesses. He expects us to witness continually to those around us. In Matthew 5:14-16, R.S.V., He informs us, "'You are the light of the world,'" and adds, "'Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.'" People about us will come to glorify God as they behold Jesus in our lives and actions.

It was through such witnessing that the early church grew. In the book of Acts we hear mostly of Peter, John, and Paul and their work, because it was Luke's purpose to show how the church expanded from Jerusalem to Rome. However, we should not for a moment think that the gospel reached the then-known world by the work of

Prayer paid the bills

By PIERRE C. DESHOMMES

Attending West Indies College in Jamaica, I found my funds going down until I had only enough money for me and my family for one more month.

Calling my wife, I explained our crucial position. Claiming God's promises, we earnestly petitioned Him to provide enough money for the remainder of my stay in school.

Three weeks later we received a letter from a friend, who said that while he knew we needed money, he could not help us, because both he and his wife had been ill in the hospital. He concluded his letter, "Please pray not only for yourselves, but for us, also."

When the end of the month arrived we were still without prospects of continuing in school. But we kept praying and trusting. Stopping at the post office one day on my way to class, I found a letter from a woman I had met five years ago while she was visiting Haiti. The letter told me to see L. Herbert Fletcher, the college president, to whom she had sent money for me—US\$500.

Two months later I received another letter from my friend who was ill, and enclosed was a check for US\$300. While it was only a loan, I believe this money also came in answer to our prayers.

One month before school was out I told my wife, "If we can make it through this school year, then I

will work this summer as a literature evangelist and earn a scholarship."

Within three weeks we received \$20 from my wife's father. Meanwhile, I had applied to work as a literature evangelist, although I knew I would not have the money to pay my fare to the assigned territory. When I asked the conference to send me the fare they replied that it was no longer a policy for them to do so. However, a few days after I heard from the conference the airline office called me to let me know that they had a ticket for me—already paid for!

With the help of God, during seven weeks I sold \$6,040 worth of literature and organized a branch Sabbath school with eight members.

I have discovered that when God blesses He does so abundantly, because at the beginning of my second school year a letter from the Franco-Haitian Union informed me that they had voted a bursary for me for that year.

Sometimes God seemingly delays the answers to our prayers; at other times He answers immediately. If the answer is delayed we may rest assured it is for our own benefit. If the answer is different from the one we expected we can still trust Him, knowing that He loves us and will care for us. Some of us may have to pass through "fire," others through "water," but His promise to be with us to the end is certain.

those few apostles alone. Rather, it was accomplished by the church members preaching the gospel wherever they went or were driven (Acts 8:4).

We should do the same. In our daily activities, at work, at home, with friends, neighbors, at recreation, wherever we may be, or whatever we may do, we are to witness to those around us, by the way we live, act, and speak. But then how will we ever bring them to Christ and teach them the doctrines? By doing what Jesus Himself did. As He went about His daily activities He desired the good of those around Him, showed sympathy for them, ministered to their needs, and won their trust and love. Only then did He bid them, "Follow me" (see *The Ministry of Healing*, p. 143).

Win friendship and confidence

For a while all we may be able to do and should do in our contacts with those about us is work well, be friendly, efficient, and helpful. Then, as we win the friendship and confidence of others, occasions will arise, as we ask God's guidance, for us to share what Christ has done for us. When people show an interest, we can suggest Bible studies and through that means lead them to Christ and to the truths of Scripture.

Although it may take more time for a nonbeliever to be converted and be baptized when we use this approach, it was an important means (along with the ordained ministry and special talents) by which the early church turned the world upside down. This does not mean that the early church did not use aggressive evangelistic outreach and planning. But even the great evangelist Paul often began his evangelistic ministry by working at tentmaking. This kind of simple, personal witness is one of the methods by which our world today will be lighted.

Commenting on Christ's great commission, Ellen White tells us that the hearts of those who are to witness "must first be imbued with the Spirit of God, and their labors should commence at home; their families should have the benefit of their influence; and the transforming power of the Spirit of God should be demonstrated in their own homes by a well-disciplined family. Then the circle should widen; the whole neighborhood should perceive the interest felt for their salvation, and the light of truth should be faithfully presented to them; for their salvation is of as much importance as that of persons at a distance. From the immediate neighborhood, and adjoining cities and towns, the circle of the labors of God's servants should widen, till the message of truth is given to the uttermost parts of the earth."—*Spirit of Prophecy*, vol. 3, pp. 240, 241.

This is not intended to excuse us from our responsibility of using the talents God has given us in specific outreach ministry such as giving out tracts and giving Bible studies, but we need to remember that for most of us, our primary witnessing takes place as we go about our daily activities. By letting our light shine to those around us, we reflect Jesus in the way we live, act, and speak. □

FOR THE YOUNGER SET

Shy bobwhite

By KATHERINE HAUBRICH

Stretching her short, rounded wings upward, mother bobwhite whirred them gently. She needed exercise because she had been sitting for a long time watching father bobwhite prepare a nest. Tucking her wings back in place, she walked to the nest to inspect it.

She cocked her head to one side and tucked in a stray bit of hay, then quickly ran down to a nearby stream for a cool drink.

If danger was nearby, mother bobwhite could fly away fast, but usually she chose to dart about quickly on the ground. This made it difficult for anyone watching her to see her for long. Father bobwhite joined her, and they walked to their favorite feeding area, a field of clover at the nearby farm. When they had eaten their fill, mother bobwhite, knowing it was time for her to be in her nest, scurried back across the field, over the stream, and climbed into the nest. After turning this way and that, and adjusting her fluffy wings comfortably, she gave a chirp of approval and went to sleep.

Next morning there was one egg in the nest. Each day mother bobwhite added another egg. When 15 days had passed, there were 15 tiny eggs nestled together at

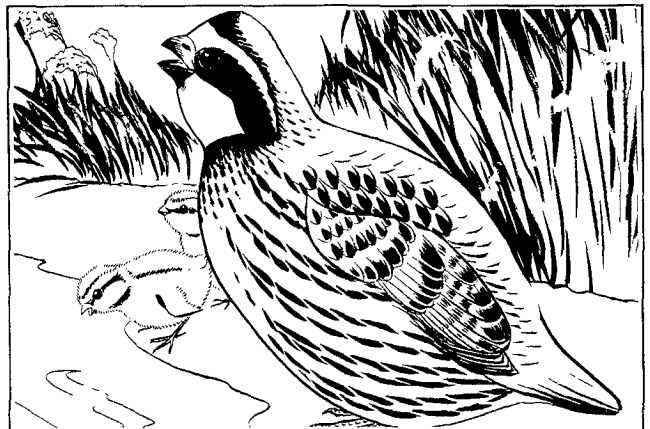
her feet. When each baby hatched and dried off, its fluffy little body was no bigger than a man's thumb.

It wasn't long until the little brown bodies were the same color as the dead grasses and earth where they nested. They protected themselves by squatting very still against the ground if a snake slithered past or an eagle soared overhead.

In two months they were about as big as father and mother bobwhite. Now it was time to begin preparing for winter. For protection they joined other bobwhite families to form one large family, called a covey. At night they nested in a circle, with their small, rounded tail feathers pointing toward the center and their heads facing outward. If danger threatened, they flew quickly away, scattering in every direction. Our kind heavenly Father has provided good protection for the shy bobwhite.

Bobwhites are also known as quail. You may not be able to see them often, but in the evening in areas where they live, you can hear their gentle call from the safety of dense growth. "Bob-white! Bob-white!"

If you know how to whistle, you will probably be able to imitate the bobwhite's friendly call.



The Christmas fire

A Christmas morning incident with spiritual implications.

By MIRIAM WOOD

A strange thing happened at my house on Christmas morning. I was busy in the kitchen. (Actually, “busy” is an understatement. After four days of practically nonstop cooking, I felt as though my footprints were etched on the floor in front of the sink and stove.) My mind was almost totally absorbed in the Christmas dinner—the red and green salads, the mashed potatoes, and on and on.

Then I became aware of faint noises nibbling at the edge of my attention. It sounded as though a fire was burning downstairs in the recreation room fireplace. But that couldn't be, because we'd planned to have a fire *after* Christmas dinner. There was no one in the recreation room just then, and who would build a fire and waste it on an empty room? I dismissed the noises and my thoughts, and went back to my hot roll preparation.

But the noises persisted. They even seemed louder. Again I stopped, and tuned in to the murmured conversations taking place on the second floor of the house. Obviously everyone was upstairs; I could identify the voices of all family members in residence at that point.

When one particularly loud snap and crackle pierced the air, I resigned myself to the knowledge that I wouldn't have any peace of mind until I plunged downstairs to see for myself what was happening.

As I dashed down the stairs and rounded the corner, I found it difficult to accept the evidence so firmly presented by my eyes and ears. There, snapping and crackling in the fireplace, was, to state a cliché, a “roaring” fire. The flames were leaping high; the screen hadn't been drawn in front of the fireplace, and a few sparks were landing on the cherry-red-and-black carpeting.

“Hey!” I yelled lustily. “Who built a fire and went off and left it?”

After a moment of silence, my friend (who also happens to be my husband) came racing down the stairs.

“What in the world . . . ?” he began, and then a look of disbelief crossed his face.

“Do you know—well, this is really incredible—I came down here a couple of hours ago and decided to get everything ready so I could light the fire after our Christmas dinner. I was absolutely certain that not one

live coal remained from last night's fire. The ashes were completely gray . . .”

His voice trailed off. Then he shook his head again.

“But there must have been at least one tiny live coal, and it slowly ignited the paper under the kindling.”

Well, no damage was done, except for a waste of both human energy and natural resources.

As I sat in front of that fireplace later in the day, I was pondering the implications of this incident in the spiritual realm. I remembered that the New Testament writer James had said something about just such a situation. When I looked up the text in James 3:5 in *The New English Bible*, it seemed as though he was speaking specifically to this situation: “What an immense stack of timber can be set ablaze by the tiniest spark!”

Think of the word *spark*, for instance. Is there anything more inflammatory than the “tiny sparks” that fall into conversations? Great, leaping fires of bitterness and hostility can develop so quickly that one is powerless to stop them as they race through delicate relationships, destroying and charring friendship and trust and happiness.

A colleague told me of a committee he'd worked on with an acquaintance whose line of work brought them into close proximity. During a recess in the committee work, my colleague offhandedly made a statement that could be interpreted as highly derogatory to his acquaintance.

A few careless words

“The minute the words were out of my mouth, I realized how it might sound to him,” my colleague agonized. “I could have bitten my tongue in half; I just hoped that he hadn't heard the remark—but he had—and he's been my enemy ever since. If only I hadn't said those few careless words!”

That “fire” has been blazing white-hot ever since, with wider and wider circles of consequences.

And how about the reputations of others, which we handle at times in such a cavalier fashion? The other day, in a group of which I was a part, the conversation turned to a physician in the community. One person declared, with a very “wise” look, “If you knew what I know about him, you'd certainly think twice about ever being his patient!”

Sitting on the outskirts of the group was a quiet girl, who hadn't spoken until this point. I was surprised and gratified to hear her break into the conversation: “I don't think it's right to attack the reputation of a professional person with vague innuendoes. It could cause a lot of harm that may not be justified.”

Unfortunately, I rather imagine the “tiny spark” of suspicion that was planted that day will flourish and ignite more fires, while the reproof so fittingly spoken may be forgotten.

As I said, the fire on Christmas Day in my recreation room certainly has given me a great deal to think about. □



I failed to prepare again!

By JO VICTORY

It seems that lately I consistently wait until the eleventh hour to prepare for trips I'm planning to take. In doing so, everything turns out wrong.

The latest "wrong" was last night. After hurriedly vacuuming the car, I washed it, finishing after dark. When daylight came, I discovered many unwashed places. The light of day revealed to me that my nighttime efforts had been largely in vain. It was too late to do the job over. I had been sincere in wanting the car to be ready for the trip, but had failed to begin preparing in time. I should have started earlier in the day, removing the blemishes when the bright light shined on them, so that I would have no cause to feel ashamed.

Several times I've completely abandoned the idea of a trip, simply because I'd waited too long to prepare.

Contemplating what had happened last night, I asked myself, Am I as dilatory about preparing to meet Jesus? I can't afford to wait until the eleventh hour to prepare for my trip to heaven with Him. The light of God's glory will magnify all my "unwashed" places or blemishes.

Only with thorough preparation will my character "shine" without spot or blemish under His light.

How Ellen White disciplined her sons

The skills she practiced have been recognized by many child psychologists as superior to other methods that in recent years have been advocated.

By CLARENCE DUNBEBIN

With Ellen White and her husband, James, preventive discipline was the rule rather than corrective control. From the beginning they worked together to provide a homelife for their sons, Henry, Edson, and Willie, that was different from that in the typical home in Battle Creek. They attempted to fill the days with pleasant activities that helped their boys mature into manhood with a minimum of conflict with their parents.

Before their children could reason Ellen began to teach them the lesson of obedience, which she considered to be one of the most important lessons children should learn. "By gentle, persistent effort," she said, "the habit [of obedience] should be established."—*Education*, p. 287.

In no way would she permit herself to follow the erratic pattern of discipline practiced by many of her contemporaries. She had thought through carefully the course of action she intended to pursue. "The education of children, at home or at school," she wrote, "should not be like the training of dumb animals." She amplified this by saying, "Dumb animals need to be trained, for they have not reason and intellect. But the human mind must be taught self-control. It must be educated to rule the human being."—*Testimonies*, vol. 3, p. 132.

Ellen White viewed her responsibility in the area of discipline in terms of positive actions. To her way of thinking, the work of proper discipline directs, educates, and helps develop maturity.

What Mrs. White had to say on these matters often ran contrary to thought current in her day. On one occasion she told teachers and parents to make obedience to the rules as easy as possible. "Too much management is as

bad as too little," she said. "The effort to 'break the will' of a child is a terrible mistake."—*Education*, p. 288.

Ellen White had great confidence in people and especially believed in children. She once wrote, "Children and youth are benefited by being trusted. Many, even of the little children, have a high sense of honor; all desire to be treated with confidence and respect."—*Ibid.*, p. 289.

There was no room in her book of strategies for continual criticism. She and her husband dwelt upon the positives while still taking time to point out to their children areas that needed to be corrected or strengthened. By expressing their feelings of joy and appreciation for appropriate behavior, they often defused a potential problem.

Once, while traveling away from home, she wrote to her boys, "You have been very kind, obedient children to us. Sometimes wayward, but not stubborn."—Letter 21, 1861. Her letters and everyday contacts always offered hope and encouragement, which balanced any reprimand she felt she must deliver.

Even slight signs of improvement brought expressions of support. In a note to Edson after she heard he was making efforts to avoid certain problems, she said, "I have been so grateful to hear such good news from you—that you were trying to do right and that you had not been wrong."—Letter 11, 1859. And just two weeks later she assured both Edson and Henry, "We do not wish to drive you, dear boys, but help you to do right."—Letter 26, 1859.

Alternate behavior patterns

Often she disciplined by suggesting alternate behavior patterns. For example, seeing a boy mistreat a dog and an adult abuse a horse, she wrote to Edson and Willie: "I will tell you what I saw in the street coming to this place. A boy was abusing a dog. He was a small boy, but I thought, That child is educating himself in cruelty. I thought how my heart would ache if one of you should do as he was doing.

"I passed along another street and a well-dressed man, who appeared like a gentleman, was driving a fine horse. The wind blew a piece of paper under the horse's feet and he started and jumped to one side. That was all, but the man who appeared to be a gentleman whipped the horse cruelly. . . . I thought probably that man began his acts of cruelty as did the little boy—upon small animals. He acted the tyrant."—Letter 26, 1868.

At various times Ellen White gave her sons small rewards as a token of her love for them. On one trip, when she still had eight weeks before she would be reunited with them, she confided to Willie by letter her assurance of the love and loneliness she felt. Along with these expressions of love, she wrote, "In the last box we sent to Battle Creek were some little trinkets for you and a little box of candy."—Letter 10, 1859.

Central to Mrs. White's thinking about behavior were

Clarence Dunbebin is principal of Sligo Elementary School, Takoma Park, Maryland.

her ideas about rules. There should be few rules, she insisted. They should represent, as much as possible, rules agreed upon by those who must live by them, and once established, they should be enforced.

Enforcement did not mean automatic spankings. In fact, spankings were not the preferred form of punishment in the White home. Both parents felt that the emotional outbursts that often accompany a paddling develop only deeper feelings of alienation and resentment. "We have prayed and labored for our children, and have restrained them," she stated. "We have not neglected the rod, but before using it have first labored to have them see their faults, and then have prayed with them."—*Spiritual Gifts*, vol. 2, p. 212. She felt that one spanking in a lifetime might be all many children would ever need if it were done correctly.

Keeping lines of communication open

Actually, the need for physical punishment was minimized in her home because chores and family fun were employed to use up excess energy that could lead the boys into trouble. Ellen White firmly believed in keeping her sons busy with enjoyable activities, and she frequently joined in such activities. Especially she enjoyed working with them in the Whites' large garden. At times the family would lay aside their garden tools, pack a lunch, and go to the river for a picnic. Or they might hike through the meadow, where they enjoyed the beauties of their natural surroundings.

During several summers the family relaxed together camping in the Colorado Rockies. Needless to say, the boys enjoyed these family diversions, and as a result, they were less inclined to step over the traces later on.

Communication skills that emphasized the positive seemed to be a key to Ellen White's successful interpersonal relationships with her sons. The skills she practiced have been recognized by many child psychologists as superior to other methods that in recent years have been advocated. Hers have been found to be just as successful today as when she practiced them with her children.

Mrs. White demonstrated great tact in dealing with her

three sons. Her relationships with Edson illustrate how skillful she was in minimizing differences of opinion while holding him close to her and to God. Not noted for always being totally truthful, Edson also was extravagant with his money. He spent his earnings to satisfy his vanity rather than to buy food and clothing. These two weaknesses concerned his mother greatly.

Ellen White did not hesitate to point out to Edson her displeasure over his behavior, but she did it in a manner that did not drive him away from her or close up the channels of communication with him. Somehow she seemed to sense how to express her criticisms in a manner he could not interpret as belittling him as a person.

She often used a technique that modern-day communication specialists would call "I-messages," rather than "you-messages." The following excerpt from a letter to Edson illustrates how she used this technique: "Edson, my dear boy, I have some perplexity in regard to you. I know you are not happy. When I talk with you, you seem at a distance from me as though my words were useless. This makes me feel bad, Edson. I can't reach you until this barrier is broken down and you open your whole heart freely to me."—Letter 15, 1868.

Gentleness and concern characterized Ellen White's style of discipline. However, no one should assume from this that she compromised with wrong. She was clear about that. "Neither in the home nor in the school should disobedience be tolerated," she said. "It is not love but sentimentalism that palters with wrongdoing, seeks by coaxing or bribes to secure compliance, and finally accepts some substitute in place of the thing required."—*Education*, p. 290.

What, then, is the rule by which to measure whether discipline is appropriate? She summarized: "The true object of reproof is gained only when the wrongdoer himself is led to see his fault and his will is enlisted for its correction." Then she added, "When this is accomplished, point him to the source of pardon and power. Seek to preserve his self-respect and to inspire him with courage and hope."—*Ibid.*, pp. 291, 292. □



In spite of long absences when she traveled with her husband, James, Ellen White raised her sons wisely. Her letters to them and everyday contacts in the home always offered them hope and encouragement, which balanced any reprimand she felt she must deliver. The two sons pictured here are James Edson, born in 1849, and William Clarence, born in 1854. Henry, who was two years older than Edson, died at the age of 16. A fourth son died in infancy.

There's "much more" available to us

Do recent world events and tragedies cause us to feel that the world is being overwhelmed with sin and its awful results? If so, let us take a thoughtful look at Paul's conclusion that where sin abounds, grace *much more* abounds (Rom. 5:20). If this weren't so, then we might be able rightfully to accuse God of insensitivity to the welfare of His creatures for allowing sin in the first place.

But God *is* interested in us and concerned that, even in this sinful world, His children may have the very best that is available. This thought comes to mind when reading such passages as verses 9 to 20 of Romans 5 that contains Paul's five "much more" statements, along with Ephesians 3:20.

The first two of these "much more" statements in Romans 5 are mentioned in verses 9 and 10, which we summarize as follows: If Christ died for us *when* we were sinners, and His death had such saving power in effecting our reconciliation, we can be certain that He'll do *much more* for us now that we are justified. Through a personal union with Christ we will not only be saved from the wrath of God in the judgments to come but will ultimately receive all the joyous fruits of salvation.

Verses 15 and 17 develop the point that through one man's (Adam's) offense death became the rule, but *much more* has been accomplished through another Man—Jesus. The "many" who accept the results of His death and the abundance of His grace come under the rule of life as God planned it originally. Thus "where sin abounded, grace did *much more* abound."

It is this *much more* that Paul seems to be so excited about. In this chapter he informs us that we have such overwhelming evidence of the tremendous love and concern God has for even "enemies" that we can have positive assurance that He will provide every good gift for those who accept His work of grace. Not only do these good gifts point us to the splendors of eternity following the return of Christ in the near future but they incorporate all the joys of eternal life that even now can be experienced in a sinful environment.

The apostle expands this thought in his prayer for the church recorded in Ephesians 3:20. The translation in the King James Version accurately reflects the literal meaning of the Greek words in this passage, but the superlatives Paul is using come through better, we believe, in the looser interpretation found in the Amplified New Testament. Speaking of God's power at work within us, it states that He "is able to do superabundantly, far over and above all that we ask or think" for us.

Isn't it strange that we seem content with so little of the abundance of God's grace and the outpouring of His blessings when He has so *much more* for us. We receive a little money or some other material blessing, then we want more. We taste a little bit of some delicious new food and aren't satisfied until we have more. But God touches us with some blessing or inspiration, and we turn away quickly satisfied—as if God can give us no more.

Lest anyone receive the impression that this editorial is written with the purpose in mind of increasing his sense of guilt about not being responsive enough to all that God offers, we wish to assure him that that is not our intent. Most of us already feel guilty enough about our neglect of God and our Christian duties, and it isn't too helpful to have someone increase our burden.

What we *do* intend is to catch and share Paul's excitement that centers in the discovery that God has far more to offer us than we seem to comprehend. Most thrilling of all is the realization that He is more than anxious for us to take full advantage of the special opportunities His glorious provisions of grace provide. They are far beyond our capacity to ask or think.

Particularly at this point in the history of the church it is necessary for God's people to receive more, *much more*, of Heaven's blessing. Living in the time of the final outpouring of the Holy Spirit known as the latter rain, we haven't even partaken fully of the blessings available in the early rain that are at our disposal right now if we'll but open our hearts to receive them.

If our world often seems to be filled with all the tragedies and terrors of a sinful environment, let's realize that this is not what God wants. He has *much more* in the way of the abundant blessings of grace ready to pour out on us whenever we will take time to recognize that what we already have isn't enough in the light of what He has promised us.

L. R. V.

Another look at UFO's

Continued from page 3

sightings have been studied by various people. Some investigators have had little, if any, scientific competence. Others, notably Dr. Edward Condon and his U.S. Government-appointed team, have been highly competent. The same may be said of the 11-man panel of the National Academy of Sciences, which reviewed the 1,465-page Condon report in 1968. The Condon report concluded that except for a relatively few sightings where information is limited, most UFO's can be explained on natural grounds.

We respect the right of people to hold that UFO's are supernatural in origin, being one of Satan's last-day schemes to deceive the world. And we believe that mysteries such as UFO's and strange disappearances of airplanes and ships should be investigated. But we can-

not approve the kind of dogmatism that states flatly, "This can only be the work of evil spirits." Nor do we feel that Seventh-day Adventists bring credit to the three angels' messages when they thrive on fads, mysteries, rumors, and speculation. God's people are to be distinguished from the unbelieving world, not by sensationalism, but by their exalted concepts of God, their adherence to His commandments, their complete gospel message, and their unique life style.

Ten years ago we wrote an editorial on UFO's (REVIEW, Feb. 27, 1969) in which we quoted from the late editor of the REVIEW, F. D. Nichol, as follows: "There are always two dangers that we must guard against as sensible Adventists. One is the danger of a skeptical disregard of great phenomena, from either God or the devil, that are significant signs; the second, the danger of falling into the mood that inasmuch as Satan can do great things and will seek to deceive men in earth's last hour, therefore whatever happens that is not immediately explicable is probably one of the devil's delusions. I don't know which of these dangers is the greater. Let's stay

away from both. Certainly, with regard to the second danger, I think the only reasonable position for us to take, to protect against superstition, or at least against invalid conclusions, is to discount the devil as a factor when one after another of the UFO cases can be explained in terms of physical phenomena that mark our earth and its atmosphere. Unless we do take this position, I don't know where we will finally end in our attitudes of mind and the conclusions we reach." We felt comfortable with this position ten years ago. We feel comfortable with it today.

So, while we should not accept the conclusions of science over the teachings of Scripture, let us avoid becoming self-styled prophets, going beyond revelation and giving Scripture our private interpretation. And let us avoid both sensationalism and dogmatism. God does not expect His people to solve all mysteries either in the natural world or in the spiritual world. He does expect them to reveal His love, keep His commandments, and preach the gospel to all the world (1 Cor. 13; John 15:9-14; Matt. 28:19, 20).

K. H. W.

LETTERS Continued from page 2

particular afternoon we considered to be special friends. Though we could hardly hold it against them for being busy with a previously engaged dinner appointment, the chilly reception and cool manner in which they let us know of their plans caused us to go away with hearts heavier than before. We received no comfort, and our grief seemed worse for having visited these "special" friends.

It is difficult for me to find adequate excuse for such a lack of sympathy for those who were in the depths of sorrow and despair. But if this experience did nothing more than to jolt me into putting aside my own selfish interests in order to sympathize with others who desperately need my consolation, then I will consider that this disappointing episode was not in vain.

NAME WITHHELD

Two lakes of fire

Re "One Lake of Fire, or Two?" (Jan. 18).

Reading this editorial, I got to thinking, The beast and the false prophet are not actual flesh, they are symbolic. So why do we need a real, literal lake of fire to burn up symbolic entities? A thousand years later death and hell are cast into the lake of fire. Maybe we take some things too literally.

FLORENCE E. SNIDE
Cheboygan, Michigan

Tantalizing poem

I want to thank you for printing the beautiful poem "Thine the Power" (Jan. 25). It is so tantalizing in its expression of hope beyond our faltering struggles that I am committing its lines to memory. Sin that "slithers" and "coils" and "hypnotizes" can only be tamed by the gentle, loving "Saviour's hand."

PAT BUCKLEW
Decatur, Georgia

Unmet need

I've been quite disturbed by "Mission Hospital Saga" (Jan. 25). Can it be possible our church allows such needs to go unmet while in other areas every need and many luxuries are provided?

If the church can't provide for this need, are there not medical groups that can be called upon to help? I think after a story like this we are entitled to hear that some positive action has been taken to meet the need.

MRS. J. H. ZUMMACH
Woodbury, Minnesota

A few months ago our attention was called to the plight of the kitchen of Inca Union College (Aug. 3), to which need readers responded in the amount of more than \$50,000.

Now, in "Mission Hospital Saga" the need of an operating microscope at Atoifi Hospital in the Solomon Islands was re-

ported. The question that naturally follows is if this equipment would restore sight to many, why doesn't someone appeal for funds and give us detailed instructions as to where to send the money?

CARROLL CULVER
Panora, Iowa

▶ Anyone wishing to give a large donation may do so by sending it to the General Conference Treasurer, indicating that it should be sent to Atoifi Hospital. The General Conference has a plan called Operation Extra Lift for sending money to projects of special need. Persons interested in supporting a specific project can write to the General Conference Treasurer for information.

Caesar

Re "Caesar's Cash, but Not His Controls" (Jan. 18).

In Canada, when we receive our tax notice it is clearly designated on the tax slip how much of the charge is for education tax. Supporters of parochial schools (Roman Catholic) are allowed to designate whether they support parochial schools, and their tax dollars are so apportioned.

The Christian Reformed churches, who maintain their own schools, are now asking the government why their property tax can't be divided the same way. Actually, as long as the government doesn't interfere

with the Catholic schools and their efforts to maintain their Catholic religious training, it shouldn't have anything to say at all about how these schools—or for that matter, Adventist schools—are run, outside of maintaining equal scholastic standards, even if these school should receive government support.

It doesn't make sense that parents should be penalized by making them pay the government education tax if they choose to send their children to a church school where they will be taught Christianity, and be shielded from teachers who may be homosexuals or atheists or persons with other standards to which they would not wish their children to be exposed.

The tax dollars are paid "by the people," and the government officials are paid by the people, and so it would make sense that governments should be encouraged to become aware of this, and to change their laws to accommodate the wishes of the tax payers regarding how their education-tax dollars are applied.

VIRGINIA M. PANGBURN
Chatham, Ontario

It is reasonable to expect that if we accept outside help for our schools eventually those helping will expect to help us run the schools.

LULA GRAY
Galena, Kansas

Doors open wide in South India

By DOROTHY M. WATTS

"The doors are wide open in Bidar," says G. J. Roberts, president of Karnataka Section in India.

"This is the most tremendous opening the Lord has given us yet," says D. R. Watts, president of the South India Union.

God used a 20-year-old college student to help open these doors in Bidar, where Adventists have established work in 12 villages and where more than 1,500 people have requested baptism into the Seventh-day Adventist Church. In 1977, Bhasker, a student in Gulbarga College, met Stanley Pangler, a Seventh-day Adventist minister. Together they studied the Bible, and Bhasker was thrilled with the truths.

Dorothy M. Watts is Home and Family Services director of the South India Union.

"You must come to my village and preach your message," insisted Bhasker. "My people were brought to Christ about 50 years ago, but some 15 years ago the mission withdrew its financial support. My people have been left with no pastors and no spiritual guidance. You must come."

Brother Pangler made several visits to Bhasker's village, Pathraipally, Bidar District, northern Karnataka. He visited the people in their homes and prayed with them. He conducted a few public meetings, at which he showed health slides and presented a gospel message. The initial prejudice of the people disappeared as they learned that Adventists base all their teachings on the Word of God.

There was no church building in Pathraipally, but

there was a flagpole in a central location where the Christians gathered to sing praises to God and to pray for someone to come to preach the Word of God to them.

Mr. Pangler wrote to Pastor Roberts, 500 miles away in Bangalore, telling him about the need for evangelism in the Bidar District, one of the territories of South India the church had not yet entered. It was spring, 1978, before Pastor Roberts could arrange to visit this far-off part of his field.

Village watches baptism

Immediately he arranged for a series of evangelistic meetings in Pathraipally. As a result, 61 people took their stand and were baptized in June, 1978. The whole village came out to witness the baptism, forming a mile-long procession to the river. All the way they sang hymns and praised God for answering their prayers.

At that time representatives from 15 villages came to Pastor Roberts, asking him to conduct meetings in their villages. These village leaders

represent some 75,000 Christians and 225,000 Hindus in 600 villages, most of whom have never heard the name of Christ.

In August and September camp meetings were held, to which the village leaders were invited. They spent ten days with local section, union, and division leaders in an intensive study of God's Word and His special message for these last days. The village leaders were then sent back to their villages to help prepare their people for evangelistic meetings. As a result, when the meetings were held, the response was overwhelming.

The division Ministerial Association, under the direction of W. G. Lowry, has outlined a program to prepare thoroughly these people for membership in the Adventist church. This program includes enrolling all interested people in the regular Sabbath school, during which time the pastor's Bible class lessons are followed. It also calls for lessons in denominational history, Bible doctrines, the Spirit of Prophecy, and healthful living.

Because most of these people are illiterate, a literacy program is envisioned whereby they and their children will be given a basic education so that they can read their Bibles and be prepared to teach others. Although the people are poor, they are faithful, loyal, and willing to do anything for their Lord and Saviour. On Sabbaths they willingly bring their tithes and offerings of farm produce to the altar.

More than 3,500 villages in this area still wait for the gospel. The local section officers are trying to find ways and means of entering 100 villages in 1979 and calling at least 5,000 people to Christ.

"The harvest is ripe in Bidar," says Pastor Watts. "We must go in there now and reap. No other denomination is doing any significant work in this area. By God's grace we are determined to go in there and bring as many as possible to the foot of the cross to prepare for Christ's soon return."



Stanley Pangler (with camera, standing in bullock cart) worked with villagers in Pathraipally, Bidar District, until he felt they were ready for an evangelistic series. G. J. Roberts (with tie, seated in cart) then came to the village to assess the situation. When the series was conducted, 61 people decided to join the church.

Committee lays plans for East Africa's college

By W. J. BROWN

Several circumstances have contributed to the development of the new Seventh-day Adventist college being established in Eastern Africa. The church has carried on educational work on the elementary and secondary levels in Eastern Africa since the early years of the twentieth century. Large secondary schools have been developed, and in Uganda and Ethiopia, junior colleges have functioned for several years. The Kamagambo Secondary School and Teachers' College has served Kenya since 1928. Students who wished to continue their studies on a higher level found it necessary to go to Middle East College in Lebanon or to denominational colleges in other lands.

As the years have gone by, the membership in the Ethiopian, Tanzania, and East African unions has grown until currently it stands at around 200,000. Because of high costs, very few of our African young people were able to pursue their studies elsewhere, and the vast majority were studying in secular universities. In the early 1970's, much attention was given to the possibility of establishing a senior college in East Africa, and it was decided that the junior college in Uganda (Bugema) should be the site of such an institution.

Then the political situation in various countries became such that it affected even the reduced program that was being carried on. The junior college in Ethiopia was cut down to secondary offerings, as was the junior college in Uganda. In 1976 and 1978, Middle East College was forced to close down temporarily. This left the Afro-Mideast Division with no postsecondary education of any kind except for the

teacher-training program at Kamagambo. Students from Bugema Adventist College are studying currently in temporary quarters at Watamu, on Kenya's Indian Ocean coast near Mombasa.

For three years various sites in Kenya have been surveyed by various committees in search of a place to establish a senior college for eastern Africa. In each case, size, location, quality of soil, or cost made the site unfeasible. The government of Kenya, hearing of the efforts of the church and being interested in the development of another institution of higher learning in its territory, made available a 339-acre property on a 99-year lease basis, with an annual payment of 72 shillings (approximately US\$10). This property is located in a fertile area about 200 miles northwest of the capital of Nairobi, and 30 miles southwest of Eldoret. (See "African Head of State Welcomes Adventist College," *REVIEW*, Jan. 18, 1979, p. 15.)

The property is a former

government agricultural experimental station with fine pastures and highly productive land. The planned campus will be situated on a high spot in the center. There are more than 30 structures on the property, but most are small and old, and need to be taken down. Nevertheless, some of them can be used as living quarters and even classrooms on a temporary basis until funds are available to build new facilities.

This land was formally turned over to the church on January 1, 1979, with occupancy due a few weeks later. Because of this, the Afro-Mideast Division named a special commission to lay plans aiming at opening the college on a limited basis with an enrollment of about 100 students during the last quarter of 1979, but realizing that this institution might grow to an enrollment of more than 1,000 students within a few years.

The committee, led by C. D. Watson, division president, received technical assistance from E. A. Streeter, master planner for Andrews University. It included representatives from two African unions and various leaders in the East African Union, the division, and the General Conference. The newly ap-

pointed president of this college, Percy Paul, also was a part of the group.

The committee met for two weeks in the board rooms of hotels in Eldoret, Kericho, and Nairobi, as well as at the Africa Herald Publishing House in Gendia. It also met several times on the property itself. Members rested only over the Sabbath, when they separated to preach in different churches. (There are 20 churches within a radius of ten miles of Kendu Bay.)

During the second week, the committee completed the master plan, checked on builders, materials, and costs, and visited authorities. The division's need for a college is so great that the commission felt that some kind of school should be started before the close of 1979, no matter how rustic the facilities.

There are real obstacles, however. Building materials are scarce, and necessary funds for constructing minimum opening facilities are even more scarce. Funds are being gathered from several sources, and efforts are being made to obtain donations from foundations. The Thirteenth Sabbath Special Projects Offering for the second quarter in 1981 will be used to help this school.



Members of the committee laying plans to establish a new college in Kenya met several times on the property.

W. J. Brown is General Conference education director.

MEXICO

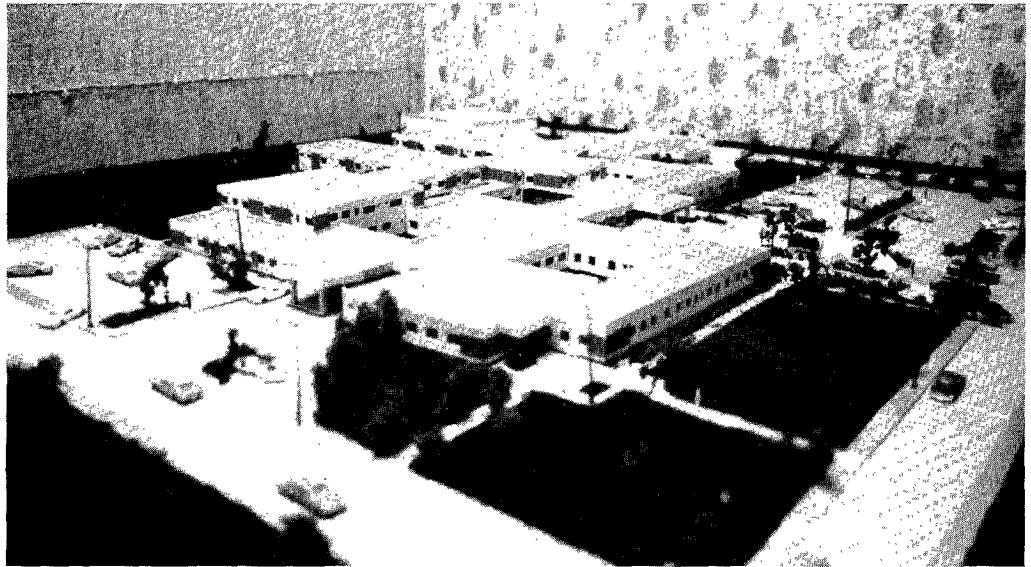
Montemorelos experiences rapid growth

Montemorelos University and its School of Medicine have experienced a mushrooming rate of growth during the past four years. The first class of doctors will graduate at the close of the 1978-1979 school year. Graduates in nursing, business administration, theology, and education also will receive their degrees.

Last year 1,000 converts were baptized each month in the Mexican Union, an average of one new church of 250 members each week. Only time can tell how these figures will be increased through God's grace, with the additional impetus of the new medical missionaries and other professionals who will be graduating from the university.

Cities, towns, and rural communities soon will feel the effect of this new breed of worker. An impact will be made on the community surrounding the university when the new medical center, now under construction, is completed (see accompanying table).

The campus is active, with new buildings going up continuously. Contractors, engineers, teachers, technical experts, committees, musical organizations, and church activities all mingle together,



The new medical center at Montemorelos, to be built like this model, will more than triple hospital service.

causing an occasional traffic jam.

Community leaders and visitors have expressed both amazement and appreciation for the developments taking place on this rural campus. The mayor of Montemorelos commented, "You will soon become the biggest blessing this town has. You have the potential to show us a way of better living, and you can change the life style of this entire community."

Other government officials, educators, and businessmen have offered different kinds of technical assistance. Why have so many expressed their willingness to aid Montemorelos

University? The staff believe that the Spirit of the Lord has impressed the minds and touched the hearts of these people because the harvest is ready.

Plans and budgets call for still more to come, including a new industrial and commercial complex that will house a bakery; a factory to produce granola, caffeine-free beverages, and protein foods; a fruit cannery; a motel and trailer park; a university bank; a gas station; a supermarket; and living quarters for married students and employees. A branch of the Pacific Press Publishing Association will produce books for Mexico's 1,159 literature evangelists, as well as for those in other parts of the division.

CONRAD VISSER
Special Director
Montemorelos
Development Project

cause the budget was under-spent by about SKr20,000 (approximately US\$4,500).

Members of the city church would also call the series a success. For more than 20 years members have been talking about establishing a second Adventist church in Stockholm. This was the aim of the campaign. During the series two seminars were opened—one in the north and one in the south. These have developed into two companies meeting for worship each Sabbath, and it seems certain that Stockholm now will have three Adventist churches instead of one.

A Baptist minister, who because of sick leave was able to attend a large number of the meetings, also rated them a success. After hearing the lecture on "A Solution to Financial Worries," he went home and shared the news about stewardship with his wife. Together they began to give the Lord their tithe, and he has requested a tape of the lecture so that he can share it with his congregation.

A young woman of 18 believes the campaign was a success. She had attended Sabbath school until she was 6, but at that time her mother ceased to take her to the Adventist church. The young woman came regularly to the meetings and was baptized in

Facilities and capabilities of Montemorelos Hospital compared with projected figures for the medical center

	Hospital	Center
Number of beds	81	260
Number of medical staff	20	80
Senior medical students	45	178
Patients annually	30,000	90,000
Inpatients	18,000	51,000
Outpatients	12,000	39,000
Emergency patients	2,400	5,000
Surgical patients	400	2,000
Maternity patients	500	1,500-2,000

SWEDEN

Crusade is rated "success"

A recent evangelistic series in Stockholm, Sweden, has been considered a success by a number of the people involved. One of them, the Swedish Union treasurer, considered it a success be-

December. In a call, her mother responded, expressing a desire for rebaptism. The young woman's boyfriend, an atheist and former member of the Communist Party, expressed his desire to prepare for baptism. The mother and boyfriend were baptized on January 20.

A single parent who had been directed to the Adventist church for religious training for her young son is another who would say that the campaign was a success. She is now an active baptized member of the church and is thrilled with the new experience in Christ the meetings brought her.

The middle-aged woman who received a handbill about the meetings while on a train would call them a success. An Adventist gave the handbill to the woman while they were traveling on the city's underground system. The woman read it, decided to come to the meetings, and is now a baptized member of the

church. At her baptism a former friend, with whom she renewed acquaintance at the meetings, also expressed her desire to prepare for baptism.

By January 20 three small baptisms, in which ten people were accepted into church membership, had been conducted during the campaign. Another baptism was planned for the end of February.

DAVID LAWSON
Ministerial Secretary
Northern Europe-
West Africa Division

BRAZIL

Centers support temperance

A temperance congress was conducted recently in São Paulo, Brazil, under the direction of F. A. Soper, General Conference associate temperance director, and Mario Veloso, South American Division temperance director. Diogenes Melo, East

São Paulo Conference temperance director, was the program coordinator. The 63 Adventist-sponsored rehabilitation centers for alcoholics in São Paulo lent their support by inviting their "patients" to attend this congress, held in the large Anhembi Auditorium.

The rehabilitation centers in São Paulo conduct weekly meetings for those who want to overcome alcoholism. Psychologists, educators, pastors, social workers, and nurses join forces to help those who seek out these schools for help. Many of those who have been rehabilitated now give their services in these centers. None work for a salary; all serve from the desire to serve. People from 14 to 85 have been rehabilitated, thanks to this Adventist community service, which has received recognition in many newspapers in Brazil.

ARTHUR S. VALLE
Review Correspondent

RWANDA

Pastor backs SDA education

An extraordinary volunteer effort recently added three grades to a church school in Rwanda. This was an unusual response to what, unfortunately, is a too-common problem.

In 1977 Jeremy Simbayobewe, boys' dean at College Adventiste de Gitwe (Gitwe College—a secondary school), was transferred to pastor the Kirwa district near the mining center of Gatumba. He found a three-room church school with grades 1 to 3, and two teachers paid by the Central Rwanda Field. Formerly there had been six grades, but the church members had found it too expensive, partly because of the cost of books.

Since Pastor Simbayobewe had two daughters ready to enter fifth grade, one might wonder why the field assigned him to this district. Very simply, there was little choice, for the districts that have no complete primary school are numerous, and there is only one pastor in the entire field who has no children of primary school age.

Seemingly, the pastor's options were to terminate his daughters' education or to send them to the nearby government school, where classes are taught six days a week and permission to skip Sabbath classes is refused. Many people in the pastor's flock had been confronted with the same choices. With holy boldness Pastor Simbayobewe chose a third option, which, except to the eyes of faith, was not even open to him: reinstating grades 4 to 6 at the church school.

That first year the pastor himself taught sixth grade. His wife, Esther, also taught—no small accomplishment without labor-saving devices to facilitate housekeeping. The pastor was encouraged when one of his graduates won entry into the Adventist secondary school and four others won alternate status, although too



Regional literature evangelists meet

When literature evangelists from six Regional conferences met in Orlando, Florida, on New Year's Eve, they reported literature sales for 1978 totaling \$2,329,930, a \$600,000 increase over the previous year. The literature evangelists also reported more than 600 persons baptized during 1978.

The goal for 1979 is \$3 million in sales in the six conferences.

Pictured are five of the six Regional con-

ference publishing directors with R. S. Smith, second from right, of the Review and Herald periodical department. From left: Silas McClamb, Northeastern; J. W. Hutchinson, South Central; T. S. Barber, Lake Region; R. LaGrone, Allegheny East; and T. R. Smith, South Atlantic.

C. E. DUDLEY
President
South Central Conference

old to be accepted. (Fewer than 10 percent of primary graduates are admitted to secondary school.)

This year there are 50 students in grades 4 to 6. The sixth-grade teacher, a graduate of Gitwe's teacher-training course, and the fifth-grade teacher, who has only a seventh-grade formal education, are paid by the field.

The other four grades are taught by three volunteers, whose compensation comes mostly from extra fees charged to students in the upper three grades. Students there pay 300 francs (about US\$3.00) a year besides the cost of pens and paper, but are no longer required to purchase books. Students in grades 1 to 3 pay only the usual rate of 100 francs plus the cost of pens and paper.

The fourth-grade teacher, a young woman of 17, who graduated from the school in Kirwa last year, and the teacher of the 55 pupils in the combined second and third grades each receive 800 francs a month. They are willing to work for this amount—considerably below the minimum wage—even though neither has children in school. The pastor's wife instructs the 40 pupils in first grade and receives 600 francs a month.

The largest classes meet in the three-room school. Grades 4 and 5 (with a total of ten students) meet in the church, which is partitioned by a curtain. These two grades are small because some students chose to continue in the government school, while others found the cost prohibitive and simply did not continue.

In the sixth grade, on the other hand, the number of students is large—40. Many are making a second try to enter secondary school, and some are Catholic and Protestant students unable to continue elsewhere. Already four former Catholics have been baptized.

Last year most of the church members doubted that Pastor Simbayobewe's "faith" school would succeed. This year most doubt that it will continue, because

a government school reform calls for primary schools to add grade 7 next year, and then grade 8 the year following. The school will need qualified teachers and another building—both of which cost money, which the church members don't have. Nevertheless, on faith, they are assembling stones for the foundation. The field will return Ingathering funds to help pay for the new building.

MITCHELL NICHOLAIDES
Teacher
Gitwe College

CALIFORNIA

LLU church marks 50 years

Members of the Loma Linda University church in California celebrated their fiftieth anniversary on Sabbath, December 30. About 5,000 people attended the golden jubilee services in what was formerly called the "College Church."

With only 282 charter members registering December 29, 1928, the congregation has now reached 4,345. Seating capacity in the sanctuary is 2,400. Even two worship services can hardly

accommodate all who wish to attend.

Eight senior ministers have given leadership to the church during the 50 years, six of them still living. Taylor Bunch, the first pastor, and H. Camden Lacy have died. The others are Varner Johns, Norval Pease, Charles Teel, Paul Heubach, William Loveless, and the present pastor, Louis Venden.

Nearly 160 of the charter members are still living; about 100 attended the observance. Thirteen are current members and three, T. I. Zirkle, Hulda Crooks, and Catherine Graf, have remained throughout the years.

In 1960 the congregation moved into the church as it is today. It is situated on four acres in the shadows of the Loma Linda Medical Center towers. In addition to the large sanctuary, there is an educational wing with 24 classrooms where about 1,000 children attend Sabbath school.

Attached to this is Fellowship Hall, which can seat 300 for banquets, receptions, board meetings, and weekly hospitality dinners for guests.

IRWIN CAMPBELL
Press Secretary
University Church



Evangelist Fordyce Detamore greeted members of his audience after each meeting in Salem, Oregon. Some 114 persons decided to be baptized.

OREGON

114 persons make decisions

Some 114 persons made their decision to be baptized or rebaptized during Fordyce Detamore's recent New Life Crusade in Salem, Oregon. Groundwork by local members helped some of these people make their decisions.

More than two years ago Bill and Verna Smith began sharing their faith with De Etta Chapman in Eugene, Oregon. Since that time Mrs. Chapman has been baptized and has shared her faith with others, among them her daughter, Anita McGinnis, who lives in Salem.

Included in the literature Mrs. Chapman shared with her daughter was a copy of *Bible Readings for the Home*, provided by the Smiths. Mrs. McGinnis and her husband carefully read the book and were convinced that what they were reading was truth.

The McGinnises were favorably impressed with the friendship extended to Mrs. Chapman by the Eugene church members, so when they learned of the recent crusade, they attended.

At the urging of Dean Van Tassel, Oregon Conference lay activities director, the pastors of the East Salem church, Michael Johnson and Jim Brown, had earlier begun visiting with Mrs. McGinnis. On their first visit with her she remarked, "I have been expecting you and I am coming your way. I feel I have been an Adventist in thinking for some time." She and her husband are now continuing their Bible studies with Reed Qualley, pastor of the South Salem church, and she is preparing for church membership.

In addition to Mrs. McGinnis, scores of other interested persons decided to join the church during the crusade. By mid-December, 49 had been baptized, and 26 more were preparing for baptism during the early months of 1979.

C. ELWYN PLATNER
Communication Director
Oregon Conference

Inside Washington By VICTOR COOPER

• **Christmas boosts missions:** Thousands of Christmas cards are being sent to the Philippines, Burma, India, and Ghana for Vacation Bible Schools, Sabbath schools, and craft classes. They were collected from people on the General Conference staff by members of the Missions Project Committee, a subcommittee of the Women's Auxiliary. Instead of buying Christmas cards this year, some members of the General Conference gave monetary gifts, which totaled \$750. This money was used to buy an operating-room light in the new hospital in Haiti.

• **Tell them Adventists are Christian:** The Sabbath School Department has invited each Sabbath school class to send a letter to the editor of its local newspaper on the topic of the quarter's lessons. Details are in the introduction to the teacher's edition of the Sabbath school quarterly. It is part of an effort to sharpen the public's image of Seventh-day Adventists as Christians.

• **World Budget Plan:** The World Budget Plan voted by the General Conference in January has been enthusiastically received by union and local conferences in North America, according to Paul Smith, Stewardship director. "There's an interest among our members for a simpler way to finance the work," he said. Three multiple-union stewardship and development workshops were held during January in Des Moines, Iowa; Takoma Park, Maryland; and Salt Lake City, Utah, resulting in an avalanche of requests to participate in the plan. Approval will be given, says Elder Smith, as qualified stewardship department directors are found—directors able to give a major part of their time to the work of implementing the plan in the local churches. Increased mission offerings, as well as increased conference and local church offerings, are expected as a result.

• **Large losses paid:** The General Conference Risk Management Services has paid some \$400,000 against the loss by fire 18 months ago of the Lewisham warehouse in Sydney, Australia, owned by the Sanitarium Health Food Company. Total damages were more than \$550,000. Jim W. Davis, claims manager, said the largest loss in North America in 1978 resulted from a freak snowstorm on May 21, in which 25 inches of wet snow flattened the broom factory at Champion Academy and caused \$225,000 worth of damage.

• **Exposure:** A Christian communication leader has challenged Adventists: "If the church will merely be the church—that is, if it will feed the hungry (next door as well as in Chad), visit those in prison (literally), and speak out against the powers and principalities that rig the tax laws and subsidize the wealthy, and if it will constantly take the side of the poor and the powerless—then, without doubt, news media will give us more exposure than we can ever buy on our own." William F. Fore, associate general secretary for communication, National Council of Churches, U.S.A., was speaking to the 1978 North American Broadcasters' Council of the Seventh-day Adventist Church, in Oxnard, California.

• **Power for cassettes:** The Communication Department reports that two Christian organizations have developed inventions that may greatly extend use of audio-cassettes in areas of the Third World. GRIP (Gospel Recordings International Player) is a cassette player that can be cranked. To generate electricity, a person merely turns the handle. A battery pack or electric power adapter also may be used. Recording Ministries of Holland, Michigan, is using solar-energy packs to power cassette players. The batteries will operate a cassette player for two to three hours a day for up to two years. Eight hours of sunshine will store energy for nearly four hours of cassette playing.

The right arm of the message is YOURS.

And SPA has just the right tracts to put at the end of your arm.

Let people know the benefits of good health that they can enjoy, with these small (3½" x 6") tracts which outline the main points of the Seventh-day Adventist health message.

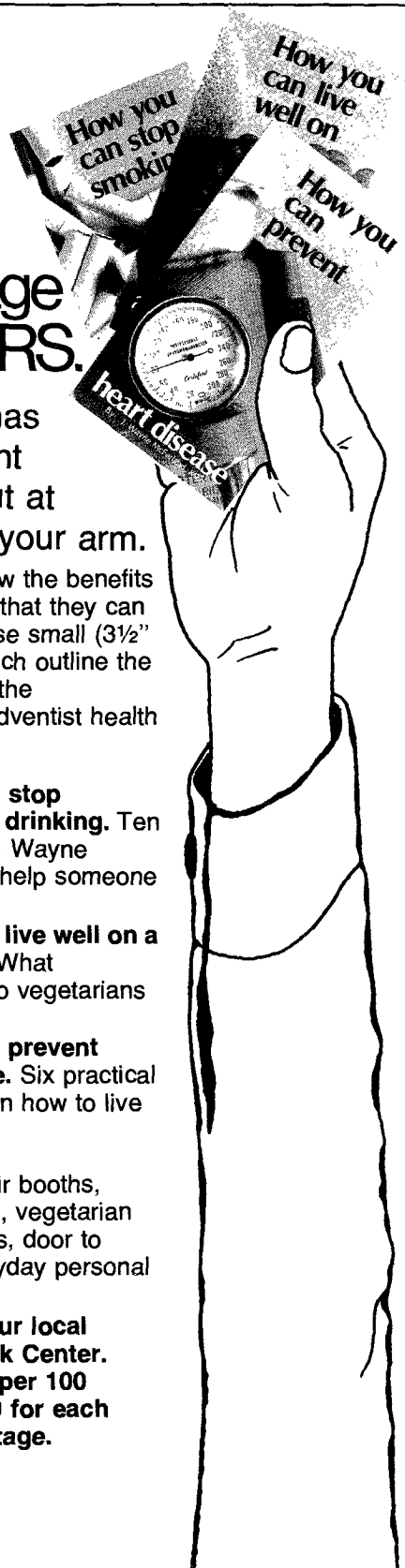
- **How you can stop smoking and drinking.** Ten rules by Dr. J. Wayne McFarland to help someone kick the habit.
- **How you can live well on a natural diet.** What advantages do vegetarians have?
- **How you can prevent heart disease.** Six practical suggestions on how to live longer.

For use with fair booths, Five-Day Plans, vegetarian cooking classes, door to door, and everyday personal contacts.

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SPA



Afro-Mideast

• Students from many Ethiopian Adventist schools spend their Sabbath afternoons holding branch Sabbath schools under trees in nearby villages. At present there are 264 branch Sabbath schools in the union.

• More than 16,000 people attended one of the 45 public temperance meetings held in the East African Union during 1978. "We have known for a long time," said one Moslem who attended, "that smoking and alcohol are harmful, but it has taken you to put it across in a positive manner."

• During the 14 years that Vacation Bible School has been held in Ethiopia, 5,373 children have attended, resulting in 113 baptisms from the interest created. More than 1,000 students have enrolled in Bible correspondence courses, and of the approximately 500 parents who learned about the Bible through their children's attendance at VBS, 164 have joined the church.

• Realizing the importance of impressing young minds with Bible truths from early childhood, the East African Union has arranged that, in addition to having the primary lessons and helps for Sabbath school translated into Swahili, the kindergarten lessons and helps also will be translated. In another recent action, the union voted that a separate Sabbath school room be made available for the children's divisions. New church plans will be approved only if the children's divisions are provided for in the blueprint.

Australasian

• In January, 14 young people arrived from Tasmania to help in voluntary work at Atoifi Hospital, Solomon Islands, for 15 days. Six members of the group went on to Batuna Mission for similar work, such as repairing and painting buildings. David Stanton, bulldozer driver,

worked on the airstrip at Batuna.

• The Quiet Hour, Redlands, California, is providing a Cessna 182 plane for the New Hebrides. It is to be piloted by the mission president, Bill Townend, one-time New Guinea mission pilot.

Euro-Africa

• Forty-eight people have been baptized as a result of a New Dimensions of Living seminar conducted by Roland Lehnhoff in Milan, Italy. Follow-up meetings are now being conducted by Pastors Cacciatore and Marzocchini.

• A new four-grade primary school was opened this school year in the old city of Coimbra in central Portugal. There is one teacher in charge of 24 pupils. With 75 in Douro in the north and 88 pupils in the capital city, Lisbon, this makes an encouraging total of 187 in the three Adventist primary schools in Portugal. All three are fully accredited by the government with regard to buildings, equipment, and qualifications of teaching staff.

• The Italian Conference has reopened small kindergartens in two towns, Gaeta and Potenza, where formerly the church operated primary schools. Enrollment is small, but it is expected to increase as primary grades are added year by year.

Far Eastern

• Reporting on the recent business session of the Japan Union, W. T. Clark, Far Eastern Division president, commented, "We feel a wonderful spirit among the delegates, with notable evidence of spiritual maturity and a strong sense of loyalty to the world church." Though major denominations in Japan report membership losses each year, there is steady growth in the Seventh-day Adventist Church membership. Nearly 30 percent of the tithes and offer-

ings received in the Far Eastern Division come from Japan, although less than 3 percent of the division's church members are Japanese. The session in Japan, held in Hakone, ended Sabbath afternoon, December 9, with the ordination of four young men to the gospel ministry.

• On December 6, the new US\$30,000 Talaitad church, South Minahassa, Indonesia, was dedicated free of debt. Government officials at the dedication expressed surprise that a church of only 27 families could erect such a fine edifice.

Northern Europe-West Africa

• Some 100 delegates braved snowstorms and below-freezing temperatures to attend the Communication Institute at Aitolahiti, Finland, February 2 to 4. The delegates, church press secretaries from most parts of Finland, studied the basics of the communication skills through lectures and practical demonstrations. Directing the meeting was Tauno Luukkanen, Finland Union communication director. At a baptism during the institute, the twenty-fifth convert of Literature Evangelist Martti Sahlstrom sealed his covenant with the Lord.

• The Swedish Union broke all previous records in gathering in 1978, reports Rudolf Pohl, lay activities director. Members raised approximately 1.9 million kronor (US\$427,000). The previous year's total was 1.7 million kronor.

North American

Atlantic Union

• On January 16 a new 30-second television spot was filmed to make people aware of the Greater New York hypertension - screening - van program. The spot will replace the one that has been running for two years on most

New York television stations on a public-service basis and will provide a number to call for a recorded announcement of van locations. Van schedules have been accepted for the Sunday edition of the New York *Daily News* (circulation 2,753,000) as well.

• Yuergen Struntz, pastor from Albany, New York, and Henry J. Hosley, of Castleton, New York, conducted a Five-Day Plan to Stop Smoking on WMHT-TV, channel 17 (public broadcasting), Schenectady, New York, in January.

Canadian Union

• Flora McDonald, Member of Parliament for Kingston, Ontario, and the Islands, received a Community Service Award from the Calvin Park church of Kingston on a recent Sabbath.

• Eleven students from Canadian Union College responded to the challenge "Go ye into all the world," as they recently committed themselves to serve overseas as student missionaries.

• A lay preachers' institute conducted over the weekend of January 19-21 at Camp New Frenda drew together 88 lay persons from Ontario to plan for greater soul winning. Guest speakers were R. W. Bates, General Conference associate Lay Activities director; L. G. Lowe, Canadian Union Ministerial secretary; and W. R. Bornstein, Ontario Conference Ministerial secretary.

Central Union

• As a result of the meetings held in Pueblo, Colorado, by Jack Bohannon and Sam Woods, assisted by the pastor, John Martin, 13 persons were baptized. Twenty-two converts joined the Brighton, Colorado, church as a result of meetings conducted by William C. Hatch, conference president, assisted by Henry Barron, Howard Barron, and Claude Reed. There were 25 additions to the church in Aurora, Colorado, at the close of meetings con-

ducted by Dennis and Judy Sellers and Carrol V. Brauer.

- Kansas Conference literature evangelists completed 1978 by reporting sales of \$447,000 for the year, a \$26,000 gain over 1977 sales. Forty-three persons were baptized as a result of the ministry of these literature evangelists.

- The Missouri Conference reports a membership growth for 1978 of nearly 6 percent, a higher percentage than any in the past five years. Total membership at the end of the year was 6,616. There were 532 persons baptized during the year.

Columbia Union

- The Mount Calvary church in Salem, New Jersey, recently conducted a Step Up to Happiness Crusade, during which 28 people completed a Bible study course.

- The Newark, Ohio, church observed its one hundredth anniversary in special services held two days in December. Its 221 members are building a new church.

- It Is Written posters put up at his place of employment by Dushan Obravec, of the Cleveland, Ohio, Hungarian church, drew his fellow workers to watch the weekly telecast.

- The 126 Lansdale, Pennsylvania, church members recently dedicated their new 8-year-old edifice.

- The Chesapeake Conference Camporee drew 182 hardy Pathfinders and honored nine clubs during a weekend at the Mount Aetna Youth Camp, Hagerstown, Maryland.

- Youth Against Cancer, from Spring Valley Academy, Centerville, Ohio, appeared on WKEF-TV's children's program, Clubhouse 22, to demonstrate Smoking Sam recently.

- Members of the Columbus, Ohio, Eastwood church mailed literature to 13,277 homes in postal zone 13 between May and October of last year.

Lake Union

- Senior youth in the Michigan Conference were to begin receiving more attention as of March 1, according to Lester Rilea, conference youth director. Don Williams, Jr., formerly pastor of the Mt. Pleasant and Clare, Michigan, churches, has been asked to develop a senior youth program in selected churches in each district. These programs will serve as pilot programs for other churches to adopt.

- Albert Jennings, retired director of the McCulloch Recreation Center in Fort Wayne, Indiana, was presented the Community Service Award by the Hanna Street church in Fort Wayne recently in recognition of his 40 years of service to the youth of the community.

- In cooperation with Great Lakes Adventist Health Services, Inc., Battle Creek Sanitarium Hospital in Michigan is coordinating a community-based hospice to serve the Greater Battle Creek area. Vernon Small, hospital administrator, has been designated acting administrator of the hospice.

North Pacific Union

- When Carl Bernick, of Vancouver, Washington, decided to join the Adventist Church, he wanted to follow Jesus' example and be baptized in a river, even though it was winter. Joseph Blahovich baptized him recently in the icy waters of the Columbia River.

- Under the direction of their campus pastor, Tim Berry, students at Mount Ellis Academy, Bozeman, Montana, are engaging in varied types of outreach. Recently ten students spent five days helping members of the Glasgow church dry-wall their sanctuary. Weekend witnessing is carried on by four teams, including units for preaching, religious drama, reading, and music.

- For the third consecutive year a group of Oregon members are working with

Maranatha Flights International in Guatemala, this time in Poptun and Guatemala City. Thirty-eight people were in the first group traveling to Central America. They will spend three weeks there and be replaced by a succession of two more units. Iver Christensen, of Meadow Glade, Washington, is coordinating the project.

- P.R.E.A.C.H. seminars have been held in the North Pacific Union Conference in Portland and Medford, Oregon, and in Seattle, Washington. About 80 guest pastors of other denominations, many of them accompanied by their wives, attended the three seminars.

Southern Union

- Literature evangelists in the Southern Union got off to a strong start in January by increasing their sales by 23 percent over January of 1978. Kentucky-Tennessee colporteurs registered a 75 percent gain. Alabama-Mississippi was next, with a 47 percent increase. In addition, 35 baptisms were reported for the month.

- A company was organized in Picayune, Mississippi, on January 13. Pearl River County, in which the city is located, had been one of the church's "dark counties" until several evangelistic crusades were conducted in Picayune.

- The Five-Day Plan to Stop Smoking was televised January 15 to 19 in Athens, Georgia, over WGTV, located on the University of Georgia campus.

Southwestern Union

- Theron Collins, Texas Conference treasurer, has accepted the call of the Southwestern Union Conference Estate Services to serve as a trust officer.

- The Southwestern Union Conference Committee, at its February 14 meeting, established a revolving fund. This fund will accept monies from individuals, pay them interest, and put the fund to work

building churches, schools, and other institutions at a lower interest rate than commercial lenders offer.

- Eugene Thomsen, chairman of the modern language department at Southwestern Adventist College, has been appointed academic dean. He will replace Helen (Evans) Thompson, who is leaving the campus at the end of May to relocate in Walla Walla, Washington.

- The mayor of Alexandria, Louisiana, visited the home of Daisy Crews to bring her a check for Ingathering. When Mrs. Crews, unable to go from door to door, called the mayor (a friend), and told him about her Ingathering plans, he brought his contribution to her.

Andrews University

- Edward A. Streeter, professor of educational administration at Andrews University, recently returned from Kenya where he conferred with administrators of the new University College of Eastern Africa and officers of the Afro-Mideast Division on the planning of the college's campus.

- Andrews University has leased a 102-unit apartment complex in Berrien Springs to ease the housing shortage experienced by married students. The lease agreement on the Rose Hill Manor Apartments includes an option to buy.

- More than 100 students and faculty members at Andrews are observing the "Year of the Bible" by memorizing large portions of Scripture. The project involves committing the entire books of 1 John and James and the Sermon on the Mount to memory by the end of the school year.

- Arthur O. Coetzee, former rector of Helderberg College in South Africa, has been named assistant to the vice-president for academic administration at Andrews. Dr. Coetzee will serve as director of Andrews' affiliated and extension programs throughout North America and in a number of overseas countries.

Health Personnel Needs

NORTH AMERICA

Comput. Progrmr. Controller	Nurses
Cook	Nursing-serv dir.
Dietitians	Occup. ther.
Food-prod. superv.	Occup. ther., asst.
Groundskpr., exper	Prosthet., cert.
Housekpr., exec. and asst.	Protection spec.
Med.-rec. dir.	Receptionist
Med. sec.	Resp. ther.
Med. technol.	Resp. ther., asst.
Med. transcrib.	Secretary
	Soc. wrkr., MSW
	Ward sec.

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 337.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

To New Posts

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

NORTH AMERICAN DIVISION

Elbert Anderson, youth director, Iowa Conference; formerly from Mount Pisgah Academy, North Carolina.

Floyd Breesee, pastor, Keene, Texas, church; formerly pastor of the Union College church and head of the religion department, Union College, Lincoln, Nebraska.

Ralph Cruze, pastor, Stoneham, Massachusetts, church; formerly pastor, Tampa, Florida, church.

Darrow A. Foster, pastor, McKeesport and Greensburg, Pennsylvania, churches; formerly pastor in Ohio.

Harold Friesen, evangelist, Mountain View Conference; formerly evangelist for the Georgia-Cumberland Conference.

Gale Gabbert, stewardship director, Michigan Conference; formerly Sabbath school and stewardship director in the Potomac Conference.

Harry P. Hartsock, vice-president in charge of real estate for Hinsdale Sanitarium and Hospital, Hinsdale, Illinois; formerly with the Illinois Bell Telephone Company.

Loren Phil Hunt, nursing administrator, Washington Adventist Hospital, Takoma Park, Maryland; formerly assistant

professor of nursing, Southern Missionary College.

J. Lynn Martell, Ministerial secretary, Columbia Union Conference; formerly union evangelist and Ministerial secretary, Central Union Conference.

Samuel Miller, youth and education director, Northern New England Conference; formerly from Texas, and more recently received Master of Divinity degree from Andrews University.

Bernyl G. Mohr, chaplain, Reading Rehabilitation Hospital, Reading, Pennsylvania; formerly pastor of the Gettysburg and York Springs, Pennsylvania, churches.

Edward P. Pettit, pastor of the Erie and Lowville, Pennsylvania, churches; formerly editor, Stanborough Press, and pastor of the Ealing church in England.

Ken Purkey, chief of respiratory therapy at Community and Woodland hospitals, Moberly, Missouri; formerly respiratory therapist at Huguley Memorial Medical Center, Fort Worth, Texas.

Dan Schultz, chairman, music department, Walla Walla College; formerly chairman, division of fine arts, Union College.

George Sherbondy, literature evangelist, Colorado Conference; formerly pastor, Ohio Conference.

Rita Stevens, chief of the laboratory at Community and Woodland hospitals, Moberly, Missouri; formerly night supervisor of the laboratory at Memorial Hospital, South Bend, Indiana.

Ronald C. Wiggins, director of public relations, Faith for Today, Thousand Oaks, California; formerly director of communication and temperance, Florida Conference.

Pat Wilcox, classroom supervisor, Ohio Conference; formerly principal of the Chattanooga elementary school in Tennessee.

Deaths

ARGENT, Ivy—b. Aug. 24, 1904; d. Nov. 23, 1978. She worked 25 years at the Stanborough Press, Watford, England, and nine years at the Review and Herald Publishing Association.

IRVINE, Jay H.—73; d. Dec. 25, 1978, Paradise, Calif. He had served the denomination at Laurelwood, Portland Union, and Upper Columbia academies

from 1935 to 1946; 12 years as treasurer at Portland Sanitarium and Hospital; and three years as treasurer for Paradise Valley Hospital. He also served for ten years in the Pacific Union Conference auditing department. Survivors include his wife, Emma; a son, Jack; a daughter, Anita; a stepdaughter, Judi Harsany; two grandsons; and five brothers and sisters.

MCCREADY, William G.—b. Aug. 21, 1889, Sheldon, N. Dak.; d. Jan. 30, 1979, Lacombe, Alberta. He served as dean of men and as principal for a number of schools and academies. Survivors include a daughter, Mrs. Jean Roby; and one sister, Mrs. Gertrude Gibson.

MUNSON, Albert—b. Jan. 20, 1891, Singapore; d. Jan. 17, 1979, Washington, D.C. He and his wife, Katherine, served as missionaries in Serabaya, Java, and then did pioneer work on the island of Celebes and in the virgin territory of New Guinea and Sarawak in Borneo. In 1941 they went to Hawaii, where he served as civilian chaplain to SDA armed forces personnel. Survivors include his wife, Katherine; three sons, George, Harold, and Paul; one daughter, Iva Baasch; 14 grandchildren; and 15 great-grandchildren.

NEUMANN, Herman—b. Sept. 2, 1878, in Brazil; d. Oct. 25, 1978, Sacramento, Calif. He served the denomination first as a church school teacher in Hygiene, Colorado, and as a minister in Texas. In 1917 he accepted a call to Brazil, where he labored three years. After returning to the United States he served in the Colorado, Central California, and Michigan conferences. In 1930 he accepted a call to Portugal and served there seven years.

NICOLAS, Julia S.—b. Dec. 20, 1889; d. Jan. 10, 1979, Fresno, Calif. She and her late husband, Carlos S. Nicolas, served in the Latin Union, Mexican Union, Southwestern Union, Southern California, and Central California conferences.

PARRISH, Harriet M.—b. Feb. 19, 1901, Keene, N.H.; d. Jan. 28, 1979, in Glendale, Calif. She was a language, mathematics, and history teacher in southern Oregon from 1928 to 1930; at Seattle Junior Academy from 1930 to 1934; and at Portland Adventist Academy (then PUA) from 1937 to 1938. From 1942 to 1951 she taught at Everett Junior College, Everett, Washington, and the following year at Walla Walla College. She also taught at Atlantic Union College for 11 years. Following her retirement she taught as a volunteer in France, Mexico, Argentina, and Colombia. Survivors include her daughter, Caroline M. Haskell; a sister, Maude Glendrange; and a brother, Christopher Mason, M.D.

THAYER, Joan—25; d. Jan. 9, 1979, Loma Linda, Calif. She was an elementary and music teacher at Mesa Grande Junior Academy, Calimesa, California. Survivors include her parents, Mr. and Mrs. Louis Thayer, of Minneapolis, Minnesota.

WOOLSEY, Charles Arthur—b. Sept. 28, 1891, Cortland, Neb.; d. Jan. 4, 1979, Hendersonville, N.C. He served as field secretary (publishing director) for the Carolina Conference for two years, and field secretary and home missionary secretary for eight years for the West China Union Mission. He directed the construction of the West China Union Bible Institute at Da Bao, Tsi Chi Kou, Szechwan.

Survivors include his wife, Cora; five children, Lloyd, Carter, Raymond, Ada Ruth Elder, and Clyde; and 11 grandchildren.

YOUNGS, Dallas Sirls—b. April 3, 1898, in Crawford County, Pa.; d. Dec. 21, 1978. He spent 11 years in the min-

istry in the East Pennsylvania Conference, where he raised up three churches and at one point was pastor of nine. During these years he also began a religious radio-broadcast in Williamsport, Pennsylvania. He later served as pastor in Pennsylvania and Maryland, and as head of the Bible correspondence work in the Potomac Conference. He served for eight years in Oshawa, Ontario, Canada, as editor of the Canadian Signs of the Times.

Over the years he wrote extensively for church magazines. And during the past seven years before his death, he worked on a comprehensive eight-volume series of books on Revelation.

Survivors include his wife, Faydette; daughters Mary Dunn and Roxy Hoehn; and seven grandchildren.

Literature Requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mision office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

Pakistan

Seventh-day Adventist Hospital, Post Box 7289, M. A. Jinnah Road, Karachi 3, Pakistan: magazines, *The Desire of Ages*, *Patriarchs and Prophets*, *The Great Controversy*, *Steps to Christ*, *The Marked Bible*, *How Many Ways to Heaven?*

Philippines

Adventist Students Center, Mission Drive, Butuan City, Philippines: library books, literature, Picture Rolls.

Pastor Samuel L. Arrogante, Bunawan, Agusan del Sur, Philippines: books, magazines, child evangelism supplies, used greeting cards.

Ruth F. Arroyo, P.O. Box 77, Butuan City, Philippines: songbooks, Bibles.

Pastor Trinidad G. Fornaleza, Negros Mission of SDA, Box 334, Bacolod City 6001, Philippines.

Pastor Claudio Montano, Negros Mission of SDA, Box 334, Bacolod City 6001, Philippines.

Child Evangelism Department, North-eastern Mindanao Mission, P.O. Box 77, Butuan City, Philippines: child evangelism materials only.

Mrs. Ursula P. Orille, Northern Luzon Mission of SDA, Artacho, Sison, Pangasinan, Philippines: child evangelism materials, songbooks, Bibles, Spirit of Prophecy books, Picture Rolls, used greeting cards.

Marcelina D. Sausa, Arcilla Apt., Mapa Street, Davao City, Philippines: used greeting cards, Bibles, songbooks.

Romar D. Sausa, Mission Drive, Butuan City, Philippines: Spirit of Prophecy books, magazines, Bibles, Picture Rolls.

Albert G. Tagnaawa, District Pastor, West Visayan Mission, P.O. Box 241, Itoilo City 5901, Philippines: Bibles, *Our Little Friend*, *Adventist Review*, *Signs, Guide*, songbooks, Spirit of Prophecy books, used greeting cards, visual aids for children.

United States

Mrs. A. Brown, Sp. 168, 24414 University Avenue, Loma Linda, California 92354: *Reviews* no older than 1978, other magazines, small books, and tracts.

Honored guests visit Malamulo

The Malamulo church in Malawi, featured on Malawi's 1978 Christmas postage stamps (see *Review*, December 21), received another honor on March 3, according to a letter from G. S. Moyo, Malamulo College principal. Visiting the church on Martyrs Day, observed annually throughout the country, was His Excellency the Life President, Ngwazi Dr. H. Kamuzu Banda. Members of the Central Executive of the ruling Malawi Congress Party, cabinet ministers, members of parliament, the speaker of

parliament, and members of the diplomatic corps accompanied the president.

The entire church service, during which the president read the scripture, was broadcast live by the Malawi Broadcasting Corporation.

N.A. Ingathering report—10

The final Ingathering total this year is \$8,617,229, a gain of \$138,183 over last year's total and a per capita for the North American Division of \$15.50.

Nine conferences achieved Silver Vanguard status: New-

foundland, Arkansas-Louisiana, Oklahoma, Indiana, Greater New York, New York, Texas, Pennsylvania, and Kansas. Seven unions and 39 conferences showed gains.

Members in the overseas divisions raised \$5,931,956 through October of 1978, making a world total of \$14,549,185. These funds mean much to the support of God's work in the world field, as well as in the homeland.

We are unable to total the results of the Ingathering in terms of souls won, because of the far-reaching potential of the thousands of contacts made. But the number of

persons who have been contacted and won as a result of Ingathering is constantly increasing.

DON CHRISTMAN

Chesapeake reelects staff

After careful and unhurried deliberation, the 266 delegates of the Chesapeake Conference, during its triennial session, returned George Woodruff to office as president, along with his entire staff. The session voted minor changes in both the executive committee and the Highland View Academy Board.

Meeting in the Atholton, Maryland, church, the delegates heard reports that indicated the blessings of God along every line of endeavor. Tithes and offerings were reported to have shown a steady increase each year. Since the conference's last session six church buildings have been dedicated debt free.

W. O. COE

Encuentro sells quickly

More than 190 sets of Encuentro, the Spanish version of the Encounter audio-visual sets, were sold two weeks after the sets were released in late December. Spanish-speaking church members report being pleased with the sets.

Encuentro is not just an adaptation of the English version; it is Hispanic throughout. Photography is of Latin people, and it contains scenes from Central and South America and Spain.

Encuentro was translated by Armando Collins and narrated by Milton Peverini, both of the Spanish Voice of Prophecy. Several other Spanish-speaking leaders gave continual input during production, which required a full year.

Negotiations are in progress for Encuentro to be reproduced in Latin American countries where it is impossible or too costly to import the entire Encuentro series.

S. F. MONNIER



FAA approves Andrews' airframe curriculum

Andrews University's newly established airframe and power plant (A and P) school for aircraft mechanics has received approval from the Federal Aviation Administration (FAA) for the airframe portion of its curriculum and its physical facilities, according to W. W. Davidson, dean of the College of Technology.

The program and the building that houses it were inspected by the FAA January 24, and the certificate of approval was presented on January 29 to Joseph G. Smoot, president of Andrews, by Eli L. Jerome, representing the FAA office in South Bend. The school expects to have the power plant portion of its curriculum approved during the summer, according to Raymond Swensen, chairman of Andrews' Aviation and Transportation Department.

The FAA will allow a maximum of 50 students in the A and P school. Current plans

call for an enrollment of approximately 25 in each part of the program.

Students will spend the first year of the two-year course dealing with the structure of airplanes and move on to the study of engines, or power plants, during the second year.

"An A and P student has three options," says Mr. Swensen. "He can simply go for a certificate of completion, which includes an airframe and power plant mechanic's rating, he can fulfill the general education requirements in the same length of time and earn an Associate of Industrial Technology degree, or he can earn the four-year Bachelor of Industrial Technology degree with a technical concentration in aviation and mechanics."

The school is housed in the new Robert Seamont Instructional Building at the Andrews Airpark.

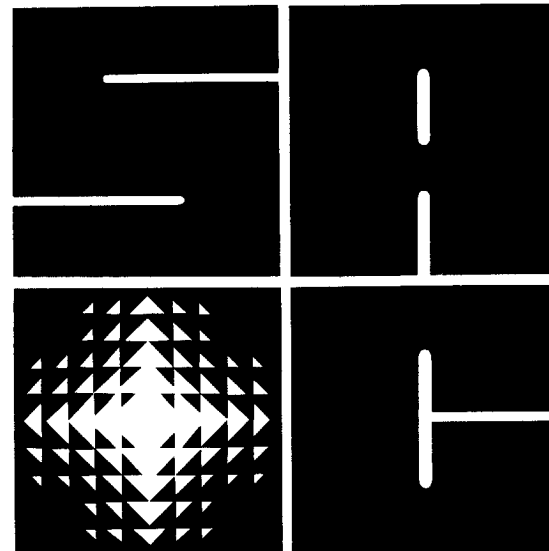
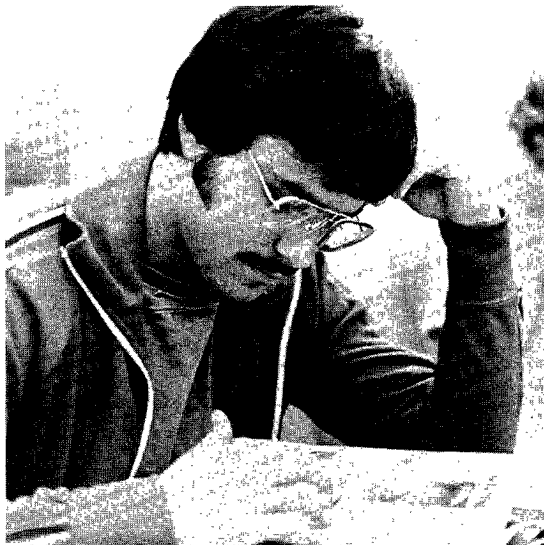


SAC is that small college in Texas that has become a favorite for Adventist young people.

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