

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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OKINAWA'S ADVENTIST MEDICAL CENTER HEALS BODIES, WINS SOULS

By ILENE HALL, R.N., R.R.L.

If you visit the Pacific island of Okinawa, at Naha Shi (Shi means "city"), and wish to get to the Adventist Medical Center, you take a turn off the main street and begin to climb a hill. A block away from the Center, your eye catches the sign identifying the institution. As you get closer you notice the lush green vegetables and the attractive flower garden to the left of the driveway.

(Continued on page 14)

F. Y. I.

THIS editorial is the first of an occasional one entitled "F. Y. I."—For Your Information. Its subject is the monthly international edition of the REVIEW.

For many years church leaders in all parts of the world hoped that a way might be found to greatly increase the circulation of the REVIEW AND HERALD outside North America. With English being the second language of the world, it was felt that thousands upon thousands of Adventists whose mother tongue is other than English, could read the REVIEW and thus keep step with the Adventist movement, if a way could be devised to put the paper within their reach economically. When the Stanborough Press in the British Union and the Review and Herald Publishing Association united their interests early in 1970, an avenue was opened that church leaders soon explored. Thus, at the 1970 Autumn Council, the following recommendation was voted:

"1. That the Review and Herald Publishing Association give study to the publication of a monthly 16-page edition of the REVIEW AND HERALD in England.

"2. That the magazine be edited in Washington by the same staff as the weekly REVIEW.

"3. That the market for the paper (like that of the weekly REVIEW AND HERALD) be any place in the world where subscribers may be found.

"4. That the price be made as attractive as is consistent with sound business principles.

"5. That publication begin as soon as possible, perhaps by July 1, 1971."

With this mandate, both the Review and the Stanborough Press swung into action. And, in spite of Britain's long, almost-crippling postal strike, Volume 1, Number 1 (dated July, 1971) of the monthly international edition of the REVIEW was born on schedule and reached the world field during July. In the succeeding months the list of subscribers has grown and topped the 5,000 mark.

Now to a few questions and answers.

What is the paper's general format? It is so similar to that of the weekly edition that at first glance the two papers are almost indistinguishable. Page size is the same; name plate on the cover is the same; the type face in which the articles are set is the same.

What are some of the regular features? Maranatha, a column by the president of the General Conference; editorials; Bible Questions Answered; Adventist Home; Reviewing the REVIEW; World News Roundup.

Is the monthly edition merely a digest of the weekly? No. The editorials, features, and general articles in the monthly are different from those in the weekly. Some of the news items in the two editions report the same happenings, but the treatment is different.

Is the monthly just as much the church paper as

the weekly? Yes. The two editions are edited by the same staff; the same editors write the editorials; the same General Conference president authors the president's monthly message to the church; the same consulting editors, corresponding editors, and special contributors serve both editions. Both editions are "the authentic voice of the Advent Movement."

In what respects are the two editions different? The weekly is published at the Review and Herald Publishing Association in Washington, D.C., the monthly at the Stanborough Press in England. The weekly uses American spelling and colloquialisms; the monthly uses British. The weekly contains up to 32 pages, the monthly always 16. The weekly costs US\$9.50 regularly (\$7.95 at campaign time or when subscribed to on the Perpetual Plan); the monthly costs one British pound (or equivalent) outside the North American Division, and US\$3 (or equivalent) in North America.

How to Subscribe

How may one subscribe? In general, as for other Adventist magazines—through the Book and Bible House. If this is inconvenient, send remittance to the Stanborough Press, Alma Park, Grantham, Lincs., England.

Would a person enjoy subscribing to both the weekly and monthly editions? Why not! Can anyone ever get too much spiritual reading matter?

If one wanted to submit an article or news report for the monthly (or perhaps a letter to the editor), where should he send it? To Washington. Address it to the Editor, and write "Monthly REVIEW" in the upper left-hand corner.

If one has questions about his subscription, or wants to change the address on his magazine, where should he write? To the Stanborough Press, Alma Park, Grantham, Lincs., England.

Is it possible that the monthly edition may eventually be published in other languages, such as Spanish, Portuguese, French, and German? The question is being studied, and the long-range outlook is hopeful. The first step toward this goal, however, is to build up a large English-language circulation. If the English-language monthly does not become strong enough economically to survive, there will be nothing to translate!

Ellen G. White once wrote: "The REVIEW . . . should be in every family of our people, not only in America, but in every country. It is our church paper for the world."—*Counsels to Writers and Editors*, p. 135. Apparently God desires that the REVIEW be one of the strongest unifying factors in the church, enabling Adventists all over the world to keep step with fellow Adventists in their march toward the kingdom. We believe that the monthly edition will help achieve that purpose; hence we urge every Adventist to give it strong support.

K. H. W.

This Week...

In our cover photograph this week, Dr. Louis N. Christensen and his assistants conduct a well-baby clinic at the new Okinawa Adventist Medical Center.

In this issue we begin a series of interviews that will be published occasionally in order to acquaint church members with the heads of the General Conference departments and the departments' areas of responsibility.

Charles B. Hirsch, secretary of the Education Department, is the first to be interviewed (page 4). Readers well versed in denominational history might guess that the reason for spotlighting the Education Department first is that this year marks the one-hundredth anniversary of Adventist education. They are correct. In the months ahead the REVIEW will feature articles about the church's educational system that have been authored by Dr. Hirsch's colleagues in the department.

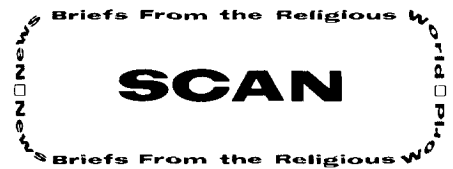
As we observe this centennial anniversary, we can't help being awed at institutions such as Andrews University and

Philippine Union College, when we realize that these mighty oaks came from such small acorns. But we must also realize that many years ago Ellen White wrote: "Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, . . . the work would have been completed, and Christ would have come ere this to receive His people to their reward."—*Selected Messages*, book 1, p. 68.

With the article describing special finds during the Heshbon expedition this past summer (page 8), the five-part series by Siegfried Horn comes to an end. Dr. Horn and all the others who were on the dig have returned to their various jobs, but already thoughts are being directed toward a possible further expedition.

In the picture below, Dr. Horn stands for a moment surveying some of the excavation as the workers continue their digging.

PHOTO CREDITS: Pages 1, 14, 15, 16, 18, courtesy of the respective authors; G. F. Hasel, p. 3; William Clendaniel, pp. 4 and 5; Udo Worschech, p. 8; A. K. Trace (tomb) and G. F. Hasel (flagstone floor) p. 9; Review and Herald, p. 17.



CATHOLIC CHURCH THRIVING IN "BIAFRA"

PHILADELPHIA—While fierce civil war prevailed only two years ago in the East Central State (formerly Biafra) of Nigeria, the Catholic Church is "absolutely thriving there," Sister Edith Dynan, a Holy Rosary nun, reported here just before her return to the West African nation.

She said the "three R's—reconstruction, rehabilitation and reconciliation—have replaced the hostilities," of the three years of civil war.

A veteran missionary of ten years in Nigeria, Sister Edith pointed out that vocations to the priesthood are far surpassing the seminary's capacity, and "priests, bishops and Sisters have all been replaced by local religious." Some problems persist, she noted, but the thrust "is very much upward and onward."

INTERDEPENDENCE OF CHURCH AND ELECTRONICS MEDIA CITED

NEW YORK—The mutual interdependence of the church and electronic communications media will increase substantially over the next 10 to 15 years predicted Dr. Cynthia Wedel, president of the National Council of Churches.

She said the churches need the help of specialists in the media because the biggest job of Christianity "is to communicate to modern people the good news that God cares." Dr. Wedel added that the church cannot depend on means of communication used in either the first or the nineteenth centuries.

Dr. Wedel warned churches to realize that their communications can no longer depend on sermons, traditional forms of teaching, and catechisms. "The church needs experts in modern communication," she said.



◆ Advent Review and Sabbath Herald ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ◆ 122D YEAR OF CONTINUOUS PUBLICATION

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND SABBATH HERALD*. Its objective is unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other of the church's distinctive truths.

TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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A LOOK AT ADVENTIST EDUCATION TODAY

An Interview With
CHARLES B. HIRSCH, PH.D.

World Leader of Seventh-day Adventist Education



Dr. Hirsch, I understand that we are about to celebrate the one-hundredth anniversary of our denominationally sponsored educational work.

Yes, in 1872 the General Conference began its support of a school. It was housed in the facilities of the Review and Herald at Battle Creek, Michigan. We are calling this anniversary "A Century of Adventist Education—1872-1972."

This has been an eventful period in the history of our church, wouldn't you say?

Very much so. Especially when you realize that there are nearly 400,000 students studying in some 4,500 Seventh-day Adventist schools around the world. That first church school has expanded into a continuum that ranges from kindergarten to doctoral programs in our universities. The students and graduates of our schools not only have provided the leadership for the various activities of a worldwide church, but also have given us a base for a growing church membership.

Perhaps we can understand the impact of our educational program on the vitality and strength of the Adventist Church if we first would take a quick look back, then ask a few questions about current activities, and finally project ourselves into the future for a moment.

As a historian, I would be strongly tempted to dwell upon the past, but with our limited space we probably should gear our discussion more to the contemporary scene with a quick look at the future.

I am hoping also to get a prediction or two out of you before we are finished.

Much of what could be said in answer to your questions, especially the intriguing story of the historical

development of our educational system, will be appearing in our various magazines and journals in the months to come. Yet, as we celebrate this 100-year period I do not believe it should sound as if we are glorying in past achievements. While our medical missionary work has been referred to as the right arm of the message, and I think we should note that it doesn't say, "medical work" but "medical missionary work," I feel that our education work has truly been the heart of church development and growth.

Do you really feel that education has served as an opening wedge for our work in the various parts of the world?

No question about it in my mind. I have visited schools on the islands of the sea, in the byways of our great continents, as well as amidst the great centers of civilization, and our schools have been the opening door through which the Adventist message of hope has gone to thousands.

Will this role as a door opener for preaching the gospel continue to develop in the future?

In many countries of the world today, the traditional missionary is *persona non grata*. Our educational and medical workers, however, are still able to enter many of these highly nationalized areas and give our denominational witness through their professional specialties. Of course we are not forgetting the publishing work that continues to supply us with literature.

Are you implying that there are no obstacles to the extension of our education as well as medical missionary work overseas?

Not at all! We must be prudent and wise even under the best arrangements. Recently several of our

schools have been taken over by governments that have either demanded a voice on our governing boards or an actual hand in the administration of our schools. Some of our schools have actually been confiscated.

I would like to discuss eventually the question of finance and government aid, but is what you have just described a result of our accepting government aid in some of these areas?

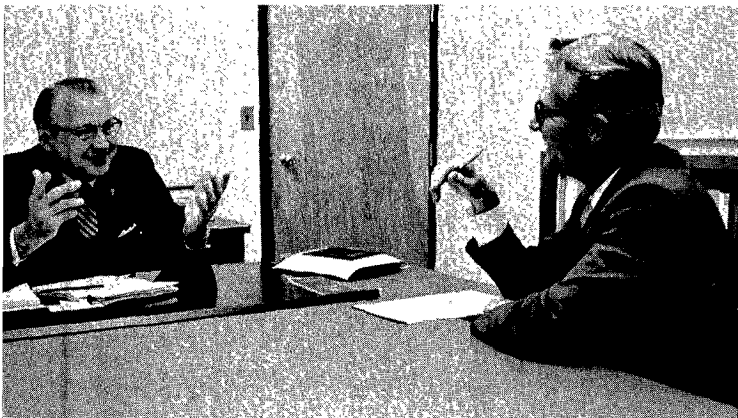
Yes and no. These confiscations or instances of direct government control have happened and continue to happen in countries where we have not accepted any financial assistance from the government as well as in countries where they have given almost full support to our programs.

Are you saying that in certain parts of the world we have been accepting government aid for our schools?

Definitely and substantially so.

How can you reconcile this practice of receiving government aid in many parts of the world with the strong stand against receiving federal assistance that has been the traditional position in the United States?

Well, our stand in the United States is based chiefly on the tradition found in the United States regarding the so-called separation of church and state. In many other countries there is no such consideration. In several countries, if we did not accept certain government aid we would not have been permitted to operate our schools. In fact, even if we had been permitted to operate, we would never have had the funds to maintain acceptable standards without government aid.



Are we experiencing or do you foresee similar problems developing here in the United States?

Yes, in various ways. Some State laws are already making it difficult for the operation of private schools. The Federal Government in the past decade especially has made it illegal for any institution to deny the admitting of students or the hiring of personnel on the basis of race, color, or national origin, sex, or age. As Seventh-day Adventists we applaud and support these laws. But lately the Government has also been saying in certain instances that religious creed should also not be a factor in the hiring of personnel.

But haven't we been hiring non-Adventists in some of our institutions?

Unfortunately, we have found it necessary in our medical institutions. But as far as denominational education in the United States is concerned I would say that 99.5 per cent of our teachers and staff are members of the Adventist Church, and this is the way it must be if we are going to maintain the distinctive qualities of Adventist schools. In some areas outside the United States where we have been forced to hire non-Adventist teachers we are having some real problems.

What positive response can we give to governments and accrediting bodies so that we can continue our distinctive educational program?

I believe we must be much more specific in stating our philosophy and objectives. Too often in the past we have camouflaged the real reasons for operating our schools. I am convinced that if we would be more candid in stating our objectives, not only would some school policies be more distinctly Adventist, but non-

Adventists would respect and applaud our efforts.

It would appear that we could be faced with some real troubles in the future.

No question about it, and as a people of prophecy we should not be too surprised, for Ellen G. White indicates that "All schools among us will soon be closed up."—TESTIMONIES, vol. 5, p. 156.

Do you foresee any special challenges that immediately face our colleges and universities? Along with your urgent conviction that we must be more distinctive as Adventist institutions, will they be able to survive the financial crunch as well as the Government controls that seem to be looming upon the horizon?

The answer to this is not an easy one. We of course want them to survive, and I am sure the church will do all it can to keep the schools open. Many of our current problems are common to all private schools, but in a way some of them are self-inflicted. These problems are forcing us to be much more realistic about our entire educational system.

Well, is this good or bad?

Frankly, I feel that this has been long overdue and that it will prove a good thing not only for our post-secondary program but all Adventist education.

What would you say has been responsible for this state of affairs in our schools?

Several things. First of all, there has not been enough clearly expressed guidance from local boards and not enough coordination with the General Conference Department of Education. Our colleges, especially, have been permitted to develop like Topsy, without proper guidance. We have yet to develop a

truly Adventist system for our educational work.

Would not local autonomy include initiative in the development of our schools? Would there not be different ways to handle problems in different geographical locations?

In some ways, perhaps, but in other ways we are investing millions of dollars a year in proliferating programs. As stewards of God's funds given by sacrificing church members, I believe we have a heavy responsibility in determining how these monies are to be used.

You feel, then, that Adventist education is a central concern of the church?

Very definitely, especially when we keep the whole picture in mind with special emphasis on our kindergarten through grade 12 program. Our schools are important because of their uniqueness and purpose. Where they tend to become carbon copies of non-Adventist institutions, then the reason for our being fades. We have a specific spiritual commitment to fulfill in these schools, and if this erodes, it won't be long before we as a church will lose our sense of mission. The spiritual dimension is the outstanding contribution that our schools make. Furthermore, the need for this unique emphasis is greater than ever before. Not only in society at large is there a need for this to be clearly expressed but also in some of our institutions as well.

What are our plans for the future?

Above everything else we must move toward a master plan for our over-all education program. I could share some of these thoughts with you, but time is closing in on us. In a later issue of the REVIEW you will be reading about our developing future program. ♦♦

ONE of the most urgent needs as the church prepares the way for MISSION '72 is for its members to understand how to claim God's promises. We are told to "appropriate" and to "lay hold" of His promises. We must go about our work assured that what God has promised He is able to perform and that the fulfillment will be realized when we need it most. Prayer and faith are closely allied; they need to be studied together.

In the prayer of faith there is a divine science, and all those who would make their lifework and efforts for Christ a success must understand this science. "He [Christ] makes it plain that our asking must be according to God's will; we must ask for the things He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal."—*Education*, p. 258.

We have been considering the conditions necessary to appropriate the promises. In this last article of three, I would like to discuss the reformation needed in order to eliminate two grievous sins that exist in the church and in our lives. In Isaiah 58 is a solemn call to reformation and a call to forsake two prevalent sources of weakness—the sin of formalism and the sin of neglect.

Ellen White appeals for the kind of reformation that Isaiah brought to view when she wrote: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189. Perhaps it would be well to read Isaiah 58 right now or at least soon.

We have been encouraged over and over again to read this chapter because it contains present truth for this time. (See *The SDA Bible Commentary*, *Ellen G. White Comments*,

Neal C. Wilson is vice-president of the General Conference for North America.

By NEAL C. WILSON

on Isa. 58, pp. 1148, 1149.) It is a message of the highest importance which, if heeded, will bring life into our churches and show us what constitutes our special work.

Do we really expect and believe that God will work mightily in behalf of His people as they move into MISSION '72? Would you like to see one hundred conversions where heretofore there has been only one? Are we willing to become the kind of people who would be an encouragement, an inspiration, and an example to thousands of new converts?

It was more than 70 years ago that Ellen White wrote, "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden."—*Testimonies*, vol. 6, p. 371.

Some Changes Are in Order

Are not some changes in order?

Last week we discussed the first condition for the fulfillment of this promise—that of humbling ourselves. We noticed, for example, a lesson from the experience of Elijah—that it was when he humbled himself, when "it seemed to him that he was nothing, and that God was everything; and when he reached the point of renouncing self, while he clung to the Saviour as his only strength and righteousness," that the answer to his prayers came.

Today we examine the second condition brought to view: That of becoming the kind of people among whom the Lord could safely bring tens of thousands of new converts. The condition, in unmistakably clear words, is that we become so kind, so courteous, so tenderhearted and compassionate, that we would encourage rather than offend the thousands who would be crowding into our churches.

Review what might have been in ancient Israel, as portrayed in Isaiah 58 through 62. They talked about religion, they even fasted and prayed,

but God did not hear. Why? Their religion had become only an external form. They had been urged, through the prophet Micah, "to do justly, and to love mercy, and to walk humbly with . . . God." This they were not doing. Self-centered, worldly, trying to serve both God and mammon, they were not taking a personal interest in the multitude of unsaved all about them. They were not clothing the naked, providing for the hungry, opening their homes to the poor. They were not sharing the message of love that would undo the heavy burdens and let the oppressed go free.

If they would make some changes—if they would become kind and courteous and tenderhearted and compassionate and in practical ways demonstrate that compassion—then their light would "break forth as the morning." The glory of the Lord would be seen upon them, and the Gentiles would come to their light, and kings to the brightness of their rising. A great ingathering of converts would take place.

With ancient Israel, the reformation called for in Isaiah 58 did not take place and the promises of Isaiah 60 through 62 of a great ingathering of converts were not fulfilled as prophesied.

Will it be any different today? The privileges and responsibilities of ancient Israel have been transferred to spiritual Israel, and, as *The SDA Bible Commentary* points out, in a comment upon Isaiah 60:1, "The bright picture of the glorious triumph of the gospel outlined in chaps. 60-62 clearly belongs to God's people today."

Isn't it time that the kind of reformation Isaiah 58 calls for begins to take place? Shouldn't there be seen—in our homes, in our church, in our association with others—much more of the kindness and gentleness and unselfish courtesy of Jesus? There are so many professed Christians who "do not in their life make manifest the softening influence of the Saviour's love. They misrepresent the gentle, courteous spirit of the gospel, and wound precious souls, for whom Christ died."—*Thoughts From the Mount of Blessing*, p. 125. Self-righteousness—so quick to see mistakes, to criticize, to accuse—is far too prevalent among us. Too many of us, like the prodigal son's elder brother, watch each other—and would be in danger of watching new converts—to detect every mistake and make the most of every wrong act.

There are tens of thousands of people in North America and else-

where who once worshiped with us, but who have fallen into sin or have become discouraged and have left us. MISSION '72 must reach out to them, must invite them to come back. Would we be ready to accept them if they should come back? Would we accept them, just as they are, and in kindness and compassion help them to grow? Or would we be watching them to detect every mistake and make the most of every wrong act?

The reformation that God calls for—the replacement of impatience with tender courtesy, of harshness with a great inflowing of kindness, of indifference with compassion—might well begin in our own homes. How many there are among us who have a son or a daughter, a husband or a wife, a mother or a father, who does not know Christ! Could it be our double standards, our pretense, our impatience, our harshness, our lack of consecration have kept them from Christ?

Let reformation begin in our homes and permeate our churches, our conference offices, our institutions. We need the unity and love such a reformation would bring. Of the early believers it was written, "And the multitude of them that believed were of one heart and of one soul: . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:32, 33).

The disciples had earlier argued much among themselves. When James and John had sought the highest place, the other ten had become angry and resentful. The highest place was exactly what every one of them had wanted. Their self-seeking spirit had continued right up to the eve of the crucifixion and was probably still reflected to some extent in the anxiety of the disciples after the resurrection to know if Christ was about to set up His kingdom.

Then in the upper room, their attitudes began to change. Who took the initiative we do not know, but of this we can be sure—there were some confessions offered and as a result, reconciliations. "Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship."—*The Acts of the Apostles*, p. 37.

All differences put away! Self submerged in Christ so that all desire for supremacy was gone so that wonderful fellowship became a prized reality.

Probably nothing is doing more to obstruct the outpouring of the Holy

Spirit than the differences and resentments and grudges that exist among us. Would you be willing to do anything the Lord might ask in order to help remove these obstructions? What if God asks you to take the initiative in putting away your differences with a fellow believer, or a neighbor, or a member of the family? What if He asks you to go to that person, as though you were the chief offender, humbly seeking reconciliation?

"The Strongest Witness"

The fault may be largely the other person's. But it may be that the only way you can bring about reconciliation would be for you to go with the same humility with which you would if the fault were all yours.

"There is no surer way of weakening spirituality," inspiration points out, "than by cherishing envy, suspicion, faultfinding, and evil surmising. On the other hand, the strongest witness that God has sent His Son into the world is the existence of

harmony and union among men of varied dispositions who form His church."—*Ibid.*, p. 549.

We do not see everything alike. But remember—the *strongest witness we can give of the power of Christ is for there to be "harmony and union among men of varied dispositions"*!—*Ibid.* (Italics supplied.)

To this objective our world leader, Robert H. Pierson, has dedicated his energies in preaching during the past five years and his confident commitment to the realization of this goal has inspired me and a host of others. God has shown us how to prepare the way for MISSION '72 and how to lay hold of His promises.

Let us open our hearts to the softening, subduing, refining influence of the Holy Spirit! Let Him reproduce in us the kindness and courtesy and gentleness and compassion of our Saviour!

For, and through, such a people, our God will be able to work mightily! ✠✠

(Concluded)

FOR THE YOUNGER SET

Jesus' Christmas Presents to Melissa

By MARYE TRIM

"CHRISTMAS!" Melissa whispered the wonderful word to her dolls. "In two weeks 'twill be Christmas!"

The two dolls, Sally and Barbara, smiled as if they understood perfectly. "Christmas stocking, presents . . ." continued Melissa. "An' I'm going to buy Mummy a bottle of lavender water with the money Uncle gave me. And I'll make cards for my friends."

Melissa reminded her mother. "In two weeks, Christmas!"

"Yes," said Mother. "Yes, but, Melissa, I think you should know we are very poor. It has been a hard year, and we can have no presents this Christmas."

"Oh-oh," Melissa sighed. But she felt glad that she could surprise Mother with the lavender water. Mother loved the smell of lavender.

One week before Christmas Mother decorated the living room with the red, white, and blue streamers saved from the year before, and with shiny bells that she had made from milk-bottle tops. Melissa helped arrange their greeting cards attractively.

Then Mother mixed a Christmas pudding. "Have a stir," she invited Melissa. "When I was a little girl I always stirred the Christmas pudding. We won't be having presents, but I do have some raisins and dates saved for a pudding."

Two days before Christmas Mother received a letter. It was a folded piece of paper with only seven words. Mother read them to Melissa, "Best wishes at

Christmas, from a friend." Then some money fluttered out.

"Look," cried Melissa.

"Oh," gasped Mother. "Oh!"

Two mornings later when Melissa awoke, she knew it must be Christmas. It felt like Christmas, and it sounded like Christmas, with bells and music and excited voices in the air. She remembered that she would have no presents, but she smiled about her surprise for Mother in the little bottle. But what was that by her bed? Could it be? It was—a Christmas stocking with nuts, an orange, licorice, and . . .

"Whe-e-e-e," Melissa pulled out a whistle. Then she discovered a book and a bat and ball on the foot of her bed.

What a happy day! Delicious Christmas pudding, and Mother, gay in a blue scarf from her cousin, with lavender water dabbed on her wrists. And Sally and Barbara, neat in new dresses found in the stocking.

That night, after the drapes were drawn Mother and Melissa sang carols. When they finished "Away in a Manger," Melissa spoke. "You said, 'No presents,' Mummy, but there were!"

"Yes," agreed Mother, looking at a piece of paper on the piano. It was the paper with the seven words, "Best wishes at Christmas, from a friend."

Suddenly Melissa's eyes lighted with wonder. "We celebrated Jesus' birthday today," she said, "but He gave us the presents."

Expedition Results - 2

By SIEGFRIED H. HORN

[The preceding four articles in this series have dealt with the history of Heshbon, the organization of the Heshbon expedition, archeological methods, and results of the 1971 expedition. This article describes further results, particularly discoveries made in an ancient Roman cemetery at Heshbon.]

Discoveries and Excavations of Roman Tombs. During the past two years many Roman and Byzantine tombs have been opened by local villagers and Bedouins and robbed of their contents. When I visited Heshbon in early April I saw a number of men emerging from freshly excavated tombs, southwest of the village of *Heshbân*. When they saw me they fled in the direction of the valley, making it impossible for me to recognize them in order to report them to the authorities for illegal excavation.

Realizing that important tombs, and in one case a unique tomb, had been discovered and robbed, I included in my application for an excavation permit a request to search for and excavate tombs, as well as to clean out some that had already been discovered and robbed, so as to salvage as much as possible.

A Rolling-Stone Tomb. One of the tombs already discovered and robbed by the villagers was a tomb whose entrance was closed by a rolling stone. This is the first tomb of this architectural style discovered east of the Jordan River. Christians are interested in this type of tomb since the body of Jesus was placed in a rock-hewn tomb whose entrance was closed with a rolling stone. Only five such tombs, all pre-dating the year A.D. 70, have so far been found in western Palestine: two in Jerusalem; one in Abu Ghosh, the Biblical Kirjath-jearim; one in Nazareth; and one at Deir Dibwan, near Bethel. Both of the

Jerusalem rolling-stone tombs were constructed for royalty, one for the family of Queen Helena of Abilene, a convert to Judaism, and the other for the family of King Herod the Great. The first-mentioned tomb is in east Jerusalem, in the "Tombeau des Rois," at the corner of Saladin and Nablus roads; the other is in west Jerusalem, south of the King David Hotel, only a block from the Seventh-day Adventist church.

Because of its importance, we completely excavated the Heshbon rolling-stone tomb inside and out, and re-erected the huge rolling stone, which is four feet in diameter and one foot thick. We found that a double wall had been erected in front of the rock-cut tomb and that the stone rolled in a runway between the two walls. The entrance is so low that one can enter only by stooping down, just as John had to do in order to look into Joseph of Arimathea's tomb where Jesus had

been laid (John 20:5). Behind the entrance is a hall about nine feet square and high enough to allow an adult to stand up. Off of this hall are 12 burial niches, to which have been applied the Latin term *loculi* (singular *loculus*) and the Hebrew term *kôkîm* (singular *kôk*). These approximately six-foot-long tunnels are cut into the rock on three sides of the hall, four on a side. We found only heaps of disturbed bones, a great amount of dirt, a few objects, and broken vessels that had been overlooked by tomb robbers.

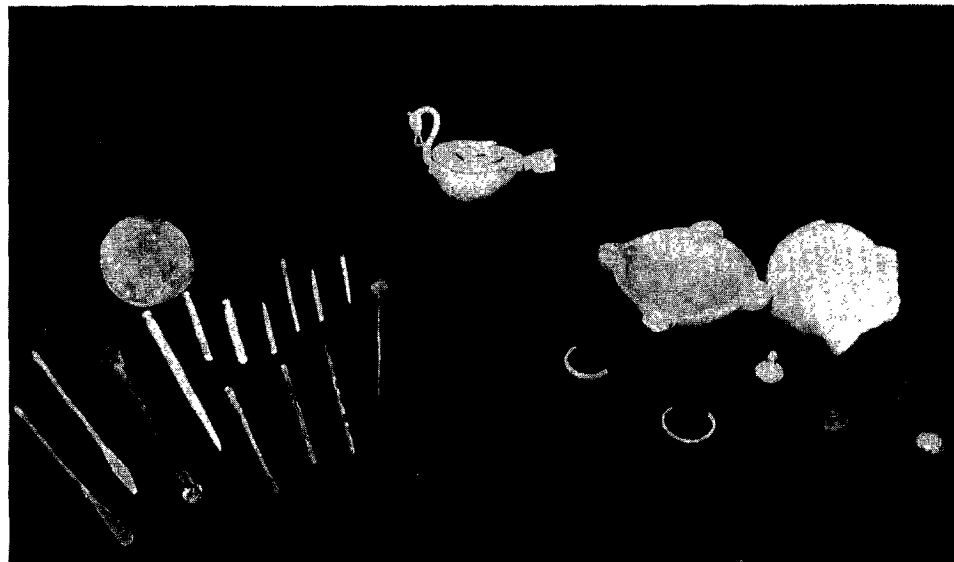
Arrangements for Tomb's Protection

By letter and in conversation with the director of the Department of Antiquities and the Minister of Tourism and Antiquities, I urged the authorities to erect a protective wall around this tomb and preserve it in its present state, so that Christian tourists to Jordan can see a tomb such as the one in which Jesus was buried.

One of Andrews University graduate students, Eugenia Nitowski, who participated in the clearing and excavation of this tomb, will make it a special subject of study and will write her Master's thesis on it.

A Swinging-Door Tomb. Another tomb discovered by the villagers prior to the beginning of the Heshbon expedition was a tomb of the second or third century A.D. whose stone door operates on hinges. The villagers had cleared out the tomb and then covered up the hole so

Below: Tombs from the Roman period turned up interesting cosmetic objects. Right: The meter stick gives an idea of the size of the entrance to a rolling-stone tomb, the first to be discovered east of the Jordan River. Lower right: Workers continue excavations in an area where a flagstone floor dating from the Roman period has been uncovered.



Siegfried H. Horn is professor of archeology and history of antiquity at Andrews University, Berrien Springs, Michigan.

that nothing of the tomb was visible. I had learned about this find through a villager and was happy when in the course of our search for undiscovered tombs our group of investigators rediscovered this tomb. Although this type of tomb is less rare than a rolling-stone tomb, it is still a tomb category, examples of which are seldom found. Only wealthy people could afford to be buried in a tomb such as this. The Sanhedrin tombs in northern Jerusalem and those of Jewish rabbis in Beth-shearim in western Palestine are the best-known examples of this type.

The swinging-door tomb at Heshbon is completely cut out of the rock and is entered through a low entrance. A rock stairway leads from the surface to the entrance. In front of the rock-hewn entrance is a stone frame in which the stone door turns. Inside is a hall with double crypts or coffins on three sides, all

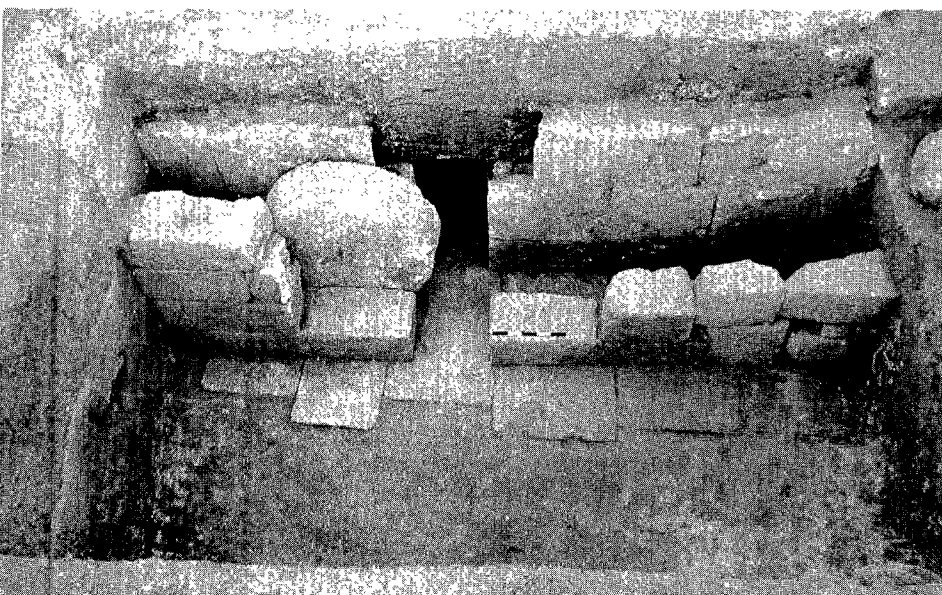
cut from the rock. Each coffin was covered by three flat, square plaques of baked clay that served as lids.

Although the robbers had emptied the tomb of its valuables, we decided to remove all the earth from the inside, because experience had taught us that the villagers, working quickly, are not thorough in their work. Furthermore, we wanted to clean the tomb so that our architects could take measurements in preparation for a publication of the find. We were greatly rewarded for our work because, probably anciently, some part of the ceiling had fallen down. This rock fall had covered a hoard of pottery vessels. The modern tomb robbers had not removed the rock fall and thus were unaware of the treasures that lay beneath it. We salvaged more than ten complete vessels and some broken but restorable vessels. When we made

this unexpected discovery, some villagers were overheard to say that they were learning from us to be much more thorough and persistent in any future tomb clearing they might do.

Another Early Roman Tomb. On Dr. Douglas Waterhouse's birthday (he is in the History Department at Andrews University), he and his team of excavators discovered an early Roman tomb that had escaped the search of the villagers. A large stone secured on all sides with smaller wedge stones, or brazes, still covered the low entrance. After these were removed we entered a tomb into which no ray of the sun had entered for many centuries. We saw that it was about half full of earth and consisted of a large square tomb chamber with a total of nine *loculi* arranged on three sides. In small niches on the walls we saw lamps that had probably last been lighted during the funeral ceremonies.

We first had great hopes of finding this tomb unspoiled and unentered since the day of the last funeral. However, we soon noticed that the bones lay about in great disarray and that some objects, especially pottery and glass vessels, were broken. It became evident that the tomb had been entered, probably in ancient times, that most of the jewelry had been stolen, but that the robbers had not been interested in pottery or glass vessels, bronze or iron objects. Later, probably in the Byzantine period, this and other opened and partially-robbed tombs were filled with dirt and resealed to protect their remaining contents from further spoilage. As a result, this first-century tomb provided us with more



than 100 registered objects, among which are fine ceramic and glass vessels, stone mortars, bracelets, and rings. Even a few gold earrings had escaped the attention of the earlier tomb robbers. One of the artistically fine objects was a little swan-shaped cosmetic container. The container was made from a shell with an ivory lid into which fitted the swan's neck and head, two wings, and a tail.

The rich contents of this tomb show that its owners had been wealthy. If this comparatively simple tomb contained such rich funerary objects, how much richer must have been the contents of the much more elaborate rolling-stone tomb or the swinging-door tomb? Our tomb certainly made us familiar with the household goods that

would have been used by a well-to-do family of Christ's time, vessels and objects that Jesus would have seen and used while visiting in the homes, for example, of Simon the Pharisee (Luke 7:36) or of Zacchaeus, the chief tax collector of Jericho (Luke 19:5).

Other Tombs. In our work we discovered tombs, besides those already mentioned, some of which had been completely cleared of their contents in ancient times, others still containing some objects and bones. In one late Roman or early Byzantine tomb, comparatively small in size, we found two beautiful, decorative bronze *fibulae*, heavy safety-pin-type brooches used to fasten clothing. That tomb also contained a Roman incense shovel of bronze, a work of art.

Such utensils used in pagan cults are known from Pompeii in Italy and from a find in the Wilderness of Judea made a few years ago, where several such shovels were found, together with a large collection of Roman utensils carried by Jews when they fled from the Roman armies to desert caves during the Bar Cocheba revolt in the second century A.D.

I have described enough of our discoveries on the mound and in the ancient cemetery to give a picture of the varied and exciting activities of the staff and workmen during the 1971 season of explorations at ancient Heshbon. We are looking forward with anticipation and with great expectation to the third season of excavations. ✨

(Concluded)

When You're YOUNG

By Miriam Wood

COMMUNES: YES OR NO? PART 2

In our last column we began a discussion of the new sociological development known as communes. Actually, communes aren't really new; man has been experimenting with close group living for a long time. In 1732, the Ephrata Community was established in Lancaster County, Pennsylvania, with 40 men and 40 women who took vows of chastity and sharing. Their Spartan, rigid life of hard work and voluntary deprivation produced educators, caused books to be decorated exquisitely, and produced a distinctive singing style. The Cloisters still remain and may be visited, but the commune itself died out in the late 1700's.

Then there was New Harmony, Indiana—and many others. These were all characterized by strict moral codes and stern self-discipline.

An examination of modern communes soon brings one to a realization that they are based on the theory of the perfectibility of man. In other words, the assumption that if ideal conditions are provided, ideal people will be produced. This seems to be far too idealistic. Even in heaven—certainly the ultimate in ideal communities—some of the residents weren't willing to sublimate their selfish desires for the good of the whole. Only as he surrenders to Christ does one become unself-seeking. (Many disillusioned excommune dwellers now say that people in general aren't willing to give up their individuality.)

To assume that all people in a group are equally industrious, equally conscientious, equally motivated, is to deny

the lessons that history has taught us.

Another troubling factor is that while commune dwellers repudiate the straight world of goods and services, they are utterly dependent upon the latter for the luxury of their unhampered existence. On largely donated land, with many communalists living on unemployment checks, the setup seems an artificial one.

For a young Adventist, undoubtedly the most serious aspect of this type of life is its inevitable invitation to sexual promiscuity. People are not ethereal substances who float about on wispy, gossamer clouds of idealism; they are warm, vital flesh; they have strong, hard-to-repress drives. It follows naturally that when these inflammable creatures live together in a setting that provides optimum intimacy—well, familiarity breeds familiarity. The "love" we hear so much about nowadays—supposedly prescriptive for "what the world needs"—does *not* mean immoral sexual relationships between professing Christians. That's lust, and a violation of the seventh commandment. In view of this problem, communal living would need some careful study.

Throughout the Bible, high personal goals for achievement are prescribed. This is not meant as a mechanism to put others down but rather to encourage each individual to realize his full potential. ("They which run in a race run all, but *one* receiveth the prize.") Communal living philosophy runs counter to this.

In addition, I'm wondering what would happen to the imperative of the gospel commission if quantities of Ad-

ventist young people established themselves in communes. Very little carrying the message of Christ could take place. Essentially, that's the reason for our existence—the concept of being messengers for Christ.

Then if one truly believes that the only place utopia will ever be established is in heaven, he'd certainly be prodigal with his energies in trying to establish it on this savage planet. This is not to suggest that each person should not attempt to upgrade the quality of his life. But this is an inward more than an outward thing, I should think.

Having said all this, and having examined communal living fairly (we hope), one finds oneself, nonetheless, intensely sympathetic with the young people who long so desperately for warmth and *agape* love. What has happened to the family life which, in God's plan, should provide these elements so vital to the nourishment of the human spirit? A letter from a young girl sums it up in microcosm: "I can't remember our family ever sitting down to a meal together," she said. "Each person has a sandwich or a TV dinner by himself. Oh, how I long just *one* time for all of us to sit down around a pretty table and *talk* to each other while we eat good food that doesn't taste like cardboard!"

What can *you* do about it? Well, not join a commune, I hope, which is only a makeshift, artificial mechanism. You can, though, whatever your age and status, study your role in family living so as to generate every kilo of warmth and light of which you're capable.

It is better to light just one little candle than to join a commune.



By LOIS CHRISTIAN RANDOLPH

WE HAD not lived on Lyndale Street in Chicago long before a personable milkman came to our kitchen door to ask whether he might deliver our morning milk. Mother gave him an order for two quarts. For six weeks we were well satisfied.

Then a competitor presented himself. "You just ought to give *our* milk a try; it's much richer than the milk you now use, and it doesn't cost any more. It has more butterfat (this was before the days of low-fat milk). Let us make you a proposition. Take a pint of our milk for a week, compare the quality, and then make your decision."

Mother consented. We could always use an extra pint. Actually there *was* a difference in favor of the second milkman. We tested it again and again. Reluctantly mother changed companies, even against the pleadings of the first man, who came with a peace offering of half a pint of whipping

Lois Christian Randolph is a retired teacher now doing private tutoring and free-lance writing in Colfax, California.

cream, if she would continue his services.

We kept the competitor three weeks. By the beginning of the third week his milk had become just like the standard quality we had been buying—certainly no better. By the middle of the fourth week, mother challenged Milkman No. 2: "At first your milk proved richer, but now you must have stopped enriching it. It's no better than any other milk I can buy in Chicago. Don't bring me any more, for out of fairness I am going back to my first company. Your business tricks are too sneaky for me." Milkman No. 2 made no defense whatever.

To Milkman No. 1, mother apologized for having switched companies. He smiled. "They cream up their milk until they have ensnared their customer; then they return to the required city standard. We meet their crooked tactics again and again. However, most customers that they trick away from us are not as fair as you are. They're too ashamed to come back." At age 14 I was deeply impressed by mother's fair deal. She recognized UNFAIRNESS in its myriad forms and fought against it.

From the time I was eight I recall another example of mother's sense of fairness. At Council Bluffs, Iowa, we lived in family tents all summer while father held tent meetings five nights a week. Associated with him were two couples and two Bible workers to whom he acted as an evangelism instructor.

The tent establishment boasted two large round tubs for washing clothes. Our wash day was Monday. A neighbor woman in a large house adjoining had a little girl my age. The little girl's mother would see my mother washing outdoors and come over with a dress or two of her daughter's and perhaps some socks. "Since you have nice soapy water, would you mind washing these two or three pieces for my daughter?"

For several weeks mother obliged the woman until finally the unfairness of it irked her. She began washing earlier in the morning. The next week when the woman came with two of Laura's garments, the tubs were already emptied and turned upside down. Mother knew how to handle persons who took unfair advantage of her.

I thought about mother when I came to my sister's room at college and heard her saying to her roommate, "Do you want me to wash

some of your stockings for you? I'm doing some for myself."

Genevieve brought out several pair for her friend to wash. When she had left the room I asked, "Why are you washing stockings for your roommate? Do you have more time than she has?"

"It's the easiest way out. If I don't wash them for her, she'll borrow mine, and I don't know when she'll return them." Compelled to admire my sister's tact, I still remembered our mother and her unwillingness to be tricked into doing for her prosperous neighbor what the able-bodied woman could easily do for herself. But then mother was twice my sister's age when her fairness thus impressed me.

While mother did not relish being duped, she loved to help the sick, the poor, and the needy. She taught me the difference between being imposed upon by calculating people and going the second or the third mile in doing things for the distressed. In fact, I think of her as the embodiment of Micah 6:8: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Mother believed that it was better to be too kind to people than too fearful of helping them. During my adolescent years I often felt that a certain woman in our church imposed on us by leaving her children for mother to care for while she went to concerts, programs, and parties. "It doesn't hurt me to do a bit extra," she would say when I protested against the injustice. "Mrs. Johnson is a younger woman than I am. Perhaps she feels compelled to get away once in a while from her brood. I prefer to have you three girls with me whenever possible. Even mothers come in different varieties."

Once only did I persuade my mother that we could go shopping much better if she would let Mrs. Johnson keep my younger sisters. How I relished the freedom of the two of us shopping leisurely. But my mother gave Mrs. Johnson just that one opportunity to reciprocate the many times she acted as a free baby-sitter.

Today I am thankful that my mother believed in both justice and mercy, even as God does. Happy the person in whom these two traits are blended in a proportion pleasing to God. ✦✦

THE LIVING BIBLE PARAPHRASED

Since *The Living Bible* came on the market a few months ago, thousands of copies have been sold. In reply to questions raised as to the quality and accuracy of this new version, we shall attempt to make a brief evaluation.

Actually the paraphrase has been available for some time, having been previously published in sections: *Living Letters*, 1962; *Living Prophecies*, 1965; *Living Gospels*, 1966; *Living Psalms and Proverbs*, 1967; *Living Lessons of Life and Love*, 1968; *Living Books of Moses*, 1969; *Living History of Israel*, 1970.

First of all it should be noted that the Bible displays boldly on its cover, spine, and title page the word *paraphrased*. It is not a new translation; it is a paraphrase. Therefore it can be interpretative without apology.

In the preface to the Bible the author, Kenneth N. Taylor, defines what he means by paraphrase: "A word should be said here about paraphrases. What are they? To paraphrase is to say something in different words than the author used. It is a restatement of an author's thoughts, using different words than he did. This book is a paraphrase of the Old and New Testaments. Its purpose is to say as exactly as possible what the writers of the Scriptures meant, and to say it simply, expanding where necessary for a clear understanding by the modern reader."

The statement of purpose is significant, "Its purpose is to say as exactly as possible what the writers of the Scriptures meant." The first work of the paraphraser is to discover what the Bible writers meant. This is interpretation. Often several meanings are possible. In such instances the religious persuasion of the paraphraser determines the meanings chosen.

Dr. Taylor is aware of this situation. He freely admits in his preface: "There are dangers in paraphrases, as well as values. For whenever the author's exact words are not translated from the original languages, there is a possibility that the translator, however honest, may be giving the English reader something that the original writer did not mean to say. This is because a paraphrase is guided not only by the translator's skill in simplifying but also by the clarity of his understanding of what the author meant and by his theology. For when the Greek or Hebrew is not clear, then the theology of the translator is his guide, along with his sense of logic, unless perchance the translation is allowed to stand without any clear meanings at all. The theological lodestar in this book has been a rigid evangelical position."

The point is that there are many places where the Hebrew and Greek are not clear. But a paraphrase is intended to be clear. Hence when one of several possible meanings is chosen, the reader of the paraphrase is unaware that any problem exists.

Since Dr. Taylor subscribes to the evangelical position, this position is the one that comes out on top when there is a choice between it and, for example, a liberal point of view.

We commend Dr. Taylor, first, for boldly calling his work a paraphrase, and second, for the frankness and openness with which he admits the dangers of paraphrases. There are new translations on the market that in many places use as much paraphrase as Dr. Taylor used, but which pose as translations. Readers think they are listening to the Word of God when, in fact, they are listening to the translators' paraphrase of what the Bible writers meant. By boldly displaying the term *para-*

phrased Dr. Taylor tries to make certain that the user of *The Living Bible* is aware that he is not reading what purports to be a fresh translation.

Dr. Taylor used as the base for his paraphrase the American Standard Version produced in 1901. However, he frequently checked his work with the Hebrew and Greek. Speaking of his latest work he says in the preface, "This book, though arriving late on the current translation scene, has been under way for many years. It has undergone several major manuscript revisions and has been under the careful scrutiny of a team of Greek and Hebrew experts to check content."

Dr. Taylor began paraphrasing the Bible during devotional periods with his family when he discovered his children had difficulty understanding the King James Version. Excited about the results, he continued his work, finally going through the entire Bible.

We recommend the reading of *The Living Bible*, not as one would a formal translation of the Bible, but as what it claims to be—a paraphrase. It should be read as an evangelical scholar's interpretation of the Scriptures. In many places it reproduces with commendable clarity what we believe the Hebrew and Greek says. In a number of passages we take exception to the reading of the paraphrase. Next week we will examine several of these passages.

D. F. N.

(Continued next week)

Sequel to "The Seeking Generation"—2

A PLUS AND A MINUS FOR ADVENTISTS

Last week we quoted from two correspondents who wrote in response to our editorial of November 25, 1971, "The Seeking Generation." The first of the correspondents we quoted affirmed that Seventh-day Adventists are in general lacking in social consciousness regarding the needs of others; that in their giving for example "they give essentially to themselves."

The second correspondent referred to, a former Adventist, cited a personal experience with the church in which no one helped her "when more than anything I needed a friend."

Our feelings regarding the two letters are mixed. We find ourselves both agreeing and disagreeing with what our correspondents had to say.

For example, we feel that the statement of the first correspondent quoted that "Adventists are essentially selfish . . . they give essentially to themselves" is misleading.

If his reference is to some local situation then we are not in a position to judge. But as a general statement, we must have reservations.

We spent a number of years out of North America in mission service. During those years we served in two divisions. Our observations during those years did not lead us to conclude that Adventists give "essentially to themselves."

For example, the Seventh-day Adventist Church has aided many thousands of Hindu, Moslem, and Catholic typhoon victims in India, Pakistan, and the Philippines. They rebuilt an earthquake-shattered Moslem village in Turkey. They poured in tons of food, clothing, and other essentials to earthquake sufferers in Catholic Chile. They have helped hundreds of Baptists, Catholics, Presbyterians, and others, in hurricane and flood aid in Texas and Mississippi. They have helped numerous fire victims of

many creeds in dozens of places. This is not giving "to themselves."

If our correspondent feels we give to ourselves in the sense that the motive behind all our giving has to do with the furthering of the work of the church, we must plead guilty. We do not subscribe to the philosophy according to which one is asked to give with no other motives than giving. Unless our motives are, in some way, to point men to Jesus, we feel we are not rightly performing our task. We ought to give so that men will "glorify . . . [our] Father, which is in heaven" (Matt. 5:16).

A Point to the Criticism

While, then, we disagree with our correspondent in this area, we feel that in another way there is a point to the criticism of both of our correspondents toward the church. We see it this way: While we are active as an organization in helping non-Adventists (and we suspect that in terms of per capita giving in this area we are not by any means near the tail as compared with similar organizations) we are often negligent as individuals.

As individuals we give money and food to our Dorcas societies, to the Seventh-day Adventist Welfare Service (SAWS), we frequently respond liberally when appeals are made for disaster relief for sufferers in many parts of the world, et cetera. But this is helping others by proxy. It is so very impersonal. There is no personal involvement for most of us at all in such giving. In this area we believe we do manifest a lack of social consciousness.

We may make an application in the light of the letter of the second correspondent. Here is someone in the church who is having problems. Not material, but social or spiritual, perhaps. But sometimes we are so blind, so unheeding, so unsympathetic, so uninvolved, or so reticent that we turn away without seeing, or because we do not wish to get involved. And so, because we do not always "bear one another's burdens," he feels that "no one cared for my soul." Thus he becomes discouraged and loses his faith.

Or there are neighbors that we might serve in some way, and to whom we ought to witness. But we do not, for various reasons.

At this point we feel we should observe that this last correspondent should not have left the church because of the experience we have mentioned. Rather, she should

have stayed, and by her own example of sympathy and compassion showed others how Christians ought to live. We need help in this area. She could have set an example that might have helped and inspired others to be more sympathetic and compassionate.

"We Are Not to Stand Aloof"

Ellen G. White has a great deal to say relative to the subject of our responsibility toward others. "We are not to copy the world's practices, and yet we are not to stand aloof from the people of the world; for our light must shine amid the moral darkness that covers the earth. There is a sad lack in the church, of Christian love one for another."—*Testimonies to Ministers* p. 164. "Satan is playing the game of life for every soul. He knows that practical sympathy is a test of the purity and unselfishness of the heart, and he will make every possible effort to close our hearts to the needs of others, that we may finally be unmoved by the sight of suffering. He will bring in many things to prevent the expression of love and sympathy. It is thus that he ruined Judas."—*Testimonies*, vol. 6, p. 264. (Italics supplied.)

"Our love is frequently selfish, for we confine it to prescribed limits. When we come into close union and fellowship with Christ, our love and sympathy and our works of benevolence will reach down deeper and will widen and strengthen with exercise."—*Ibid.*, vol. 3, page 530.

Christ's love "will lead us to bestow little acts of attention, to make concessions, to perform deeds of kindness, to speak tender, true, encouraging words. It will lead us to sympathize with those whose hearts hunger for sympathy."—*The SDA Bible Commentary*, Ellen G. White comments, on John 13:34, p. 1140. "The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within."—*The Acts of the Apostles*, p. 551.

These impulses do not come naturally. They must be developed as all other Christian characteristics are developed. This is done as we prayerfully and deliberately cultivate a sensitivity to the needs of others, and act as we see the need, or as God reveals it to us.

It is in this personal involvement with others that we will be truly showing that we are followers of Jesus Christ.

T. A. D.

(Concluded)

WANTS MEANING

We have meant for some time to let you know of the great delight the cover of the March 4 issue of the REVIEW brought to our church membership. It was beautiful. Then October 14 came and reminded us of your many inspirational covers. Most have meaning, some do not. Please let's have more of that kind of covers which are an inspiration to all.

MRS. MERL PRICE

Knoxville, Iowa

CLOSING THE BARN DOOR

Re "LLU and the VA Hospital" [Dec. 16]: It is recognized that the General Conference and others in responsible positions have a right to make binding decisions, but it is hoped that their decisions would stay within the guidelines of the Spirit of Prophecy counsels. It is difficult for the layman to differentiate between uniting with an unbeliever in marriage and uniting with one in business. Surely the

brethren couldn't have considered 2 Corinthians 6:14, 15. In *Testimonies to Ministers*, page 271, Ellen White comments in no uncertain words as to the meaning of these verses. In part she says, "This means in a special sense marriage with unbelievers, but it covers more ground than this: it means in our instrumentalities ordained of God, in our institutions for health, in our colleges, in our publishing houses." These words leave no doubt as to their meaning.

This union of LLU and VA reminds one of an Adventist marrying a nonchurch member. "Honey, I'll not interfere with your religion; you go to your church, and I'll go to mine." It is not until after the ceremony that the trouble begins.

It would seem that our people who contributed \$4,471,500 (this year's budget) to LLU, our largest and most prominent institution, would have been given some kind of opportunity to express themselves before, and not after, the transaction.

FRED N. VARNEY

Lynchburg, Virginia

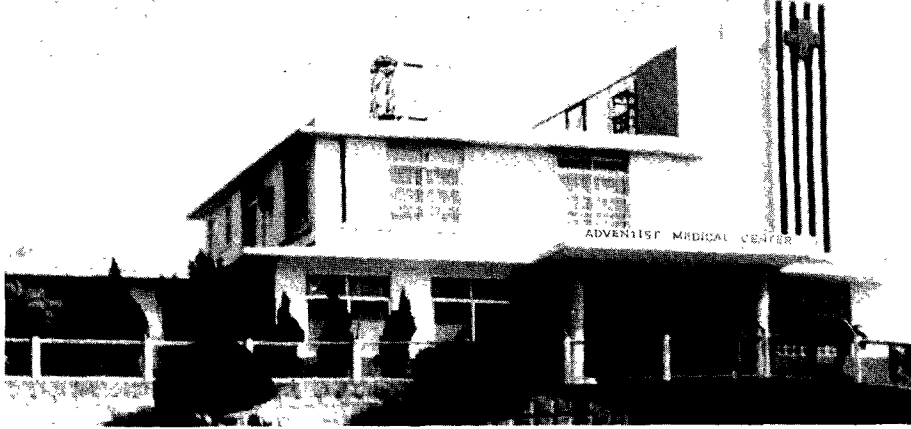
[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

SEEING THE DIFFERENCE

My wife and I have especially appreciated "Music in the Life of a Christian" [Nov. 25-Dec. 16]. We hope that the articles will be carefully and prayerfully considered. As expressed in the third article [Dec. 9], although the words of "gospel rock, et cetera" are religious, the tunes with their distinctive off beats, are for the dance hall. Before my conversion I used to jazz to music like that. I pray that all of us will recognize the difference between the truly sacred music, the secular, and the carnal.

RALPH B. NESTLER

Vienna, Virginia



The 25-bed Adventist Medical Center, Okinawa, treats some 45,000 patients yearly.

OKINAWA'S MEDICAL CENTER

(Continued from page 1)

These are a result of the influence of the Loma Linda University extension agricultural school.

After entering the main door, you are greeted at the inquiry window or the outpatient or inpatient service—wherever you may need help—by efficient young women in cheerful yellow uniforms. Patients of all ages, from tiny tots strapped to their mothers' backs to people well past three score and ten, wait in the newly furnished lobby for clinical service. The Center is a busy place.

How did the Adventist Medical Center on Okinawa, south of Japan, begin? What were the conditions on the island at the time? How was the site for the Center acquired? I decided to find out.

I was fortunate to be able to find Mrs. Sumiko Tsukayama, the first convert to the Seventh-day Adventist faith in Okinawa. Mrs. Tsukayama, recently retired after 15 years as a Bible instructor, was happy to answer my queries.

"Tell me, Mrs. Tsukayama, what you can about the work in those early days."

"The days following World War II were very hard," she reminisced. "Lack of food and clothing, and even inadequate housing, plagued the inhabitants of our little island. At one time a man from Hawaii brought over a herd of goats so that some of our half-starved people might at least have goat's milk to drink. With all the greenery on the island now, it is hard to realize that the all-out last stand of the war left hardly a tree or a stalk of cane standing in the fields. In fact, there were hardly any potatoes or other crop seed with which to make a new beginning."

Clearly, these frail, poorly nourished Okinawans, suffering from want and disease, were poor subjects for conversion.

Our work began on Okinawa in 1950 when Elder and Mrs. E. E. Jen-

Ilene Hall, a registered nurse and a registered record librarian, has been on an assignment as medical record consultant to the Far Eastern Division.

sen and Mokichi Yahiku, a lay worker from Hawaii, were sent by the Japan Union Mission to begin serving the people of the island. A mission headquarters was built, and in 1953 a clinic was opened with Miss Toshiko Ishikawa, a national nurse, in charge. Dr. Norman Everett, an Adventist doctor in the United States Army stationed on Okinawa, gave as much service to the clinic as he could. A second clinic was opened in 1956 when Dr. George Tolhurst joined our workers on the island.

The Hospital on the Hill

Later a beautiful building site on top of a hill overlooking Naha Shi and the East China Sea in southern Okinawa was purchased. The doctor-owner, who had operated a small private hospital there before the war, was happy to let the mission have it at a very reasonable price and to defer payment for a year. The clinic was opened on March 1, 1959, and completed the following year. It was soon expanded to include a surgical and obstetrical inpatient service. Among the early nurses at the facility were Toshiko Ishikawa, Michie Kuniyoshi, Naeko Miyagi, and Hideko Kinjo; the last two are still serving there.

In 1960 C. B. Watts was called to serve as manager and treasurer of the medical center. In addition to this he was president of the Okinawa Mission, pastor of the Shuri church, and principal of the mission school.

"Those were the days," Elder Watts recalls, thinking of the many and varied duties he had to perform, "when the days were long and the nights short."

All the time the medical work was growing and its influence spreading. Records indicate that patients came from almost every village on the island of Okinawa, in addition to those from all the inhabited islands of the Ryukyu group.

The work load placed a tremendous strain on physicians and staff, but the Lord was with them, and there was progress, both financially and spiritually.

Many individuals in the Seventh-day Adventist churches in Okinawa today can trace their first contacts or early interest in the truth to the medical center and its work. Elder Watts gives an example: "Dr. Tolhurst was asked

to visit a patient in a family named Okuda, some distance from the Center. This visit resulted in plans for Bible study. At one time we counted 17 people who had been drawn into the truth as a result of this one contact. It was my privilege to baptize Mr. and Mrs. Okuda and three of their four children. The fourth child, a boy, was recently baptized by Clyde Bradley, at that time pastor of the Okinawa Servicemen's Center, now president of the Vietnam Mission."

After Dr. Tolhurst returned to the United States in 1961, he was followed by several doctors who, for the most part, could stay for only a short period—Ralph Meinhardt, Evert Kuester, several Japanese physicians, Stanley Pollman, and Joseph Johannes. Dr. Kuester stayed for a longer period than the others and thus had time to improve the medical standards of practice and records at the hospital. Arata Emoto, of Japan, served as business manager for more than five years, organizing the business activities of the hospital.

An Extended Service

The staff of the clinic is not satisfied with confining its work to the Naha area. They also hold medical and dental clinics on other parts of 65-mile-long Okinawa and go by boat to nearby islands.

On one of these all-day clinics everybody going gathers at daybreak in the courtyard between the main building and dining hall. There Miss Funikoshi, with notebook in hand, checks off the items as they are neatly packed into the station wagon that is to take them up the island.

"How many one-half-inch syringes do we have this time?" Dr. Vernon Butler may inquire. "You know, last time we had an unusually large number of intradermal injections to give. So we need to be well supplied this time."

A nurse aide volunteers to pick up an additional supply from the pharmacy. Mrs. Eloise Wood, wife of the medical director, Dr. James R. Wood, and Mrs. Gertrude Christensen, wife of

Members of the Center's staff hold medical and dental clinics on other islands.



a staff member, Dr. L. N. Christensen, carefully check the medicine samples donated from overseas. Others pack the lunch in a cool corner of the luggage section. At about 7:00 A.M. everything is ready, and with a prayer for the Lord's protection and blessing on the work of the day, all are on the way.

When the clinic is to be held on Tsuken Island, the trip is an hour by boat. As soon as we arrive we begin arranging temporary tables, benches, and screens for a semblance of privacy. Then the patients begin to gather. Someone spreads out a large straw mat on which the patients seat themselves. We begin our work. This old man has a pain here. That old woman has a pain there. A child has toothache. There is an open sore that needs attending to.

Through the day we work. Then, as evening begins to draw on, we climb on board our boat once more and chug back toward Naha Shi. We are thankful that we have been able to do just a little in service for our Master and our fellow men.

A strong spiritual emphasis is maintained at the clinic by Chaplain K. Morita assisted by a Bible instructor, Miss H. Goya, and Pastor K. Kinjo. These people keep the clinic lounge supplied with Japanese and English literature. This is available for tourists who frequent the island and merchant seamen who come in for emergency service.

The chaplain's department sent *Signs of the Times* to 100 prominent men in Naha for a time. Then letters were sent to these men asking whether

they would like the magazine continued. Approximately one third replied in the affirmative.

The Center enjoys good public relations in the area. Stop-smoking classes have been unusually large, considering the size of the institution. An evangelistic campaign held in Orion Hall in 1970 by Bruce Johnson resulted in the addition of 24 new members.

At eight o'clock each morning one can hear familiar strains of "Lord, in the Morning," sung in Japanese, floating through the windows of the chapel as workers gather for worship before taking up the day's activities. Following this, there may be individual Bible studies with several nonmembers as part of their orientation program, or with some interested patient.

Songs in the Halls

On Friday evenings the nurses go to the corridors and sing gospel songs up and down the halls. Patients may take the hymnal and join in heartily, though this may be the first Christian service in which they have ever participated.

The church maintains in Naha Shi an attractive servicemen's center, with dormitory, dining and recreation facilities, and a beautiful chapel. In 1970 there were some 50,000 American servicemen located in this highly strategic area of the Pacific. There is an active Japanese-speaking church on the hospital campus.

About four years ago a Mrs. Mayayoshi was a patient in the Center. She and her husband became interested in our church, took Bible studies, and

united with us. Soon afterward they opened a kindergarten school. Because the government requires a six-day school week, they bring their little charges to Sabbath school. So each Sabbath morning about 40 tiny tots from ages three to five arrive at the Adventist Medical Center church. The dining room is rearranged, small chairs set up, and the children have "school," with gospel singing, marches, Bible stories, and even the taking of an offering. "What a potential harvest of youth for the church!" I heard one enthusiastic observer say after hearing the lusty singing that made the ceiling ring.

With such a program is it any wonder that in 1970, 21 persons were united with the church in baptism by Chaplain Fumihari Atari? Seven of these had been non-Adventist workers.

The annual statistical report for the year 1970 showed more than 45,000 outpatient visits at the clinic, nearly a thousand house patients, and more than 300 babies born at the Center.

The institution has been fortunate in receiving some outside help by way of contributions to apply on special equipment, including a new hydraulic surgery table. The Center has recently begun a class for expectant mothers and is planning a Five-Day Plan to Stop Smoking for English-speaking people in Naha Shi.

With more and more of the islanders owning automobiles, parking facilities are almost at a premium, and it is hoped at some time in the future that a larger building site can be procured on which to build larger facilities and provide additional parking space.

Part of the 75-member staff of the Adventist Medical Center, Okinawa. More than 20 were baptized in 1970 through their influence.



The Struggle to Establish Our Schools in Inca Land



Staff and students of the Lake Titicaca Indian Training School in the year 1937. C. D. Christensen was principal. Daniel A. Ochs, GC MV associate secretary (seated, third row, seventh from left) was visiting the school at the time the photograph was taken.

ONE of the greatest, if not the greatest, instrument God has placed in the hands of His missionaries who pioneer new fields is that of education. This is true whether it is employed in prosperous non-Christian lands such as Japan, or in those less materially favored. And in several countries of South America this is so for Seventh-day Adventists in a special way.

If there is one thing that practically every Peruvian wants to do, it is to learn English. The acquisition of that language is considered the one thing essential in securing success, be it as a businessman or politician.

To J. M. Howell, veteran educator in Peru, we are indebted for information regarding how our educational endeavors among the Indians of the Peruvian highlands became possible. In the early days of our work among the Inca Indians many apparently insurmountable obstacles had to be overcome. Among these the matter of state recognition of teachers occupied first place. An attempt to supply teachers from Argentina proved too uncertain and expensive. So the task of preparing our own teachers to look after our Indian children's education was undertaken.

About the time solutions to the educational problems were being sought, Dr. Howell accompanied Missionary Clinton V. Achenbach, a nurse by profession, to the home of the state inspector of education in response to a telegraphic plea for medical aid. After

H. B. Lundquist is professor of modern languages at Southern Missionary College.

By H. B. LUNDQUIST

Mr. Achenbach's efforts to help proved successful, the inspector looked toward Dr. Howell and remarked: "I see why Mr. Achenbach came down here, for he is a kind doctor. But why have you come?"

Dr. Howell replied that his was a profession that was encountering serious difficulties, for he was a teacher. Then he told the inspector that he hadn't the slightest idea of how to go about obtaining a teacher's certificate. Fortunately he had his grade cards with him. Upon examining them, the inspector remarked that they were very good, and calling a servant, asked him to bring him paper, pen, and ink. He then wrote to tell his secretary to extend to Dr. Howell a teacher's certificate for life. However, before Dr. Howell actually obtained the certificate, the inspector had to intervene personally. Nevertheless, it was finally secured. And so the first hurdle had been cleared.

About three months after the beginning of a particular school year, a request for a teacher was lodged with the mission. None was available. There were the monitors who assisted the teachers in the training school, but, of course, these did not possess teacher's certificates.

It was finally decided to give one of the most apt of these a special course in teacher training and then request a teacher's permit from the friendly inspector. However, upon receiving this request, the inspector's reaction was absolutely negative. But after listening to Dr. Howell's arguments, he was per-

suaded to grant a permit. This young teacher was perhaps the first Indian ever to be licensed to teach in Peru. This procedure was repeated several times.

Preparing for the Future

On another occasion, as Dr. Howell was riding over to visit the inspector, the thought occurred to him: "We won't always have this favorable officer in the inspector's position. We'd better make hay while the sun shines." So he decided to ask for a license that would permit the mission to start schools anywhere in the state without requesting specific certification for the individual teachers.

He had to wait several days to see the inspector. Finally he was ushered into his bedroom and was greeted by the query: "Well, friend, what can I do for you today?"

Dr. Howell laid his plans before the inspector, who responded, "You surely do know how to ask. I don't know whether or not I can do that for you, but if I can, I will."

After a hurried breakfast, Dr. Howell and the friendly inspector arrived at the latter's office. The inspector went into a huddle with his four secretaries. Dr. Howell sat waiting on the sofa, apparently reading the morning paper. Actually, he hardly knew whether the paper was right side up or not. After what seemed hours, the inspector came to him smiling and remarked: "I'm glad to tell you that there is a clause in the law that permits me to do just what you want done."

The license was granted, carrying the number 175. Through the years, even when the state and provincial inspec-

tors were priests, it kept our schools open. The wisdom of acting at that particular time was readily seen when, three months later, the inspector suddenly died.

A new era of our educational work began with the establishment of the Lake Titicaca Training School for the preparation of Indian workers. This institution was situated between two Indian tribes, the Quechuas and the Aymaras, for whom we labored. H. M. Colburn and W. E. Murray were among the early principals. At the beginning, attendance was small, for it takes time for the Indian to accustom himself to new conditions of life.

In March, 1927, 25 young people were graduated from the elementary course. This, for them, was the equivalent of being graduated from a college course for persons who lived under more privileged circumstances. Today, almost 45 years later, in new buildings, enjoying better facilities, and under the instruction of better-trained teachers, this institution is enrolling more than 400 students each year. And instead of the elementary course taught yesteryear, an advanced course prepares the students to enter our work either as teachers or ministers. Many of the Lake Titicaca Training School students have become mission station directors, and principals of our church schools.

A later experience in connection with the Lake Titicaca Training School near Juliaca, Peru, reveals God's watchcare over His continued work just as clearly as at its beginning. In 1928 the battle to keep open this school, established at great sacrifice, had apparently been lost. Then, under dramatic circumstances, our repeated request for a license to operate it was denied by the educational department of the government. Because of our failure to get this license, school did not open as usual that year, and there ensued two and a half years in which no Indian workers were being trained anywhere in the Inca Union.

One Hundred Days of Tension

The following year a decree-law was made by President Augusto B. Leguia, secured from him under duress. This law required that religious instruction be given in the elementary grades of all schools, public and private alike, only by regularly ordained ministers of the recognized religion professed by the state. That decree, if carried out, would sound the death knell for the fine system of Indian mission and regular church schools throughout the country.

Representatives of all the Protestant missionary societies immediately conferred to decide what course of action they should take. They arrived at the unanimous conclusion that they would not invite such "ministers" to give the instruction. Of course, the penalty for not doing so was the loss of the right to operate.

Then began 100 days of waiting and praying before the end of school. The first ten days of the operation of the



The Old Laro Mission Station of the Lake Titicaca Mission was established in 1921.

decree-law passed. No priest had been invited to teach religion in any Protestant school. Furthermore, no school had been closed. Another ten days passed, and still nothing unusual occurred. Would the school year end and nothing happen?

But such was not to be. Some 40 or 50 days after the passage of the law, a telegram came to our office in Lima bearing the news that two schools had been closed by the local authorities in the province of Azángaro of the Department of Puno. This was about September or October of 1929.

The matter was carried to the president himself. He, in turn, dispatched a telegram to the governor of the Department of Puno in these terms: "When I want Adventist schools closed, I will advise you. Please see that the schools closed by the subprefect of Azángaro are reopened." That was all. The schools were reopened.

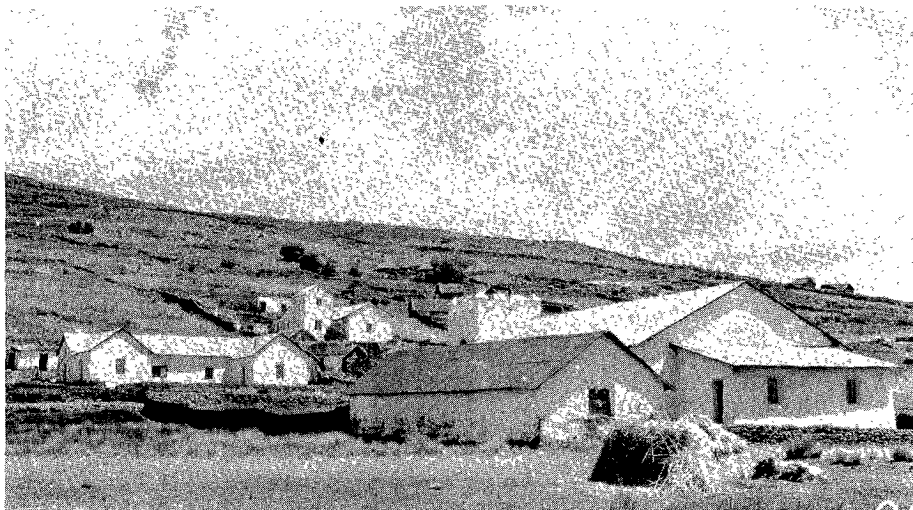
Sixty days passed, then 70, 80, 90, and finally, 100. The end of the school year had arrived and not a single school had been closed permanently. The storm had been weathered, and the cause of Protestant Christian education in Peru had been saved.

Less than a year from then, the

benevolent president was forced to resign and turn over the reins of power to a major in the army. The outgoing president was put into prison where, after a short time, he died.

In January, 1931, the Indian training school, because of the lack of a license, was still closed with no prospects of being reopened. However, a license was discovered that had been issued to the school, but which the Educational Department claimed had been issued by mistake. Nevertheless, on the basis of this license the school's staff cautiously reopened its doors. The students began to return to the familiar classrooms, and the campus again echoed with the glad shouts of Indian boys and girls. Within a year and a half, at first through the valiant efforts of Leon Replogle, and later through those of Richard Hayden, and then of C. D. Christensen, the institution began to fulfill its God-given function. Today it is training yearly more than 400 students, thus supplying the needs of Peru's far-flung departments.

Without argument, the educational work of our church, at least in the Inca Union, has played a most important part in making this field the fastest-growing union in the world.



An old photo of the Plateria Mission Station, Plateria, Peru, where our work for Peruvian Indians began in 1910. Many thousands of these Indians are now Adventists.

Tongan Nobleman's Son Receives Name of General Conference President

By R. A. MILLSOM

A son of one of the highest nobles in the Kingdom of Tonga, and a descendant of one of the greatest warriors in Tongan history, has been named Pierson, after Robert H. Pierson, president of the General Conference. In the little Kingdom of Tonga in the South Pacific it is the custom to ask a relative or valued friend to name a newborn child. But when this request came to me from Ma'afu, one of the highest nobles in the kingdom and a direct descendant of the greatest warrior in Tongan history, I was taken by surprise. This nobleman is also the speaker in the local parliament and wields considerable influence throughout the kingdom. He owns most of the southwestern portion of the main island, Tongatapu, which includes the 300 acres of land on which our Beulah Missionary College and plantation are situated.

Ma'afu has not always been favorable to our work. But the Spirit of God was working with him, and the prayers of many of our members were ascending daily for his conversion. He tried to drown his convictions in alcohol and other kinds of satisfaction. Although he himself did not seem disposed to become an Adventist, he nevertheless requested his wife to attend the Adventist church. This was the situation when we were called to Tonga at the beginning of 1971.

Early that year I learned that Ma'afu's wife was receiving Bible studies and had requested baptism. Examination showed her fitness to receive this ordinance, and she was duly baptized along with several others.

Satan did not easily give up the battle for Ma'afu, but with the aid of the Holy Spirit, he gained the victory. His associates in the government who once blew smoke in his face to get him to begin smoking again and who extended the tempting glass, now treat him with respect.

At the time I was requested to name the newly born son the battle was still on, and I was not too sure how to react. Every attempt to make lists of possible names ended in frustration and indecision.

A Name of Authority

Meanwhile, the name Pierson kept pressing into my mind. It seemed to fit easily into the local language, both

written and spoken. "P" is a popular letter, and there are no other letters in the name Pierson that could cause trouble in the Tongan language. So I finally suggested Pierson, and waited anxiously to see what the parents' reaction would be. They were delighted and honored with the name, and I feel it has done something toward strengthening their bond with our church family. This name carries authority in Ma'afu's home. On one occasion, when someone was chiding Pierson for his noise, the nobleman promptly reminded him that that was no way to address a General Conference president.

Young Pierson's "advice" is accepted in Ma'afu's business affairs also. When news reached the nobleman of our committee's action granting me permission to investigate the possibility of establishing a laymen's training school in Tonga, he began to think about a piece of land that two other churches were trying to get. In company with

Pastor Peni Moto and Mrs. Moto—and of course Pierson—they were standing looking at the land.

"I wonder whether President Pierson would like this block?" Ma'afu asked Pastor Peni. Just then, several-weeks-old Pierson made a rather loud baby noise. Thinking someone else had spoken, Ma'afu turned and asked, "Did someone say something?" Mrs. Moto, who was holding the baby and standing a little distance away, replied, "Whatever you were discussing, Pierson said 'Yes' to it." "Well, that settles it," said the honorable gentleman. So I was duly advised of the decision, and arrangements were made to have a 50-year lease made out. There had to be a rental to make it legal, of course. And the nobleman apologized for the charge—a whole A\$10 a year—for seven and one-half acres of the most sought-after land in the Vaini district.

A quarter of a mile from the site of our proposed training school a new Vaini church is being erected. This Seventh-day Adventist church also stands on Ma'afu's land. Because of a lack of funds it was planned that the structure would not be finished for several years. But Ma'afu is not accustomed to such delays. So, despite the difficulties of raising money during a rather acute recession in Tonga, he found a solution. Wishing to make amends for his previous hard dealings with the mission, he offered us the lease money from two of the main blocks of Beulah Missionary College for the next six years. Arrangements have been made to receive an advance of this total from the Australasian Division, that will be paid back as the lease rental money is paid in the usual way. This was indeed a wonderful gift amounting to approximately A\$5,000.

Ma'afu, now giving the progress of God's work the dominant place in his life, threw himself into the building of the church with enthusiasm. Personally organizing the church members, he saw to it that they kept on the job until the needed 7,000 concrete blocks were all made. Sometimes they worked from early evening till 4:00 A.M. turning out more than 800 blocks during the night. Ma'afu watched every block and gained great satisfaction as he counted them in their stacks.

The spirit of leadership and drive inherited by Ma'afu from his famous forefather has caused him to turn his attention to the plans for the laymen's school to be established on the land he so graciously made available. No finance for buildings is yet available. But prospective students are already doing some work there.

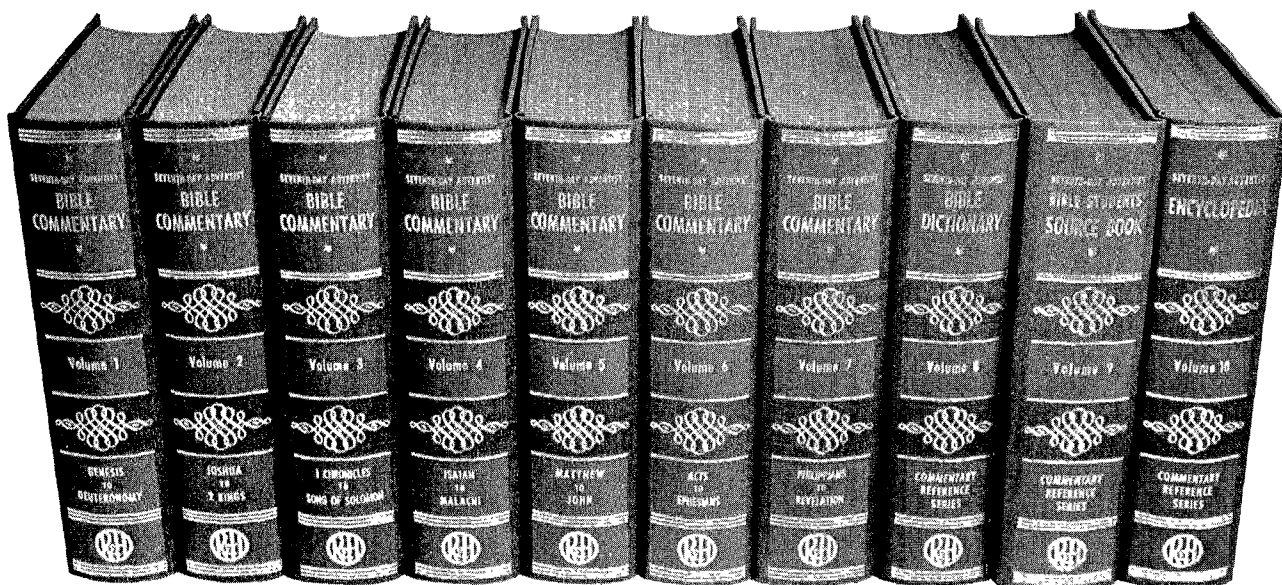
There seems to be no doubt in the minds of any that this school will be called the Pierson school. And I have no doubt in my mind that from this school will come men who will lead out in the finishing of God's work in the Kingdom of Tonga and prepare a people fit for the kingdom of our Lord and Saviour Jesus Christ.



Ma'afu and wife with son, Pierson, named after GC President Robert H. Pierson.

R. A. Millsom is president of Tonga Mission, Central Pacific Union Mission.

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CALIFORNIA:

LLU Donates Land for VA Hospital

Loma Linda University has given 15 acres of land for construction of the Veterans Administration hospital authorized for Loma Linda.

The three- to five-hundred-thousand-dollar gift, announced by University President David J. Bieber, will expedite early construction of the veterans' facility at a site nearly a mile from the university campus.

"It was becoming increasingly clear," said Dr. Bieber, "that property procurement for the site west of the university would be costly and time consuming because of the many homes in the area. This new site, while not quite as close to the university's medical center, is close enough to facilitate high levels of patient care."

Dr. David B. Hinshaw, dean of the School of Medicine, said that the site is a suitable one and that the new hospital would be close enough to assure a good operating relationship between the two institutions.

The 15 acres given to the Veterans Administration is comparable in size to the previously selected site west of the university. It is surrounded by clear land so that more acreage would be available if needed.

"This new site is clear of any encumbrances, legal or otherwise," said Dr. Bieber. "Construction on the new hospital can begin at the complete discretion of the Veterans Administration."

The decision to build the new hospital, planned to replace the VA hospital at Sylmar, was announced by President Richard Nixon during a visit to Loma Linda last August.

JERE IVERSEN
Public Information Officer, LLU

VIETNAM:

Saigon Hospital Enjoys Good Reputation

Patients come to the Saigon Adventist Hospital from all over South Vietnam and from Cambodia, Hong Kong—even from the United States.

Recently a Vietnamese man came into the office. He had just hurried back from the United States for medical reasons. He needed surgery for a cancer problem and wanted to have his operation in our hospital. He asked how soon he could be booked. Astonished, I began reading a letter he handed me. It was from a United States surgeon outlining the patient's condition. He had tried to prevail upon him to have surgery in the United States, but the man had refused and insisted on returning to Saigon right away.

As I thought about the situation, I couldn't help comparing in my mind's eye the push-button surgeries in the



Singer Receives E. G. White Books

Singer Johnny Cash was presented with a five-volume set of Ellen G. White's Conflict of the Ages Series after a recent filming of TV spot announcements for the Five-Day Plan to Stop Smoking. The filming was done just before his December 2 show in Greensboro, North Carolina. Mr. Cash donated the time for the filming.

After filming the announcements Mr. Cash asked permission to tell his experience with the Five-Day Plan. He mentioned the Seventh-day Adventists at Madison, Tennessee, where his son was born, and where he participated in the Plan.

The spot announcements have been given to the General Conference Temperance Department for distribution across North America.

The suggestion that Mr. Cash be approached to film the announcements was made by Tom Hall, Greensboro SDA church public relations secretary.

PAUL E. DIXON
Pastor, Greensboro, North Carolina

United States with our little "bow and arrow" hospital. And I haven't yet come up with a satisfactory answer why the man chose to come to our hospital.

I am happy to say the operation went off nicely and the man just recently went home a very satisfied client.

Some time back a prosperous Chinese business executive from Hong Kong came for treatment. "You have a very famous hospital," he said. "They tell me if you have kidney stones, you come here for special medicine, and all your kidney stones disappear."

One day during our peak period a badly burned woman was brought in on a litter and deposited on the crowded floor. Her condition was obviously quite critical. At the same time we had reached saturation point with

inpatients. There just wasn't any place to put her.

I was forced to tell the patient's sister of our predicament and asked her to try another hospital just a short distance away. She wouldn't hear of it and persisted in requesting that we admit her sister. Politely but firmly we refused. Finally the poor woman was reduced to tears and said something that made the nurses smile. Inquiring what it was, I was told she said, "Please admit my sister into your hospital. Even if she dies, I will be happy."

"That settles it," I said. "Go up and put down a stretcher for her anywhere, so long as we admit her."

It is situations such as this that make us grateful we are going to have a new hospital, with more space than we presently have.

An old friend from Australia, Lyn Knight, had a lot to do with making the new facility possible. In October, 1970, he stopped off in Saigon to visit us. Knowing he was in the fund-raising business, I asked him, with tongue in cheek, whether he would be interested in helping us raise funds for our new hospital. Somewhat to my surprise, he said he would be willing to investigate the possibilities. As a result, his firm, the National Fund Raising Counsel of Australia, contracted with us to raise funds in Saigon.

We are all looking forward to the time when we will have a bigger, more modern hospital in Saigon to minister to the physical and spiritual needs of the Vietnamese.

G. H. A. McLAREN, M.D.
*Medical Director
Saigon Adventist Hospital*

ARKANSAS:

Local Broadcast Wins 30 Converts

So far 30 people have been baptized as a result of a radio broadcast begun five years ago by an Adventist layman. The layman, Guy Overlees, began to broadcast the weekly 30-minute program, called Bible in the Hand, on station KXOW, Hot Springs, Arkansas, in 1966. When Eugene Johnson came as pastor one year later, he carried on the program.

At about the time Pastor Johnson arrived at Hot Springs, the station operators invited the station's listeners to inform them of their favorite programs on the station. The Bible in the Hand was mentioned so often that Pastor Johnson was asked to have a daily program. As a result the program went on the air daily following the 12-o'clock noon newscast. It is broadcast twice on Sundays, at 9:30 A.M. and at 12:30 P.M.

Recently station KBOK, in Malvern, Arkansas, began using the broadcast five days weekly.

P. A. KOSTENKO
*PR Secretary
Arkansas-Louisiana Conference*

World Divisions

FAR EASTERN DIVISION

✦ Philippine Union College in Manila has started a new health food industry. Dr. Harry Miller has been a consultant to the college administration in setting up the new department.

✦ A Taipei, Taiwan, club recently issued an attractive fund-raising folder, most of the pictures of which were taken at the Taiwan Adventist Hospital. For the past several years the Taiwan hospital has cooperated with the club in the treatment and care of crippled children.

✦ The Gideon organization in both Hong Kong and Taiwan has presented Bibles to the three hospitals of the South China Island Union Mission.

✦ Mrs. Dorothy Minchin-Comm, chairman of the English department of Philippine Union College, has been granted a Ph.D. degree in English from the University of Alberta in Canada. She recently went to Canada to defend her thesis and to complete other necessary work on the degree. Both Elder and Mrs. Comm are members of the teaching staff of the Far Eastern Division's largest school, Philippine Union College.

✦ Dr. G. Hirokawa, an educator from the Japan Union Mission territory, will be a lay delegate at the 1972 Far Eastern Division Council. Youth observers will also be selected to attend and observe how the church's administrative machinery operates.

✦ Mount Klabat College, Indonesia, has graduated its first class of four-year seniors. E. W. Higgins, college president, reports that 12 persons were given college degrees.

✦ Since the opening of the English Language School in Seoul, Korea, 42 of its students have been baptized. A new church has been organized and is meeting in one of the largest classrooms of the Korean Union Servicemen's Center in Seoul. M. T. Bascom is the director of the school.

✦ The Japan and South Philippine unions tied for top honors in lay activities for the Far Eastern Division. Representatives of both unions were given plaques for the achievement of their unions at the time of the annual division council in Singapore.

✦ The 21 hospitals of the Far Eastern Division report that during the past quadrennial period they admitted more than 220,300 persons. Almost two and a half million persons were treated as outpatients. Attending these individuals were 108 physicians, 21 dentists, and 706 graduate nurses.

✦ As a result of youth evangelism, more than 35,000 persons have been baptized in the Far Eastern Division.

✦ Six local missions of the Far Eastern Division are 100 per cent self-supporting. They are: Okinawa and North Japan in the Japan Union Mission; Central Korea in the Korea Union Mission; Central Luzon and South Central Luzon in the North Philippine Union; and West Java in the West Indonesia Union.

D. A. ROTH, *Correspondent*

Atlantic Union

✦ Dr. Ronald Kehney, a 1971 graduate of Loma Linda University School of Dentistry, recently opened a dental office in the heart of the downtown city of Hamilton, Bermuda. Dr. Kehney is the only medical missionary in the Bermuda Mission.

✦ Six people were baptized in the Camden, Maine, church during a candlelight baptismal service on Friday evening, December 10, 1971. John Williamson, the pastor, officiated at the service.

✦ The Bronx, New York, Sabbath school of the Northeastern Conference raised more than \$4,000 for Investment in 1971.

✦ The New England Memorial Hospital, Stoneham, Massachusetts, medical staff held its annual dinner-election meeting recently. Officers for 1972 are: president, Eli A. Etscovitz, M.D.; vice-president, Robert L. Scribner, M.D.; secretary, Barnet Baskies, M.D.; and treasurer, John P. Mahoney, M.D.

✦ A Five-Day Plan to Stop Smoking was conducted at the Burlington, Vermont, church recently with cooperation of the local American Cancer Society. Of the 100 people who participated in this plan, 85 quit smoking. The plan, held at the University of Vermont, was conducted by Dr. Marion Westermeyer, anesthesiologist at the Central Vermont Medical Center, and Steven Farley, pastor of the Burlington church. This was the third plan presented in Burlington in 1971. It is estimated that approximately 230 people have been helped to quit using tobacco during these plans.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Eighty boxes and baskets of food and Christmas toys were prepared and delivered to needy families at Christmas time by the Dorcas and Health and Welfare Services of the College Park church, Oshawa, Ontario.

✦ Author Josephine Cunningham Edwards was the featured speaker at a special youth meeting held Sabbath, January 8, in the Edmonton, Alberta, Central church. Young people through-

out the province of Alberta were invited to the three Sabbath services and the Saturday night social sponsored by the senior youth of the Edmonton church.

✦ R. G. Christiansen, pastor of the Sarnia, Ontario, church, and Mrs. Christiansen presented a half-hour mission-Ingathering program over a cable television station in Sarnia on the evening of November 29. Dressed in the costumes of India, where they had previously served as missionaries, they showed curios of India and answered questions about the educational and medical work of Seventh-day Adventists. The program helped local residents recognize our Ingatherers when they called at their homes.

✦ The 804 members of the Willowdale, Ontario, church distributed 11,000 MISSION '72 tracts each week for eight weeks recently. The church organized into bands of Sabbath school classes with each teacher acting as the distribution band leader.

THEDA KUESTER, *Correspondent*

Central Union

✦ A Community Services Center was recently opened in Sikeston, Missouri.

✦ Thirty-six people were baptized in the Longmont, Colorado, church recently. This is the largest baptism in the recent history of the church. The service marked the end of a three-week series of meetings conducted by Gunnar H. Nelson, evangelist, and Ken Taylor, pastor.

✦ Immediately upon the recent completion of a new SDA church in Kearney, Nebraska, Charles H. Buursma, Nebraska Conference evangelist, began a series of meetings in it.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Eleven people have been baptized in Baltimore, Maryland, as a result of the work of Richard Atwell, literature evangelist.

✦ Chesapeake Conference's Adventist Youth Movement (AYM), under the direction of Kevin Howse, conference MV secretary, plans a concerted evangelism thrust in Ocean City, Maryland, during the summer of 1972. The group plans to use an Ocean City residence as organizational base for many evangelism outreach programs. The working force will be largely volunteer college-age youth from throughout the conference.

✦ At a recent meeting the Chesapeake Conference executive committee approved building and financial plans for

churches within the conference. Construction of churches at Bowie, Annapolis, Mount Aetna, and Atholton, Maryland, is to begin soon. The Frederick, Maryland, church is nearing completion. The new Frederick plant, valued at more than a million dollars, will include elementary school facilities, a gymnasium, and a servicemen's center.

✦ Dr. William E. Palmer, new field secretary for health evangelism for Chesapeake Conference, plans to emphasize country living and preventive medicine in a better-living program for both church and nonchurch members. One hundred and ten acres in Southern Maryland have been acquired as a possible site for a better-living center.

✦ Lake Nelson Junior Academy, Piscataway, New Jersey, has added two teachers to its staff. An additional classroom is under construction.

✦ Leo Ranzolin, associate secretary of the General Conference MV Department, was the featured speaker at a two-day Spanish youth congress held

recently in Hoboken and Jersey City, New Jersey.

✦ The Trenton, New Jersey, church raised more than \$10,000 during its recent three-weekend Ingathering campaign.

✦ Fifteen people were baptized in Delaware, Ohio, following a tent series held by Henry Hope, a layman of Columbus, Ohio.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Three busloads of non-Adventist students from Lakeview High School in rural Battle Creek, Michigan, recently met at Battle Creek's Tabernacle to learn about Seventh-day Adventists. Members of a Biblical literature class, they were shown a color slide program portraying Adventist history, and then

visited a newly opened, Adventist-owned-and-operated vegetarian restaurant across the street.

✦ Craig White, a junior theology major at Andrews University, recently received a \$400 scholarship from Pacific Press Publishing Association. Mr. White had submitted a paper on why he would like to work in a conference publishing department.

✦ The Joliet, Illinois, church held a two-night Adventure in Better Living program in December, featuring Loma Linda Foods. Loma Linda representative Joel W. Hass was assisted by Melvin Smith and Darryl Council in discussing coronary heart disease, vegetarianism, and weight reduction.

✦ Almost 100 guests from the North Shore area of Chicago received Christmas gifts at a party sponsored by the local SDA Community Services Center. Mrs. Roy Berglund directed the occasion that benefited persons who had received assistance from the center during the past year.

✦ Twenty people have united with the Elgin, Illinois, church through baptism and profession of faith as the result of evangelistic meetings conducted by conference evangelist Roland Lehnhoff, who was assisted by David Peterson.

✦ Fifty baptisms have been reported as a result of spiritual renewal lectures held in Noblesville, Indiana, by conference evangelist M. Donovan Oswald and S. D. Seltzer, leader of the Cicero district.

GORDON ENGEN, *Correspondent*

Woman Approaching 100th Birthday Given Merit Award



Anna Knight, missionary to India, teacher, nurse, Bible and departmental worker, author, and now 98 years old, was presented with the General Conference Department of Education Medallion of Merit Award, November 17, 1971. The award was made at Oakwood College, Huntsville, Alabama, by Charles G. Hirsch, General Conference Department of Education secretary.

Miss Knight was born in Ellisville, Mississippi, in 1874. As a child she found that opportunities for education were limited, so she set about to teach herself. She wrote to a New England newspaper requesting free reading material from its readers. Forty persons responded. Among them were two Adventists. The Adventists sent her several

church publications, and while reading these she learned of the Advent message and accepted it.

Through the help of a conference worker living in Chattanooga, Tennessee, Miss Knight went to Mount Vernon Academy, Ohio, in September, 1894. She graduated from Battle Creek College as a medical missionary nurse in 1898 and returned to her home State to operate a self-supporting school in Jasper County. Twenty-two pupils were enrolled over a period of two years.

At the last General Conference session held in Battle Creek, Michigan, in 1901, Miss Knight was appointed a missionary to India. After serving seven years in that country she returned home and reactivated the school program she had begun previously.

In 1910 she was called by the Southwestern Union to work in Atlanta, Georgia. Her duties included teaching, working as a nurse, and doing Bible work. When the Southeastern and Southern unions merged she served in the department of education until regional conferences were formed, at which time she retired.

Miss Knight has written her autobiography, *Mississippi Girl*. At present she is president of the National Colored Teachers' Association.

The Medallion of Merit Award is given by the General Conference to Seventh-day Adventist educators who have been recognized for extraordinary meritorious service to Seventh-day Adventist education. It is the highest recognition given by the church. To date only 12 such awards have been made.

L. A. PASCHAL
Educational Secretary
South Central Conference

Southwestern Union

✦ Workers' meetings for each of the five local conferences of the Southwestern Union were held in Fort Worth, Texas, January 2-5. Celebration victories for the local Ingathering campaigns were held and instruction was given for a coordinated union-wide thrust in the work of MISSION '72.

✦ Two new churches were dedicated in the Arkansas-Louisiana Conference in recent months. Hamburg, Arkansas, pastored by C. H. Evins, was dedicated October 30, and Clinton, Arkansas, pastored by O. D. Lauer, on December 18.

✦ The Texas State Board of Examiners has voted full approval of the Southwestern Union College teacher education program for a three-year beginning term.

✦ Four hundred and nine people were baptized in the Arkansas-Louisiana Conference in 1971. This is a new record for this conference and a gain of 93 over 1970. There were 55 evangelistic crusades conducted in the field last year. The conference membership now totals more than 5,000.

J. N. MORGAN, *Correspondent*



(Conference names appear in parentheses.)

Gordon Bullock, acting secretary, North Philippine Union Mission, in addition to being treasurer, North Philippine Union Mission.

A. C. Carlson, pastor, Stockton Central church, California, from Gentry, Arkansas.

George A. Coffen, pastor, Central church, Honolulu, Hawaii, from Battle Creek, Michigan.

Leon M. Cornforth, lay activities secretary (Georgia-Cumberland), from same position (Upper Columbia).

Lawrence Davidson, president, Hawaiian Mission, formerly pastor, Stockton, California.

Janice Gammenthaler, dean and teacher, Highland View Academy (Chesapeake), formerly teacher, Forest Lake Academy (Florida).

Dennis Geier, registered X-ray technician, Porter Memorial Hospital, Denver, Colorado, formerly same position, Hinsdale Sanitarium and Hospital (Lake Union).

Donald Humphreys, maintenance, Porter Memorial Hospital, from same position, Gem State Academy (Idaho).

Ted T. Jones, director, inner-city services and lay activities associate secretary (Central California), formerly ministerial secretary, West Indonesia Union Mission.

M. K. Ko, president, Central Korea Mission, formerly Ministerial Association secretary, Korean Union Mission.

Ed Lamb, faculty, Southern Missionary College, from Porter Memorial Hospital, Denver, Colorado.

Richard McDaniel, secretary-treasurer, Far Eastern Island Mission, formerly business manager, Okinawa Adventist Medical Center.

Ora L. McLean, lay activities secretary (Upper Columbia), from Lincoln, Nebraska.

Danny Miller, literature evangelist (Missouri), from (Manitoba-Saskatchewan).

Richard Nicholas, teacher, Highland View Academy (Chesapeake), from same position, Forest Lake Academy (Florida).

J. G. Nikkels, lay activities and Sabbath school secretary (South Dakota), formerly president, Upper Magdalena Conference of Colombia-Venezuela Union Mission.

Su Tung O, president, Tai Ping Mission, Taiwan, South China Island Union Mission, formerly departmental secretary, South China Island Union Mission.

Earl C. Pate, R.N., nursing administrative supervisor, Porter Memorial Hospital, Denver, Colorado, formerly staff nurse, Hinsdale Sanitarium and Hospital.

Gary B. Patterson, pastor, Collegedale, Tennessee, formerly MV secretary (Upper Columbia).

F. C. Petty, district pastor (South Dakota), formerly pastor, Guadalajara, Mexico.

Duane A. Potter, principal, College View Academy, Lincoln, Nebraska, from same

position, Grand Ledge Academy (Michigan).

Rose Ruckle, director of nurses, Memorial Hospital, Beeville, Texas.

K. Soneda, acting secretary, Japan Union Mission, in addition to being MV and temperance secretary, Japan Union Mission.

William Stokes, pharmacist, Porter Memorial Hospital, formerly pharmacist, Knoxville, Tennessee.

Elvis Sullivan, food service director, Highland View Academy (Chesapeake), from Madison, Tennessee.

Robert Sundahl, ministerial intern, Bakersfield (Central California).

H. A. Swinson, lay activities and Sabbath school secretary (Chesapeake), formerly pastor (Florida).

George Taggart, manager, Home Health Education Service (Northern Union), formerly pastor, Muscatine, Iowa.

John W. Thurber, director youth evangelism (Carolina), formerly youth evangelist (Texas).

Larry Townsend, assistant publishing secretary (Pennsylvania), from same position (Michigan).

Lee Roy Tripp, associate pastor, Mountain View English church (Northern California), formerly minister (New Jersey).

From Home Base to Front Line

North American Division

Vinette E. Walker, to be office secretary Inter-American Division headquarters, Miami, Florida, of Corona Heights, New York, left New York City, October 31.

Claire E. Bridgham (NEMH '64), returning as a nurse in Ishaka Hospital, Uganda, East Africa, left New York City, November 8.

T. Henry Scoggins (George Peabody College '65), to be business manager of the Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia. Mrs. Scoggins, nee Marjorie Helen Hancock (MC '63), and three children, of Takoma Park, Maryland, left Washington, D.C., November 13.

Joseph Ming-Hui Lee (CUC '71), to be treasurer of the Taiwan Adventist Hospital, Taipei, Taiwan, of Olney, Maryland, left Los Angeles, California, November 16.

Kathryn S. Schneider (SMC '69), to be instructor of nursing in Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, of Dallas, Texas, left Chicago, Illinois, November 21.

Darel Eugene Courser, M.D. (PS School of X-ray Technicians '51; WWC '56; Guadalajara Medical School '70), to be a physician in the Adventist Hospital, Ile-Ife, Nigeria, Mrs. Courser, nee Effie Marie Bruce (WWC '53), and daughter left New York City, December 2.

Mrs. Richard Duane Fisher, nee Blanche Lucille Hood, of Milton-Freewater, Oregon, left New York City, December 7. Mr. Fisher is serving as a builder in the West African Union Mission, headquarters at Accra, Ghana. He preceded her, having left September 14.

Jerrold A. Vest, M.D. (WWC '62; LLU

'70), to be a physician in the Harajuku Clinic, Tokyo, Japan, and Mrs. Vest, nee Cynthia Estelle Cooley (LLU '61; AU '68), of Loma Linda, California, left Los Angeles, December 7.

Mrs. Bernhard A. Aaen, nee Margaret Louise Penhallurick (WWC '42, '57), of Lincoln, Nebraska, left Los Angeles, California, December 8. She will rejoin Dr. Aaen, who preceded her, having left September 20, and who is serving as academic dean in the Southeast Asia Union College, Singapore.

Darel Wayne McConnell (LLU '63), to be laboratory technician in Bella Vista Hospital, Mayagüez, Puerto Rico, Mrs. McConnell, nee Vola Gayle McKeown (GAH '64), and three children, of Visalia, California, left Miami, Florida, December 10.

Bruce J. Johnston (WWC '50; AU '57, '62), returning as division evangelist in the Far East, Singapore, Mrs. Johnston, nee Marianne Meryle Wilcox, and daughter left San Francisco, California, December 14.

Clarence N. Kohler (AU '41; Oregon College of Education '55), to be civilian chaplain Okinawa Servicemen's Center, Naha, and Mrs. Kohler, nee Beatrice Ione Greeley (AU '41), of Anderson, California, left San Francisco, December 14.

Student Missionary

Judy Kathleen Kuester (WWC), of Loma Linda, California, to be a teacher in the Ethiopian Union Mission, Addis Ababa, Ethiopia, left Los Angeles, December 14.

CLYDE O. FRANZ

Church Calendar

<i>The Adventist Layman</i> Emphasis	January 29
Gift Bible Evangelism	February 5
Church Lay Activities Offering	February 5
Faith for Today Offering	February 12
Christian Home and Family Altar Day	February 19
Christian Home Week	February 19-26
Listen Campaign Rally Day	February 26
Tract Evangelism	March 4
Church Lay Activities Offering	March 4
Sabbath School Visitors' Day	March 11
Spring Mission Offering	March 11
MV Day of Fasting and Prayer	March 18
MV Week	March 18-25
Thirteenth Sabbath Offering (South American Division)	March 25
One Million New Pulpits	April 1
Church Lay Activities Offering	April 1
Andrews University Offering	April 8
(Alternates with Loma Linda University Offering)	
Literature Evangelism Rally Day	April 15
Educational Day and Elementary School Offering (Local conference)	April 22
Children's Day	April 29
Missionary Magazine Campaign (Price limited to April through May)	
Health and Welfare Evangelism	May 6
Church Lay Activities Offering	May 6
Servicemen's Literature Offering	May 13
(Alternates with North American Mission Relief Offering)	
Spirit of Prophecy Day	May 20
Christian Record Offering	May 20
(Alternates with North American Mission Offering)	
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Inner-City Offering	June 10
Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 1
Midsummer Offering	July 15
Dark County Evangelism	August 5
Church Lay Activities Offering	August 5
Oakwood College Offering	August 12
Bible Correspondence School Evangelism	September 2

Voice of Prophecy Wins More Than 4,000 in 1971

Baptisms through the Voice of Prophecy's threefold radio-Bible school-public crusade ministry totaled almost 4,200 in 1971, according to figures just released by the VOP field services office. This is a gain of more than 600 baptisms over 1970. Nearly 1,600 of the baptisms were a result of public Bible crusades of the Voice of Prophecy Evangelistic Association, a unit designed to bring to baptism interests generated by VOP broadcasts and the various Bible correspondence courses.

For the first time in seven years, the reversal of a downward trend in Bible course applications took place at the VOP in 1971. Applications for all Bible correspondence courses rose from 279,800 in 1970 to more than 361,900 in 1971, a gain of more than 82,000.

The Voice of Prophecy is planning for 24 public Bible crusades in 1972, including seven that will begin on March 4 or 5, opening dates for MISSION '72's "Reach Out for Life" meetings.

HERBERT FORD

Metro Evangelism Council Meets at Berkshire

Approximately 125 pastors and evangelists gathered at Camp Berkshire in Wingdale, New York, to seek ways to coordinate the evangelistic outreach of the member conferences in reaching the millions of America's largest megalopolis. Most of these workers were from the New York metropolitan area, which includes northern New Jersey, Long Island, southern Connecticut, as well as New York City. Five conferences—Greater New York, Northeastern, New Jersey, Allegheny East, and Southern New England—have formed an organization known as Metro Evangelism that works under the North American Division Committee on Administration.

C. Dale Brusett, Florida Conference evangelist; E. E. Cleveland, associate ministerial secretary of the General Conference; and C. E. Bradford, an associate secretary of the General Conference, served as instructor and devotional speakers for the council. The meeting was organized and directed by W. R. Bornstein who recently assumed the position of coordinator for Metro.

C. E. BRADFORD

Pathfinders Active in São Paulo, Brazil

There is a great increase in "Pathfinding" in São Paulo, Brazil, reports José Silvestre, Pathfinder coordinator for the city. Recent activities included a 50-mile hike and a wilderness survival camp. Pathfinders practiced methods of survival in the Santos Mountain Range 30 miles from the city. Shelters were made of logs, branches, and leaves. They ate

hearts of the palm tree, wild berries, and other vegetables. Green bananas were found, boiled, and fried. "They tasted like fried potatoes," said Brother Silvestre. "It was a wonderful experience," he continued. "We discovered falls, caves, orchids, many bird species, and lightning bugs. The greatest danger was the poisonous snakes, but we were prepared to face them!"

In July the Pathfinders were invited to participate in Veteran's Day activities. A group was selected, and they marched through the streets with a large banner honoring the country. This event was given publicity in all the papers. A general said, "You are helping to build the country and the family of Brazil's tomorrow."

In August there was a large meeting of all 40 clubs in São Paulo at Ibirapuera Park. The city authorities who were present were so impressed that they invited the Pathfinders to perform at the House of Representatives. One hundred Pathfinders were selected, and on August 23 they went to see the president of the House. A meeting with 700 people took place including members from all over the city. The Pathfinders presented an 18-minute program. While the young people were singing the Pathfinder song, an influential congressman turned to José Silvestre and said, "With this army of juniors that you have, you can save the world!"

LEO RANZOLIN

Baptisms and Book Sales Increase in IAD Unions

Literature evangelists in two small unions of Inter-America are accomplishing feats never seen before in this division, according to Nicolas Chaij, publishing department secretary of the Inter-American Division.

The 130 regular literature evangelists of the West Indies Union (Jamaica and the Bahamas) won 602 people to the truth in 1971. The previous year they had won 360 souls.

The Antillian Union colporteur sales (Puerto Rico and the Dominican Republic) surpassed \$630,000 in 1971. One part-time Puerto Rican colporteur, who works regularly as a bank manager, worked 396 hours last year with deliveries of more than \$18,000

D. A. McADAMS

N.A. Ingathering Report—9

Total raised through January 8, 1972: \$7,320,839.14. This is a per capita of \$16.48 for the North American Division.

The amount raised by the end of the ninth week of Ingathering last year was \$7,155,801.14. This is a gain of \$165,038, over last year's achievement for nine weeks.

The amount raised this week is \$133,191.13, as compared with \$144,869.53 raised during the ninth week of last year.

Approximately \$7,138 is needed to reach the total raised in last year's campaign.

All unions except one showed gains this week.

Six unions—Atlantic, Canadian, Central, Lake, Southern, and Southwestern—and 29 conferences have exceeded their final totals for last year.

Fifteen conferences have attained Silver Vanguard status.

IN BRIEF

✦ The Florida Conference reports a gain of 1,222 baptisms in 1971 over 1970, and a tithe gain of \$403,000. Ingathering was \$316,000, an increase of \$8,000 over the previous year. These figures were reported during the annual Florida Conference workers meeting held in Miami, Florida, according to W. O. Coe, conference president.

✦ Members of the Balestier Road church in Singapore gave S\$2,144 for the Thirtieth Sabbath Offering on December 25. It is anticipated that by the time the Queenstown Branch turns in its offering, the amount will total S\$2,200. This is twice the amount ever given for a Thirtieth Sabbath Offering in the Balestier Road church in Singapore, reports D. A. Roth, assistant secretary of the Far Eastern Division.

✦ The São Paulo Conference in Brazil has appointed José Silvestre associate youth director with emphasis on Pathfinder activities. Due to the large growth of Pathfinder Clubs in the conference, the need was felt to have a man in charge of the Pathfinder and junior work. Eser Giroto, MV secretary, will continue as youth director of the conference.

✦ New Position: A. J. Johanson, health department secretary, Southern Asia Division, in addition to his responsibilities as field secretary.

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