

# Adventist Review

General Organ of the Seventh-day Adventist Church

March 20, 1980

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a fast”

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really love  
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Is there a measuring stick  
for husbands to use in  
determining whether they  
really love their wives?  
See page 11.

This column is being written following the funeral service for Associate Editor Don F. Neufeld. The week following his death has been an especially difficult time for the REVIEW staff because Elder Neufeld was not only a key person in the production of the magazine but also a dearly beloved friend and colleague. It does not seem fair or possible that that tall, gracious man who looked 10 years younger than the 65 years of age that he was will no longer be with us, sharing humor, straightening out our sometimes muddled sentences for publication, discussing Biblical topics, praying in his sensitive, eloquent manner, or advising us on how to fix our ailing cars.

To us it is fitting that part of our greatest comfort in this loss has come from Elder Neufeld's pen.

In the March 9, 1978, REVIEW, Elder Neufeld examined the topic "If You Had Only One Day to Live." "The Christian ought always to live as though every day were his last. . . .

"One might think that if a Christian had only one more day to work, God would cancel the requirements for much prayer on that last day so as to give him the opportunity to work the more. Not so. 'Much' of that last day

'must be given to prayer.' . . .

"For the Christian such a realization [that he was in his last day of life] ought to make little change. Being under the control of Christ, he would simply say on his last day, 'Lord, what wouldst Thou have me to do today?' Then he would do whatever Christ requested, as he had been doing all along. And he would make certain he would do it 'in the strength of Christ,' which certainly could come only with 'much prayer.'"

Then, in his January 4, 1979, editorial "A Year More With Jesus," he made these comments: "Whether of feeble health or in the peak of health, no one knows but that . . . [this year] he may be called upon to lay down his earthly pilgrimage.

"But what of it? Because our life 'with Jesus' has begun, 'we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens' (2 Cor. 5:1). This is what counts—a life of eternity with God. After a few eons of eternity have sped by, of what moment will be a few more years in this vale of tears?

"And so . . . [this year] let us run the race so that whatever may come, of good or ill, we may

obtain the prize awaiting the successful runner."

We, the staff of the ADVENTIST REVIEW, are positive that this prize, eternal life, awaits God's faithful servant Don F. Neufeld.

Readers may wonder why Elder Neufeld's feature Bible Questions Answered and his editorials will continue to appear in the REVIEW for several months. The answer is that our monthly edition is published far ahead of the date of issue so that it will arrive on time every place in the world, and since the same basic material appears in all editions, this means that sudden changes cannot be made, nor in this case would we wish to make them, even when events take place as tragic as the death of an editor.

We believe that readers will receive special blessings from Elder Neufeld's material, although his pen is no longer active.

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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.

**Ernest Lloyd writes**

What a fine surprise the February 21 issue of the ADVENTIST REVIEW was for my birthday! Be assured that many parents and children will be pleased with the children's touches on pages 4 and 5. Me too!

I am 100 years old today and still like to look through a children's paper.

With you in the blessed hope, soon to be realized.

ERNEST LLOYD  
Deer Park, California

Thank you for the feature honoring Ernest Lloyd on the occasion of his one hundredth birthday (Feb. 21). I was brought

up in the faith, and *Our Little Friend* is very much a part of my early, happy memories.

TITUS FRAZEE  
Georgetown, Georgia

**Pressman writes**

Just a word of appreciation for the good work you do on the ADVENTIST REVIEW. I really appreciate the privilege of reading it every week.

I ran the "good old REVIEW" on the press many times during the nine years I worked at the Review and Herald Publishing Association. I appreciate the improvements made in the paper from time to time.

DANIEL A. MITCHELL  
Loma Linda, California

**God's answer**

Although I have been a Christian for 12 years, I have always had problems in sensing the reality of Jesus, God, and heaven. Lately I have been praying for God to give me a sign that He is

real, to strengthen my faith. What a joy it was to read the article "Let's Make Heaven Real" (Jan. 24).

I feel that it was God's way of answering my prayer. Television and fiction, including children's fairy tales, have been a significant factor in my spiritual problems. How can our children really believe in God when they find out that the other stories we tell them are untrue—such as those about Santa Claus?

JANICE TREPANIER  
Scott AFB, Illinois

**Hunger for truth**

I have been an ordained minister for 56 years. I eagerly look forward to receiving the weekly English edition of the REVIEW. In our country there is great hunger for light and truth. The REVIEW also gives us an overall view of our worldwide Advent Movement.

J. ALBRECHT  
Budapest, Hungary

# Remembering D. F. N.

One of God's good and great men died on March 3, 1980. He was an important man on the staff of the ADVENTIST REVIEW and a thought leader in the Adventist Church. His name was Don F. Neufeld.

Only 65 years of age, he appeared to be in the best of health. Certainly he was in the prime of his mental powers. His passing was both shocking and tragic.

It has been my privilege during nearly 42 years of service for the church to associate with many strong leaders. My predecessor, the late Francis D. Nichol, was one of them. My dear friend and colleague Don Neufeld was another.

Elder Neufeld and I first became acquainted in the 1950's, when I was an associate editor of the REVIEW and he was one of the editor-theologians working on *The Seventh-day Adventist Bible Commentary*. With each passing year my respect for him increased, as did that of the entire working force in the Review and Herald plant. Thus, in 1967, after I had been editor for one year and there was an opening on our staff, I invited him to become one of my associate editors.

Since that time I have had the opportunity of working with him in close association day by day, month by month, year by year. In some situations where one works closely with another, petty character faults and weaknesses become painfully evident. In the case of Elder Neufeld, none of these appeared. From my viewpoint he grew in stature each day. I never knew him to do or say anything that was small, mean, or unchristian. He was always loyal, never jealous or scheming, ever willing to lay aside his own interests in order to do what was best for the REVIEW and the church.

I came to trust him totally in the area of Biblical interpretation, for he was a careful student of the Bible, a peerless exegete, patiently searching the Scriptures for new facets of the great truths that mean so much to Seventh-day Adventists. Every day in his office he spent time with the Bible, usually reading it in either Greek or Hebrew. He was so comfortable with the original languages in which the Bible was written that often he would do a free oral translation into English while looking at the Scriptures in the original languages. Sometimes when we would ask him what translation he was reading from—whether it was the Revised Standard Version, *The New English Bible*, or another—he would smile and say, "This is the Neufeld translation."

Elder Neufeld was a thoroughgoing Seventh-day Adventist. He was totally committed to the cause of truth as he saw it, and was confident that God would lead the church forward to ultimate triumph. The confidence that

he had in Holy Scriptures he felt also for the writings of God's modern messenger to the church, Ellen G. White. With the humility that characterized his life, he was ever willing to abandon his own views in favor of those revealed through inspiration.

Elder Neufeld's contributions to *The Seventh-day Adventist Bible Commentary* are a permanent memorial to his memory. His Bible Questions Answered feature in the REVIEW, his articles, and his Sabbath school lessons (including the ones being studied during this present quarter) will continue to influence lives and guide people toward the kingdom. His papers presented at the request of the Biblical Research Institute will remain as long as the church remains.

## A spiritual contribution

To us on the REVIEW staff his contribution was not merely literary or intellectual, but spiritual. On Wednesday mornings, when our staff met regularly in my office for worship, all of us were benefited by the insights that he offered, not only on Bible themes but on life in general. When he prayed we sensed that he was truly in touch with the Almighty. Often his prayers included the request that the Holy Spirit give special wisdom to the staff in the selection and preparation of the material that would go into the REVIEW, so that the church paper would bring just the blessings to God's people that were needed at a particular time. Through the past 13 years, as Elder Neufeld joined with me and the other members of the staff in studying together, praying together, editing together, and planning for the edification of God's work through the church paper, I felt a deepening conviction that he was truly one of God's men for this hour.

Elder Neufeld was not only a literary person, he was a practical person. Few people knew more about electronics than he did. Few knew more about auto mechanics. His family relied on him to solve mechanical problems that would challenge even an automotive expert. We on the REVIEW staff were continually amazed at his ability to keep automobiles of "ancient" vintage running smoothly.

Elder Neufeld was the father of six children, and he was a true father, one who was deeply interested in the success of his children. I often look back upon a conversation we had at one time when he was considering whether to continue his efforts toward obtaining an earned doctoral degree. He looked into the distance and with the kind of self-effacing attitude for which he was noted, said, "The time comes in your life when you no longer have ambitions for yourself, but you shift to your children and are more interested in their future and their success."

In December, 1979, he celebrated his sixty-fifth birthday. As a staff we felt that something special was called for, a surprise of some sort. His wife, Maxine, solved the problem when she asked whether she and one of her daughters, Mrs. Karen Ryder, could prepare a light

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# “Sanctify a fast”

As Adventists look forward to the blessing of a special fast day on April 12, they need to understand better the purpose and objectives of such a day.

By W. P. BRADLEY

Sabbath, April 12, has been designated by the General Conference as a special day of fasting and prayer. We are invited to make the day a Sabbath of Sabbaths, a day on which we yield our hearts and lives in obedience to God's revealed will, and seek His blessing in our own hearts, as well as His divine intervention in behalf of the widespread interests of His church.

With all the important issues that will come before the approaching session of the General Conference for decision, and with our own personal need for spiritual renewal, this prayer-and-fasting appointment is timely.

The need of combining prayer with fasting has been felt from the beginning of the history of our church. Shortly after the beginning of the American Civil War, Sabbath, August 3, 1861, was set apart as a day for “humiliation, fasting, and prayer” in behalf of the nation and the Advent people.

On that Sabbath day, as James and Ellen White fasted and worshiped with the believers in Roosevelt, New York, God opened to Mrs. White in vision some of the basic elements regarding fasting and praying. There were conditions upon which God could answer prayers offered with fasting—they must be offered from hearts yielded to God's revealed will.

The Northern forces had suffered a humiliating disaster in the major opening conflict of the war a few days before—the Battle of Manassas on July 21, 1861. A fast had been called by the leaders of the United States. It was to be accompanied by prayer that God would bring the devastating war “to a speedy and favorable termination” (*Testimonies*, vol. 1, p. 256).

In the vision given to Ellen White she was shown “that these national fasts were an insult to Jehovah. He accepts of no such fasts” (*ibid.*, p. 257). As long as the nation and its leaders condoned the violation of the principles of God's law by upholding the bondage of the slaves and not helping “the oppressed to go free” (Isa. 58:7), Heaven could not respond to prayers for divine

intervention. Ellen White viewed the distressing Battle of Manassas, being shown that the outcome, far short of victory for either side, was directed by God as heaven's angel was sent to the battlefield and “waved his hand backward” bringing instant “confusion in the ranks” (*ibid.*, p. 267).

Then the vision shifted. “I was shown the people of God,” Ellen White wrote as she described the experience. They “should be closely united in the bonds of Christian fellowship and love” (*ibid.*, p. 260). While they were waiting for some change to take place, “a compelling power to take hold of them,” they would be disappointed, for “they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves” (*ibid.*, p. 261). Ministers must “be right,” sanctified by the truth they preach (*ibid.*). “God's people” “must walk in the light which shines upon us”—greater light than that which “shone upon our fathers” (*ibid.*, p. 262).

The entire experience in which special light was given on that day of fasting and prayer was such as to make it clear that God can hear and answer the prayers of the supplicants only as hearts are surrendered in full obedience to His will as it is revealed in His law and through the biddings of His Spirit.

## Church prays for end of war

After President Lincoln had proclaimed liberty for America's black populace, and as the Civil War was nearing its end, our church leaders again called for a special time of prayer for God's intervention. The affairs of the church were in dire jeopardy as a result of the military draft that was calling up men every six months. The general absorption of all classes with the issues of the struggle made it nearly impossible to call the attention of the people to religious subjects. The General Conference Committee was convinced that “the war must stop, or our work in spreading the truth must stop.”

Consequently the committee appointed four days, beginning Wednesday, March 1, 1865, and continuing

through Sabbath, March 4, as a special season of "earnest and importunate prayer." They suggested: "Let business be suspended, and the churches meet at 1 o'clock on the afternoon of each of the week days, and twice on the Sabbath, to pour out their supplications before God. These meetings should be free from anything like discussion, and be characterized by humiliation, confessions, prayers for light and truth, and efforts for a fresh and individual experience in the things of God."—*Review and Herald*, Feb. 21, 1865.

Without hesitation the church turned to take hold of the arm of Omnipotence. "Forgetting themselves," records church historian Arthur W. Spalding, "they pleaded for the cause of God that it be not crowded off the earth and out of the lives of men."

God's response was dramatic: "In His inscrutable wisdom, having permitted the cup of woe to be drained by the nation, having purified His people of selfish thought, and bound their wills to His, God put forth His hand and touched the machine of war, and lo! it stopped, and there was silence. Scarce a month had passed when, on April 9, Lee surrendered at Appomattox, and on April 26, Johnston capitulated at Durham. The war was over."—*Captains of the Host*, p. 302.

As we approach this April 12 appointment we need to prepare our churches, hearts, and homes so that this day of fasting and prayer can be an outstanding spiritual event in the life of the church. Especially do we need to search for faith-building material to attune our minds to the will and ways of God's workings in sacred history, as well as in contemporary affairs of the church and the world. It would be profitable to review those Scripture episodes where a call went out for fasting and prayer in times of crisis or special need. Let us note situations such as:

When King Jehoshaphat called a fast in Judah for divine help in meeting the host of enemies coming upon his people (see 2 Chron. 20:3; *Prophets and Kings*, pp. 198, 199).

When Queen Esther sent word to her cousin, Mordecai, urging all available Jews to join her and her maidens in fasting and prayer for the deliverance of the Jewish people (see Esther 4:16; *Prophets and Kings*, p. 601);

When the prophet Daniel turned to God with fasting and prayer for an understanding of God's messages (see Dan. 9:3; 10:2, 3; *Prophets and Kings*, p. 555);

When Nehemiah agonized with God by prayer and fasting over the fate of Jerusalem (see Neh. 1:4). "Faithfully he made confession of his sins and the sins of his people. He pleaded that God would maintain the cause of Israel, restore their courage and strength, and help them to build up the waste places of Judah."—*Prophets and Kings*, p. 629.

Surely the church today will recognize the timeliness of Joel's call to God's people in the last days, as brought to our attention in *The Great Controversy*, page 311: "In view of that great day the word of God, in the most solemn and impressive language, calls upon His people

to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: 'Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.' 'Sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children'" (Joel 2:1, 15, 16).

As we set our hearts to prepare for the day of fasting and prayer just upon us, we shall also want to study many of the references to fasting and prayer found in the writings of the Lord's messenger, Ellen White. In the book *Counsels on Diet and Foods* a chapter is devoted entirely to the subject, setting forth certain principles to guide those who are preparing for a fast:

### Wholesome, simple food

"The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food, which God has provided in abundance. Men need to think less about what they shall eat and drink of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience. Now and onward till the close of time the people of God should be more earnest, more wide-awake, not trusting in their own wisdom, but in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food may not be required, but they should eat sparingly of the most simple food. The spirit of true fasting and prayer is the spirit which yields mind, heart, and will to God."—*Counsels on Diet and Foods*, pp. 188, 189.

Jesus tried to instruct His disciples in such a way that their concept of spiritual exercises would be lifted above the pattern of the religious leaders of the Jewish nation. Commenting on the ways of the Pharisees, Ellen White says: "There are times before us that will try the souls of men, and there will be need of watchfulness, of the right kind of fasting. This will not be like the fasting of the Pharisees. Their seasons of fasting were occasions of outward ceremony. They did not humble their hearts before God. They were filled with bitterness, envy, malice, strife, selfishness, and self-righteousness. While their heads were bowed in pretended humiliation, they were covetous, full of self-esteem, self-importance. They were oppressive, exacting, proud of spirit."—*Manuscript 3*, 1898.

At a later date, Ellen White elaborated upon the nature of true fasting—the kind of fast that is acceptable to God: "The outward signs of fasting and prayer, without a broken and contrite spirit, are of no value in God's sight. The inward work of grace is needed. Humiliation of soul is essential. God looks upon this. He will graciously receive those who will humble their hearts before Him. He will hear their petitions and heal their backslidings."—*Manuscript 33*, 1903. □

*To be concluded*

# When God waited

It took George many years to decide to be baptized. When he finally made his decision, he arranged for Allen Walker to baptize him.

By OUIDA PATTEE

"I've finally found my preacher!" George Petty exclaimed to his wife as he bounded into the house late one evening.

"What do you mean, *your* preacher?" she asked, startled.

"Just this," he answered. "I've found a preacher who preaches the Bible the way I see it. You know we're both church members, but we seldom go to church. We'd rather stay home on Sundays and read the Bible for ourselves. In fact, I'd rather read the Bible any day than listen to one of our preachers. They read only two or three verses, then spend the rest of the time telling us what they think.

"Mattie, I wish you could've heard this man. He's got a big tent downtown and charts with the strangest-looking animals on them I've ever seen. I asked him later what they were, and he told me that they were described in the Bible and that he would tell us about them.

## The way he preached

"But what impressed me most was the way he preached. He didn't yell and shout like our preacher. He just talked to us. It seemed as though he was looking right at me. He would say, 'Amos says this,' or 'Paul says this,' and he'd find the place by the time he was ready to read it. I think he must know just where every book of the Bible is.

"After he finished preaching about Jesus coming again—and he thinks it will be soon—he shook

hands with all of us and asked us to come back tomorrow night. You can be sure I'm going again."

George and Mattie, with their seven children ranging in age from 2 to 16 years, lived on a small Southern farm. Though poor in this world's goods, they were a happy family. They considered themselves Christians and tried to train their children accordingly. The older children went to Sunday school only when they wanted to.

One of George's sons, Clayton, also became interested in what the preacher, whose name was Allen Walker, was presenting at the tent meetings. Instead of sitting with his peers at the back, he moved up to the front of the tent beside his father.

When George and Clayton listened to the presentation of the Sabbath truth, confusion and surprise were written on their faces. Going home that night, they read and studied long into the night on the issue.

After a few days of continued study, Clayton announced: "If Saturday is the Sabbath—and from all the information I can find in the Bible, the calendars, and encyclopedias, it has to be—there's only one thing to do—we've got to keep it from sundown Friday until sundown Saturday. Starting next Saturday, that's what I'm going to do."

George looked admiringly at his fun-loving boy. "Son"—he hesitated—"I don't see how you can. You know we have to work in the field on Saturday. I can't really spare you."

"George, I'm surprised at you," Mattie chimed in. "I thought you'd

be the first to keep the Sabbath. You're the one who started us going to these meetings. I haven't been very often, but I'm with Clayton if he wants to keep the Sabbath. It's going to be hard, because Saturday's such a busy day for me too. But," she said, turning to her son, "I'll have your Sunday clothes ready, son, if you want to go to the meeting on Saturday."

The meetings continued nightly, with a small group meeting in the tent each Sabbath. The number of people attending the meetings dropped considerably after the Sabbath truth was presented, but George continued to attend and to believe all that he heard, although he did not attend the Saturday services. Instead he would go into town on Saturday afternoon to play checkers with his friends as usual. But his conversation kept drifting to the meetings. He quoted Scripture so well that his friends began to think of him as a champion Scripture quoter as well as checkers player.

The real test came when Elder Walker preached on temperance. After the service as Elder Walker shook hands with the people, he looked into George's eyes and asked, "What about it, George!"

"Well," George answered defensively, "I agree with all you read from the Bible. But I didn't hear you read 'Thou shalt not smoke.'"

"No, I didn't read those words. But you know tobacco isn't good for you. It defiles your body, which is the temple of God."

"I'll think about it," was all that George could promise. When he reached home that evening George had no comments about the meetings. Clayton was quiet too. He knew what a struggle was being waged in his father's heart—first the Sabbath and now this. Before Clayton climbed into bed, he offered an earnest prayer for his father.

The next day, while his father was out of the house, Clayton told his mother about it. She had been wishing that George would quit smoking, because she didn't want the boys to take up the habit.

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*Ouida Pattee is a homemaker living in Cottage Grove, Oregon.*

As the meetings continued, the Pettys discovered that the pigs they raised, sold, and ate were unclean. On top of that the catfish they caught in the river nearby and the squirrels George shot for special treats were unclean too. George almost wished he had never gone to the first meeting. But, as before, Clayton was the first to decide he would not eat unclean meat anymore.

"But," protested his father, "if you don't eat meat, what will you eat?"

"We've got lots of good vegetables, cornbread, and milk," Clayton replied calmly. "I'll get along."

Again Mattie spoke up. "Well, if it isn't right for Clayton to eat it, then it isn't right for any of us to eat it. I think we should join him. What about it?" she asked, turning to the rest of the family. To her delight they all agreed with her.

Mattie noticed one morning that, while waiting for breakfast, George did not light his usual cigarette. He did not eat much breakfast, either. She hoped he was quitting his smoking.

It was a long day for George. Nothing seemed to go right. For the next three or four days he was cross with the children and did not eat much. In the end the cigarettes won out, leaving George feeling defeated. He wanted to quit, but how could he? He tried several times, but always with the same heartbreaking results.

As the meetings came to a close, a baptism was planned. Someone asked George, "Don't you think that if you're baptized you'd be able to stop smoking easier?"

### Ready in every way

"No," he returned, sadly, "I don't want to take that chance. When I'm baptized, I'm going to be ready in every way."

Hearing his words, Pastor Walker looked at him sympathetically. "George," he said, "I've prayed for you and your family from the beginning. I'd hoped I could baptize all of you. I'm happy that Clayton is taking his stand now. But

will you let me know when you are ready to be baptized? I want to have the privilege of baptizing you."

Touched by this request, George answered, "Brother Walker, I said the first time I heard you that I'd found my preacher. When, or if, I'm ever baptized, I sincerely hope you will baptize me."

"Just don't wait too long, George. Don't wait too long." There was a catch in his voice as he gripped the farmer's callused hand.

As a result of the meetings a little Seventh-day Adventist church was organized, and a small building was erected on the outskirts of town.

The Petty family began to go to Sabbath services regularly. Mattie, Cecil, and the two older girls joined a baptismal class. When Elder Walker returned in about a year they were baptized. But George still wasn't ready, although he encouraged his family to take their stand and helped his wife to train the children to guard the edges of the Sabbath. Theirs was a happy home. At evening worship the little girls would pray, "Dear Jesus, help Daddy to stop smoking."

Clayton, and eventually all the children, attended academy, some going on to college. Two of the boys became ministers, and two of the girls were employed as teachers.

When the two younger girls were ready for college the family moved to the Southern Missionary College area. Here George found himself surrounded by Seventh-day Adventists. Not only did he enjoy attending church but for the first time in his life he felt out of place with a cigarette in his mouth. He decided to make one more desperate effort to give up the habit that had enslaved him for so many years. This time, with the Lord's help, he succeeded. But he said nothing about being baptized.

As time went by George and Mattie moved back to their old hometown. Cecil and his family came home from South America, where they had spent five years as missionaries.

A few days before Cecil had to

return, he took time for a serious talk with his father. "Dad," he pleaded, "you know that in a few days I'll be leaving for another five years. That's a long time. You aren't getting any younger, you know, and much can happen in five years. There's one thing I'd like more than anything else. I'd like to see you baptized before I leave. What about it, Dad?"

### Cold and clammy

George's palms seemed cold and clammy to him as he struggled. Suddenly he made his decision. "The Lord is longsuffering and patient with me," he replied, a tear teetering on the edge of his lower eyelid. "Twenty-five years is a long time to keep God waiting. Do you think He wants me now?"

"I'm sure He does, Dad," Cecil responded. "Just stop putting it off. Help Him answer the prayers of your family."

"All right, son. But there's one request I want to make."

"What's that, Dad?"

"Let's see whether we can get Elder Walker to baptize me. You remember, he asked me to let him know when I was ready."

"Yes, I remember," replied Cecil. "I'll call him and find out if he can do it for you. If he will, we could drive the 40 miles this morning and you could be baptized today."

Cecil called Elder Walker. When the old preacher learned that George was finally ready he broke down and wept.

"Yes," he cried, "I'd be happy to baptize George Petty."

When they broke the news to Mattie, she wept too. "Can it really be true?" she sobbed. "At last . . . at last!"

A few hours later, one old gray-headed man led another into the watery grave of baptism. Tears of joy stained every face.

George and Pastor Walker have now both gone to their rest, but their influence lives on in the many souls that they have won directly and indirectly to God's truth. □

# This I believe about Ellen G. White

By NEAL C. WILSON

Interesting study and research has been going on in our church in the past several years. Among the areas being examined is the role of Ellen White in the life of the Seventh-day Adventist Church. In this area, as in all others, we want to know all that can be known, because truth has a way of invigorating the believer.

For some time there have been reports circulating that in her special writing ministry Ellen White drew an "alarming" amount of material from noninspired books. Most, if not all, such books are known to have been in Ellen White's library, and some of them have been mentioned in her books and letters. Those who have been investigating this matter include Walter Rea, one of our pastors in the Southern California Conference. Over the past few years he has spent a great deal of time and effort in researching this subject. On January 28 and 29, G. Ralph Thompson, a General Conference general vice-president, chaired a 19-member committee composed of Biblical and other scholars, Seventh-day Adventist professionals, and administrative leaders. The committee met in the conference room of the Glendale Adventist Hospital in California to review not only the quantity but the quality of the work done by Elder Rea.

The initial report from this very competent committee indicates that in her writing Ellen White used sources more extensively than we have heretofore been aware of or recognized. The committee, however, cautions against the loose use of such terms as "literary dependency," and "extensive borrowing and paraphrasing." When such phrases are not clearly and precisely defined their use can result in irresponsible and misleading conclusions.

Even though I have carefully read the report and listened to the proceedings of this committee, it is not my purpose in this communication to evaluate the helpful comments of the members of the committee. That will follow, in due time, along with certain positive recommendations. Instead, I write in order to give my personal reaction to this and other developments that must be faced honestly and openly. I can identify with the members of the special committee and with the apostle Peter when he affirmed, "For we have not followed cunningly devised fables" (2 Peter 1:16).

In spite of what some would have you believe, there is no internal upheaval or major crisis in the Seventh-day Adventist Church. This is God's church, and He has made Himself responsible for its success. There is no reason to become alarmed, unnerved, or panicky. On the

other hand, I do not want to lull you into false and comfortable spiritual security. There are still lessons of truth and faith that we will be called upon to learn and exercise. It is evident that the individual members of the church need to understand more clearly the doctrine of inspiration and just how God reveals Himself to His people.

The articles by Arthur L. White in the *ADVENTIST REVIEW* (January, February, 1978; July and August, 1979, now available in reprint) were especially helpful. In the 1978 articles Elder White reviewed the doctrine of inspiration as generally understood by the Seventh-day Adventist Church. The second (1979) series reviewed Ellen White's method of preparing her publications. How she used her editorial assistants and other people in her effort to present her materials to the public, free from literary and factual inadequacies, is a fascinating story. In observing the methodology of a modern prophet, we are able to understand better how God used men and women in the past when He revealed His gracious will to the lost, needy world.

Other Adventist researchers have made their studies available to us in various periodicals. Several viewpoints have been expressed, but all seem to be contributing to our storehouse of understanding. In fact, my heart rejoices with every new study that gives us a fresh look at how God used Ellen White as His last-day messenger. I would like to share with you what these studies are saying to me.

1. *Originality is not a test of inspiration.* A prophet's use of sources other than visions does not invalidate or diminish the prophet's teaching authority. Ellen White's comment that the Holy Spirit "guided the mind [of the Bible writer] in the selection of what to speak and what to write" (*The Great Controversy*, p. vi) explains also how she was assisted in selecting or rejecting information from existing materials. In the marvelous operation of revelation God gives the thought "in many and various ways" (Heb. 1:1, R.S.V.), and then inspires the human messenger with perceptions whereby he or she fills out the "message" with the information available. This assisting function of the Holy Spirit guards the messenger from using materials that would misrepresent the intent of the message given directly to the messenger.

The Bible writers have also given us an insight into how they wrote their works that eventually were recognized as inspired documents. In Luke's preface to his Gospel, he explains to Theophilus his burden. Apparently many reports were being written regarding the life and teachings of Jesus, and he felt the compulsion, after "having followed all things closely . . . , to write an orderly account . . . , that you may know the truth concerning the things of which you have been informed" (verses 3, 4, R.S.V.).

Luke was not an eyewitness. He used the materials available. One of his source materials, though he did not mention his indebtedness to it, was Mark's Gospel, much of which was directly copied, often word for word.

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Luke's final product was an extended, more complete life of Jesus, which included material not found in Matthew, Mark, or John. Luke's insight as a physician is reflected in the way he describes some events (Luke 4:38; 5:12; 8:43, etc.).

The compilers of the books of Kings and Chronicles note extra-Biblical sources for their work (1 Kings 11:41; 1 Chron. 9:1). Other Bible authors such as Jude and Isaiah give evidence of borrowing from either other inspired sources or non-Biblical sources.

In other words, Bible writers frequently used the materials of others as the need arose. The Holy Spirit assisted them in the selection of appropriate materials. And that same principle of guarding and guiding by the Holy Spirit is seen in the experience of God's messenger in these last days.

2. *God inspires people, not words.* Seventh-day Adventists are not verbal inspirationists. They have never believed that the Holy Spirit, in some way, has dictated to the prophet the actual words that appeared in the autographs. They identify with those who believe that God inspires thoughts through visions, dreams, or direct address, but, except in rare instances, not the forms of expression by which those thoughts are to be conveyed to others. The messenger operates within his or her mental and spiritual capacity, and uses his or her style of expression, skilled or common, guarded always by the Holy Spirit from misrepresenting the revealed message.

This principle, of course, relieves all anxiety when it is learned that a messenger of the Lord has used existing materials, even another's phrases. We are not alarmed when we discover that a prophet uses editors to improve style, or specialists in certain areas to review pertinent information.

This principle of thought inspiration is one example of the fact that God does not do for people what they can do for themselves. God made men and women who could respond to Him in love and appreciate Him for the freedom implicit in love. He could have created us so that we could not sin, but then we could not love. After sin, He could have overpowered our rebellious will to prove His sovereign power, but that would not have left us as responsible beings. He simply appeals to us to respond to His gracious offer of love and pardon, to accept His power to do what He asks. The responding is up to us. God makes it possible for us to breathe, but we must do the breathing. God makes it possible for us to have faith, but we must do the trusting and submitting.

In much the same way, God gives His messenger the message, but not as a heavenly telex; He gives the thought, but not the encyclopedia to check out all the historical dates, or the dictionary on how to spell words. God does not necessarily provide that which men and women can provide for themselves. But He does guide and guard His messenger by the Holy Spirit, who will protect the integrity of the message intended.

3. *The Holy Spirit helps the messenger to select his material carefully.* Frequently, while tracing Ellen

White's use of such men as William Hanna or John Harris in writing *The Desire of Ages*, we find that she would not only not use much of what they wrote, but that at times, after using a part of a paragraph, would go on to take positions contrary to their writings. This selective skill is another instance of the guiding, guarding role of the Holy Spirit. There is no question about it—prophets, ancient or modern, selected their material well. Ellen White used authors of recognized quality such as Geikie, Farrar, Hanna, Clarke, and Edersheim. This says to me that where they helped to fill out what she had been shown to be true, she wisely used them; when they gave evidence that they did not see the whole truth, she plainly stated the facts as they had been revealed to her by the Holy Spirit.

4. *The prophet's use of existing materials does not necessarily mean that the prophet is dependent upon these sources.* No; the prophet begins with the message received; the messenger knows what must be said; in general his or her thought structure has been given by God. But the responsibility for finding historical background, descriptive amplification, and thought clarification is left up to the messenger. The employment of other authors to make the message attractive and convincing should not imply that the prophet is dependent upon others for his or her message.

### **The most important discovery**

5. *Whenever we recognize similarities we must also see the dissimilarities.* This is probably the most important discovery that I have made, over the years, when I think about how Ellen White has made use of existing sources. The principle also applies to Biblical writers.

Biblical writers, as well as Ellen White, set forth a theological contribution that is more expansive, more complete, and more integrated than the authors they used for descriptive amplification. The dissimilarities between Ellen White and the authors she at times used are of kind and not degree.

She did more than merely gather together those gems of thought that had lain rather disconnected through the centuries. Ellen White's theological system, her organizing principle—the great controversy theme—is unique in the continuum of historical theology. Her concept of truth regarding how sin developed; why Jesus came to earth; the integral role of the Holy Spirit in His life and in the believer's; the sanctuary doctrine, illustrating how the plan of redemption operates—all this gives special character to her prophetic, teaching authority in these last days.

Our responsibility is to listen to truth from wherever God speaks. And we are not left to wonder whether we are listening to the Word of God. John wrote, "He who receives his testimony sets his seal to this, that God is true" (John 3:33, R.S.V.). The psalmist spoke out of experience: "The unfolding of thy words gives light; it imparts understanding to the simple" (Ps. 119:130, R.S.V.). God has made us with the ability to hear Him,

either through the inner word of His Holy Spirit (1 John 3:24; 4:13) or the exterior word of the Bible (2 Tim. 3:15, 16).

After 25 years of translating the New Testament into modern English, J. B. Phillips wrote a remarkable testimony to his experience as a translator, called *Ring of Truth*. He pitied the modern generation, which knows so little about genuine Christianity, primarily because they have never given the Bible a fair hearing.

I agree with Dr. Phillips "that we have in the New Testament, words that bear the hallmark of reality and the ring of truth" (page 125). Such has been my experience and the experience of many people I have known. The same experience applies to those who have heard "the ring of truth" in the writings of Ellen White. No one can take that "ring" from the soul. No "new" information can shake that self-authenticating experience.

But if one's knowledge of the Bible or of Ellen White is only theoretical, as it would be with an anatomy book or the evening newspaper, then most any allegation against the Bible or Ellen White would be either alarming or just another reason to doubt.

It may be that certain things I have written in this article will sound new to some. I recognize that we are not all at the same place on the road of information or even experience. But I assure you, the confidence we may have in these agencies God has used to reveal truth to men and women will be in proportion to how much we learn and accept from the Bible and Ellen White.

I have heard the ring of truth in the Bible and the writings of Ellen White. Our mandate is to preach from the Bible, enriching our sermons by insights on the gospel found in the writings of the Spirit of Prophecy. I believe with all my heart that Ellen White was an inspired messenger of God. Based on my understanding of revelation and inspiration as taught by the Seventh-day Adventist Church, I must conclude that she is a reliable teaching authority and that she is a part of God's continuing revelation and corroboration of doctrine and truth.

As the psalmist said, "O taste and see" (Ps. 34:8, R.S.V.). As Samuel responded, "'Speak, Lord, for thy servant hears'" (1 Sam. 3:9, R.S.V.). As Jehoshaphat challenged Israel, "'Believe in the Lord your God, and you will be established; believe his prophets, and you will succeed'" (2 Chron. 20:20, R.S.V.). □

## FOR THIS GENERATION By MIRIAM WOOD

### Flawed people—2

In our last column we published a letter from a young man in his late 20's who has not been able to find his "place in the sun." He says that he has developed no skills, that he has pretty much failed at every job he's undertaken, and that though he possesses a fairly good education, he can't seem to get it focused properly.

First of all, I might say that his letter was perfectly typed, without even one misspelled word, with good punctuation, and with good paragraphing. It is obvious to one who receives many letters that this young man has mastered language skills. That's a big plus, of course, and this would lead me to believe that he could succeed well in some type of clerical job that requires the use of written language.

I'm wondering, though, if he has an unrealistic view of himself. In his letter he referred to the fact that "some people" had sug-

gested that he had the talent to become a minister. If in his daydreams he sees himself already in that role, then indeed, a lesser, day-by-day mundane, quiet job will be odious to him. It seems to me that this mental concept of himself possibly may have been the cause of past job failures—not always thinking of himself specifically as a potential preacher but certainly as someone meant for far better things. I wonder whether he has failed at jobs simply because he has found them boring and couldn't tolerate boredom, when deep inside he knows that he is meant for a glamorous, always exciting leadership role.

Psychologists tell us that today boredom is one of the biggest problems in the working world, and I certainly wouldn't argue that point. But I am going to state unequivocally that I don't know of any job that doesn't have its boring aspects. Well, perhaps a

neurosurgeon might be "up" all the time, but the average family-practice physician, for example, must become shatteringly bored with the streams of people in his office who announce fretfully that they're "depressed" or that they "can't lose weight, et cetera," ad nauseam.

What I'm saying is that one of the essential facts of life—having nothing whatsoever to do with the birds and the bees—is that the successful person comes to terms with this aspect of life. Corollary to this, if we are to be desirable employees we have to rid ourselves of the thought that our hours on the job are just so much marking time. A co-worker of mine some years ago made the statement in my hearing that "When I go home at night I begin to live." I felt sorry for both her and her job, for both were being cheated. This doesn't mean that we should not have hobbies and interests that mean a great deal and that are stimulating. It simply means that unless we derive some large measure of satisfaction from our jobs life will be one endless treadmill.

Yet, having said all this, I somehow feel that I have

not gotten down to the basic problem that this young man faces. I am all too sadly aware that during my lifetime I have encountered a number of people who have suffered from a general maladjustment of this kind. It is as though they had an invisible, hidden flaw that keeps gears from meshing, doors from opening, life from smoothing out.

One goes over and over the obvious. Personal grooming. This is important, of course. Mannerisms—it is so easy to become annoying in a work situation where people finally know one another so well. Yet we can always point to a somewhat disheveled employee who is happy, well-liked, and successful. We can point to an employee who sings all the time when quiet is indicated, and yet who is wanted. Then, how about the co-worker who tells you his or her troubles endlessly—but has the warm regard of peers?

It's a conundrum. If you have suggestions that could help the writer of the letter, please do send them to me, and I'll pass them along. I'll share insights that seem especially keen with the readers of this column.



# Do you really love your wife?

Although directed to the men in the church, this meditation on Ephesians 5:25, 26 may tempt some of the women to steal a look at it too.

By ARLA STUTZMAN

“Do you really love your wife?”

“Of course I do! Why, last year I built her the house she’d been wanting for a long time. Then I let her hire a decorator. This year, when she wanted to go back to school, I sent her. Of course I love her!”

Does that sound like an answer you might give? Or would you merely flounder and sputter? Where do men get the idea that money measures love or that providing financial security is giving love?

I suspect that most of you men reading this will never be faced bluntly with this question. But perhaps some of you have wives who are bold enough some day to confront you with such a question and to explain that they feel desperate enough for meaningful communication from you, or insecure enough in their relationship with you, to need assurance.

Perhaps some of you have wives who have given up, deciding that you do not love them. They may feel that if they were brave enough to suggest doubts you would simply consider their suggestions as ingratitude.

In case you have never been asked this question, let me ask it now: How can you be sure that you really love your wife? What can you use as a measuring stick?

## Ephesians 5 as a measuring stick

You could read 1 Corinthians 13—but that might lead to despair, for it is a description of perfect love. But wait, there is Ephesians 5. Have you read that lately? I mean, really read it? What does it have to say about a husband’s love? Simply this, that husbands ought to love their wives “as Christ also loved the church, and gave himself for it” (verse 25).

Perhaps you will never be called on to die for your wife. But you should die to the self that wants to criticize her when she does something stupid, such as forgetting to take your suit to the cleaners when you need it the next day. You might also die to the self-pity that you are “dying” to express when she disappoints you, such as when she does not have time to fix anything but tomato soup and toast for dinner on days you don’t have time to eat lunch.

But that kind of dying is not common among husbands if what I am told by wives is true. It seems to me it is much easier to die for your wife in some desperate act of self-sacrifice than it is to die to self-pity and criticism.

We often think of Christ dying on the cross but seldom think about the times He must have died to human desire, to despair, and to the desire to use His own power instead of relying on God for every thought and action.

One day as I read verse 26 of Ephesians 5, I began to understand relationships between husbands and wives better than I ever had: “That he might sanctify and cleanse it with the washing of water by the word.” The thought came to me that this verse was written not only about Christ and the church, it follows through with the parallel of how men ought to love their wives.

Christ gave Himself to “cleanse,” to perfect, the church, to make it everything it should be to others, gently and tenderly removing its faults. He does this by washing it. He washes with the Holy Spirit and the Word (Titus 3:5; John 15:3). The parallel for husbands is this: A man shows true love when he exalts his wife to her rightful place at his side and makes her all that she should be by encouraging her to “bathe” daily in the Holy Spirit and the Word. Notice more specifically that the verse states, “With the washing of water *by* the word.”

Is it a daily occurrence with you to read to your wife

# The miracle boy

By NETTIE EDEN

"Mother," Jennifer called, "Jimmy keeps falling off his trike. Now he's hurt."

"Don't you feel well, honey?" Mother asked, picking up 4-year-old Jimmy. "Oh, you poor boy! Your body is burning up with fever. Let's get you sponged off."

Jimmy continued to cry even after his sponge bath. Mother sensed that he was ill indeed. She called the emergency room and she and Jennifer rushed him to the hospital.

"Jimmy's a very sick boy," the doctor announced gravely. "We must admit him to the hospital. I'll order tests immediately to find out what his trouble is."

Soon Daddy arrived. "We want to be with Jimmy as much as possible," Mother and Daddy explained to Jennifer, "so you'll be staying with Grandma." She knew Mother and Daddy would stop by to see her often.

An afternoon or two later Daddy called. He told Jennifer the doctor had told them that Jimmy had polio. He said Mother had called the church members and requested them to meet and pray for Jimmy that night. Jennifer asked Grandma many questions. She learned that polio was a ter-

rible disease. It sometimes left children so crippled that they could not walk.

"Grandma, could we go to the church and pray with the people?" Jennifer begged.

"No, dear, we can't go out tonight. But while they pray at the church you and I will have a very special prayer meeting here."

Next morning Mother and Daddy came by to see Jennifer. They had such radiant smiles that Grandmother and Jennifer knew Jimmy must be better. Mother told how they had gone to the hospital very early. She said that when they met the doctor in the hall he looked extremely happy.

"I have good news for you!" the doctor said. "Jimmy was so ill I was with him much of the night. We did everything we could for him, but he seemed to get worse and worse. Suddenly he sat up and looked so bright I knew he was better. This morning I called him my Miracle Boy."

"We told the doctor about all the prayers for Jimmy," Mother said, wiping tears of joy from her eyes.

"We had our own prayer meeting last night," Jennifer said, looking at Grandmother. "So Jimmy will be partly *our* Miracle Boy, too."



from the Bible and tell her what you think it says or how it applies to your lives? Doing so involves much more than quickly reading a few verses in a monotone before you turn out the light at night. You must make certain that you have an open channel to the Holy Spirit so that you can understand what you read. Only in that way can you be the Holy Spirit's channel to your wife.

Another way to share the Holy Spirit is to share something He said to you or taught you or helped you with during the day.

How often do you share verbally with your wife what Christ is doing in your life? If you answer that He's not doing much, is it because you are not familiar enough with Him or His promises to live in a confident, depending relationship with Christ? You *can* depend on Jesus and every promise in His Word. Share such confidences with your wife. It will help her to respect and admire you. Her admiration is precisely the response you want because respect and admiration are the chief ingredients of a woman's love.

## Respect and admiration

A woman finds it hard to trust someone she does not respect and admire, and harder yet to submit to a man whom she does not trust. It is difficult for her to trust if she does not tangibly see that her husband is concerned about her best good. The best way for a Christian woman to see this is to see it in a husband who helps her nourish the most meaningful part of her life.

Notice the idea of respect in another command that Christ, through Paul, gave as the vehicle for husbands to relate to the partner they have chosen. Amazingly, it is found in His command *to her* to submit to you. It says that she should submit to you "as unto the Lord" (verse 22). That means lovingly. But before you accuse her of not doing this, let Paul elaborate on that same phrase in another of his letters. This time he words it, "As it is fit in the Lord" (Col. 3:18). That takes away your license to browbeat. Your wife is to respect you and your judgment as she does the Lord's. She cannot respect you if you are "never wrong." She knows that only the Lord is *never* wrong.

You have nothing to feel awkward or embarrassed about, for Christ never gives instructions without giving the ability to do something about them. If you are willing to begin He will do the rest through you. But remember, the devil will try his best to make you feel that this is a poor idea, that you will be less of a man, or that you are a hypocrite. And if your marriage needs what I am suggesting, then he may try all three suggestions on you. Nothing could be further from the truth, and he knows it, even if you do not. He also knows that what God suggests is the best way to make love grow. He's more clever than we are—he knows that what God says works. So don't let the devil frustrate the power of God in your life. Whatever way you do it, help your wife to grow daily by sharing your Christ with her—by giving yourself to her. □

## Rivers and rills

As I recently flew over the Amazon jungle, through the little window of the plane I could see a sequence of views that the human mind cannot adequately describe.

My attention was drawn especially to the number of rivers that wind their way through the thick "green hell" of the monstrous and magnificent forest. While meditating on the vastness of the river system below, I thought of the following statement: "The wide, deep river, that offers a highway for the traffic and travel of nations, is valued as a worldwide benefit; but what of the little rills that help to form this noble stream? Were it not for them, the river would disappear."—*Education*, p. 116.

What happens to rivers may be compared to what happens in the church. Those workers invested with heavy administrative responsibilities depend upon those in less responsible positions. Administrators "called to lead in some great work are honored as if its success were due to them alone; but that success required the faithful cooperation of humbler workers almost without number—workers of whom the world knows nothing."—*Ibid.*, pp. 116, 117.

Some of the lessons we would like to draw from this reality follow:

**Cooperation**—God's work is like a machine whose parts work in an atmosphere of mutual dependence. The whole depends on a series of situations that can be represented as a ladder of cooperative actions. From the bottom rung to the top the integration of values and talents is essential.

**No reason for pride**—The Amazon should not be proud because it is the world's largest river. It is merely the sum of thousands of watercourses. Workers in the cause of God should not be deceived by the idea that they owe their success to their own capability and intelligence alone. Rills without number contribute to their voluminous accomplishments.

**No reason for dissatisfaction**—While some workers are tempted to be proud of their talents, others become dissatisfied with their poor gifts and scarce opportunities. To these the counsel from God is: "Tasks uncommended, labor without recognition, is the lot of most of the world's toilers. And in such a lot many are filled with discontent. They feel that life is wasted. But the little rill that makes its noiseless way through grove and meadow, bearing health and fertility and beauty, is as useful in its way as the broad river. . . . What we need to learn is faithfulness in making the utmost use of the powers and opportunities we have, and contentment in the lot to which Heaven assigns us."—*Ibid.*, p. 117.

**The danger of praise**—Many professed followers of

Christ, whether workers or lay persons, find satisfaction and joy at work only when they are continually praised and exalted. "There are too many who will do nothing unless they are recognized as leaders; too many who must receive praise, or they have no interest to labor."—*Ibid.*

If you are among the few that can be likened to large rivers, remember two things: first, God expects that all your powers will be used to the utmost; second, were it not for God's blessings and the cooperation of other persons, you would not be where you are as a leader.

If you regard yourself as a rill of no consequence, keep this in mind: Don't think that because you have just one talent, you may bury or hide it. The large rivers are dependent on many one-talent rills.

In God's river system of His last-day church, it is not our position on the map that matters, nor the number of talents we possess, but the faithful way in which we use what God has entrusted. After all, rivers and rills both make their way to the ocean. And the ocean is God.

R. S. L.

## Faith that prevails

Are Christian nations becoming non-Christian? Recently an eminent evangelical leader in London declared, "Britain is no longer a Christian country." And then he added, "Our nation is experiencing the death traumas of a decadent post-Christian era."

One is reminded of what Jesus said on one occasion: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

The implication is that, as the end of the age approaches, faith on the part of many will be waning. But in its context Jesus' saying has a specific meaning. He poses His question at the close of the parable of the widow and the judge. The widow is pleading for justice, which the unjust judge is unwilling to render. Eventually, because of her persistence he relents.

### The point of the parable

The point of the parable is that God is not like this judge. When His people cry He hears them. And the question is, When Jesus returns will He find people with the kind of faith described in this parable? That is, will He find the kind of faith that holds on when the answer seemingly is delayed?

Since under consideration is faith at the Second Advent, we may apply the parable particularly to the time of test preceding the Advent. During the heyday of the antichrist, it will appear to many that God has forsaken His people and is indeed on the side of the antichrist. The miracles Satan performs and the great "spiritual" power displayed in the antichrist's organization will deceive all but the very elect.

It is at this point that the question of the parable

becomes particularly relevant: "Will he find faith [Greek, "the faith"] in the earth?" That is, the kind of faith the widow displayed.

Yes, faith He will find, but, unfortunately, only on the part of a minority. Not that God's grace is insufficient. People simply do not choose it.

When the Son of man cometh, will He find "the faith" in you? In me? D. F. N.

## What is new about the new commandment?

What is new about Christ's new commandment found in John 13:34? "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another" (N.K.J.B.). God's desire that we love one another isn't new. It's as old as Eden. What is new is found in Christ's words "as I have loved you."

He set an example for us to follow—a new and perfect example. Unquestionably one of the New Testament's major emphases is that which upholds the substitutionary aspect of the incarnation of Christ. But to limit the incarnation to this one aspect is to be blind to the many other facets of the diamond of incarnation truth. For instance, as indicated in the new commandment, Christ came to set us an example, to show us how it is possible to live when filled with His grace and power.

That this is a prominent New Testament teaching is evident from such additional texts as John 13:15; 14:12; 15:12; Eph. 5:1, 2; 1 Peter 2:21-23; and 1 John 2:6.

In Jesus, our perfect pattern and example, we see what the "more abundant life" that God makes possible for us is really all about. It involves the following dimensions:

**Physical**—For millennia God's people had offered sacrifices that were to be without blemish. These physically perfect offerings pointed forward to the fact that Jesus would be free from deformity. "His physical structure was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically as well as spiritually, He *was an example* of what God designed all humanity to be through obedience to His laws."—*The Desire of Ages*, pp. 50, 51. (Italics supplied.)

**Mental**—Jesus was the best educated man who *never* went to school. Both intellectually and emotionally He demonstrated what a life lived in harmony with the laws of God will produce in the area of mental health. There was much in His early environment that could have produced psychoses and "hang-ups," but daily communion with God through prayer and study of the Scriptures kept Him from such and developed Christ's mental as well as His moral faculties.

**Social**—Jesus was comfortable in the palace and in the poorest of huts. He thoroughly enjoyed fellowshiping with the worshipers in the Temple and synagogue, as

well as being a much appreciated guest at the publican's feasts. Children and the most educated rulers loved to be near Him and converse with Him. Largely, this was due to Christ's genuine interest in every individual He met and His willingness to completely forget Himself in loving, courteous ministry to the needs of those about Him. Even when He was called upon to reprove He did so with tears in His voice that convinced the one being rebuked of Jesus' love and genuine concern.

**Spiritual**—All the above were possible because Jesus was completely committed to His Father's revealed will and was guided moment by moment by the Holy Spirit. His communion with God was unbroken until that moment He cried out on the cross, "My God, my God, why hast thou forsaken me?" as He experienced for us what it means to be eternally separated from God by sin. Only such perfection could weave for us the robe of righteousness that alone makes us acceptable in God's sight.

Not only in His youth, but all through life Jesus, as our example and pattern, "increased in wisdom [mentally] and stature [physically], and in favour with God [spiritually] and man [socially]" (Luke 2:52).

The good news, the gospel for today, is that we can follow His example. Christ has given each one of us "His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. . . . The *very image* of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people."—*Ibid.*, p. 671. (Italics supplied.)

L. R. V.

## Remembering D. F. N.

*Continued from page 3*

supper for the REVIEW staff and serve it on the third floor near our offices. We had thought that it might be impossible to surprise Elder Neufeld, for he was always alert to what was happening. But in this particular instance we were able to conceal our plans. After closing time, when he came into the foyer and found the beautifully set table he *was* surprised. Obviously moved by the deep affection shown him by the staff and his family, he said, with good humor, "I thought you had forgotten me!" At this his dear wife gave him an affectionate hug.

We could not know that we would never celebrate another birthday with him, never again wish him a year of happy days. He was a great man in our sight, but more important, we believe that he was a great man in God's sight, because he had found his true identity in total commitment to Christ. We know we shall see him again when Jesus comes, but we share the sorrow of his family and thousands of friends throughout the Adventist world who will no longer hear his voice on ham radio and on the Adventist Radio Network's weekly program, Viewpoint. All of us will miss those familiar initials at the end of his REVIEW editorials—D. F. N. K. H. W.

## ABC's—fast-growing part of publishing ministry

By J. C. KINDER

Adventist Book Centers make up one of the fastest-growing segments of the publishing ministry. Around the world are 573 Adventist Book Centers, 339 of which are branch operations. The North American Division claims 48 of these main offices and 66 of the branch centers.

In addition to maintaining fixed stores, most ABC's travel via bookmobile to conduct book sales in the churches and the surrounding communities in the spring and fall. Many refer to them as "traveling branches." These bookmobiles are to be found in all parts of the world, with the Mexico ABC operating five and the Potomac ABC operating two.

The Adventist Book Centers exist for only one purpose—to make available the books, magazines, and all types of literature needed by church members, evangelists, churches, and pastors in the most accessible and economical way. Any pastor who wishes to become a better minister, any church elder or Sabbath school teacher who is looking for aids, any member wishing to be a better witness or better church worker, any parent wishing help in rearing children and providing good reading material for them, anyone who wants to improve himself spiritually and mentally, will find that the Adventist Book Center stands ready to assist. Every department in the church and every phase of the church is vitally bound up with the work of the Adventist Book Center.

Employees of the book centers are paid by the conferences, and no matter what the volume of sales, the salary and benefits to the manager and employees are the same. None of the profits that

accrue to the book center are disbursed to any individual. They are used to upgrade and equip the book center and its services to the constituency.

In addition to working with the Adventist members, churches, and ministers, the Adventist Book Centers try to reach non-Adventists. Approximately three quarters of a million dollars' worth of books were sold in 1979 to other outlets distributing books to non-Adventists. In addition, many sales are made directly by the book centers to non-Adventists in

their stores, fairs, and book displays.

The Adventist Book Centers sold more than \$60 million worth of books, magazines, food, and audio-visual aids in 1979. It was expected that North America's sales would be \$30 million of that figure, with a total net profit of approximately \$550,000. Without good management and being able to take advantage of discounts by paying their bills on time, even this small margin would not be possible for the ABC's.

It is difficult to count the baptisms resulting from the work of the book centers. However, in 1977 the South-eastern California ABC reported more than 200 persons baptized from their professional book-rack program.



## Medical work is begun in Manaus

The Central Amazon Mission, in the North Brazil Union, has been working for some time to establish medical work in Manaus, capital of the State of Amazonas, Brazil's largest state, with an area of 1,558,987 square kilometers. The 12-bed Manaus Adventist Clinic, recently opened, fulfills this goal of Osmar Reis, mission president, and the 2,000 members of 12 Adventist churches in the city.

The clinic is directed by Wanderley Granados. It has among its clientele persons in the upper class of society who are acquainted with Adventists and their work. As Dr. Granados says, "The government authorities know that when Adventists establish a school or a clinic they don't intend to make a lot of money, but rather they seek to render a physical, moral, and spiritual service to the people, and because of this they have confidence in our work."

Daniel Nestares, South American Division medical director, comments, "The Manaus Clinic, although small, is beginning a work that seeks to glorify God by benefiting those who are suffering."

ARTHUR S. VALLE  
Review Correspondent

POLAND

## WWC musicians make Christmas concert tour

Performing at a choral festival at the Chopin Academy of Music, the largest conservatory in Poland, was one of the highlights of the Walla Walla College brass choir and percussion ensemble tour to Poland.

The 27-member group, under the direction of H. Lloyd Leno, traveled to the country, sponsored by the Friendship Ambassadors, a nonprofit organization that promotes international understanding through exchange of the arts.

The group played in Poland's major cities of Warsaw, Wroclaw, Krakow, and Lublin.

The first Sabbath was spent in the Warsaw Seventh-day Adventist church. A 12-member singing group, formed by brass choir members, performed for the church service. Stanislaw Dabrowski, president of the Polish Union Conference, translated for the afternoon concert.

Following an impromptu concert at the midweek prayer meeting in Wroclaw, the group communicated with the Polish youth by hand gestures and smiles. Only a few could speak English, but all joined in singing familiar hymns and carols. "It was a time of real spiritual refreshment," says Dr. Leno.

The group performed in a large Catholic cathedral in Lublin on Christmas Day to a standing-room-only audience.

The musicians received standing ovations and flowers at every performance. At Prince Leopold's Hall in Wroclaw they played four encores.

Friendship was the main message of the tour. The group played the music the audiences wanted to hear, and by reaching out in this way the musicians hoped to establish themselves as friendly, loving people interested in international friendship.

J. C. Kinder is General Conference associate Publishing director.

## Montemorelos University: history in the making

By DONA EVANS

The music of the brass ensemble playing the traditional graduation march was muted by the size of the vast audience crammed into the auditorium. People stood along the walls or crowded into the doorways of the cement-block building, craning their necks to watch the long procession of young people marching out into the future,

*Dona Evans teaches Spanish as a second language to students and faculty members of Montemorelos University, Montemorelos, Mexico.*

diplomas in hand. In spite of the stifling heat, the crowded conditions, and the incessant murmur of voices, the atmosphere was charged with excitement, for this was history in the making. For the first time in the history of the Seventh-day Adventist Church, a class of students was graduating from a Seventh-day Adventist medical school outside the United States. The date: June 9, 1979. The place: Montemorelos University, Mexico.

History has always been in the making at Montemorelos.

Ever since that early fall morning when Professor Parfitt arrived on the grounds of the recently purchased hacienda of La Carlota with a handful of students and a heart full of faith, the school has steadily grown from a one-building academy serving northeastern Mexico to its present campus of elementary, secondary, preparatory, and university schools, including the medical school that serves the Inter-American Division.

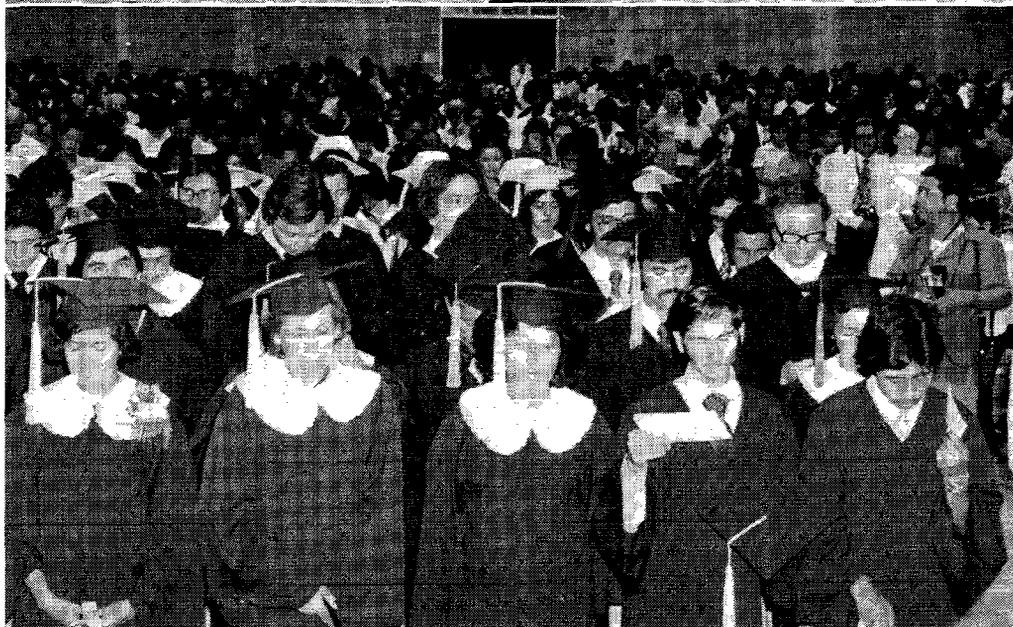
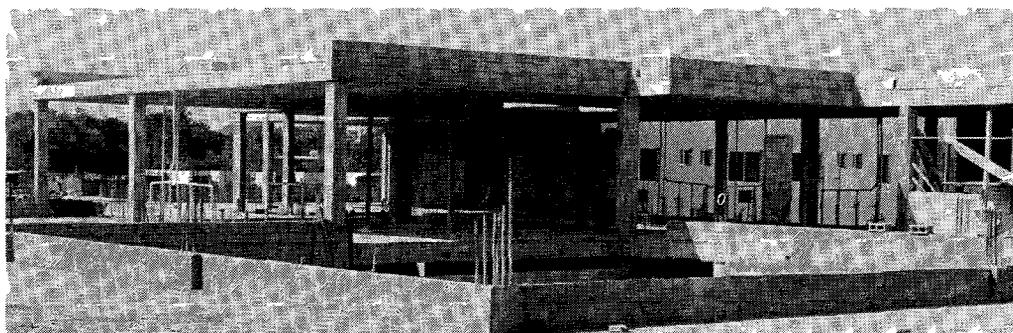
The university itself is a fairly recent development, one that is still in its formative stage. The concept began in a prayer band formed by faculty members of the junior college then in existence. But to them it was only a dream, for the financial estimates were staggering, and getting

the necessary charter from the state seemed to be an impossibility. Miracles, however, are not out of date, for in 1973 the state granted a charter, and in 1975 a German foundation, Evangelische Zentralstelle für Entwicklungshilfe E. V. (EZE), became interested in Montemorelos. The foundation donated US\$486,700 to help toward the initial building projects, which include new dormitories, a new administration building, classrooms, and a medical center to replace the small hospital-sanitarium built in 1948.

Mexico relies heavily on Montemorelos for its Adventist workers. It is the only SDA senior college in a country of 65 million people, 120,000 of whom are Adventists. Moreover, the church is growing by 12,000 to 15,000 members a year, making it very difficult to provide an adequate number of qualified ministers, teachers, and other workers. Southern Mexico alone has more than 60 churches without pastors.

The medical work in the Inter-American Division also is growing rapidly, and always is handicapped by the lack of Adventist doctors. The establishment of a medical school within the division offered a possible solution to this problem, and although it is a little early to be making predictions about the effects of this institution on the work, the school already has attracted students from all over the division, as well as from South America, Africa, the Far East, and North America.

Besides theology and medicine, the university also grants degrees in nursing, accounting, elementary education, secretarial science, music, nutrition, and other areas of specialty combined with the credentials for secondary-level teaching. Most of these areas have acquired senior college or university status only within the past five or six years. The growth rate has been phenomenal. It also has created situations that do not normally confront an institution.



**Top: Funds from this quarter's Thirteenth Sabbath Special Projects Offering will help to complete construction of the medical center at Montemorelos University. Bottom: The first class graduated from the school in June.**

The urgent search for qualified staff and teachers has ranged the globe. The medical staff alone represents more than eight countries on three continents. The need for funds to change a school of about 500 students into one of 1,800 is overwhelming. The generosity of the German foundation has enabled the university to come into being, but even the basic necessities are not yet in hand.

The Inter-American Division has designated the Special Projects portion of the Thirteen Sabbath Offering from the first quarter of 1980 to go to Montemorelos University. Basically, the money will complete the construction of the new medical center, an indispensable item for a medical school. The medical center also will serve the community as the axis from which a number of peripheral clinics, some already in operation in outlying villages, are programmed. Medical students and theology students already work in teams giving Five-Day Plans to Stop Smoking and holding weekend services and clinics in many towns and villages. The center will consist of a 120-bed hospital, doctors' offices, the outpatient clinic, and conference rooms for teaching purposes.

Montemorelos University and Medical Center has a long way to go and many things to accomplish in establishing and proving itself, but pioneering never has been easy, and great accomplishments have always been achieved through hard work and sacrifice. One has only to spend a little time with the teachers and students on the Montemorelos campus to realize that the hard work and the sacrifice taking place, as well as that which lies ahead, are well worthwhile.

#### PHILIPPINES

### Hospitals win new members

The Manila Sanitarium and Hospital in the Philippines has taken an action to sponsor and finance evangelistic

meetings around the community so that hospital workers can become directly involved in evangelistic programs. The hospital has employed a full-time evangelist for this purpose. The hospital also is setting up a chain of extension clinics that will serve as satellite clinics from the hospital. The first one will be developed about 25 miles south of Manila, just off the freeway, on a six-acre plot. This clinic, of about 25 beds, will serve areas where squatters from Manila have been relocated.

The hospitals in the Philippines are motivated to engage in more evangelistic activities. The Mindanao Sanitarium and Hospital in the southern Philippines has won more than 300 converts a year over the past few years as a result of evangelistic programs carried on by the chaplain and employees of the hospital.

The Bacolod Adventist Hospital has been directing from 18 to 20 branch Sabbath schools each Sabbath afternoon, with a major evangelistic program being conducted to harvest the interests from the branch Sabbath schools. **R. L. PELTON**  
*Associate Health Director*  
*General Conference*

#### SWITZERLAND

### Factory becomes a chapel

A pilgrimage of 70 years ended when the president of the German Swiss Conference, Johann Laich, welcomed many guests and visitors from Switzerland and adjoining countries for the opening of the dedication ceremony of the newly reconstructed church building in Romanshorn on November 3. "The sparrow hath found an house, and the swallow a nest for herself" (Ps. 84:3).

Adventist church members in Romanshorn lost their meeting place in January, 1978. They found an old and unused stocking factory in a suitable location of the city, but the space was too big for the small congregation.



In eight months' time, the 35 members of the Romanshorn, Switzerland, church transformed a stocking factory into a church and welfare center.

The Euro-Africa Division staff recommended a combined use of the old factory building: a store for the welfare department of the division, as well as a chapel for the local congregation. Transformation of the factory took only eight months.

The church in Romanshorn, with a membership of only 35, donated 76,000 Swiss francs (US\$49,032) in 12 months. Moreover, members and young people of the church worked more than 500 hours voluntarily, some doing difficult crafts.

At the dedication service the Swiss Union president, Harald Knott, reminded the assembly of their high calling, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22).

In the afternoon the official inauguration took place. A representative of the municipal authorities, H. Mueller, said he appreciated the construction of a house of prayer, emphasizing that in times of loneliness this building is designed to be a place to meet others. In particular he paid tribute to the Adventist welfare center with its store, and

expressed the gratitude of the public.

Welfare and youth groups of the church hosted the guests, serving them snacks.

**OTTO UEBERSAX**  
*Communication Director*  
*German Swiss Conference*

#### NEW YORK

### James White's brother's, sister's graves marked

For more than 125 years, the graves of James White's brother and sister, Nathaniel and Anna, have been unmarked. Now, thanks to the efforts of the Seventh-day Adventist churches of Rochester, New York, a monument has been placed over their resting place in Rochester's Mount Hope Cemetery.

Anna White was the first woman to edit a Seventh-day Adventist journal. She had charge of the *Youth's Instructor* from January of 1854 until her untimely death in November of that same year. She also compiled the church's first hymnal for children and youth.

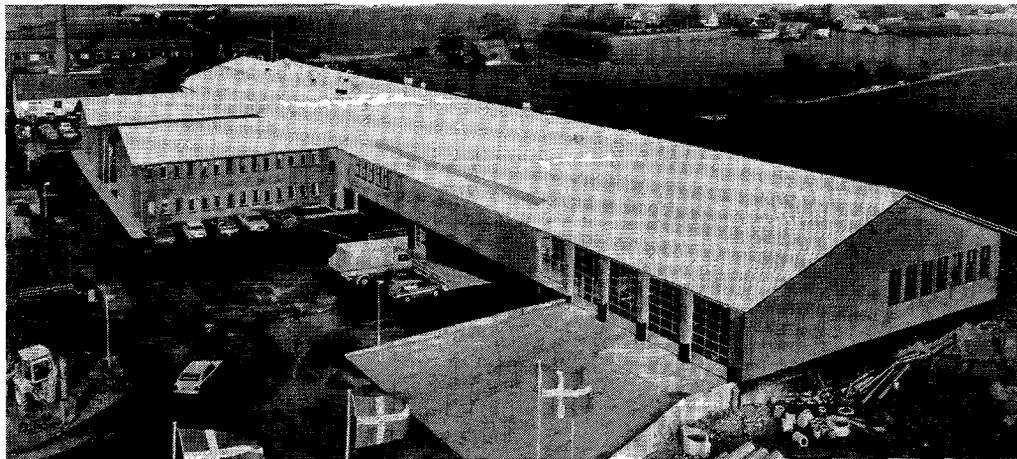
Nathaniel, a younger brother of James, already was suffering from tuberculosis when he and Anna arrived in Rochester in 1852. He died the next year. Both he and his sister accepted the seventh-

day Sabbath while living with James and Ellen White.

A large share of the credit for erecting the monument goes to the Bay Knoll church in Rochester. The youth Sabbath school class raised money for the project, and Robert Allen, a local elder, saw it through to completion. In addition to the funds raised by the Bay Knoll church, contributions were received from the Rochester Spanish and Genesee Park churches. The General Conference and the family of Arthur L. White also made donations to the project.

When Nathaniel White died, James White's father, Deacon John White, wrote that he wanted a "marble slab" erected over the grave, but given the dire poverty of the Whites as they labored to publish the *Review and Herald* in Rochester, it apparently was not possible to do this.

The Bay Knoll church retains a small surplus from this project that it has designated for "pioneer workers' graves." There is still another unmarked grave in Mount Hope Cemetery that deserves a marker—that of Mary F. Andrews, daughter of J. N. Andrews. Mary accompanied her father to Europe in 1874



The 20,000-square-foot addition inaugurated on December 4 tripled the size of Denmark's Nutana food company.

and offered him invaluable assistance in his fledgling publishing and evangelistic endeavors. Mary had a more thorough mastery of the French language than did her father. She served as a proof-reader for the French *Signs of the Times*. She too contracted tuberculosis, and died in 1878. She is buried beside her mother in an unmarked grave.

The graves of Anna and Nathaniel White lie immediately north of the Andrews family plot, in which J. N. Andrews' wife and daughter are buried.

RON GRAYBILL  
Assistant Secretary  
Ellen G. White Estate

## DENMARK

### Health-food company expands

On December 4, the Danish health-food company, Nutana, inaugurated a 20,000-square-foot expansion and thereby tripled the size of the plant and the office buildings from about 10,000 to 30,000 square feet.

Bent Nielsen, the company's president, welcomed representatives of government, health authorities, people from sister institutions, friends, and members of the press, radio, and television, who gave the event extended coverage. Featured speaker at the opening ceremony was the chairman of the board,

Jens Madsen, president of the West Nordic Union.

The new red-brick two-story additions contain facilities for production, deep-freezing, labeling, and packing; a laboratory; and a warehouse, as well as new wings for offices, a meeting hall, and a cafeteria.

"Good health is not just theory at Nutana, it is a practice," stated Pastor Nielsen. "We have installed an exercise room, a solarium, and an indoor swimming pool for the staff and their families."

On the guided tour of the new buildings, the interested visitors were shown a unique system to recycle heat from the plant and the buildings. This device will save approximately one third of the heating expenses.

At the opening ceremony Denmark's foremost racing cyclist, Hans-Henrik Orsted, who recently set five world records in Mexico, received a 2,000-krone (US\$482) check to defray part of his traveling and other expenses at the upcoming Olympics. Mr. Orsted, a good friend of Nutana, uses many of its products in his diet. While he was in Mexico setting his five world records, he ate exclusively Nutana's vegetarian products.

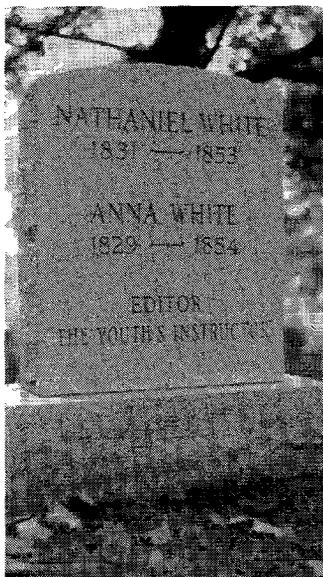
Nutana employs more than 100 people and produces and markets more than 400 products. The institution has its own distribution net to more than 2,000 stores all over

Denmark. In the past six years sales have increased ten times. Sales for 1979 topped \$10 million. With its new facilities Nutana is prepared to double its production and sales.

Nutana shares with the Sanitarium Health Food Company in Cooranbong, Australia, the honor of being the oldest existing Adventist food factory. In the spring of 1897, under the auspices of the "Scandinavian Philanthropic Association," the Skodsborg Sanitarium and the Danish food factory, called the "Sanitary Food Factory," were launched. John P. Hansen, who worked at the food factory in Battle Creek, Michigan, received a call to lead the Danish factory and bakery. When Skodsborg Sanitarium opened its gates the next year, a newspaper could report on April 21, 1898, that the new health-food factory was in full swing.

For 68 years the factory had its location in Copenhagen, but because of lack of expansion possibilities it was moved out into the country to Bjaeverskov, 40 miles southwest of the Danish capital. In 1973 the name "Nutana" was adopted. Nutana supplies approximately two thirds of all health-food products sold in Denmark at the present time.

MAGNE FUGLHEIM  
Communication Director  
Nutana



A stone marks the resting place of James White's brother and sister in a Rochester, New York, cemetery.

## Afro-Mideast

- The groundbreaking ceremony for the evangelistic center in Awassa, headquarters of South Ethiopia Field, took place on December 11 at the foot of Mount Tabor, near Laka Awassa.
- Wolfhard Touchard, librarian of the University College of Eastern Africa, reports 5,600 volumes in the new library. Many of these are new books. The Library of Congress in Washington, D.C., donated reference books worth \$800. Several retiring ministers have given books from their personal libraries, and many church members in the United States have donated denominational books.
- Since the close of the health-oriented evangelistic series held by the Staples-Nagel evangelistic team in Kampala, Uganda, during November and December, 1979, a well-organized follow-up program has been conducted. The 379 interested persons are taking the Gift Bible Plan. It is expected that a large number of these people will be accepted into church fellowship through baptism.
- As a result of two youth series held in Kenya Lake Field, 30 people have accepted Christ, and have joined the Bible study class.
- Two churches, Nyang'onda in Olare District and Wenwa in Wire District of Kenya Lake Field, were organized on December 17 and 27, respectively. Another church in Wire District, Mhora, was dedicated on December 18.
- Jim Neergaard, youth, Sabbath school, and lay activities director of Egypt Field, has been given the additional responsibility of acting as principal of Egypt Field Academy, near Gabal Asfar, until the newly appointed principal, Jack Mentges, of Centerville, Virginia, arrives.
- John Hancock, General Conference youth director,

stopped over in Egypt on his return from an extended tour in the Far Eastern Division. He visited four churches and the academy, where youth enjoyed singing and listening to his music.

- J. Estephan, president of Middle East College, reports an enrollment of 117 students for the term beginning in January, 1980. Of these, 31 are boarders, 73 are enrolled in the college program, and 34 are taking the special English course intended for the community. Fifty percent of the students are Adventists. Six students are taking theology.
- Solomon Wolde-Endreas, division Sabbath school director, has returned from visiting Kenya, Tanzania, Uganda, Egypt, Kuwait, Jordan, and Lebanon, where he held workshops on performance in Sabbath school teaching. Field leaders and Sabbath school officers were given instruction on how to be more effective in their Sabbath school teaching.

## Australasian

- Evangelist Geoff Youlden, of Western Australia, spoke nationwide on the Australian Broadcasting Commission on the Encounter Program. His subject was "How Do You Build a Pyramid?" This was the first time the church has had opportunity to break into religious broadcasting on the ABC. Pastor Youlden has been paid for the program and has been told that he may be able to provide similar material for future broadcasts.
- Calvin Palmer, longtime member of the St. John's Ambulance Brigade, has been elevated to the position of Officer Brother of the Order of St. John of Jerusalem. This award is bestowed by Queen Elizabeth II, and the insignia will be presented by the governor, Sir Roden Cutler, at Government House in New South Wales.
- Fulton College, on Fiji, conducted graduation exercises recently for 52 students who received certificates.

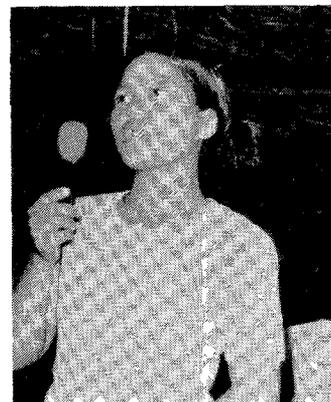
## Inter-American

- Forty Andrews University students are spending the first quarter of 1980 at the Panama Adventist Institute, La Concepcion, Chiriqui, building a new boys' dormitory. In addition to construction, they hope to do missionary work with Spanish literature and learn something of the language and culture of Panama. William Davidson, dean of the College of Technology at Andrews and elder of the Berrien Springs Spanish church, is directing the project with the assistance of two other teachers.
- Dave Hensel and a Maranatha Flights International group from Washington State have constructed a new church in Armeria, Colima, Mexico. Samuel Guizar, president of the Mexican Union, preached the dedicatory sermon. The church, in the central part of the town, is being well filled as evangelistic meetings are being conducted.
- An Adventist Book Center in the center of Guatemala City was inaugurated on November 18. This new ABC became a reality through the untiring work of Israel Williams, supervisor of the Adventist Book Centers in Central America at the time of inauguration, and now president of the Guatemala Mission.
- Thirty-four ministers recently were ordained to the gospel ministry in the Inter-American Division in two ordination services. Fourteen ministers were ordained on Sabbath, November 24, at the Colombia-Venezuela Union Mission session in Medellin, Colombia. This was the largest ordination to that date in the history of the Inter-American Division. Two weeks later, on December 8, the record was superseded when 20 workers were ordained at the Central American Union Mission session in Alajuela, Costa Rica.
- The first full board meeting of the new Haiti Adventist Hospital was held on Decem-

ber 13 in the new hospital building just being completed for the 70-bed institution. Official opening is scheduled for June, 1980.

- On January 10-12 the third constituency meeting of the Surinam Mission took place in the Centrum church in Paramaribo. Officers are C. Williams, president, and J. Roseval, secretary-treasurer. The president challenged the constituents to win 800 converts in 1980.

## Southern Asia



**Lalchhawni**

- Lalchhawni, of Hmuntha, Kale Township, Upper Burma, memorizes books of the Bible. In April, 1978, at the Upper Burma Section annual meeting, she repeated by heart the entire book of Revelation. A year later she repeated the book of Daniel. She is preparing another book, Isaiah, for this year's annual meeting.
- During 1979, new work was begun in 59 towns and cities within the Northern Union in India.
- The Mizo Section, in northeastern India, reports 100 baptisms during 1979.
- Total literature sales in the North India Section for 1979 amounted to Rs 231,000 (US\$29,806).
- Eight jungle chapels have been erected in tribal areas of East India, and work has been started in 22 new areas in that territory.

- Total colporteur sales for 1979 in the Northern Union reached almost one million rupees (US\$129,032).
- There are 97 schools and 106 youth societies in the Northern Union (India).
- Burma reports 184 baptisms for 1979, 16 below their goal, and lay tithe receipts amounting to nearly Ks68,000 (US\$10,303), which is Ks16,000 above their goal.
- More than 170 students at Spicer Memorial College in India have indicated their willingness to go canvassing during the coming summer vacation.

## North American

### Atlantic Union

- Sixty-five persons who were baptized during 1979 in the New York Conference learned the Adventist message through the Encounter Bible study series, which utilizes the Dukane projector. This figure is 32 percent of the baptisms in the conference for the year, according to Loren Nelson, conference lay activities director.
- On January 12, friends and members gathered at 991 Eastern Parkway, Brooklyn, New York, for the organization of the Ebenezer company. The group of 15 began meeting several months ago as a branch of the Crossroads church and have been meeting in an auditorium of the private school operated in Brooklyn by Elric Russell, local church elder. D. A. Thorne is pastoring the company.
- The chemistry department of Atlantic Union College, South Lancaster, Massachusetts, will be working with the Nashua River Watershed Association in a project to monitor pollutants in the Nashua River, according to Kurt Ganter, director of college relations, and Roy Kryger, chairman of the chemistry department. The Nashua River forms the northern boundary for parts of the college's property.

### Canadian Union

- Adventists are conducting nutrition courses and Five-Day Plans to Stop Smoking at Confederation College, Thunder Bay, Ontario.
- The 49 active members of the Silver Tip Pathfinder Club in Kelowna, British Columbia, had a busy year during 1979. They toured a truck assembly plant, marched in a parade on November 11, sold more than 100 Christmas trees, collected food at Halloween and distributed it to senior citizens at Christmas, and hosted a supper for the pastors and first elders of the area churches.
- Eight new members were baptized into the Bay Roberts, Newfoundland, church at the conclusion of a recent five-week campaign.
- Twelve young people have joined the reorganized Pathfinder Club in Bay Roberts, Newfoundland.

### Columbia Union

- Kettering Medical Center recently completed a renovation project that added 6,000 square feet of space, providing three new colorful surgery rooms, a classroom equipped with facilities for closed-circuit television teaching, a functional administrative work area, two lounges for physicians and surgery personnel, storage and locker space, and a waiting area.
- After 40 years of denominational service, A. B. Butler has retired. Over the years he has been a pastor, a local and union conference treasurer, a conference president, and secretary of the Columbia Union. His most recent position was president of the Eastern States Adventist Health Services, Inc.
- A new award for outstanding leadership, which will be given annually to outstanding church youth leaders in the Potomac Conference, was introduced at a banquet in the Columbia Union College cafeteria on Sunday night, February 3. Fifteen Pathfinder directors and local church

youth leaders who have served in youth ministry up to 25 years received the John Hancock Leadership Award, named after the General Conference youth director.

- The industrial arts department of Garden State Academy in New Jersey purchased a \$4,000 Compugraphic Execuwriter II. This addition to the graphics department will give professional quality to academy printing and will be a valuable teaching tool.
- A "melting pot" Sabbath brought a large number of donations of jewelry and other valuable items for the Investment program of the Cambridge, Maryland, church. Members raised \$300.
- The Takoma Park, Maryland, church held its second prayer breakfast of 1980 on Sunday morning, February 10. More than 100 members and guests filled the fellowship hall for the event.
- All 1,972 boxholders on the four rural routes out of Galion, Ohio, will receive *Signs of the Times* each month of 1980. The Galion and Blooming Grove churches are underwriting this evangelistic thrust.

● Edwin Bowen has moved from pastoring in Ohio to pastoring the Wayne and Union City, New Jersey, churches.

● Gary Ehlert, Columbia Union evangelist, worked with Rudy Dolinsky, Bob Turner, and Buz Menhart in a Prophecy Panorama series in Richmond, Virginia. Thirty-six people were baptized.

### North Pacific Union

- Six vegetarian restaurants are presently in operation in the North Pacific Union Conference. They include facilities in Spokane, Cheney, and Startup, Washington; Bozeman, Montana; Anchorage, Alaska; and Eugene, Oregon.
- Two new church groups have recently been established, bringing to 44 the number that have come into existence in the North Pacific

Union Conference during the past three years. Members of the Edgemere, Idaho, church faced crowded conditions and decided to open a new branch in Spirit Lake. In Klamath Falls, Oregon, the congregation also faced the problem of shortage of space. They established a new group in Bonanza to serve members living in that area.

● More than 800 families living in the rural area within a 25-mile radius of Baker, Oregon, are receiving the *Signs of the Times*. Plans call for evangelistic meetings in Baker this fall.

● Walla Walla College industrial-technology students are gaining valuable construction experience as they plan and build two houses in College Place. The project, offered in conjunction with the construction-technology program, gives the students hands-on experience in the various phases of construction. Participants earn a stipend of about \$300 and six hours of class credit.

● The 67-member Imapine, Oregon, church raised \$3,890 for Investment, far surpassing their goal of \$1,500.

### Northern Union

● On February 23 the son of the president of Kenya was the honored guest at the worship hour at the Spearfish, South Dakota, church. Raymond Moi was the guest of another foreign student, Simcon Okongo, also from Kenya. Both young men are students at Black Hills State College in Spearfish.

● Plans are progressing nicely on the new Northern School of Bible Prophecy to be conducted by the Northern Union Conference. The correspondence school will offer 32 lessons containing the full Seventh-day Adventist message. Present plans call for the school to be in operation before General Conference session time.

● Neal C. Wilson, General Conference president, was the special guest at the recent Iowa Conference constitu-

ency meeting at Oak Park Academy in Nevada, Iowa. Constituents voted to continue the operation of Oak Park Academy. Three committees were named to help ensure that the students receive balanced education in the areas of spiritual, mental, social, and physical needs, according to Otis Graves, Iowa Conference director of education.

### Pacific Union

● On the first Sabbath of the new decade two women, LaDonna Zempel Chaffin and Clara Steffes White, were ordained as elders in the Modesto, California, church. The service was conducted by Central California Conference president Charles Cook, assisted by Mrs. White's son, Arlin Steffes, pastor of the Concord, California, church; Glen Syres, assistant pastor; and Sam Vigil, intern pastor of the Modesto Central church.

● In the Arizona Conference, 577 persons were baptized during 1979, more than in any previous year in Arizona's history. The conference has reported its largest tithe gain, 18 percent. Thunderbird Adventist Academy's total enrollment is 342, breaking the old record of 340. A total of 104 Spanish-speaking persons in Arizona were baptized, an all-time high. A record-breaking 621 campers enjoyed Camp Yavapines, the conference youth camp, during the 1979 camping season.

● Three employees of Adventist Health System-West received notification from the California State Board of Accountancy that, based on work experience received at AHS-West, as of February 1 their application for certification as certified public accountants has been approved. The three receiving approval were Charles Ferguson, recently transferred from AHS-West to Glendale Adventist Medical Center as controller, and Cecil Webb and William Henry, senior accountants on the auditing staff of AHS-West.

### Southern Union

● The Troy, Alabama, congregation officially opened its new church facility December 1. Twenty-eight persons signed the charter-membership roll of this newest congregation in the Alabama-Mississippi Conference.

● Georgia-Cumberland Conference experienced a 10 percent gain in tithe in 1979. The final total for the year was \$6,961,898, a gain of \$710,751, reports Richard Center, treasurer. Sabbath school offerings increased by \$16,244, with a total of \$573,171.

● Seventeen persons were baptized as a result of two It Is Written Seminars recently held in Lexington, Kentucky, and Nashville, Tennessee.

● A church building is under construction on an eight-acre tract of land for the newly organized Franklin, Tennessee, church. A tent meeting conducted by a member, John Brown, resulted in the organization of this church.

● Southern Missionary College has registered the largest second-semester enrollment in its history. The total of 1,843 includes 191 more students than 1978's second-semester total of 1,652, slightly more than a ten percent increase.

● Eighty-one charter members were officially organized to form the seventy-ninth church in the Kentucky-Tennessee Conference on January 5. The new organization in Hendersonville, Tennessee, is presently meeting in the First Presbyterian church.

● The South Central Conference's Chattanooga, Tennessee, congregation moved to their new church facility October 20. The new church building is known as the Orchard Park church. Ground had been broken in 1979.

● Southern Union membership at the close of 1979 was 94,687. Totals by conference are: Alabama-Mississippi, 6,160; Carolina, 10,002; Florida, 19,411; Georgia-Cumberland, 16,567; Ken-

tucky-Tennessee, 9,160; South Atlantic, 20,291; and South Central, 13,096.

● Fifty-nine new members have joined the Greenville, South Carolina, church through baptism and by profession of faith after evangelistic meetings by N. H. Waters and Bruce Hehn.

### Andrews University

● The Home and School Fellowship of the academy and elementary school at Andrews sponsored a series of films produced by family-life expert James C. Dobson. "Focus on the Family" presented seven of Dr. Dobson's more popular topics from his Family Life Seminars. Films were shown each Saturday from January 26 through March 8.

● A new field school program is being implemented at the Seventh-day Adventist Theological Seminary. Under this plan each student of the North American Division will return to his sponsoring union for a quarter of field training after eight quarters of instruction at the Seminary. Ministerial secretaries from the unions are meeting with Steven Vitrano, head of the Seminary's Church and Ministry Department, to finalize plans.

● The Federal Aviation Administration has given Andrews Airpark approval to administer eight written examinations for aviation licenses. This means the school now can give students the written tests, as well as the flight or practical tests, for licenses as private pilots and airframe and power-plant mechanics. Andrews also can administer written tests for commercial and instrument pilots' licenses and for flight instructors' licenses.

● Eduardo Ocampo, assistant professor of Spanish at Andrews, has been elected vice-president of the Adventist Language Teachers Association. The group's membership consists of modern language teachers from the academies, colleges, and universities of the Adventist Church.

### Loma Linda University

● Loma Linda University's learning-advancement program was featured on a Los Angeles television station during the first week of February. An ABC television film crew based in Los Angeles recently shot footage of 7-year-old Richard Bennett, a second-grade student in the learning-advancement program, in his classroom in Hole Memorial Auditorium on the La Sierra campus. Five-to-10-minute segments were shown each evening on the 5 P.M. news from February 4 to 8.

● The forty-eighth Annual Postgraduate Convention of the Alumni Association of the Loma Linda University School of Medicine was held during the first week of February on the Loma Linda campus. Harrison S. Evans, chairman of the department of psychiatry and a 1936 graduate of the School of Medicine, was named "Alumnus of the Year" at the annual convention. Also honored at the convention were Carrol S. Small, professor of pathology, and Morton M. Woolley, surgeon-in-chief at Children's Hospital of Los Angeles.

● Loma Linda University recently hosted three visiting physicians from the People's Republic of China. The three physicians are chiefs of radiology, cardiovascular surgery, and anesthesiology at the Fu-Wai Hospital in Peking. Professional friendships developed during a December, 1978, visit to Peking by a university group. Correspondence since then led the Chinese physicians to include Loma Linda University in their four-week itinerary of the United States.

● The first class of physician's assistants, a group of 11, have all successfully completed the Loma Linda University program and passed the national certifying examination. The LLU physician's assistant program, one of four in the State of California, prepares professionals in family practice.

**Health Personnel Needs**

**NORTH AMERICA**

- |                       |                             |
|-----------------------|-----------------------------|
| Air-cond. mech.       | Nursing-serv. dirs.         |
| Clerk-typist          | Nursing-service dir., asst. |
| Clin. psychol., Ph.D. | Dietitian                   |
| Diet., admn.          | Occup. ther.                |
| Diet., asst. admn.    | Pers. dir.                  |
| Food-serv. dir.       | Phys. ther.                 |
| Food-serv. superv.    | Plumber                     |
| Groundskpr.           | Refrig. engr.               |
| Med-electr. tech.     | Resp. ther.                 |
| Med-rec., ART         | Secretary                   |
| Med. sec.             | Soc. wrkr., MSW             |
| Med. transcrib.       | Speech clinician            |
| Nurses                | 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, extension 337.

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

**Notices**

**Corrections**

The Vegetarian, a restaurant mentioned on page 24 of the December 27 REVIEW, is in Eugene, Oregon, not in Salem, Oregon.

The News Note on page 22 of the February 7 REVIEW should have read, "The increase in the North Dakota Conference's tithe receipts during 1979 exceeded \$171,000."

The January 17 Health Capsule statement "two grams of salt (one teaspoon)" should have been "two grams of salt (approximately one-half teaspoon)."

**Deaths**

**BERGHERM, Antoinette S.**—b. Jan. 8, 1897, Alma, Mich.; d. Jan. 16, 1980, Calif. She and her husband, Elder Walter A. Bergherm, served the denomination in the following capacities: in the Sabbath school department of the Chicago Conference; as missionaries in the Austral Union in South America from 1921 to 1928; as missionaries in the Inter-American Division from 1929 to 1948; in the South American Division from 1948 to 1954. Upon returning to the United States they served in Laredo, Texas, where he was pastor of the church. Survivors include her husband, Walter; a daughter, Mrs. Helen Clark, who is presently in Singapore; a sister, Mrs. Neva Van Syckle; and two grandsons.

**BOZARTH, Blanche M.**—b. Jan. 2, 1898, in Lowell, Mass.; d. Jan. 23, 1980, Takoma Park, Maryland. After attending South Lancaster Academy, Massachusetts, she trained at Attleboro Sanitarium as a nurse and graduated in 1918. She

worked at Bellevue Hospital in New York City and then accepted a call to Florida Sanitarium in 1920. In 1921 she married Charles Bozarth, and in 1922 they sailed for South Africa as missionaries. They worked at the old Cape Sanitarium, in the Zambesi Union, and in what was known formerly as the Congo Union, where Elder Bozarth was union president. The last years of their service in Africa were spent at the Cape, where Elder Bozarth served first as division treasurer and later as president. In 1952 the family returned to the United States, settling in Takoma Park, where Elder Bozarth served as assistant treasurer of the General Conference until 1962. Survivors include her son, Donald Curtis; four grandchildren; and three great-grandchildren.

**BRODER, Ernest L.**—b. Nov. 23, 1921, Urialaska, Alaska; d. Nov. 26, 1979, Loma Linda, Calif. He served the denomination as a pastor/singing evangelist and as MV and educational secretary for 33½ years. Survivors include his wife, Bernice; two daughters, Paula Quade and Pamela Pool; three sons, Steve, Dave, and John; his mother, Mrs. Mabel Broder; and two grandchildren.

**DAVIDSON, Helen E.**—b. July 1, 1901; d. Jan. 29, 1980, Loma Linda, Calif. She served as a missionary nurse for several years in India. Survivors include her husband, Rodney H.; and one brother, Leonard Gardner.

**DONALY, Iris J.**—b. Oct. 22, 1902, near Hartwell, Nebr.; d. Dec. 30, 1979, Chico, Calif. After teaching in the public school system for 21 years, she spent another 21 years teaching in the Seventh-day Adventist school system in Omaha, Nebraska; Platte Valley Academy, Shelton, Nebraska; Kansas City Junior Academy; and Walla Walla Training School; and 14 years at Helen Hyatt Elementary School, Lincoln, Nebraska. In 1965 she was chosen "Teacher of the Year" for the Central Union Conference of Seventh-day Adventists. She retired in 1967 but continued part-time teaching until 1971.

**HAGBERG, Elsa Anna**—b. Jan. 17, 1885, Jonkoping, Sweden; d. Jan. 23, 1980, Providence, R.I. She served as a Bible instructor from 1915 to 1951 in Jamestown, New York; Upper Columbia Conference; Providence, Rhode Island; Hartford, Connecticut; Stockholm, Sweden; and New York City. Survivors include three nieces and two nephews.

**KRETSCHMAR, George G.**—b. Aug. 3, 1894, Corning, N.Y.; d. Dec. 23, 1979, Loma Linda, Calif. After graduating from Union College in 1915, he joined the staff of Walla Walla College, College Place, Washington, and served there until 1951. Survivors include his wife, Luella; two sons, George Merlin and Norman Eugene; and a daughter, Joyce Elaine Reising.

**LOMBARD, Samuel**—b. April 30, 1886, in Reggio, Italy; d. Dec. 1, 1979, Clinton, Mass. For several years he served as a literature evangelist in Vermont, Rhode Island, Connecticut, and Massachusetts. He was one of the persons who was instrumental in raising the South Lancaster Village church, Massachusetts. Survivors include two sons, John S. and Carrol; three daughters, Katherine, Alice, and Marion; 17 grandchildren; 21 great-grandchildren; and a brother and sister in Italy.

**OSTERBLOM, Joseph E.**—b. Aug. 9, 1886; d. Jan. 16, 1980. He began his business career as assistant manager of the Review and Herald's branch outlet in the Indiana Conference in 1911. From 1912 to 1917 he was the office manager and institutional buyer at the New England Sanitarium and Hospital in Melrose, Massa-

chusetts. Later he served as assistant secretary-treasurer of the Southern New England Conference and secretary-treasurer of the Maine Conference; Eastern New York Conference; New York Conference; Greater New York Conference; Southern New England Conference; and the Greater New York Conference. Survivors include his wife, Winifred; a daughter, Mrs. Otho Eusey; two sisters, Mrs. C. Ray Kinney and Mrs. Charles Stratton; and two grandchildren.

**RIFFEL, Elodia C.**—b. Aug. 8, 1908, in Argentina, South America; d. Feb. 3, 1980. She and her husband, Elder Juan Riffel, worked in various capacities in the Austral Union and in the South American Division. Survivors include her husband; two daughters, Belkis Meier and Angelica Pidoux; one son, Dr. Hugo Riffel; seven grandchildren; one sister; and three brothers.

**SCHIERMAN, David R.**—b. Sept. 3, 1888, Endicott, Wash.; d. Nov. 20, 1979, College Place, Wash. He entered the pastoral ministry in Idaho in 1922 and served as a pastor-evangelist in Oregon, California, Minnesota, and Colorado. He later was director of the lay activities department of the Southern California Conference. Survivors include his wife, Della; two daughters, Ruth Schierman and Irene Mitchell; and a sister, Esther Bergman.

**WINELAND, Hildur L.**—b. July 27, 1893, Park City, Utah; d. Jan. 25, 1980, Riverside, Calif. In 1919 she and her late husband, William Henry Wineland, received a call to mission service in Jamaica in the Inter-American Division. Her husband served as principal of the school and she taught shorthand and sewing. In 1928 they moved to San Jose, Costa Rica, to be in charge of the Central American Academy for almost eight years, and then in 1937 they moved to Colon, Panama, where they worked for the Pacific Press. In 1940 they served in Barranquilla, Colombia, then in Medellin, and returned to the United States in 1946. While in the United States they served in three academies: Sunnydale, in Missouri; Union College Academy, Lincoln, Nebraska; and San Pasqual, near Escondido, California. Survivors include her daughter, Laurita; four sisters, Mrs. Edith Newell, Mrs. Olive Brayshaw, Mrs. Edna Kilcher, and Mrs. Mary Dean; four grandchildren; and five great-grandchildren.

**Literature Requests**

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission 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.

**Burma**

Mr. Cin Za Kham, SDA Mission, Pyidawtha, P.O. Tahan, Kalemoyo, Upper Chindwin, Burma.

Lian Khan Dal, SDA Mission, Sing Unau, P.O. Tahan, Kalemoyo, Upper Chindwin, Burma.

Mr. Aung Moe Hla, SDA Mission, Padama Qr., P.O. Katha, Burma.

Mr. Kemthang, SDA Mission, P.O. Matupi, Southern Chin State, Burma.

Saya Kaung Haung, SDA Mission, Tatkone, Myitkyina, Kachin State, Burma.

F. Lalsanga, SDA Bible Seminary, Mosokwin Road, Myaungmya, Burma.

Biakliana, SDA Bible Seminary, Mosokwin Road, Myaungmya, Burma.

**India**

Francis Thompson Baiden, Spicer Memorial College, Poona 7, India: Magazines and Ellen White books.

C. D. Wilson, Chaplain, SDA Hospital, Kaniyampuram P.O., Ottapalam-4, Palghat District, Kerala, India.

**Nigeria**

Dr. A. J. Viirla, Director, SDA Mobile Clinics, P.M.B. 2054, JOS, Plateau State, Nigeria, West Africa: Magazines.

**Philippines**

Gideon S. Ondap, Publishing Director, Davao Mission of SDA, P.O. Box 293, Davao City, Philippines: Magazines and Bibles.

Health Department, Mountain Provinces Mission of SDA, P.O. Box 17, Baguio City, Philippines B-0201: Bibles, health magazines and books, Spirit of Prophecy books, songbooks, health audio-visual aids, Picture Rolls, greeting cards.

Mrs. Esther V. Bulatao, Mountain Provinces Mission of SDA, P.O. Box 17, Baguio City, Philippines B-0201: Bibles, songbooks, magazines for adults and children, greeting cards, Picture Rolls.

**Sudan**

Literature and other materials being sent to Sudan should no longer be sent to Khartoum but to: Middle East Union Development Project, P.O. Box 247, Juba, Sudan.

**Tonga**

Palu Fuatapu, Evangelist, SDA Mission, P.O. Box 15, Nukualofa, Tonga: Bibles, evangelistic sermon outlines, Picture Rolls, pictures of Jesus, *Greatest Love, The Great Controversy, Bible Readings, In the Beginning*.

**Coming**

**March**

- 22 Andrews University Offering
- 29 Thirteenth Sabbath Offering (Inter-American Division)

**April**

- 5 Missionary Magazine Campaign
- 5 Church Lay Activities Offering
- 12 Literature Evangelism Rally Day
- 19 Adventure in Faith Offering
- 26 Educational Day and Elementary School Offering (Local Conference)

**May**

- 3 Community Services Evangelism
- 3 Church Lay Activities Offering
- 10 Disaster and Famine Relief Offering
- 17 Spirit of Prophecy Day

**June**

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

**July**

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

## SM's to aid Cambodians

On Monday, February 25, six student missionaries left California for the highlands of Thailand, where they will assist with the care of Cambodian refugees in the camps along the border.

As a part of the SAWS refugee program, these student missionaries join the relief teams already serving. Their support work will include service in hospital wards as nurse's aides and orderlies, driving vehicles, teaching English in the camps, and assisting with children's activities. The work will vary as needs arise.

It is expected that this group will be the first of other six-month tours of service by such volunteers. The six now serving are Charles Shobe, of Southwestern Adventist College; Alan Ruggles and Claudette Caine, of Southern Missionary College; Kathy Harrold, of Atlantic Union College; Kevin Starr, of Pacific Union College; and Jeannie Lawry, of Union College.

CHARLES MARTIN

## More White Estate releases

More than 400 pages of previously unpublished material from Ellen White's letters and manuscripts were released by the Ellen G. White Board of Trustees during 1979. These materials were requested by church administrators, pastors, teachers, authors, and Seminary students for use in committee work, sermons, articles, and term papers. Nearly 90 separate requests were met, bringing to more than 700 the total number of "manuscript releases" that have been made over the past 20 years.

*Selected Messages*, book 3, which will be introduced at the General Conference session in Dallas, Texas, has been made up of some of the best of the manuscript releases from previous years. Plans are now under way to

publish, in a *White Estate Bulletin*, other manuscript releases that are not available in published form elsewhere.

RON GRAYBILL

## Offering for Andrews

On March 22 Seventh-day Adventists in all of the churches in North America will have the opportunity to contribute to the biennial offering for Andrews University. All the money given will go directly to an endowed scholarship for students enrolled in the Seventh-day Adventist Theological Seminary and Andrews' School of Graduate Studies.

There is an increasing need in the Seventh-day Adventist Church today for educated laymen and clergy. As the complexity of world conditions intensifies, the urgency of proclaiming the three angels' messages becomes increasingly essential. This means that more and more men and women are needed who are capable of sharing the knowledge of a crucified and soon-coming Saviour with all levels of society.

I am thankful for schools such as Andrews University that enable our young people to reach a standard of excellence in both mental and spiritual maturity. The individuals studying at our schools today are the future of our church. And those from all over the world pursuing course work at Andrews' School of Graduate Studies and the Seventh-day Adventist Theological Seminary represent the minds that will be developing soul-winning plans and that will be making the decisions of tomorrow.

I invite each one of you to give liberally when the offering is taken March 22. We cannot all be missionaries to other continents; we cannot all preach to thousands; but through our financial help we can enable others to reach out to people all over the world. May God bless you as you share of your means to strengthen the future of the church. NEAL C. WILSON

## New president in Quebec

Claude Sabot will be assuming the presidency of the Quebec SDA Church Association as of May 1. He will succeed P. F. Lemon, who has accepted the position of secretary of the Canadian Union Conference, replacing the retiring A. N. How.

Elder Sabot was born in Brussels, Belgium, on June 3, 1943. He has worked in Algeria, Madagascar, and Zaire. Most recently he served as pastor in Quebec.

C. E. BRADFORD

## For the record

**Devotional book sales:** As of February 1, a total of 96,108 copies of the 1980 devotional book, *This Day With God*, have been sold. The book, a compilation of Ellen White writings, thus enjoys the largest circulation of any devotional book published by the church. A total of 26,856 copies of this year's junior devotional book, *Climbing Jacob's Ladder*, have been sold.

**Five-Day Plan on Capitol Hill:** Gerard Damsteege, pastor of the Arlington and Fairfax, Virginia, churches, and Fred Hardinge, of the Capital Memorial church in Washington, D.C., recently conducted a Five-Day Plan in the Rayburn Building on Capitol Hill for staff members of the U.S. House of Representatives. The Plan was conducted there at the request of the president of the Congressional Staff Organization.

**Australians to Kampu-**

**chea:** SAWS Australia and an enthusiastic group of lay members have worked together to organize, finance, and send to Kampuchea (Cambodia) two medical teams. The teams will cooperate with SAWS in Southeast Asia.

**Died:** Richard James Kinney, 45, assistant publishing director of the Illinois Conference, in an automobile accident on February 25.

## Amateur radio to assist at GC

Amateur radio operators will provide session updates and personal communications from the General Conference session center in Dallas several times each day. Members around the world will be able to tune their ham radios or listen to ham frequencies on a regular basis. Members who will not have other easy access to such services and who are not themselves operators are encouraged to make acquaintances with amateur radio operators in their respective areas to meet the schedules below.

Radiogram service for nonbusiness purposes will be offered free to countries allowing third-party traffic. Phone patch facilities are also expected to be available in Dallas.

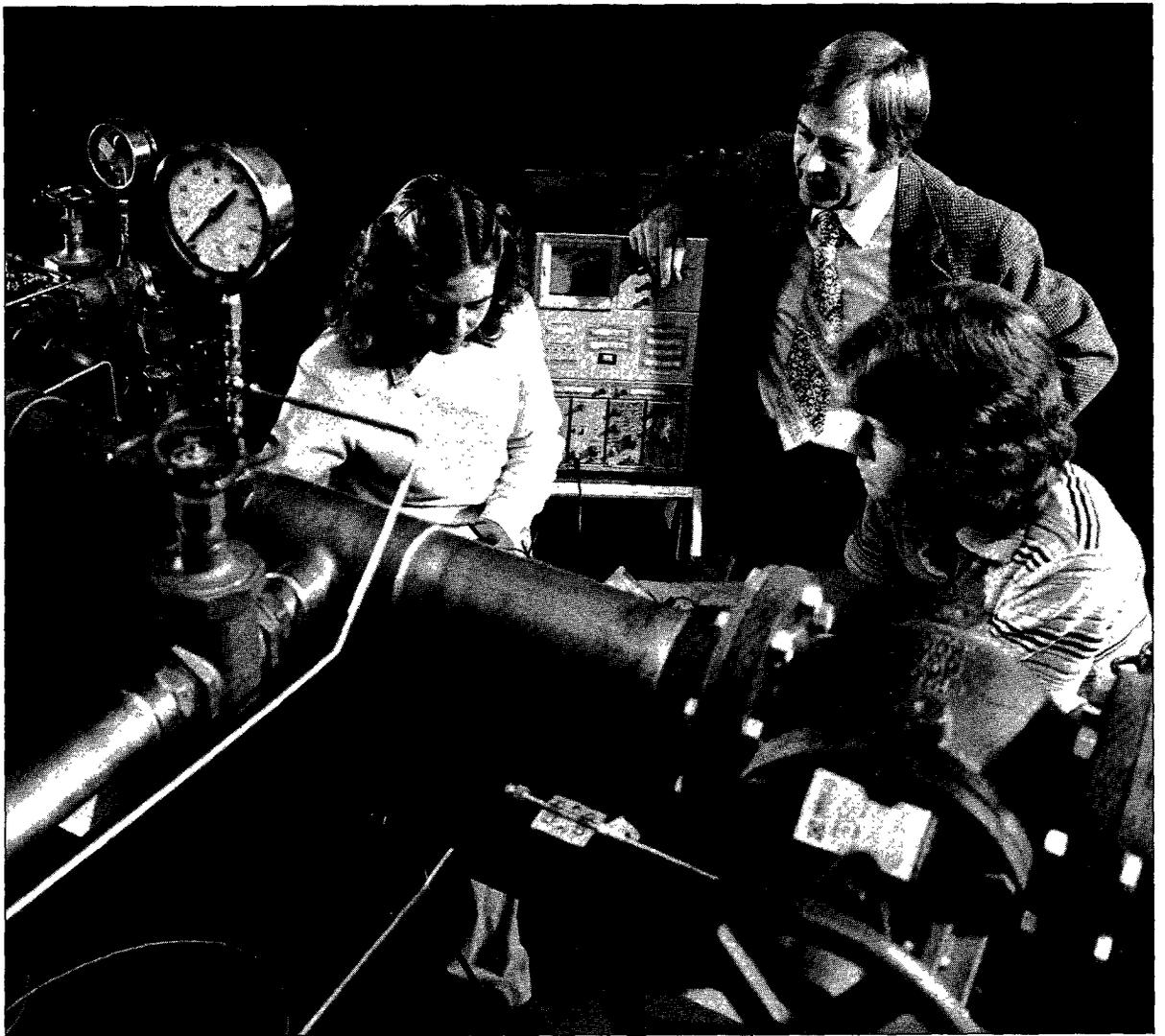
Special QSL cards are being prepared by Pacific Press for contact and reception acknowledgment. Requests for such acknowledgment will be with s.a.s.e. via K3LJP, whose call will be used for the special session network segments.

### Amateur radio schedules for GC session

GMT	Frequency	Receiving Area**
0100z	21.405*	Central and South America
0300z	14.305	North and Central America
1600z	21.405*	Central Asia and Europe
1900z	14.305	Europe, Middle East, Africa
2300z	21.405*	Pacific, Far East, Southeast Asia

\*14.305 if fifteen-meter band is out in Dallas.

\*\*Priority given to these areas first, then general check-ins will be accepted.



# Quality. It's been our motto from the start.

At Walla Walla College's School of Engineering, quality is more than a word. It's the motto for everything we do.

Quality means that nearly all WWC engineering professors hold doctoral degrees or their equivalent. They have an average of 16 years of engineering experience, and are actively involved in local and national consulting projects.

Quality means that our graduates excel on standardized tests. Last year, 100% of the graduates passed their first professional registration test — something few schools can say. Our students consistently score well above average on national engineering examinations.

Quality means that graduates go on to assume positions of leadership in their careers

and their church. Whether they're graduate students, professors or practicing engineers, they serve their church well. They're professionals the church looks on with satisfaction.

When a program like Adventist engineering is among the best, word gets around.

Maybe that's why, in the past five years, enrollment in the nationwide program has more than doubled.

Through our affiliation program, you can be among the growing number of those who are joining us by beginning your education at any one of the School of Engineering's affiliated colleges.

If you'd like to know more, write us: Adventist Engineering Headquarters, Walla Walla College, College Place, WA 99324 or call (509) 527-2765.

