

# Adventist Review

General Organ of the Seventh-day Adventist Church

March 24, 1983

## The Davenport affair: further report

Page 6

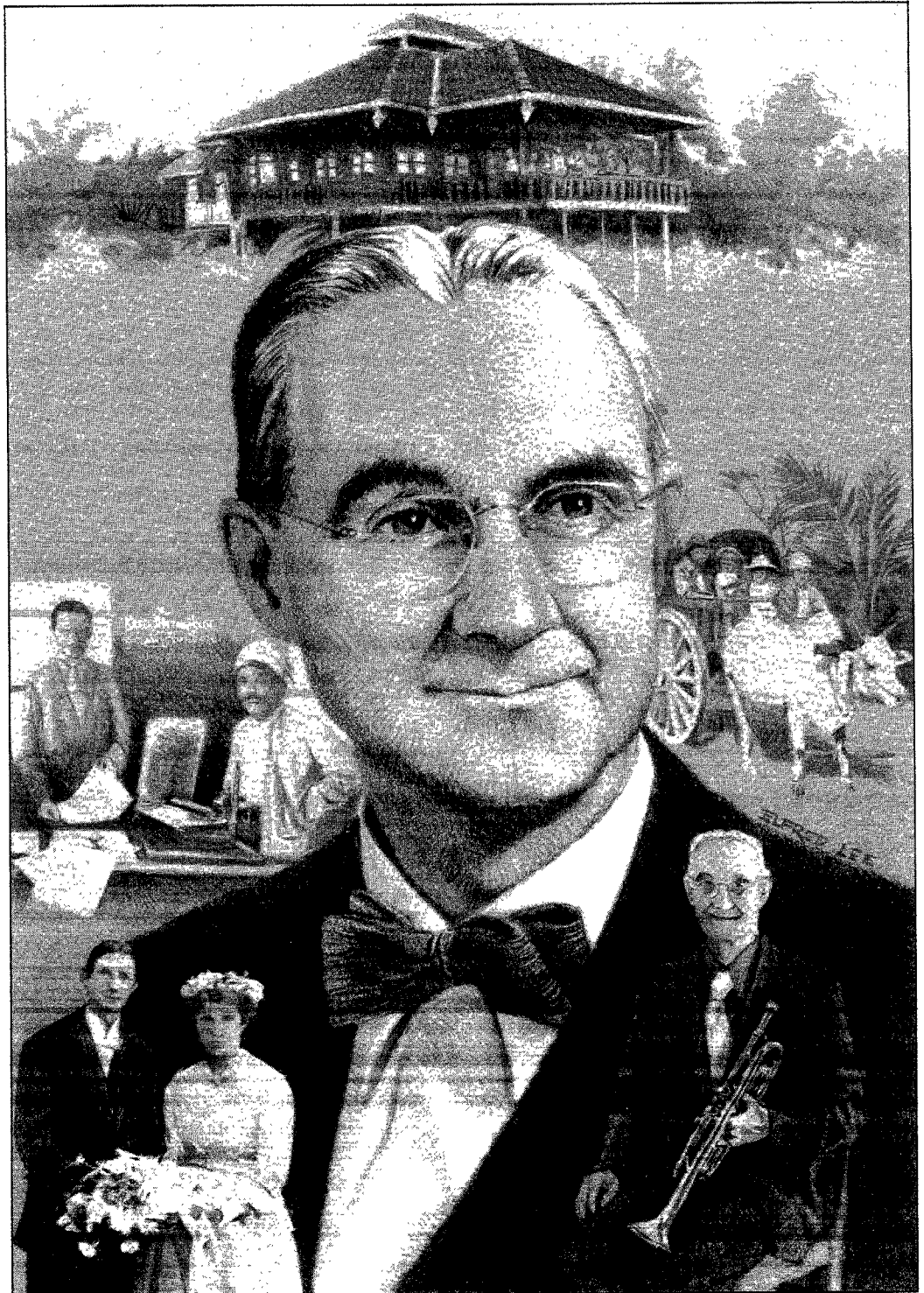
## The elephant that cried

Page 9

## Disclosure and discipline

Page 12

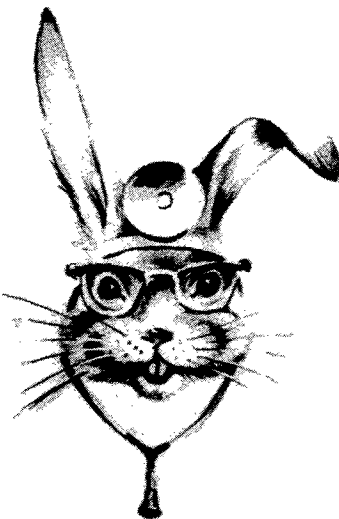
Storyteller Eric B. Hare is featured in this issue. Scenes from his life, at right, clockwise from top, are the Karen Mission Station on the Salween River; the Hare family itinerating by bullock; Elder Hare with his trumpet, Elder and Mrs. Hare on their wedding day, and duplicating Sabbath School lesson quarterlies in Burma with Tha Myaing. See page 3.



## THIS WEEK

**This week** the ADVENTIST REVIEW is paying tribute to the late Eric B. Hare, one of modern Adventism's most beloved figures. As is often the case, the idea of the tribute came about somewhat unexpectedly. First, Linda Lu Hall sent us her article about meeting Silver, the heroine of the story "Silver and the Snake" ("The Rest of the Story," p. 3). Then we received Saw Ah Chu's article. When he identified himself in a specific picture, we felt we had to print the picture with the article. Fortunately, Elder Hare's daughter-in-law, Patti, who works at the General Conference, was able to find the picture we wanted ("I Remember Dr. Rabbit," p. 4).

**Recognizing** that we were dealing with one of the greatest storytellers our church has ever produced, we felt it appropriate to utilize one of his stories in For the Younger Set (p. 9). When



sections of the book *Dr. Rabbit* appeared in the *Guide* in 1969, Review and Herald artist Siegfried Bohlmann created for the series the little rabbit logo here pictured. Mr. Bolmann still is

working in the art department, and still is employing his creative talent in Adventist publications.

**Saw Ah Chu's** story offers insights into Elder Hare's character, demonstrating that when he made a mistake he was willing to confess it publicly. Assistant Editor Aileen Andres Sox deals with the need to use more readily those "Two Healing Words"—I'm sorry—a characteristic that is, unfortunately, not in overabundance in today's world (see p. 14).

**Bible Credits:** The scripture quotations marked R.S.V. in this publication are from the Revised Standard Version of the Bible, copyrighted 1946, 1952, © 1971, 1973.

**Art and photo credits:** Cover, Alfred Lee; pp. 2, 9, S. E. Bohlmann; p. 4, courtesy of Mr. and Mrs. Peter Hare; all other photos courtesy of respective authors.

## 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.

### Life style

Re "Liberated From Ellen White?" (editorial, Jan. 27). Life style does not save a person. Only the blood of Jesus Christ can save. The kingdom of heaven is not a matter of eating or drinking, but of righteousness, peace, and joy in the Holy Spirit (Rom. 14:17).

So much emphasis placed on "right living" tends to make us judgmental. When we love our fellow man we will not judge him. Only the Holy Spirit knows where each one is in his Christian walk. "Because by one sacrifice he has made perfect forever those who are being made holy" (Heb. 10:14, N.I.V.). To be made holy does

not mean living a certain life style, but rather being set aside or set apart.

DONALD D. TEETER  
Battle Ground, Washington

### Matthew

The article "Matthew—The Coming of the King" (Jan. 27) was the nicest article you have printed in ages. Please give us some more.

KENNETH and MINNIE CROWE  
Independence, Kansas

■ *In the months ahead we will publish articles on all the books in the New Testament.*

### W. A. Spicer remembered

I appreciated the comments about W. A. Spicer in "The Family of the Covenant" (Editor's Viewpoint, Feb. 10) because he had a profound effect upon our lives at one time.

Elder Spicer was a member and a guiding light of a committee that conceived the idea of

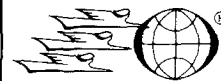
using the war years in the early 1940s to train a staff of missionaries to replace German workers in the Middle East who had been forced to leave their posts. Most of them had been interned for the duration of the war by British troops.

Ten families, among them Elder and Mrs. Neal C. Wilson, were invited to study Arabic at the SDA Theological Seminary, which was then located in Washington, D.C. As the time lengthened and it seemed that we would never get to our assigned posts, some of us adopted "Is It Far to Canaan's Land?" as a theme song.

One day a group of us were singing that song for chapel. After we finished, Elder Spicer, who was sitting on the platform, rose and said, "Brethren, I'm not weary, weak, and worn!" Elder Spicer was in his late 70s at that time, but his brisk walk and lively voice suggested a much younger man.

CHARLES C. CRIDER  
Mesa, Arizona

## Adventist Review



Published continuously since 1849

**EDITOR**  
William G. Johnson

**ASSOCIATE EDITOR**  
George W. Reid

**ASSISTANT EDITORS**  
James N. Coffin, Jocelyn R. Fay  
Aileen Andres Sox

**ASSISTANT TO THE EDITOR**  
Eugene F. Durand

**ADMINISTRATIVE SECRETARY**  
Corinne Russ

**EDITORIAL SECRETARIES**  
Chitra Barnabas, Jeanette Shiroma

**ART**  
Director, Byron Steele  
Designer, G. W. Busch

**CONSULTING EDITORS**  
Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Charles B. Hirsch, W. R. Leshar, Alf Lohne, Enoch Oliveira, G. Ralph Thompson, Francis W. Wernick

**SPECIAL CONTRIBUTORS**  
Kenneth H. Wood, R. R. Figuhr, Robert H. Pierson, George W. Brown, G. J. Christ, W. T. Clark, Bekele Heye, R. J. Kloosterhuis, Edwin Ludescher, Kenneth J. Mittelreider, K. S. Parmenter, W. R. L. Scragg, Joao Wolff

**SOUTHWESTERN UNION EDITION**  
Editor, Richard W. Bendall

**EASTERN AFRICA EDITION**  
Editor, Bill Edsell

**INTER-AMERICAN EDITIONS**  
Editor, Wanda Sample  
Associate Editors, Simone Doleyes, French; Humberto Rasi, Raul Villanueva, Spanish

**SOUTH AMERICAN EDITIONS**  
Editor, R. S. Lessa, Portuguese  
Acting Editor, Rubem M. Scheffel, Portuguese  
Editor, Jose Tabuenca, Spanish

**CIRCULATION**  
Manager, Robert S. Smith  
Assistant, Jerry L. Sterner

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

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

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1983 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Hagerstown, Maryland. Subscriptions: one year, US\$30.95. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

Vol. 160, No. 12.

# Eric B. Hare remembered

## The rest of the story

By LINDA LU HALL

Over the past half century thousands of children throughout the world have sat with wide-eyed wonder listening to the master of storytelling, Eric B. Hare, as he told of "Mister Crooked Ears," "Me-me," "The Chinese Lady and the Rats," "Silver and the Snake," and "The Little Red Engine With the Bright Shiny Eye," to name but a few. Some have heard him in person. But a majority have read his books or listened to his stories on records or tapes.

Having grown up an admirer of Eric Hare and his stories, I was delighted when my husband and I had the opportunity of working under the auspices of Volunteers International, assisting with refugee relief work in Thailand. Going to Thailand meant that I would be next door to the land of Burma, where in my mind I had spent so many exciting hours of my childhood, transported there through the stories of "Dr. Rabbit," as the Burmese fondly referred to their teacher.

Anticipation turned into ecstasy when on our very first weekend in Thailand we were invited to attend a camp meeting only a stone's throw from the Burmese border. Maybe, just maybe, I would be able to find someone who remembered Dr. Rabbit.

Walking up to a pleasant-looking white-haired man, I asked whether he spoke English. When he replied that he did, I asked him whether there might be anyone at the camp meeting who personally would have known Dr. Rabbit. He

responded, "I knew Dr. Rabbit; I played the trumpet in his brass band in 1923, when I was just a boy." He said that his name was Phutahmoo, but he had been called Achoo during his boyhood.

Later that day, when I shared with one of the missionaries my excitement over having met Phutahmoo, she asked whether I knew that Phutahmoo's wife was "Silver"?

"Not the Silver of 'Silver and the Snake'?" I exclaimed.

"Yes, the very same Silver," she assured me.

I remembered sitting with rapt attention as I listened to Eric Hare's story of how Enoch, Sweet Sweet, Little Little, and Silver had taken some little birds from a hole in a tree; how they planned to come back after dark to catch the mother bird; how their mother told them that they must never go into the jungle after dark, because there were tigers and snakes and all kinds of things that could hurt them.

### The mounting suspense

I remembered the mounting suspense as in the story Enoch and Silver quietly slipped away from the house after supper, disobeying their mother. I can still feel my flesh crawl as Silver reaches into the hole in the tree, expecting to feel bird feathers, but feeling something smooth, and cold, and clammy instead. Then—"Oh! Oh!" She had been bitten on the finger by a poisonous snake.

My fingers used to ache as Pastor Hare described how Silver's finger was cut with a knife so the bleeding would remove the poison. Then, when that seemed to fail, her finger was burned with a hot coal from the fire. And when that failed, her finger was plunged into boiling water, in the hope that the poison would be drawn into the blister. I can still hear her screaming, "First the snake bit it, then the knife cut it, then the fire burned it, and now the water has cooked it, . . . Oh! My finger . . ." Yet here I was with a chance to meet the leading character in one of my favorite childhood stories.

Silver stood all of four feet five inches tall. Her weathered face was wreathed in a lovely smile. She radiated gentleness and peace, and I couldn't help loving her.

She showed me her scarred finger, the one that had been bitten, cut, burned, and cooked. We talked about Dr. Rabbit and his days in Burma. She told me of her family. Enoch died some years ago. But Sweet Sweet and Little Little are still alive.

Silver said that she had been teaching kindergarten children at the time she fell in love with Phutahmoo, who was teaching at the same school. They were married May 1, 1941. She was justly proud of her six children, two of whom are teachers, one a midwife, one a medical doctor, one a gemologist, and one a professional pianist. She was particularly proud of the fact that four of the six could play the piano.

As I looked at Silver and heard from her own lips how God had led in her life, I thought of Eric B. Hare—of his



At a camp meeting near the Burmese border the author met the heroine of "Silver and the Snake" and her husband, Phutahmoo.

dedication to Burma, of his perseverance despite all odds, and of the abundant harvest that would follow his labors.

I couldn't write to him to share the latest news concerning the heroine of one of his famous stories, for Pastor Hare had been laid to rest. But I could imagine what that reunion will be like when, around the great white throne, Dr. Rabbit will meet once again with Enoch, Sweet Sweet, Little Little, and Silver. I wouldn't be at all surprised if a familiar sight in that better land will be a group of wide-eyed children clustered around their favorite storyteller as he shares with them from his latest repertoire of adventures.

## I remember Doctor Rabbit

By SAW AH CHU as told to DENNIS TIDWELL

If you have ever read any of famous Storyteller Eric B. Hare's books you may remember having seen a picture of the Jungle Brass Band in which "Ohn Daw School Band 1923" is written on the bass drum. Well, in that picture, I am the smallest boy, holding a cornet.

I was the youngest—and only—boy in a family of four children. My parents died when I was very young, and all my sisters went to Ohn Daw School. Although I was too young to be accepted into school, I had nowhere else to go, so I was allowed to live with my sisters in the girls' dormitory.

Life at Ohn Daw School intrigued me. Everyone

responded in unison to the clanging of an iron pipe that served as the school bell. Also, there was a daily physical-exercise period, complete with brass band to keep us in rhythm. Pastor Hare, the conductor, would raise his left hand while his right hand held his silver trumpet. He always played and conducted at the same time. As his hand came down, the band would start playing, and the ground would begin vibrating with the students' drilling. Such sights and sounds were very impressive to a little boy, and within two years I had joined the Jungle Brass Band.

Because I was so small, I had to stand on the cornet case to be able to read the music on the tall common stand. One day, right in the middle of a song, the case toppled over, sending me and my horn sprawling. I wasn't hurt, but the bell of my cornet was bent outward at an ugly angle. I was ashamed and frightened, but Pastor Hare said, "Never mind." The next day he returned the cornet to me repaired and straightened.

One time the band went to a village 28 miles away for a special occasion, hiking both directions. On the way one boy lost the mouthpiece of his trumpet, effectively eliminating him from playing with the band that day. But ever-resourceful Pastor Hare came to the rescue and fashioned another mouthpiece from a pumpkin stem! The new mouthpiece, though not as aesthetically pleasing as the original, worked adequately.

Friday-evening vespers at Ohn Daw School was always special. Secular work came to an end, and everyone bathed and dressed in clean clothes, ready for the service. Usually everyone participated—the younger ones might recite a scripture, while the older ones gave testimonies of how God had blessed them.



Saw Ah Chu, front row, left, played cornet in the Ohn Daw School brass band, standing on his cornet case to see the music.

One Friday evening, however, two students almost found themselves on the "carpet." A student in fifth standard was sitting on the front row with a new student who was worried because everyone was participating, but he didn't know what to say, having never before attended a vesper service. The student in fifth standard told him to say, "Praise ye the Lord," which the new boy repeated. "For He is good," said the first. "For He is good," repeated the second. On and on the two boys whispered, not even stopping during prayer.

Pastor Hare, on the platform that night, was concerned about the apparent display of irreverence. During prayer he knelt close to the edge of the platform to hear what they were saying, thinking perhaps to reprimand them. But when he heard what they were saying, he withdrew, satisfied.

Later that evening, when it was his turn, the new boy stood up, and in a trembling-but-clear voice recited, "Praise ye the Lord, for He is good." He had given his first testimony. Pastor Hare related this little incident in a mission story some years later. I was the student who was in fifth standard.

### Trolley car problems

At Ohn Daw School it was a major undertaking to haul things from our motorboat up the steep bank of the Salween River. To make the chore easier, Pastor Hare had made a little trolley car that we operated with a winch. While it was helpful, the trolley car had inherent problems of its own.

One Friday several boys were hurrying to unload a boatload of supplies before Sabbath. We were taught at Ohn Daw to be prepared for the Sabbath, but Satan would have had it otherwise—that evening in particular. Up and down, up and down went the trolley as it brought supplies up from the boat. Two boys turned the winch, two boys followed the trolley to make certain that the wheels stayed on the tracks, and the others carried the supplies to the storehouse.

When the two boys at the winch were relieved by Di Di Pa, a strong adult, something went wrong. Suddenly there was a shout, and to the horror of those down at the landing, the trolley came hurtling down. With the winch turning faster and faster, Di Di Pa dared not try to stop it, and the trolley plunged into the river. Tired and worn out, Pastor Hare looked up at the winch platform and pointing his finger, shouted, "Madman! madman!"

That night the students and teachers solemnly took their places at vesper service as usual, but the atmosphere was charged. After a while Pastor Hare slowly stood up, as big and tall as ever. With sadness in his voice he confessed to Di Di Pa and to everybody else that he had made a mistake publicly, and he was making it right publicly. Everyone watched and listened approvingly; and after that, Pastor Hare was taller than ever in everyone's estimation. From then on the words "please" and "excuse me," foreign to the Karen language, began to enjoy wider usage.

Given time and space, I think I could go on and on reminiscing about Pastor Hare, who was affectionately called "Pu Padeh ("Grandfather Rabbit")" by his jungle children at Ohn Daw, "Dr. Rabbit" in some of his books, and even "Bunny" by a few intimates. Although decades have lapsed since he hiked the trails of Karenland, to this day his footprints are still clearly visible in the lives of the many Karen people among whom he lived so long ago and whose lives he so deeply touched. □

## INVITATION TO BIBLE STUDY

By ROSALEE HAFFNER LEE

# The patience of the saints

### 1. What will characterize God's people in the last days?

*Revelation 14:12*—"Here is the patience of the saints."

### 2. Notice some of the Biblical examples of patience.

*James 5:10, 11*—The prophets, Job.

*Hebrews 6:12-15*—Abraham.

*Hebrews 12:1*—The worthies of old (see Heb. 11).

### 3. What qualities of character often are associated with patience?

*Colossians 1:11*—Long-suffering, joy.

*1 Timothy 6:11*—Righteousness, godliness, faith, love, meekness.

*Titus 2:2*—Sobriety, gravity, temperance, faith, love, patience.

### 4. What insight does the wise man's comment on patience give us?

*Ecclesiastes 7:8*—"The patient in spirit is better than the proud in spirit" (cf. Num. 12:3).

Patience and pride are at opposite poles. Evidently it requires a humble spirit to be patient. Moses, one of the meekest of men, also was very patient, often pleading for God to spare His people even though they tested His patience to the limit on many occasions.

### 5. Where does patience come on the ladder of progress in the Christian life?

*2 Peter 1:5-8*—Following temperance, and before god-

liness. Note that temperance means self-control.

### 6. What relationship between self-control and patience was brought out by Jesus?

*Luke 21:19*—"In your patience possess ye your souls."

To possess our souls means that our temper and our habits of life are under the control of reason, guided by the Holy Spirit. Patience is the fruitage.

### 7. What key word used by the psalmist describes the development of patience?

*Psalms 40:1*—Wait (compare Ps. 25:3; 27:14; 37:34; 69:3; 130:5, 6).

As used here, "to wait" means "to expect." Hope and faith are implied (cf. Rom. 8:25).

### 8. What tools are effective in helping us to learn patience?

*2 Corinthians 6:4, 5; James 1:3*—The trials of life.

### 9. How then should we relate to trials and suffering?

*Romans 5:3*—"We glory in tribulations" (cf. Rom. 12:12; 2 Thess. 1:4; James 1:2, 3).

### 10. Who is our Supreme Example of patience in suffering?

*Hebrews 12:1-4*—Jesus suffered willingly to make possible our salvation.

### 11. What is the final reward of patience?

*James 1:4*—A character that is perfect, lacking nothing (cf. Heb. 10:35, 36).

# The Davenport affair: further report

By NEAL C. WILSON

In the January 27, 1983, ADVENTIST REVIEW, I promised to make a further report after Elder C. E. Bradford and I had interviewed those in responsible positions who were the most directly involved in Davenport loans. The plan stipulated that before the report was made, Elder Bradford and I would share any findings and suggestions with the General Conference officers so that they could make whatever revisions they deemed proper in connection with the recommendations submitted by the President's Review Commission.

The interviews have been held: We had more than 100 hours of serious, but productive, discussion with many individuals. Preliminary to reporting to the General Conference Committee we had a joint meeting of the President's Review Commission and the General Conference officers on February 20 and 21, and spent considerable time covering a number of areas of concern.

Let me summarize for you the results of these many hours of interviews and discussions. The General Conference officers have confirmed the discipline recommended by the President's Review Commission in the majority of cases. Eighty individuals are being recommended for either public or private discipline in four different categories of discipline. In harmony with church organization, the recommendations are being referred to the local boards and committees where these individuals are currently employed for implementation of the discipline.

In the remainder of this report I will try to explain to you the thinking of the officers in arriving at these recommendations.

Since the report to the church that appeared in the ADVENTIST REVIEW of January 27 and since a further partial report was aired by the Adventist Radio Network on the weekend of February 26 we have received many phone calls, messages, appeals, and a large number of urgent letters. Most of the letters have been thoughtfully written and are helpful. Some have been literary classics, but some have been critical, angry, uncomplimentary, and even nasty. What a difference it would make if we could sit down together and go over the whole complicated and tangled story. I have discovered that when all the facts are on the table, and everyone is fully informed, and there has been opportunity to share one another's concerns on a given issue, we come much closer together and arrive at conclusions that are remarkably compatible. The vast majority of those communicating with us agreed that there should be discipline, but a pronounced difference of opinion emerged over the method of public discipline.

At the joint meeting we examined and discussed this one item for approximately eight hours. Many opinions and viewpoints were shared. It became apparent that a number of those on the commission felt that the publishing of names was in itself a part of the discipline to be administered. In order to preserve the integrity of both the President's Review Commission and the General Conference officers, we decided to let each group meet and take its own position. The

President's Review Commission reaffirmed its position that the names of those subject to public discipline should be published, preferably in the ADVENTIST REVIEW. The General Conference officers, however, felt there was a better way and took a different approach. I am aware that this position of the officers will be very disappointing to some and will appear as a manipulative move on the part of administrators to "cover" and protect themselves, and also as evidence that there is an unwillingness on the part of leadership to address the need for self-discipline honestly. Please be patient with me as I attempt to explain.

The officers deeply appreciate the efforts and the recommendations of the commission. As already stated in the January 27 report, it is my opinion that the commission has made an enormous contribution to the church in reviewing this whole matter, and it has been a strength to me personally and to the officers in evaluating this unfortunate affair. Even though some differ with me, I continue to believe that using a commission where the majority are lay persons has great merit and offers real possibilities in terms of bridging and bringing together the thinking of lay leaders and those who are elected servant-leaders of the church. Such a commission also holds promise in terms of involvement in the decision-making process by those who constitute the major portion of the church. Even though such a group does not have final constitutional authority, their opinions and viewpoints offer a perspective that is invaluable. When balanced with the input from those who have been elected to carry major administrative responsibilities in the church, we should find an objectivity, a strength, and a stability that perhaps we have not known before but that most of us realize we desperately need.

## Lesson for the future

In retrospect, it seems evident that we placed the already-busy members of the commission under extreme time constraints, and this made it virtually impossible for them to have the benefit of oral testimony from individuals before they made their recommendations. This, I feel, was unfortunate and perhaps even unfair to the commission and has taught us something for the future. To illustrate: Because of incomplete information and/or misinformation, which could be corrected only by interviews and oral testimony, several persons who had been recommended for severe discipline by the commission ultimately were recommended for less severe discipline, or even completely cleared. This is probably the first time that the North American Division and the General Conference have experimented with this particular approach—namely, a President's Review Commission—and we are learning as we go what is necessary to perfect what I believe is basically a good process.

To confirm my comments regarding the 15-member commission, let me quote the action taken by the General Conference Committee on February 24, 1983: 1. "To express appreciation to the President's Review Commission for its careful analysis and sound recommendations based on the written information at its disposal. 2. To encourage the President's Review Commission to complete Phase II of its

*Neal C. Wilson is president of the General Conference.*

assignment inasmuch as it is now uniquely prepared to develop needed recommendations for safeguarding the church against the repetition of events such as have occurred in connection with the Davenport matter.”

At this point perhaps it would be well to remind you of the guidelines governing the assignment of the commission as clearly set forth in the August 19, 1982, ADVENTIST REVIEW: “The authority of the commission shall be to make specific recommendations to the officers through the president. It is understood that definitive action will be the express prerogative of the General Conference officers. It is also understood that the General Conference officers may adopt or revise recommendations and forward such to executive committees, boards, or constituencies.”

In other words, the commission acted more as a “grand jury” to determine whether there seemed to be enough evidence to discipline a person. Their assignment was to review and make recommendations to the officers. It was not their responsibility to sit as a “court” and make final judgments. They understood this very well, even though apparently others have had some other role in mind.

Then, in the fifth paragraph of my report in the January 27, 1983, ADVENTIST REVIEW, I stated that in principle the General Conference officers accepted the report of the President’s Review Commission and “tentatively concurred with the recommendations.” This included the method of initiating public discipline (for example, the publishing of names).

Since that time, however, the General Conference officers have wrestled with a variety of theological, historical, practical, and emotional considerations, in addition to being briefed as to potential legal ramifications. It was also possible to analyze critical information gleaned from many hours of oral testimony. Taking all of these factors into account, the officers recommended that public discipline not be in the format of a list of names in the REVIEW but rather through notice to the executive committee of the employing organization endowed with the appropriate authority to administer an appropriate response. This decision was strengthened as the officers sought to find answers to the question: What is “the right thing” to do in order to protect the integrity of the church, to establish trust and confidence in leadership, to be a deterrent against future financial scandals, to give long-term stability, and to be fair and compassionate to individuals? Growing out of prolonged and intense discussions, the officers arrived at the unified conviction that it would be very unwise at this time in the history of the church to initiate what would appear to be an ineffective form of discipline—namely, public humiliation by the publishing of names.

Furthermore, it seemed imperative that we safeguard the administrative and management organizational structure of the church. The North American Division will, through personal representation by North American Division and/or General Conference officers, require responsible action from controlling committees and boards for the administering of discipline. This we believe to be compatible with the way the church seeks to function as a *church* and not as a *business*.

### **Information will be available**

Let me digress long enough to share something I consider important. Should any person or group within a conference, union, or division where they hold membership wish to know if a particular elected officer in their organizational unit was involved and whether this individual was cleared or disciplined, such information should certainly be available. This can be done, however, without the publication of

names. If you find no other satisfactory source of information, you may feel free to phone either my office or Elder Bradford’s. If we are unavailable, one of our associates will try to assist you.

We would expect callers to give their name, the church where they hold membership, and the name of their pastor. Naturally a caller should not consider this as an invitation to engage in an open-ended question-and-answer discussion. If you phone, please be specific and brief, and confine your questions to items of fact rather than philosophy. With these simple ground rules I am optimistic about the outcome.

We believe it is essential that there be an open channel for verification if in turn we expect members’ loyalty and support for the church. We hope this procedure will help to eliminate suspicion and damaging rumors, to establish confidence in leadership, and to assure our people that justice has been carried out.

### **Too hasty a decision**

It now seems clear that the officers made too hasty a decision in early January by tentatively concurring with the commission on the point of publishing names and later changing. We have no doubt disappointed and disheartened some very sincere individuals. For this we apologize. Contrary to what some allege, we were not threatened by the union presidents, nor were we intimidated or “silenced” by any pressure group. Looking back from my present perspective, I should have been more cautious and perceptive and refrained from prematurely stating in the ADVENTIST REVIEW and at a public question-and-answer period at the Loma Linda University campus church that we would publish names. It would have been wiser to wait until a thorough examination could be made of all the options and the officers could make not “tentative,” but final, recommendations.

The General Conference Committee has endorsed the decision not to proceed with the previously proposed plan of publishing names in the ADVENTIST REVIEW.

Let me now venture into a delicate and perhaps controversial area. Whether you agree with our philosophy or not, I should honestly tell you that we did not attempt to inflict the most severe penalties or discipline. Rather, we tried to clear everyone we conscientiously could from the list of 163 names that was reviewed by the commission. We confined our study to those who were elected officers or leaders of church organizations and corporations, and who, by virtue of their position, should have been foremost in protecting the finances, the interests, and the good name of the church. If we could not clear a name and felt that discipline should be recommended, we tried to make this as charitable and as fair as we conscientiously could.

Certain standards and criteria were suggested by which to measure each case. The investigation of church leaders involved in the Davenport matter has basically centered upon the violation of the provisions covered in three North American Division policies. First, “Safeguarding the Funds of the Cause and Investment”—NAD P 30, including the clearly defined guidelines developed specifically for denominational loans involving real estate. Second, “Conflict of Interest”—NAD P 35. Third, “Care and Responsibility in Financial Operations”—NAD P 15, with particular emphasis on NAD P 15 45, which reads, “Leaders who show inability to operate the work in harmony with established financial policies shall not be continued in executive leadership.” Closely tied to these three policies were areas such as special financial relationships with Dr. Davenport; excessive returns on personal loans; unauthorized use of

denominational office to endorse Dr. Davenport and to encourage denominational and private investments with him; lack of attention to auditors' statements; and attitude of individuals toward fiduciary responsibility and the counsel of the North American Division and the General Conference.

Perhaps this is the time and place to focus anew not merely on the legal, ethical, and fiduciary requirements of the world, important as these are, but upon the fact that as Christians and especially leaders of a spiritual family, we must "abstain from all appearance of evil" (1 Thess. 5:22). For those who are called to reflect the character of Christ to the world, never forget that by His grace the standard and expectation for us is to avoid even the appearance of moral compromise, conflict of interest, and wrongdoing. There are some things others can do that we cannot do, because we might become a stone of stumbling.

### Eighty to be disciplined

The recapitulation is as follows: The commission reviewed 163 names, and of this group they cleared 40, leaving a balance of 123 names. Of this 123, the commission requested that we further investigate 28, which was done by a small committee appointed for this purpose. It was discovered that two were deceased, which means that the officers reviewed 121 names. Prayerfully and methodically we went through the list name by name, and as a result 41 more were cleared, leaving 80 who would be either privately or publicly disciplined. The administrative determination of the General Conference officers should be apparent from the fact that they are willing to deal decisively with 80 fellow leaders in the church.

After carefully comparing and weighing the recommendations of the commission against oral testimony, the General Conference officers increased the discipline in five cases and decreased the recommended discipline in 20 cases. This means that the officers confirmed the discipline suggested by the commission in the majority of cases.

A breakdown of the recommended discipline is as follows:

I. A private letter of administrative disapproval, caution, and disappointment will be sent to 46 active and retired workers.

II. A private letter recommending administrative reprimand for dereliction of fiduciary responsibility will be sent to 25 active and retired persons. Their employing organizations will be requested to review their performance at a regularly called meeting of their controlling committee or board and to administer official discipline. As a deterrent for the future, it will be the duty of such committees to emphasize that a portion of the North American Division *Working Policy* entitled "Care and Responsibility in Financial Operations" reads as follows: "Leaders who show inability to operate the work in harmony with established financial policies shall not be continued in executive leadership."—P 15 45.

III. A private letter recommending administrative reprimand for dereliction of fiduciary responsibility and a transfer or reassignment to some other type of work will be sent to six individuals. We likewise will request their employing organization to review their performance openly at a duly called meeting of their controlling committee or board and to administer discipline and take the necessary official actions.

IV. It is recommended that three individuals be permanently terminated from denominational employment and that the controlling committees withdraw their ministerial credentials.

Those who have retired and who have left the church a legacy of financial problems by their participation in

Davenport loans will receive a private letter from the president of the General Conference expressing keen disappointment that they did not follow more carefully policies designed to safeguard church interests. They also will be informed that if they had still been employed, an appropriate level of discipline would have been recommended.

The chart that follows will show you, better than I can describe it in words, the distribution of discipline. In fairness to all concerned, I believe it is necessary to state that the large majority of those who were involved in Davenport loans had an enviable overall service record of being trustworthy and faithful. At the time they may have thought they were doing the proper thing, but unfortunately, they showed poor judgment and disregarded church policies. It should be stated for the record that no entities in the Atlantic Union, the Canadian Union, and the Lake Union had loans or financial dealings with Dr. Davenport. So that you do not get the wrong impression from the chart, it should also be noted that the Southern Union Conference itself had no fiscal transactions with Dr. Davenport, even though some of the conferences within that union did. The chart indicates where individuals were employed, or the organization from which they retired, at the time they were involved with Davenport loans. Some of these people, of course, are presently employed by the church in other places, and some have retired or resigned.

### Distribution of discipline

Organization	Level I	Level II	Level III	Level IV
General Conference/North				
American Division	2	1		
Columbia Union	1	4		
Potomac Conference	4			
Mid-America Union				
Central Union	1	2		
Northern Union	1	1		
Dakota Conference	2		1	
Kansas-Nebraska Conference	1	2		
North Pacific Union	5	4	1	1
Montana Conference		1	1	
Oregon Conference	4	1		
Upper Columbia Conference		3		
Pacific Union	4	1		
Glendale Adventist Hospital	2			
Southern Union				
Carolina Conference	4	1	2	
Florida Conference	3	2		
Georgia-Cumberland Conference	4	1	1	2
Kentucky-Tennessee Conference	2	1		
Southwestern Union	6			

The General Conference Committee endorsed the plan of conveying the recommendations of the officers regarding discipline for specific individuals through a personal presentation by North American Division and/or General Conference officers to the respective controlling committees or boards. This places first and primary responsibility on such executive groups to administer discipline, with the directive that the discipline be completed at the earliest date possible.

It is also understood that if appropriate action is not taken by the respective governing body, the North American



Division and the General Conference may request a special session of the respective constituency in order to place the matter before that body that has ultimate responsibility.

I sincerely hope that those of you who read this report will perceive that justice is being done. The approach we have suggested will place names of people to be disciplined in an arena where they will be openly discussed by an official body and thus become a matter of public record. I ask you to believe me when I tell you that there will be no "cover-up," no "secret deals," and no "sweeping under the rug."

This whole procedure and experience has been a painful ordeal, and we pray that it will soon be over. On the other hand, you know as well as I that this will not be the last crisis this church will face. Satan is determined to divert our attention from the real purpose for which we exist as a prophetic movement.

Recently, in place of preaching a sermon in the Pioneer Memorial Church at Andrews University, I shared my testimony emphasizing the joy, peace, and blessing that I experience in a daily relationship with my Lord and Saviour, Jesus Christ. I based my testimony on a sublime thought that

appears four times in Psalm 107: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" I am strengthened, comforted, encouraged, and assured by the words: "God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. . . . Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God. . . . God forbid that I should glory, save in the cross of our Lord Jesus Christ." Galatians 6:14."—*Testimonies*, vol. 8, p. 19.

It is my earnest desire and prayer that each church member and worker will find the reality of these words in his or her personal experience. As serious and troubling as the Davenport affair has been, let us keep our eyes fixed on Jesus. □

## FOR THE YOUNGER SET

# The elephant that cried

By ERIC B. HARE

The following story is adapted from the book *Dr. Rabbit*, part of which first appeared in *Guide*, July and August, 1969. In *Dr. Rabbit*, Elder Hare tells about his work with the Karen tribe in Thailand. When this story happened, Elder Hare ("Dr. Rabbit") was training another nurse, Harold Baird, who became known to the Karens as "Dr. Bear."

One morning one of the schoolboys rushed into my office. "Dr. Rabbit! Dr. Rabbit!" he cried breathlessly. "Dr. Bear wants you at the dispensary quick! He says to tell you it's a big lady patient. She's so big he can't get her through the front double door of the dispensary. Please hurry!"

I was instantly on my way. Whatever could it be? I thought to myself as I raced along. But very soon I understood, for there in front of the dispensary, with six jungle workmen standing around her, stood a huge female elephant! "Dr. Bear!" I said. "What can I do to help you with your big lady patient?"

"Look there!" he directed, pointing to her hip. "She was

gored by a male elephant's tusk, and now the wound is infected."

I looked and saw a huge swelling as big as a five-gallon can. The poor elephant was in agony. She stamped her foot restlessly and tried to reach the sore place with her trunk.

"Tell the men to have the elephant lie down." Dr. Bear got into action. "We've got to make that hole big enough to get the hose in so we can wash it out with some carbolic solution," he explained.

It took a little time to cut a bigger hole in the elephant's hide—it was an inch thick. Then I worked the pump while he directed the flow of the solution to all parts of the swelling. To finish up he packed in several yards of gauze and said to the thankful owner, "Come again tomorrow."

He did come again the next morning, and marvel of marvels, it took only one command from the owner, and the

huge patient lay down for her treatment.

"She's much better," said the owner. "She's not so nervous anymore."

Dr. Bear gave the wound another good hosing out, and said, "Come again tomorrow."

While we were at breakfast the next morning the elephant owner came running up the stairs into the house. "Have you seen my elephant anywhere?" he cried. "We gave

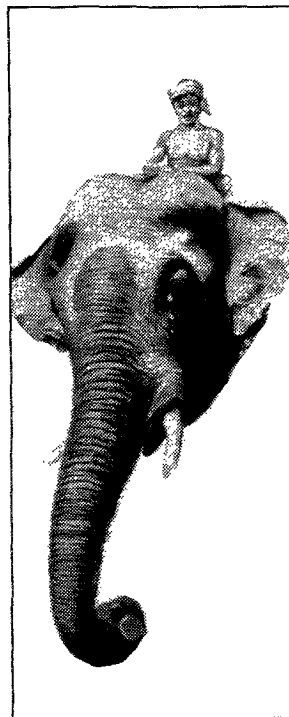
her her food last night at our camp three miles away. And this morning we can't find her anywhere."

"Surely no one would steal a sick elephant!" I said. "Did you look over at the dispensary?"

He ran off to look, and in a minute he was back with a big grin on his face. "She's there, all right," he said, "lying under the tree waiting for her treatment!"

You may have read that elephants have remarkable memories and are very intelligent. Take it from me, this is true. For six weeks after that, Mrs. Elephant came by *herself* to the dispensary every morning and lay down *by herself* and waited for her treatment.

When the six weeks were up and the wound was healed, the owner mounted her head and said to her, "We're going away now. Say Salaam to the doctors." The big lady patient kneeled down and saluted us with her trunk. I thought she deserved a going-away present, so I gave her a small loaf of bread. As she took it with her trunk and put it in her mouth (I know you won't believe this, but it's true!), tears ran out of her eyes and flowed down her cheeks! I think Dr. Bear had tears in his eyes too. I didn't look. I was too busy blowing my own nose.



# The basis and conditions for salvation

By ROBERT E. BAKER

## Where does obedience fit into the message of salvation by faith in Jesus alone?

Many are perplexed today and do not know where to look for real assurance of salvation. Some teach that assurance is found in believing that Christ's righteousness is put to our account simply because we believe it to be so. For those who accept this idea, the "fight of faith" is reduced to a struggle to believe we are righteous when we know we are sinful.

It is true that the basis of our salvation is Christ's imputed righteousness. We can add nothing to make it more acceptable to God. In the end it is because mercifully we have been accounted righteous that we will be saved. However, "while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins or neglecting known duties."—E. G. White, *Faith and Works*, p. 100.

The above quotation connects our victory over sin and our obedience to our reception of justification. Some have asked that if our obedience has no merit and can add nothing to the righteousness of Christ, how can it affect our justification? To understand this, we must know the difference between the basis and conditions of our salvation. Our obedience is not the basis of salvation, but a necessary condition for receiving the basis. The basis is the imputed righteousness of Christ.

*Robert E. Baker is a computer programmer in the Lake Union Conference, Berrien Springs, Michigan.*

There are a number of scriptures that indicate we will be judged by whether or not we have met the conditions for salvation. The parable in Matthew 18:23-35 is about a man who was forgiven a great debt but failed to show the same mercy to one of his debtors. As a result, his debt was again placed upon him. The apparent condition of his own continued forgiveness was that he show the same spirit to others.

Jesus concluded, "So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart" (verse 35).<sup>\*</sup> At some time the character of the believer must be investigated to see whether or not to put the debt of sin back upon him. It must be seen that he has met the conditions for forgiveness.

The parable of the sheep and the goats (Matt. 25:31-46) also illustrates this idea. People are separated according to how they treated those in need. The motives of the righteous were pure, for they did not minister to the hungry, the thirsty, or the naked, for a reward. They were not even aware that their Lord was counting the works as done to Him. There was something in their characters that showed that they had met the conditions, and they were accounted righteous.

In the same chapter (verses 1-13) the five foolish virgins are cast out because they failed to let the Holy Spirit (the oil) continue to work in their lives. They ended up with a form of godliness without power. Because of this, they are excluded from the wedding, not having met the conditions for a free entry.

Jesus says to the churches of Revelation, "I know your works." He then goes on to judge them by their works. He warns them that not everyone who claims to be a Christian

<sup>\*</sup> Bible texts in this article are taken from the Revised Standard Version.

HEALTH CAPSULES Sponsored by the General Conference Department of Health and Temperance

## Sentries at the gate

BY ALBERT S. WHITING, M.D.  
*Associate Director*

Tonsils and adenoids (Waldeyer's Ring) form part of the body's defense mechanism (mucosa immune system), which provides protection when harmful substances, especially infectious agents, enter the body. These glands (lymphoid tissue) are strategically located in the throat to contact substances entering either the mouth or the nose (carried by air intake). Openings (crypts) in the tonsils and small

"hairs" (cilia) in the adenoids allow the glands to sample foreign substances (antigens). This sampling stimulates the glands (lymphoid cells) and body chemicals (antibodies) to fight disease. In simple terms the entrance to our body is guarded, and any intruder is "sized up" and met with defenses patterned to fight only that specific intruder.

Children normally have large tonsils, which usually become smaller as the children mature. Since the usefulness of tonsils and adenoids has become better understood and medical defense against infection improved, physicians do not remove these glands as frequently as in former years.

will be in heaven, but "he who conquers, I will grant him to sit with me on my throne" (Rev. 3:21). Before He comes, He must look at our lives to see who is conquering and thus meeting another of the conditions for salvation. Again in Matthew 3:10 the idea of an investigation of our characters to see whether we have met the conditions is implied. "Every tree therefore that does not bear good fruit is cut down and thrown into the fire." Christ will look at the fruit of our lives to determine our fitness to receive the title to heaven. While the title is the free gift, our fitness shows that the conditions for receiving it have been met.

What exactly are the conditions? How many are there? In a letter to A. T. Jones, who was speaking on the imputed righteousness of Christ by faith, Mrs. White wrote, "You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ." After quoting some conditions laid down in Scripture, she said, "Here are conditions, and the Bible is full of conditions."—*Selected Messages*, book 1, pp. 377, 378. Basically, however, we may sum them up as faith, repentance, and obedience. (See Acts 17:30; 1 Cor. 1:21; Heb. 5:9; Rev. 14:12.)

It must be stressed that our faith, repentance, and obedience have no merit in themselves. They are but the conditions by which we are judged to see whether we qualify for that which does have merit, the righteousness of Christ. "The sinner, through repentance of his sins, faith in Christ, and obedience to the perfect law of God, has the righteousness of Christ imputed to him; it becomes his righteousness, and his name is recorded in the Lamb's book of life."—*Testimonies*, vol. 3, pp. 371, 372.

### Trusting and struggling

God is not looking to see whether we are struggling to believe that Christ's robe is covering us. Rather, He is looking to see whether we are trusting in Him and struggling in His strength to be like Him in character. Although our sinful natures may make us feel that we are less holy than anyone, if we have forsaken our darling sins and are clinging to Him in living faith, we stand perfect in His sight through Christ. If we are in this way meeting the conditions, we have every right to believe that Christ's righteousness covers us and that we are accepted by God. Here is our assurance.

Some may ask, "How do I know whether I am cherishing any sins?" This is easily discovered, for God wants nothing more than to reveal it to you. Prayerfully ask yourself two questions: "Is there anything I am doing that I know I shouldn't be doing?" And, "Is there anything I know I should be doing that I am not doing?" Using Scripture as the standard, let these questions search your physical life, your thought life, your social life, and your spiritual life. If you find something that you know is wrong and have been unwilling to change, you must seek forgiveness and cleansing from sin through repentance and faith. This may sound harsh or narrow, but remember, one sin, persisted in, will nullify faith and disqualify you from heaven. The way is easy that leads to destruction, but "the gate is narrow and the way is hard, that leads to life, and those who find it are few" (Matt. 7:14).

On the other hand, if you have been walking with Jesus, trusting Him and forsaking your sins as they are revealed,

your answer to these questions may be something like this: "I have accepted Christ as my personal Saviour, and through His strength I have been changing my evil habits into His loving and good habits. I feel unholy and still have a long way to go, but I can think of no sinful or selfish way I am stubbornly hanging on to." If this is the case, you have met the conditions and have every right to claim that Jesus' righteousness is covering you. □

## WINDOWS ON THE WORD

By GEORGE W. REID

### Polygamy in the Bible

**"What is the Bible teaching on polygamy? Is it nowhere condemned in Scripture?"**

Polygamy refers to the practice of taking multiple husbands or wives. The more accurate term for the custom described in the Bible is polygyny, where a man has more than one wife.

A near-universal practice among the nations in far antiquity, the book of Genesis traces its origin to Lamech, a great-great-great-grandson of Cain. "And Lamech took unto him two wives" (Gen. 4:19).

God's original plan for the family provided for one husband and one wife; therefore, it is significant that a departure from the divine plan arose early in the line of rebellious Cain.

The Old Testament cites numerous cases of polygamous marriage, including such patriarchs as Abraham and Jacob. The practice was followed also by David and Solomon. Although there is no direct condemnation of polygamy, the Scripture details many of the doleful jealousies and family conflicts that followed.

As Greek and Roman influence increased in the Mediterranean world, polygamy declined, becoming virtually extinct by New Testament times. We find monogamy *assumed*, not

argued, in the New Testament. Jesus, in His major discourse on marriage, quotes from Genesis, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Matt. 19:5). Paul, when outlining the qualifications for elders and deacons, specifies that they shall be "the husband of one wife" (1 Tim. 3:2, 12).

The mention of polygamy in the Bible does not imply that it was a part of God's plan, even when practiced by people in other ways committed to Him. As undesirable as it was as a social practice, the Lord chose not to make it a major issue, no doubt because emphasizing it would divert attention from more central issues, the "present truth" for the time.

In time the undesirability of polygamy became obvious, and it was abandoned. Along with slavery, polygamy is an evil practice that was cast aside as Christians grew into a deeper understanding of the will of God. As Paul, addressing the pagans in Athens, said, "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).

Questions for this feature are welcome. Send questions to the Editor, ADVENTIST REVIEW.

## Disclosure and discipline

The decision of the General Conference officers not to publish names of people recommended for discipline in the Davenport affair, and conveyed to the church in North America through the Adventist Radio Network on February 26, has disappointed many church members. Some have expressed a sense of frustration, futility, even outrage, making comments such as, "Nothing will be done now," and "Everything is being swept under the rug."

Why have these feelings arisen? In the main, not because church members viewed the printing of the names in the REVIEW as a form of punishment (though some no doubt saw it as such), but because the public disclosure of the names was seen as the only guarantee that the discipline recommended would be carried out. Release of the names was seen as "the teeth" in the recommendations coming from the President's Review Commission. For many Adventists the publication or nonpublication of the names has become the credibility factor of the discipline procedure.

The decision of the officers makes it imperative that alternative means be found to establish confidence in the discipline process. Many members will feel skeptical until: 1. The discipline recommended actually has been meted out; and 2. They *perceive* that it has been meted out, fully and fairly.

The editors of the ADVENTIST REVIEW have pondered the question of disclosure at considerable length. Since the pages of the church paper

were to have been the means of revealing the names, we are sensitive to the questions regarding the integrity of the REVIEW that inevitably follow.

First, let it be clear that we stand by the principle of disclosure of information. We hold that an informed church will be a healthier and happier church than an uninformed one. The REVIEW is trying hard to keep members abreast of developments at home and abroad.

### We wish to be redemptive

While the REVIEW stands for disclosure, our position demands that the disclosure reflect sensitivity and a truly Christian spirit. The REVIEW is more than a newspaper. While we seek to keep our readers informed, we also wish to be redemptive. We seek to build up both individuals and the church at large.

We do not think that the printing of names in the REVIEW should become a means of church discipline. Although some have argued that this procedure would be the only means available for disciplining leaders involved in the Davenport loans who have now retired, we cannot concur on ethical grounds.

Some readers who would reject publication of names as a means of discipline nonetheless may have viewed the procedure first proposed as a means of information rather than of discipline. Here is a case where disclosure and discipline are difficult to distinguish. For those people recommended for discipline and their families, the publication of their names clearly was seen as more than information.

Obviously, strong arguments can be marshaled on both sides of the question of publication or nonpublication. Ethical and practical considerations interlock; no easy or

simple answer is possible. We, like many others, are concerned that misinformation not circulate, that individuals not become subject to rumor and innuendo. We realize that, in a sensitive situation, lack of hard facts often fuels exaggerations and distortions. We also can understand the deep feeling of members from areas of the field that have sustained losses or who have lost their own savings. But the issue is a complex one. In many respects, it boils down to the well-being of the larger group, the body of the church, weighed against concern for those to be disciplined. It centers in the nature of Christian discipline—what forms are appropriate? Given the complexity of the situation, it is not surprising that people of good conscience will reach different conclusions.

The commission came down on the side of public disclosure by printing of names; the officers did not. We favor disclosure; however, we think the officers were correct in choosing not to use the REVIEW for this purpose. In the church we must seek to take the long view over the short one. Printing names in the REVIEW might have laid the Davenport matter to rest rather quickly (although this possibility is open to question), but the long-term consequences for the church—the way in which the church *should* discipline—could have been unfortunate.

While we hold that disclosure through the printing of names in the REVIEW is not a desirable means of church discipline, we maintain that credibility and confidence can be built only on a basis of release of information through appropriate means. It is imperative that avenues of disclosure be established for those church members who individ-

## What we do now can be of lasting influence on the course and development of the world church.

ually desire more information. Without such access to information rumors will proliferate and trust will be eroded. We are glad that Elder Wilson's report to the church in this issue makes available such access.

The action of the General Conference officers, endorsed by the General Conference Committee, places the onus for administering the discipline squarely at the level of the local committee or board. By doing so, the officers and General Conference Committee have reaffirmed the organizational procedures rooted in our church's history.

We believe that this reaffirmation is a wise one. But no one should be in doubt that this pattern and these procedures will come under intense scrutiny in the weeks immediately ahead, and rightly so. Many members are deeply skeptical about the ability of the church, at the conference and union levels, to police itself. What happens in the near future will either reinforce or allay this skepticism. Will committees and board members have the fortitude to act on recommendations that affect even the officers of such committees and boards? If it becomes necessary for meetings of the constituencies to be called, how will constituents react to the disciplinary measures suggested by the General Conference or North American Division representatives? The church is waiting to see.

We are encouraged by the example given by the General Conference leaders. At the session of the General Conference Committee that discussed and eventually endorsed the recommendations coming from the officer group (Feb. 24), the

officers brought forward the name of a General Conference employee who had been on the list for censure. Since he currently is a General Conference employee, the General Conference Committee was the appropriate body to be given the details and to consider the recommendation for discipline. After the presentation of the facts and subsequent discussion, the General Conference Committee voted, as the officers had recommended, to reprimand the individual concerned for his involvement with the Davenport loans.

While the General Conference is not vested with line authority to impose discipline at other levels, its moral and persuasive power is significant. We would expect that the General Conference and North American Division leadership will bring the full force of this influence to bear on those local boards and committees as they meet with such groups and fully apprise their members (or, if necessary, entire constituencies) of all relevant information.

### A troublesome affair

The Davenport affair has troubled members and wearied leaders. It has caused heavy losses; and the heaviest have not been financial. Some Adventists wish that the whole matter simply would go away, like a bad dream.

The Davenport affair will go away eventually. If boards and committees follow through on the recommendations of the officers, and if the church at large perceives that they have done so, we may be able to put it behind us with reasonable speed. Without such actions and perception, however, the church may suffer under the Davenport burden for many years.

Another factor to hasten its demise might be the readiness of leaders directly involved in the

discipline to acknowledge their mistakes. Although the General Conference itself had no loans with Dr. Davenport, Elder Wilson in his REVIEW report of August 19, 1982, confessed his sorrow at the Davenport affair and on behalf of his fellow leaders asked for forgiveness. Such an attitude fosters healing; we suggest that it needs to be manifested at the local level, also.

At this critical point, *how* members and leaders act and react is vital for their and the church's future. We can understand, for instance, the feelings of those church members who are threatening to withhold tithe, but we cannot endorse such action. The church and its mission are far greater than the Davenport affair. Likewise, what we do now with regard to the pattern of authority and the manner of discipline within the church can be of lasting influence on the course and development of the world church.

Thus, the Davenport matter may, in the long run, bring important benefits to the church. It may lead to a tightening of policies and a greater sense of accountability. For this reason we hope the President's Review Commission will complete the second phase of its task—the recommending of safeguards to prevent a recurrence of the Davenport losses. Changes it might suggest ultimately could prove to be of more significance than even its work in phase one.

The God whom we serve is able to bring light out of darkness. He is able to turn apparent defeat and mistake into blessing. Some wounds and scars cannot be removed, but the church may go forward in a stronger way than before, chastened and refined by this experience, better able to witness for her Lord.

W. G. J.

**A lot of pride-swallowing goes into  
apologizing. Most of us go to elaborate lengths  
to avoid doing so.**

## Two healing words

Washington's Birthday means big sales in Washington, D.C., and bargain hunters go to the stores in droves. While making a purchase, my husband and I overheard our clerk tell an associate about some of the difficulties in caring for many people. She had just finished remarking that a customer had thrown a pair of men's trousers at her because she did not know the price, when the customer returned and apologized. Sadly, rather than accepting the customer's words with a gracious smile and remark, the clerk snapped, "It's obvious that you're just mad at the world today and you're taking it out on me."

A lot of pride-swallowing goes into apologizing. Most of us go to elaborate lengths to avoid doing so. Our avoidance techniques span the spectrum from trying to be extra nice to the person we have wronged (pretending that we have apologized and that everything is now all right) to justifying our behavior and therefore concluding that an apology is not really necessary.

I suppose that in our eagerness to cover up our faults, we forget about the tremendous healing found in true apology. "I'm sorry," says a parent to a child, and suddenly fear leaves teary eyes and a smile appears.

"I'm sorry," a supervisor confesses to a subordinate, and things at the office smooth over.

"I'm sorry," a pastor states from the pulpit, and trust once again settles over the congregation.

"I'm sorry," whispers one spouse to another, and in the hug and reassurance of love that follows, hurt disappears.

Commenting on the necessity of apology between husbands and wives, *Woman's Day* columnist Eda LeShan writes, "I can't see how any such relationship could last a week without a few 'I'm sorries.' That doesn't mean you have to get down on your knees in abject sorrow and self-flagellation. What it does mean is that we each have to acknowledge that we're imperfect—and that we care enough about sticking together to want to try harder."

Maybe that is part of the healing in apology. Doing so is an acknowledgment that the other person is important enough to us to warrant our careful tending of the relationship. Such an acknowledgment promotes healing between people in all sorts of relationships.

Of course, "I'm sorry" is not always enough. We must also stop the angry words, the hurtful actions, the lying, the gossiping, the manipulating. We must restore what we have taken as well as promise to work at changing.

And, lest we forget, the person receiving the apology also has a role to play. The gracious acceptance of the confession, an admission that we too might have had a part in the unfortunate incident, a reassurance that the hurt will be both forgiven and forgotten—all these elements play a part in the healing.

Ellen White's comments on confession of faults in a church environment carry over into all parts of life: "If they [the professed servants of God] err, they should be ready to confess thoroughly. Honesty of intention cannot stand as an excuse for not confessing errors.

Confession would not lessen the confidence of the church in the messenger, and he would set a good example; a spirit of confession would be encouraged in the church, and sweet union would be the result."—*Early Writings*, p. 103.

Or, as Eda LeShan puts it, "You can't love unless you're human; being human means you make mistakes—and the wonderful thing you can do about mistakes is say you're sorry."

"Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16).

A. A. S.

## Wrong answer for a real problem

Before departing his post, Richard S. Schweiker, secretary of the Department of Health and Human Services, announced that he was going ahead with plans to require federally funded family-planning clinics to notify the parents of teen-aged girls who receive birth-control prescriptions.

While recognizing that a fine line exists between trying to curb the most negative consequences of immorality and the aiding and abetting of immorality, we suggest nonetheless that such a move, in all likelihood, would be counterproductive, simply leading to a greater number of out-of-wedlock pregnancies. In the final analysis, the problem of teen-age sexual immorality cannot be eradicated through legislative mandate, but must be conquered through spiritual regeneration.

J. N. C.

## Church leader follows trail of John Nevins Andrews—1

By MERLE MILLS

The Seventh-day Adventist Church's first overseas missionary, John Nevins Andrews, was sent to Europe by the General Conference in 1874. However, ten years earlier, a Polish Catholic priest, Michael Belina Czechowski, had become a Protestant convert in Switzerland. During a trip to America he came in contact

*Merle Mills is a general field secretary for the General Conference.*

with Seventh-day Adventists, becoming a member of the church in 1857.

With his new-found faith, he returned to Europe, where he gave lectures in schoolhouses, churches, and other places. He worked first in Italy, where he succeeded in winning a number of converts at Torre Pellice in the Waldensian country of northern Italy. Then he moved on to Switzerland, where he conducted his first baptismal service on August 19, 1866:

three people were baptized in beautiful Lake Neuchâtel.

His ministry was brought to an untimely end when he died in 1868. However, some of his converts, reading an issue of the *REVIEW AND HERALD* found in his room, made contact with the General Conference headquarters in Battle Creek, Michigan.

At the urgent request of the Swiss converts, the General Conference Committee decided to send a missionary to Europe to follow up the interest that already had developed. But whom should they send? Ellen White counseled the brethren to send the best, most capable worker who could be found.

It was decided that J. N. Andrews, theologian, scholar, author, and minister, was the one; and he responded to the call. Having lost his wife some years earlier through illness, he set sail with his children from Boston, Massachusetts, arriving in Neuchâtel, Switzerland, on October 16, 1874. Later he moved to Basel, for a time headquarters of the Adventist work in Europe.

Convinced that the publishing work was the most promising method of overcoming prejudice, he published the first issue of *Signes des Temps* (the French *Signs of the Times*) in July, 1876. Although circulated also in French Switzerland, its primary purpose was to carry the Adventist message to France. It was successful.

The indefatigable labors of this stouthearted missionary were not in vain, for the Adventist message slowly took root in Switzerland, then found its way into France, Italy, and eventually to other parts of Europe. Elder Andrews directed the work vigorously until he fell severely ill and finally died in Basel, Switzerland, October 21, 1883. The church had lost a valiant warrior.

What an inspiration it is today

to follow the trail pioneered by Elder Andrews and to observe firsthand how Adventism has spread throughout Europe. Having just returned from many of these lands, I would like to share information and observations concerning the development of our work in that part of the world.

### Committees and boards

I was invited to attend the Euro-Africa year-end executive committee and to meet with a number of union executive committees and institutional boards in various parts of the division. The Euro-Africa Division includes most of the countries of Central, Southern, and Eastern Europe, as well as a few countries in both the northern and southern hemispheres of Africa.

The Euro-Africa Division is of special interest to many of our believers in America, for not only was our first overseas missionary sent to this division but within its territory the Waldensians in northern Italy risked their lives in medieval times while defending their faith. Here the Protestant Reformation began. Here the indomitable and fearless Martin Luther faced the emperor and the representatives of the papal church, declaring, "Here I stand, I can do no other, so help me, God."

The headquarters of our Euro-Africa Division is situated in Berne, Switzerland, a quaint yet modern city, whose history goes back to medieval days. It was decided that the division year-end committee would be held at our sanitarium in Gland, Switzerland, which, located on the beautiful shores of Lake LéMan, provides a 180-degree view of the magnificent Swiss Alps.

The meetings were well organized, and careful preparation had been made by the



**Top:** The Euro-Africa Division year-end committee meeting was conducted at Lake Geneva Sanitarium, Gland, Switzerland. **Bottom:** The author, left, and Edwin Ludescher, right, EAD president, talk with the Ferran Sabate and Victoria Duarte, who were kidnapped (with two others) from Bongo Mission last year.

officers: Edwin Ludescher, president; Jean Zurcher, secretary; Erich Amelung, treasurer. Despite the full agenda and difficult problems and issues to be discussed and resolved, members of the committee were called to prayer and the study of God's Word twice each day.

Adequate time was given for emphasizing, discussing, and laying plans to meet the challenge of the One Thousand Days of Reaping. Elder Ludescher emphasized in his opening remarks that, in planning for the One Thousand Days of Reaping, equal emphasis must be given to the preparation of the soil through the working of the Holy Spirit and the sowing of the seed of God's Holy Word. He expressed optimism that there would be a rich harvest of souls throughout the division, laying claim to the promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

Evangelism is a sowing process, as well as a reaping process, and as a consequence, all church organizations were encouraged to lay bold evangelistic plans during the time before the next General Conference session.

In addition to traditional evangelistic campaigns, plans were laid also to utilize other methods that give promise of a successful sowing and reaping process. Church-growth seminars have been well received and have brought great inspiration in the various parts of the division where they have been held. The seminars bring into proper perspective the involvement of all church members in cooperation with the ministry.

Daniel seminars and personal-ministry seminars, patterned after those of Mark Finley's soul-winning institute in Chicago, also were included as a part of the evangelistic thrust during the One Thousand Days of Reaping. All ministries and every activity in the church are to be coordinated as a means of contributing to a rich harvest. This objective seemed to be the predominant theme, charac-

terizing all discussions and actions taken.

Elder Ludescher informed the division committee of the recent plans for reorganizing our work in Angola, which now has a membership of 58,000—making it the largest union of the Euro-Africa Division. The Angola Union Mission has 208 organized churches in 147 areas. Adventist work has been established in nine of the ten provinces.

It is evident that the time has come to reorganize our work for this growing mission to carry on its work more effectively. Consequently, one additional local mission has been organized, and it will be followed by the organization of another local mission each year until the time of the General Conference session in 1985.

One highlight of the division committee was hearing first-hand reports from three of the

five missionaries who had been kidnapped from our Bongo Mission in Angola and held in custody for 100 days during 1982. Ferran Sabate, his wife, and Victoria Duarte gave personal reports of what they had experienced from the time they were kidnapped until they were granted their freedom. Missionaries Ronaldo Oliveira, his wife, and one-and-a-half-year-old son, also had been kidnapped but were not at the meeting, having returned to their home in South America.

Dr. Sabate and Miss Duarte graphically described their ordeal, giving credit to the Lord for the preservation of their lives as they walked hundreds of miles through bush and swamps, over mountains, crossing rivers, drinking from mountain streams and brackish ponds before they reached their prison camp.

They spoke of the kindness

shown to them by the soldiers who, although guarding them, seemed to take a personal interest in their welfare. At one time they had to march 25 hours without a break. They were conscious that the angels encamped around them from the time they left until they reached the prison camp where they were incarcerated for two months before being released.

To add to the drama of the personal experiences, we were shown colored slides of the forced march of 1,200 kilometers between the time of their capture and the time of their release. Neither the soldiers nor the officers objected to the missionaries' taking pictures of the captors, their temporary camps, the scenery along the line of march, or the secret paths they were taking.

What brought a thrill to the committee was the willingness of the missionaries to make themselves available for mission service once again. While they realized they could not return to Angola, at least for the time being, they indicated their availability for appointment to any other part of the world field.

When the division budget was presented, we noticed that special funds were provided for work among the Moslems, both in North Africa and among those living in Europe. The division believes that an increasing emphasis should be given to this phase of our work, and already an aggressive program is under way. It was very encouraging to hear of some 15 proposals for this outreach.

Another encouraging report concerned the evangelistic outreach being made through radio. Adventist World Radio, sponsored by the General Conference and the Euro-Africa Division, is beaming the message of Adventism to Northern, Southern, and Eastern European countries in 17 languages. Our station, broadcasting with 250,000 watts of power, is situated at Sines, Portugal, 60 miles south of Lisbon, the most western point of Europe.

Plans were discussed about the establishment of a new station in Italy, which would offer a more strategic location



## Crafts aid in Zambia's rehabilitation

The production of arts and crafts not only provides rehabilitation for the lepers and handicapped persons in the Kalabo district of western Zambia but also brings meaning and happiness to those involved—and provides avenues for witnessing.

The demand for the varied products of the crafts program at Yuka Hospital continues to exceed production, with commercial orders coming from as far away as Lusaka, 405 miles from the hospital.

The accompanying photo shows some of the goods manufactured by the handicapped.

K. E. THOMAS  
President  
Zambia Union



for broadcasting to Central Europe and Africa. A parcel of land had been found in northern Italy that offered good prospects, and a commission was appointed to visit the site and advise the division regarding its suitability.

The Euro-Africa Division operates one of the largest food industries in our denomination.

Situated in Germany, it offers great promise for the future. It was reported that a certain vegetarian youth group in Germany—numbering 250,000—has adopted our health-food factory as a source of its vegetarian products. This reveals the favor with which the factory is being received by the public.

*To be concluded*

## Africa-Indian Ocean Division moves ahead

By G. RALPH THOMPSON

The Africa-Indian Ocean Division, the newest world division of the Seventh-day Adventist Church, began functioning January 1, 1981. Its year-end meetings were held November 14-18 at the Forum Golf Hotel in Abidjan, Ivory Coast, the city where the new division offices are situated. G. O. Bruce, assistant treasurer of the General Conference, and I were the General Conference representatives to the meetings.

In my opinion, Abidjan is one of the most modern cities in Africa. When one sees the many skyscrapers, the new construction, and the hustle and bustle of modern city life, he is impressed with the economic strength and progress of the Ivory Coast. In fact, many of the French-speaking countries are witnessing a great surge of economic development.

As a result of economic growth, property in Abidjan is not only extremely expensive but also not readily available. The division leaders have been trying to find suitable property to buy, on which to construct a division headquarters building, but so far have been unsuccessful. They have been renting a building and recently have rented a second building that will contain the departmental offices, easing the former congestion.

Robert J. Kloosterhuis, divi-

*G. Ralph Thompson is secretary of the General Conference.*

sion president, pointed out in his year-end report that the division staff is still incomplete, but he rejoiced that recently P. T. Pohjola from Finland had joined the staff as field secretary in charge of development aid and SAWS operations.

Unfortunately, a few days after the division meetings Pastor Pohjola was involved in an automobile accident in which his wife was severely injured and subsequently had to be flown back to Finland for medical treatment not available in Abidjan. Two other office secretaries who were traveling to church with the Pohjolas were also severely injured and likewise had to be flown out for medical treatment—one to England and the other to the United States. Word has been received that all three are making good recovery.

### New staff

At the time of the meetings, Lenard Jorgensen and his wife had just arrived. He is principal of the elementary school, and she is an office worker. Other departmental and office workers are expected to arrive in the next few months. As the leaders in the division office have had to work with limited personnel resources, it will be a great relief when the full complement of office staff arrives.

Because the division was starting from the beginning, 1981 and 1982 were years of organizing and getting material

together. I was greatly impressed with the quality of leadership on the division staff. Most materials have to be translated into either French or English, the two leading languages of the division. Portuguese and Spanish are also official languages in parts of the division's territory, not to mention the many African languages and dialects that are spoken.

There is a good mix of nationalities among the group. Among the three officers, one is an American, one is from Martinique, and one is from Ghana. Among the other leaders, one is from Nigeria, one is from Cameroon, one is from Zaire (though originally from Burundi), one is from the Philippines, and three are from North America. Others scheduled to join the staff will contribute still more to the cosmopolitan flavor.

I was equally interested in the composition of the division committee, noting that of those in attendance, almost half were nationals from the region served by the Africa-Indian Ocean Division. I was also impressed with the quality of the discussions during the committee.

Since this was a new division committee, meeting for only the second time in year-end meetings after having come together from three former existing divisions, it was interesting to notice the esprit de corps developing among them. Although it is not easy to bring workers together from three former divisions, each with differing policies, customs, and approaches, by the end of these meetings it was the consensus of all in attendance that a real feeling of camaraderie had developed—a feeling that this is "our" division.

The soul-winning results in the division have been encouraging. The year 1981 was outstanding, with more than 42,000 people baptized. At the end of the third quarter of 1982, 27,962 had been brought into church membership.

The theme of the division committee meetings and the various union meetings that followed was the One Thousand Days of Reaping. This has

become the overriding theme of all the plans laid for 1983. Ted Wilson, Ministerial Association and stewardship secretary for the division, had prepared a vast amount of material for each of the fields to use in conducting evangelistic seminars, dealing in detail with every aspect of evangelistic outreach.

In spite of financial restraints, D. A. E. Gramkow, of the Advent Publishing House in Ghana, was able to share an extremely encouraging report with the delegates, covering the four-month production period between July 1 and October 31, 1982. H. Bauder reported on the progress of the work of the Central African Publishing House in Yaoundé, Cameroon, which is continuing to make a tremendous contribution through the production of French literature for the French-speaking countries, as well as publishing in some local dialects.

### Challenges for seminary

Roland McKenzie reported on the work done at the Adventist Seminary of West Africa. The seminary has been operating for several years in Nigeria, preparing English-speaking workers for the work in West Africa. The institution faces a number of challenges: financially, in personnel, and with regard to curricular offerings. However, Dr. McKenzie reported a spirit of optimism.

I was particularly interested in the report of Elton Wallace concerning the progress of the Adventist University of Central Africa, situated in Rwanda. One of the exciting aspects of the program at the university is the putting together of what might be termed an international faculty. Dr. Wallace reported that in spite of the formidable task of staffing such an institution with French-speaking teachers, the school has been able to assemble an impressive staff. There will be four Rwandans, three Mauritians, two Swiss, one Belgian, one Canadian, six Americans, one Swede, and one Brazilian, and the university is negotiating for two Zairians and a Zambian.

After the division meetings,

Elder Bruce went to visit other parts of the division while I went to Liberia. While there I was privileged to visit Konola Academy, an old institution known to many members in North America. Many early black American missionaries served in Liberia at the Konola Academy, and such names as G. N. Banks, C. D. Henri, and M. T. Battle are still remembered by many members throughout the Liberian Mission. Interestingly, Liberia is the only country in Africa that has the American dollar as its medium of exchange.

### Sierra Leone

From Liberia I went to Sierra Leone. For years the headquarters of the Sierra Leone Mission was located in the city of Bo. However, the headquarters recently had been moved to Freetown, the capital of the country. The leaders are to be complimented on this move, as commerce, trade, politics, and government are all located in Freetown. J. A. Allen, the mission president, has made contact with many social and government leaders and has been able to establish a good rapport with them. As a result, it was my privilege to be introduced to the deputy mayor of the city of Freetown, and to be interviewed on radio and television three times, where I had opportunities to tell what Seventh-day Adventists believe, and to discuss the work of the church around the world.

While in Sierra Leone I visited the Masanga Leprosy Hospital, a 150-bed hospital operated for the Ministry of Health by the Seventh-day Adventist Church. R. Kazen, the medical director, and his team are doing a tremendous job in the area of restorative and reconstructive surgery. The hospital is one of the most famous in the world, and Dr. Kazen is considered a top specialist in his field. We toured the facilities and saw the patients who under the skilled fingers of Dr. Kazen and his staff had been able to have the use of their muscles and joints restored, and subsequently had been introduced to a trade. Seeing them

work with their hands for a living was a sight that will stay with me for a long time.

I viewed the film that has been made about Masanga. One has to have emotional stamina to view it from beginning to end; but what a marvelous, miraculous program of recovery it depicts. Masanga represents dedication on the part of Dr. Kazen and his fellow workers. I salute them. The church owes them a great debt.

From Sierra Leone I went on to Yaoundé, in Cameroon, for the West Central African Union Mission meetings. Georges Hermans, former director of the French It Is Written program in Canada, is the new president of the union, and Manuel Marinheiro is the secretary-treasurer. Pastor Hermans has brought a varied background to his work. With ten years of service in Canada, plus service in the Australasian Division as well as in Europe, he is well suited to give good leadership to the work in the West Central African Union.

Pastor Hermans took me along the rough dirt road to our training school in Nanga-Eboko. I was sorry for his car as it bounced up and down along those roads, but we came out in reasonably good shape. The school has been in existence for many years. Originally there were plans to upgrade it to a degree-granting college. However, the future of the school is uncertain, as our new university in Rwanda will be the degree-granting school for French-speaking Africa.

### Clinic makes impact

The dental clinic in Yaoundé has made a tremendous impact upon the people of the city. It is said by some to be the best dental clinic in not only the country but also that part of West Africa. People come to Yaoundé from other countries to be attended by the expatriate dentists, all of whom are from the United States. Consideration is being given to an expansion of the facilities so that an even greater service can be rendered to the patients who come for treatment.

From Yaoundé I went on with

Pastor Kloosterhuis and Pastor Wilson to Nigeria, where we attended the Nigerian Union Mission meetings.

Nigeria is a vast country—one out of every four or five Africans is a Nigerian. The potential for progress and expansion is tremendous. As one drives through the streets of Lagos and other sections of Nigeria, he gets the impression that the whole population is on the road in vehicles. There is no speed limit, and I was impressed with the newness and variety of the many cars. I concluded that if one can maintain one's equilibrium while traveling the streets of Lagos, one could drive anywhere in the world.

Helge Andersen, president of the Nigerian Union, C. Adeogun, secretary, and M. Olu-kaike, treasurer, had prepared a very interesting agenda for the meetings, and I was impressed with the thoroughness with which the committee members discussed each item that came before them. Someone at the meeting said, facetiously, that every Nigerian is a lawyer. I must admit that at times their discussions on the committee were such that the statement seemed to contain an element of truth.

### Evangelistic council

The union committees were followed by an evangelistic council conducted at the Adventist Seminary of West Africa. The council was well attended and the inspiration and dedication of our pastors and workers was indeed thrilling to see. The membership of the Nigerian Union stands at 50,000, and we challenged the leaders and workers there to double their membership during the One Thousand Days of Reaping.

My last appointment in the Africa-Indian Ocean Division was in Dakar, in the Sahel Union Mission. D. Cordes, union president, and K. Busk Nielsen, the secretary-treasurer, prepared a good agenda. The membership in the Sahel Union is small, and they face a tremendous task, as Senegal is a predominantly Moslem coun-

try. The city of Dakar looks in many ways like a European city, with its distinctive architecture going back to the early days of French settlement.

Jean Jacques Bouit, who recently received his doctor of ministry degree from Andrews University, had joined the staff as departmental director of lay activities, Sabbath school, and president of the Senegal Mission.

### Great plans laid

One of the highlights of the reports was from the Cape Verde Islands, where Paulo Leitao from Brazil is the president. At the time of the meetings more than 120 souls had already been baptized, bringing the total church membership to slightly more than 600. Great plans were being laid for further exploits in 1983.

The various missions are all small in membership; nevertheless, all the leaders are of good courage. In spite of tremendous financial needs, they are determined to advance during the coming years and the One Thousand Days of Reaping.

The school at Bazega, under the leadership of J. Thiom-biano, a national worker who was brought into the work from a very good government job, is making a significant contribution to the work in Upper Volta.

It was time to bid farewell to the leaders of the Sahel Union in Dakar, and to say goodbye to Elder Wilson, who also was looking forward to travel to the United States in the next few days to be with his wife, who was expecting their third child. It subsequently proved to be a baby girl, giving Neal C. Wilson, our General Conference president, his third granddaughter.

For me, it was good to be at home again in time for Christmas and to look back on some six weeks of fellowship and travel in the Africa-Indian Ocean Division. I returned a little more knowledgeable of the challenges that face our workers there, and inspired by their dedication and determination to keep the work of God moving in all of its phases during the One Thousand Days of Reaping.

## Prayer circle for evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of REVIEW readers as they conduct revival or evangelistic meetings during the One Thousand Days of Reaping:

George Knowles, April 8-May 7, Rochester, New York  
 Robert Cheney, through March, Drewsville, New Hampshire  
 Lee Kretz/J. Cameron, through March, Pawtucket, Rhode Island  
 W. R. Bornstein, March 19-April 23, Edmonton, Alberta  
 J. Melashenko, through April 2, Victoria, British Columbia  
 P. Dunham/B. Schoun, through April 9, Abbotsford, British Columbia  
 Herb Larsen, through April, Medicine Hat, Alberta  
 Randy Sauder, through April, Olds, Alberta  
 William Wigley, March 20-April 24, Vegreville, Alberta  
 Jacob Hiebert, March 11-April 6, Guelph, Ontario  
 Grant Gunter, through April, Halifax, Nova Scotia  
 Glen Corkum, through April, Perth-Andover, New Brunswick  
 Lawton G. Lowe, through April, Fredericton, New Brunswick  
 Barry Hubley/Roy Roberts, through April, Moncton, New Brunswick  
 T. G. Whitsett, through March 26, Charleston, West Virginia  
 Jorge Grieve, through March, Union City, New Jersey  
 Terry Pooler, March 12-April 30, New Market, Virginia  
 Ben Purvis, through April 2, Cherry Hill, New Jersey  
 J. Baker/S. Young, through April, Lancaster, Ohio  
 J. Fowler/J. Mutchler, through April, Columbus, Ohio  
 Y. Struntz/D. O'Ffill, through March, Canton, Ohio  
 W. R. Robinson, March 12-26, Beckley, West Virginia  
 Dan Hall, March 26-April 23, Lebanon, Pennsylvania  
 William Wilson, through March, Green Bay, Wisconsin  
 John Earnhardt, March 26-April 23, Freeport, Illinois  
 J. W. Gresham, through March, La Grange, Illinois  
 Trevor MacGowan, through April, Milwaukee, Wisconsin  
 Philip Colburn, through April 28, Pontiac, Michigan  
 Richard Dickens, through April 24, Stanton, Michigan  
 William Hafner, through June 4, Bay City, Michigan  
 James Hoffner, through April, Albion, Michigan  
 Kenneth Lee, through April, Big Rapids, Michigan  
 Donald Marsh, through May, Williamston, Michigan

Albert Parker, through April, Adrian, Michigan  
 A. Potter/L. Holley, through April 16, Troy, Michigan  
 Robert Quillin, through April, Mantou, Michigan  
 Gordon Rhodes, through May, Stephenson, Michigan  
 Royce Snyman, March 21-May 13, Plymouth, Michigan  
 Corbin Pitman, through April 29, Milwaukee, Wisconsin  
 Larry Grahn, through April 25, Fort Atkinson, Wisconsin  
 T. McGowan/R. Mills, through April, Milwaukee, Wisconsin  
 Jan Follett, through April, Rice Lake, Wisconsin  
 Marvin Matthews, through March 30, Sturgeon Bay, Wisconsin  
 Robert E. Odell, March 12-April 30, Newcastle, Wyoming  
 Burton Maxwell, March 25-April 17, Kansas City, Kansas  
 Dale Brustett, March 25-May 7, Boulder, Colorado  
 Marvin Williams, through April, Shawnee, Kansas  
 Harry Sharp, through April 15, North Platte, Nebraska  
 R. Shaddock/H. Kauffman, March 11-31, Lawrence, Kansas  
 Don Shelton, through April 2, Durango, Colorado  
 Lyle Albrecht, March 12-April 23, Lincoln, Nebraska  
 Bill Zima, March 20-April 9, Casper, Wyoming  
 Ben Green, through April 2, Helena, Montana  
 E. C. Beck, March 12-April 9, Hillsboro, Oregon  
 Jerry Walter, through April, Junction City, Oregon  
 Lanier Hanchett, through April, Vaneta, Oregon  
 Roger Dondino, through May 17, Beaverton, Oregon  
 Paul Johnson, through April 9, Roseburg, Oregon  
 Steve McPherson/Marvin Humbert/William Woodruff/Glenn Ginery, through April 8, Anchorage  
 Rollin Hixson, through March 31, Craig, Alaska  
 Steve Cromwell, through March 31, Ketchikan, Alaska  
 Mike Jacob, through April, Kodiak, Alaska  
 Richard Allison, through April 17, Wrangell, Alaska  
 John Johnson, through April, Grand Ronde, Oregon  
 Scherencel/Scherencel, through April, Yountville, California  
 Dwayne Corwin, through April 11, Medford, Oregon  
 John VanDenburgh, March 26-May 5, Portland, Oregon  
 Frank Baker, March 21-April 15, Albany, Oregon  
 Ron Watts, March 27-April 24, Washougal, Washington  
 Robert Goransson, through April, Woodburn, Oregon  
 Richard E. Hanson, March 12-April 4, Tillamook, Oregon  
 Walter Solis, through May, Carson, California  
 A. López/G. Suárez, through April, Oxnard, California  
 Jorge Basaez, through March, La Crescenta, California

## Review and Comment



■ **Although not wishing** to send couples on guilt trips, many Roman Catholic priests around Washington, D.C., nonetheless feel constrained to include in their premarital counseling some rather penetrating questions about Christian stewardship, such as: "Can Christians justify the expense of thousands of dollars to celebrate a single day when so many are homeless and jobless?" and "How do you resolve the tension between the simplicity of Christ's life and your need to celebrate your wedding day?" The common response? "We never thought about it." While upholding the sanctity of marriage, the ADVENTIST REVIEW nonetheless commends this concern for stewardship, and would hope that Adventist ministers might begin asking similar questions.

■ **University of Washington sociologist** Rodney Stark contends that religious cult activity is highest where traditional religions are the weakest. California, for example, which ranks forty-sixth in the nation in traditional church membership per capita, ranks third in cult membership. And which city has the greatest number of professional astrologers? San Francisco, of course. For those who have wondered whether the first commandment is really necessary in modern society, perhaps such facts provide the answer.

■ **If we assume that** "variety is the spice of life" the Christian scene in Africa should be rather spicy these days. According to a British scholar who studies religious trends, there were a mere 200 Christian denominations in Africa in the early 1900s, whereas today, there are some 8,260 distinct and separate denominations. Six thousand nine hundred and fifty of them have sprung up on African soil—the other 1,310 were imported. Now let's see, if you started the day you were born visiting one denomination per week, by the time you were 160 you would have seen them all—provided, of course, that no new ones arise in the meantime!

■ **For those who** are touting the educational virtues of cable television, the editors suggest that there might be another side to the coin. According to the National Coalition on Television Violence, there is an average of 22 acts of physical violence per hour on HBO, Showtime, and the Movie Channel—based on monitoring from June 28 to September 26 last year. It makes ABC, CBS, and NBC seem rather tame with their mere 6.5 acts of violence per hour.

■ **The Adventist Review** suggests that ecumenism is alive and well, judging from a papal speech recently given before a group of West German bishops visiting Rome. Pope John Paul II has linked Catholicism's holy year, beginning in March, with the 500th anniversary of Martin Luther's birth. After praising Martin Luther—whose attack on the selling of indulgences led to the Lutheran schism—the Pope defended indulgences by using a statement from the Council of Trent that suggests that "all Christian life is a continuous practice of penance." In short, the Pope is doing a masterful job of exonerating Luther without doing penance for the treatment to which Luther was subjected.

■ **Although he might argue** that the psalmist David has set the precedent, the comments of Reverend Everett Sileven—who has been jailed repeatedly for illegally operating a church school in Nebraska—seem rather glaringly out of harmony with Christ's New Testament teachings. Upon his most recent release from jail he handed reporters a note, in which he asked God to prevent further disruption by State and county officials by "converting them or restraining them or removing them or killing them." "Father, forgive them; for they know not what they do" would seem to have been more in order.

**CORRESPONDENTS,**

**WORLD DIVISIONS**—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Bill Edsell; Euro-Africa, Heinz Hopf; Far Eastern, S. Wayne Young; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, \_\_\_\_\_; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mittleider

**CORRESPONDENTS,**

**NORTH AMERICA**—UNIONS: Atlantic, Leon H. Davis; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallace; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

**UNIVERSITIES:** Andrews, Chris Robinson; Loma Linda, Richard Weismeyer

## Trans-Africa

■ The Mayembe Church, in the Western Zimbabwe Field, is making progress on a new church building, for which construction began early in 1982. The 109 members have been looking forward to having a new sanctuary, since they have been meeting in a classroom of the primary school.

■ A. Kanjelesa, lay activities and Sabbath school director of the North Zambia Field, reports that more than 300 people attended an institute at Mutaba, the purpose of which was to instruct church members in methods of witnessing and running more effective Sabbath schools. At the end of the meetings 78 people were baptized. Later the candidates were shocked to discover that crocodiles had been in the water watching them all through the service. In addition to those baptized, 40 others joined the church by profession of faith, making a total of 118 accessions to the church in one day.

■ Lake View Seminary in Malawi conducted its second annual graduation service when five workers recently concluded their studies. Each of the men has been placed in areas of the South-East Africa Union. Faculty at the seminary consists of Elder and Mrs. Burton Wright, Elder and Mrs. Hugo Palm, and Elder and Mrs. W. Masoka.

## North American Atlantic Union

■ The Greater New York Academy AYBL team received a trophy for their work in giving presentations for the Great American Smoke-Out. The smoke-out, conducted annually in November, is sponsored nationally by the American Cancer Society.

■ The Korean Pearl River church, in New York, which began conducting services in September of 1981, has grown from 12 families to its present size of 32 families. Pastor Bong Ho Kim recently baptized five persons into church membership.

■ Members of the Shelbourne Falls, Massachusetts, church recently reached two super-goals: to reach every house in the town and at the same time to reach their Ingathering goal. They took Ingathering literature and loaves of home-baked bread to 600 homes, and less than 30 loaves were refused. The members received requests for food baskets, Five-Day Plans to Stop Smoking, literature-evangelist visits, and Bible studies.

## Columbia Union

■ Students in the medical-technology department of Columbia Union College again received superior scores on their National Board examinations. All the students passed, and the two-year degree students scored a full 19 points above the national average.

■ A Latin Youth Congress held at the Takoma Park Academy in Maryland brought together Washington-area Spanish churches and members of Portuguese/Brazilian churches in New Jersey and New York. Nearly 700 attended the two-day meeting.

■ Forty-four students of Pennsylvania's Blue Mountain Academy attended the twenty-first annual Leadership Camp-out at Hickory Run State Park. Arthur H. Hauck, professor of communication at Columbia Union College, was the featured speaker.

■ The Slatington, Pennsylvania, church has added 3,000 square feet to its 77-year-old

building. The added rooms give the 80-member congregation additional space for Sabbath school and Community Services programs.

## Mid-America Union

■ Emmitt Slocumb, Jr., conducted a three-week evangelistic series in the Palace of Peace church, Colorado Springs, Colorado, that resulted in the baptism of 18 persons. In his series at the Claremont church in Pueblo, Colorado, three were baptized.

■ Members of the Yankton, South Dakota, church gave Christmas gifts to more than 120 men and women inmates of the South Dakota Human Services Center, Women's Correctional Facility, and Trustee Detachment. Every inmate received a copy of *Steps to Christ*.

■ Champion Academy in Colorado has developed an herb business. Student workers who raise the herbs in the greenhouse are supplying them to restaurants in Vail and Denver, Colorado; St. Louis, Missouri; and New Orleans, Louisiana. Art Brown, manager of the environmental horticulture department at the academy, also has won the bid to grow all the bedding plants for the Colorado State University, the University of Colorado, and the University of Northern Colorado.

■ Maternity personnel at the Shawnee Mission Medical Center in Kansas must have thought they were seeing double when the hospital recently had six sets of twins in its nursery. In addition to the rarity of so many twins in one place at one time, it could well be that the family name of one proud set of parents took on new significance with the birth of twins. Their name? Ditto.

## Euro-Africa

■ Radio Semnoz, an Adventist station in Annecy, France, has built up such a reputation within its few months of existence that the Catholic bishopric asked for air time.

■ During an itinerary through Yugoslavia, Edwin Ludescher, president of the Euro-Africa Division, participated in an ordination ceremony for 13 pastors. The service took place in Zagreb, and all four Yugoslavian conference presidents were in attendance.

■ The congregation in Curug, Yugoslavia, celebrated the inauguration of its new church building August 25, 1982.

■ In the small French town of Saint-Claude, population 14,000, a number of organizations, religious and secular, had applied for access to a free radio station being planned by the local community. The town administration requested that the Adventist pastor serve as chairman of the municipal radio committee. He now has to mediate between the often contradictory concepts of different religious organizations, political parties, social organizations, sports and entertaining clubs, and the like. However, owing to his reputation, the station not only is prospering but airs some Adventist programs, as well.

## Pacific Union

■ Grateful citizens from throughout the community—100 guests in all—paid tribute to local paramedics/firefighters in the Adventist church in Oceanside, California, in January. Notified of the occasion by its planner, Martin Lewis, the mayor declared the Sabbath Paramedics Day for the city.

■ Arizona Conference constituents saw their evangelism emphasis rewarded with the baptism of 503 people during 1982. Moreover, they exceeded their \$60,000 offering goal for evangelistic outreach by donating nearly \$108,000.

■ New witnessing efforts in the Armenian language are being spearheaded in the Southern California Conference by Panos Kapterian, a layman who translates, promotes, and organizes services that alternate between the Glendale and White Memorial churches. On a recent Sabbath 45 Armenian Adventists attended services in response to 65 invitations mailed out. Volunteering to help this group is Aram Aghassian.

■ In Oakland, California, the Spanish company is merging with Grand Avenue church in an effort to strengthen both outreaches.

■ The Highland and San Bernardino, California, churches have merged into what will be known as the Arden Hills church, with Ron Watson as pastor.

■ About 45 students from Pacific Union College and PUC Preparatory School spent their spring vacation in Mexico, building dental clinics in Yécora, Sonora, and repairing damaged buildings in Chiapas.

## Southern Union

■ Eighteen Bass Memorial Academy students and accompanying adults left the Lumberton, Mississippi, campus on January 30, headed for Montemorelos, Mexico. The purpose of the trip was to assist in any way they could the work being done both on and off the college campus there.

■ Two Kentucky-Tennessee Conference Community Service vans rushed to the scene December 23 when a disastrous fire threatened a major portion of the downtown business district of Dickson, Tennessee. Church members prepared sandwiches and warm drinks for firemen, policemen, and others fighting the fire. Five fire departments from surrounding areas were called in to help. When the fire was under control the officials asked our people to go to the central fire station to continue their service. The church received a letter of appreciation, along with a certificate of award and a check to help in future disaster services, from the mayor.

■ Orlando, Florida, Mount Sinai church members conducted services January 7 and 8 to mark the completion of Phase II of their building program. Present for the opening of the new sanctuary were J. A. Edgcombe, Southeastern Conference president; C. E. Bradford, General Conference vice-president for North America; and Bill Frederick, Orlando mayor.

■ Max Cleland, Georgia's secretary of state, was interviewed by Don Jacobsen, pastor of the Stone Mountain, Georgia, church, during the second annual Mid-Winter Bible Conference, January 8-29. Cleland was director of the Veteran's Administration during the Carter presidency. Other guests included Kathryn Koob, one of two women taken captive during the Iranian hostage crisis, and Greg Bresina, former Atlanta Falcons all-pro linebacker. The meetings were video-taped to be shown in the Atlanta area on a religious cable television channel.

■ Nearly 3,000 Florida Hospital "babies" of all ages and their families attended the Florida Hospital Birthday Party on January 9, kicking off the hospital's seventy-fifth anniversary celebration. The babies came from as far as Washington State and as near as a block away.

■ Thomas Hamilton, director of medical education at Florida

Hospital, is the host of "House Calls," a weekly five-minute health segment on Sunrise, a morning program on WFTV, channel 9. Dr. Hamilton interviews local doctors, nurses, and health educators about such things as the common cold, insomnia, caffeine, glaucoma, and relaxation techniques.

## Southwestern Union

■ Southwestern Adventist College's annual nurses' capping, a dedication vespers that "marks the beginning of preparation for a life of service," was the largest in the history of Southwestern's nursing program, says Laurice Durrant, department chairman. The 48 freshman nursing students, almost double the usual number of 20 to 25, were dedicated Sabbath, January 29. Dr. Durrant attributes the larger class to the "fine, caring group of nursing faculty," and the "good news that 100 percent of the college's 1982 nursing class passed the State board licensing examination on the first attempt."

■ Three New Orleans-area pastors attended a New Orleans Federation of Churches cable-television workshop recently. A new local cable channel is available—equipment for filming programs—to those who attend the workshop and get adequate training.

■ The Siloam Springs, Arkansas, Seventh-day Adventist church is operating a soup kitchen two days a week that provides a healthful, nourishing meal to many people who are struggling to find work and food for the table because of the economy. Several people have expressed an interest in Bible study and have attended church as a result of this project.

■ At the Oklahoma Conference ministers' meeting on January 9, it was reported that 404 persons were added to the church during 1982 by baptism and profession of faith. This is the second-highest soul-winning year in the history of the conference. The total amount raised in the Ingathering campaign was \$155,699.56—the

highest amount ever raised in the Oklahoma Conference. A brief ceremony was held to honor Elder and Mrs. C. E. Fillman for ten years of pastoral service in the Vinita and Ketchum churches—service that came after their retirement from a full career of denominational service, most of which was in mission service in South and Central America.

## Loma Linda University

■ Loma Linda University's School of Nursing has been reaccredited for eight years. At its December 6-10 meeting the National League for Nursing Board of Review for Baccalaureate and Higher Degree Programs voted to grant the continuing accreditation.

■ The department of physical therapy in the School of Allied Health Professions has received continued accreditation from the American Physical Therapy Association.

■ A southern California resident who wishes to remain anonymous has made a \$10,000 gift to aid LLU music students with their tuition. The gift was presented to the university with the provision that matching funds are to be generated by LLU.

■ Rick Williams, director of recruitment and admissions for the La Sierra campus of the university, has been named associate dean of students for the La Sierra campus. Named to replace Dr. Williams is David Faehner, dean of men and assistant dean of students for the Loma Linda campus. The new appointments will be effective July 1, 1983.

■ Family Life Workshop '83 was held February 15 through 21 on the Loma Linda campus of Loma Linda University. Sponsored by the Marriage and Family Therapy Department of the Graduate School and the Home and Family Service Department of the General Conference, the workshop covered a variety of topics aimed at nurses, pastors, teachers, counselors, and marriage and family therapists.

**To new posts**

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

**NORTH AMERICAN DIVISION**

**Donald R. Ammon**, executive vice-president, Adventist Health System/West, Roseville, California; formerly president, Portland Adventist Medical Center, Portland, Oregon.

**Larry D. Dodds**, president, Portland Adventist Medical Center; formerly senior vice-president.

**Donald Edwards**, pastor, Tabernacle church, Miami, Florida, and Ephesus church, Hollywood, Florida; formerly student, West Indies College and Andrews University.

**Doug Foley**, pastor, Markham Woods church, Florida Conference; from Rocky Mountain Conference.

**Pedro Gell**, assistant to the president for Hispanic affairs, and health/temperance director, Atlantic Union Conference; formerly pastor, Hollywood Spanish church, Southern California Conference.

**Dick Hathaway**, assistant vice-president for professional office buildings, Florida Hospital, Orlando, Florida; formerly administrative assistant, Walla Walla General Hospital.

**James C. Hicks**, pastor, Clearwater, Florida; from Southwest Region Conference.

**Horace L. Jones**, pastor, Ramah church, Savannah, Georgia; formerly personal ministries director, Lake Union Conference.

**Lester Keizer**, pastor, St. Matthews, Kentucky; from Potomac Conference.

**Lloyd A. Knecht**, administrator, Wildwood Sanitarium and Hospital, Wildwood, Georgia; formerly faculty member, Castle Valley Institute, Moab, Utah.

**John Morgan**, field representative, Florida Conference; formerly Religious Liberty Department, General Conference.

**J. Malcolm Phipps**, pastor, Boulevard church, Atlanta, Georgia; formerly Ministerial secretary and district pastor, Southwest Region Conference.

**Glenn Smith**, director of trust services, Southern Union Conference; formerly director of trust services and stewardship, Trans-Africa Division.

**Eula Jo Sain Washington**, principal, Ephesus Junior Academy, Jacksonville, Florida; formerly teacher, Kansas City, Missouri.

**Gary Watts**, director of public relations, Florida Hospital,

Orlando, Florida; formerly literature evangelist, Albuquerque, New Mexico.

**John Williamson**, pastor, Old Westbury church, Long Island, New York; from the Northern New England Conference.

**Regular Missionary Service**

**Ronald Ellwood Appenzeller**, returning to serve as publishing director, Northern European Division, St. Albans, Herts, England, and **Mary Moyne (Hale) Appenzeller**, left New York City, September 26.

**Donn Walter Leatherman** (CaUC '74), to serve as theology teacher, Middle East College, Beirut, Lebanon, **Marie Annette (Melanson) Leatherman**, and one child, of St. Laurent, Quebec, Canada, left Toronto, December 30.

**Konrad Friedrich Mueller** (AU '55), returning to serve as curator, E. G. White Research Centre, Newbold College, Bracknell, Berks, England, left Washington, D.C., December 7. **Erna Fredrika (Hermann) Mueller** left Los Angeles, January 26.

**Roger Theodore Nelson** (LLU '44), returning to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, November 28. **Ethel (Read) Nelson** (LLU '47) left New York City, January 17.

**Loron Talbott Wade** (AU '79), returning to serve as chairman, religion department, Colombia-Venezuela Union College, Medellin, Colombia, and one son, left Miami, January 13. **Ruth Ann (Hagen) Wade** (AU '79), and one daughter, left Miami, January 25.

**Volunteer Service**

**Nicolett M. Fitzgerald** (LLU '79) (Special Service), to serve as nurse, Mwami Hospital, Chipata, Zambia, of Riverside, California, left New York City, January 6.

**Roy William Guernsey** (AVSC), to serve as maintenance worker, Sedaven High School, Heidelberg, Transvaal, South Africa, of Battle Creek, Michigan, left New York City, January 24.

**Arthur Campbell Miller** (LLU '42) (Special Service), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, of Days Creek, Oregon, left San Francisco, May 24.

**Douglas Lee Penner** (Special Service), to serve as teacher, overseas school, Palau Mission Academy, Koror, Palau, of College Place, Washington, left Seattle, August 11.

**Gregory Lemont Penner** (Medical Elective Service), to serve as medical assistant, Mwami Hospital, Chipata, Zambia, and **Mary Jo (Farag) Penner**, of Loma Linda, California, left Los Angeles, November 28.

**Rick Westermeyer** (Medical Elective Service), to serve as medical assistant, Seventh-day Adventist Health Services, Nairobi, Kenya; and Mwami Hospital, Chipata, Zambia, of Loma Linda, California, left New York City, December 1.

**Student Missionaries**

**Charles Leslie Byard** (WWC), of Rio Rancho, New Mexico, to serve as industrial-arts teacher, Lukanga Industrial Arts School, Kivu, Zaire, left New York City, January 23.

**Leonard Allen Merritt** (WWC), of Bend, Oregon, to serve as English teacher, Scheer Memorial Hospital, Kathmandu, Nepal, left Seattle, January 22.

**Alma Zoe Peterson** (UC), of Collegedale, Tennessee, to serve as teacher, Ekamai English Language School, Bangkok, Thailand, left Los Angeles, January 23.

**Shanna Joan Smith** (UC), of Bozeman, Montana, to serve as teacher, Thailand Mission English Language School, Bangkok, Thailand, left Los Angeles, January 23.

**Ordinations**

**Richard Mouson**, pastor in the Hightstown-New Brunswick, New Jersey, district, on June 12, 1982, in New Brunswick.

**Tom Smith**, on November 20, 1982, in the Marion/Konnarock, Virginia, district, where he is pastor.

**Deaths**

**ALBEE, William V.**—b. July 3, 1897, Weyauwego, Wis.; d. Jan. 3, 1983, Calimesa, Calif. He served as principal of San Diego Academy and teacher at Hawaiian Mission and Loma Linda academies. He is survived by his wife, Mary; a daughter, Dorothy Christian; and six grandchildren.

**DUNN, Abbie F.**—b. Oct. 14, 1893, Elk City, Kans.; d. Jan. 31, 1983, National City, Calif. For 31 years she served as a Bible instructor in China and Taiwan. She is survived by three sisters, Nell Miller, Nora Ward, and Fay Stahl; and one brother, Norman W. Dunn.

**HAUCK, Mary-Esther**—b. Battle Creek, Mich.; d. Jan. 23, 1983, Reno, Nev., at the age of 88. She worked as a nurse and secretary for John Harvey

Kellogg. She is survived by three sons, Dale L., Ray N., and Leon C., Jr.; one daughter, Mary-Esther Nicola Peck; a foster son, Miz Vasquez; 11 grandchildren; and 13 great-grandchildren.

**WAREHAM, Bethel Yvonne**—b. Nov. 18, 1922, Lacombe, Alberta, Canada; d. Jan. 21, 1983, Porterville, Calif. For 20 years she served as head of the school of nursing at the Malamulo Mission Hospital in Malawi. She also served in the nursing field at White Memorial Hospital, Loma Linda Sanitarium and Hospital, Juliaca Hospital and Clinic in Peru, and Maluti Mission Hospital in Lesotho, Africa. She is survived by three brothers, Omar, Arlan, and Marshall Wareham; and her stepaunts, Romeo and Lois Ruth Hubbs.

**Church calendar**

**March**

26 Adventist World Radio Offering  
26 Thirtieth Sabbath Offering (Australasian Division)

**April**

2 Missionary Magazines Emphasis  
2 Church Lay Activities Offering  
9 Literature Evangelism Rally Day  
16 Youth Spiritual Commitment Celebration (Northern Hemisphere)  
16 Loma Linda University Offering  
23 Educational Day and Elementary School Offering (Local Conferences)

**May**

7 Community Services Evangelism  
7 Church Lay Activities Offering  
14 Disaster and Famine Relief Offering  
21 Spirit of Prophecy Day

**June**

4 Bible Correspondence School Emphasis  
4 Church Lay Activities Offering  
11 Inner City Offering  
18 North American Missions Offering  
25 Thirtieth Sabbath Offering (Trans-Africa Division)

**July**

2 Vacation Witnessing  
2 Church Lay Activities Offering  
9 Christian Record Braille Foundation Offering

**August**

6 Unentered Territory Evangelism  
6 Church Lay Activities Offering  
13 Oakwood College Offering

**September**

3 Lay Evangelists' Day  
3 Church Lay Activities Offering  
10 Mission Extension Offering  
10 *Adventist Review, Guide, Insight* Emphasis (September 10-October 1)  
17 Youth Spiritual Commitment Celebration (Southern Hemisphere)  
17 Bible Emphasis Day  
24 Pathfinder Day (For NAD—November 12)  
24 Thirtieth Sabbath Offering (Far Eastern Division)

**October**

1 Health Ministries Work  
1 Church Lay Activities Offering  
1-8 Health Emphasis Week  
8 Voice of Prophecy Offering  
8 Sabbath School Community Guest Day  
8 Community Relations Day

## AWR to benefit from offering

A new chapter in the story of Adventist World Radio is being written. Later this year a daily one-hour broadcast to Africa will be beamed from Gabon's powerful radio station known as "Africa 1."

Africa, which is about three times the size of Europe, has a population of one-half billion people speaking some 800 languages and dialects. Fortunately, many can understand one of the four major languages: Arabic, English, French, or Swahili. The broadcast from Gabon will begin using French, the most widely understood language and the official one in 25 of Africa's 52 countries and territories. In order to cover Africa with these four languages we will all need to unite in a massive common effort.

In Europe, Adventist broadcasts are continuing from Radio Trans-Europe in Portugal, but we need a carefully chosen site to establish our own radio station, thus making it possible to communicate with many more people 24 hours a day. In the meantime we have just been given the opportunity to air a program in English over Radio Luxembourg, one of the most powerful stations in Europe.

Serious study is being given to the establishment of a radio station in the Far East capable of reaching all the countries in that area. Last year's Annual Council voted to allocate the 1985 General Conference offering to this major project.

Adventist World Radio presently is broadcasting 40 hours per week over a half dozen stations in Central America, Europe, and Asia, but much more needs to be done. With a budget of only \$500,000 a year, Adventist World Radio never can hope to do what is expected

of it. Ideally we need at least *ten times* this amount.

Over the years tens of thousands of listeners have responded to the messages on the Adventist World Radio broadcasts—people who might not have been reached otherwise, people in countries where our church cannot conduct any kind of traditional evangelistic outreach.

Even if no specific appeal is made in your church on March 26, please make a special effort to have a part in these marvelous new ventures for Christ and the One Thousand Days of Reaping. The success of the Adventist World Radio program depends upon your contributions.

NEAL C. WILSON

## VOP broadcasts via satellite

Satellite transmission of the Voice of Prophecy (VOP) began Monday, March 7. Picking up the satellite signal were 110 stations of the Satellite Radio Network, an affiliation that includes many of the top religious stations in the United States.

With this expansion, the VOP will be heard each Monday through Friday on a total of 247 stations in North America. It will be aired on Sundays by some 546 stations.

The cutbacks made last year in VOP staff and in other areas have released an extra \$500,000 for the purchase of new daily radio time this year. Some \$350,000 of this is being spent on the Satellite Radio Network. We also are buying time on several major metropolitan stations, including ones in Buffalo, New York; Hartford, Connecticut; West Palm Beach, Florida; Gary/Hammond, Indiana; Columbia, South Carolina; and Austin, Texas.

H. M. S. RICHARDS, JR.

## For the record

**Baptisms:** The South American Division reports 60,000 baptisms during 1982. The Inter-American Division reports 72,000 baptisms for the same period.

**Died:** Harrison Cecil Morton, 79, missionary to Peru and Bolivia, in Columbus, Indiana, February 16.

## IIV receives Angel award

It Is Written received a silver Angel from RIM—Religion in Media—at the annual Angel Awards banquet held at the Coconut Grove, Los Angeles, on February 17.

The award, accepted by Producer David L. Jones on behalf

of program speaker George E. Vandeman, was given in the International Television category for the Hunza miniseries on health. The three shows were filmed on location last year.

RIM annually votes the Angel Awards on the basis of excellence in production and either high moral or religious content. The Angel is to the religious media programs what the Emmy is to the television industry.

Angels were also given to Oswald Hoffman—for more than 25 years speaker on The Lutheran Hour—as International Clergyman of the Year; to Art Linkletter—the Humanitarian Award for Service to God and Country; and to William and Joan Winmill Brown—the Religious Achievement Award.

DEREK A. MUSTOW



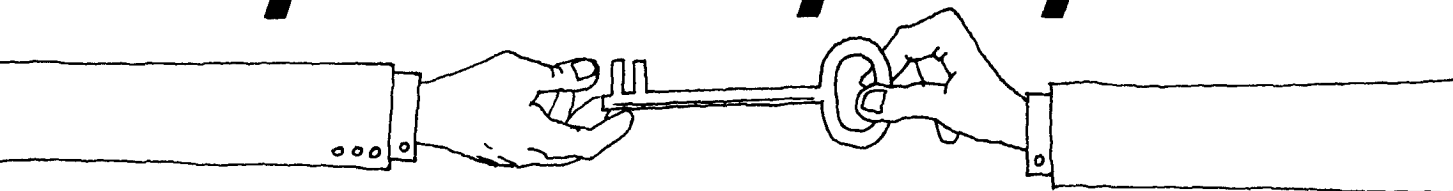
## Montemorelos honors school founder

On January 11 Montemorelos University paid tribute to the late Howard C. Smith, founder of the School of Medicine at the university of Montemorelos. The event, which took place in the main auditorium of the school, was attended by the Inter-American Division field secretary, Robert Folkenberg (left), and the Inter-American Division director of education, L. Herbert Fletcher. The new director of the school, Ricardo Chávez, the former director, Kepler Hernandez, and the president of the university, Daniel Martinez, participated in the ceremony.

The school, which began in 1975, has graduated more than 100 medical missionaries from all over the world. At present the enrollment is 195.

ALWYN NICHOLAS

# If you don't give to your alma mater, why should anybody else?



Stated bluntly, it takes a great deal of money beyond what tuition brings in to guarantee the future of a private school. This is as true for Seventh-day Adventist colleges as it's true for most other private institutions.

Money for these schools comes from a wide variety of sources. Some of the money, for example, comes from large corporations and foundations. Some from gifts made by wealthy individuals. Some of these funds come from alumni contributions.

In fact, if you are an alumnus of an Adventist college or university, you should know that it's *your* contribution that provides the *key* to most of the other funds your school receives.

You see, if other potential donors aren't convinced that the alumni of your college believe in and support their own alma mater, then they probably won't feel very generous either.

Now the BECA Fund—Business Executives' Challenge to Alumni—makes it particularly attractive for you to be an important part of this process. If you make an unrestricted contribution before June 30, 1983 your school will benefit in a number of ways. First, your college will benefit from your gift as well as from matching contributions from the BECA Fund.

Also, combined with gifts from other alumni, your contribution will help in attracting financial support from other sources.

Look at it this way: When *you* support your alma mater today, your gift rallies a lot of other people to support your college tomorrow.

**Here's my gift—  
the key to other  
support for my college!**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

College \_\_\_\_\_

Class of \_\_\_\_\_ Amount \$ \_\_\_\_\_

Please complete and mail, with your check,  
to your college.

**Support Your Alma Mater**  
When *you* contribute, others do too!

Andrews University, Berrien Springs, MI 49104 • Atlantic Union College, South Lancaster, MA 01561 • Canadian Union College, College Heights, Alberta, Canada T0C 0Z0 • Columbia Union College, Takoma Park, MD 20912 • Loma Linda University, Loma Linda/La Sierra, CA 92354/92505 • Oakwood College, Huntsville, AL 35806 • Pacific Union College, Angwin, CA 94508 • Southern College, Collegedale, TN 37315 • Southwestern Adventist College, Keene, TX 76059 • Union College, Lincoln, NE 68506 • Walla Walla College, College Place, WA 99324