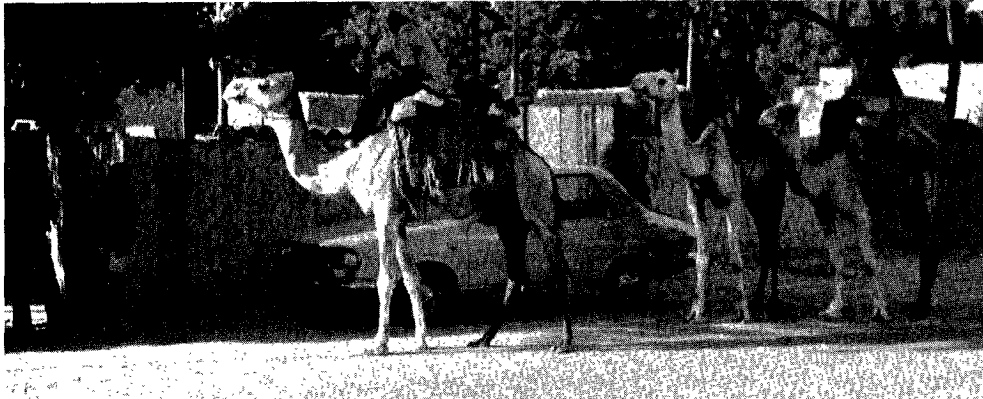


Review

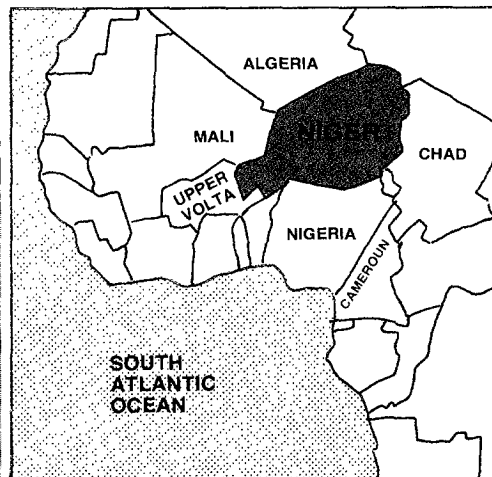
FEBRUARY 15, 1973

ADVENT REVIEW AND SABBATH HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



NIGER Opens Its Doors to Adventists

Above: "Ships of the desert" plod their leisurely way down the streets of Niamey, capital of Niger. An SDA medical work is to be opened in that city. Below, left: Modern high-rise apartments contrast sharply with simple bush dwellings in Niamey. Right: Niger, formerly a French possession, became independent in 1960. It has an area of 458,995 square miles.



(Story, page 17)

On Peace in Vietnam

On January 23 negotiators in Paris initialed an agreement designed to end the long, bitter conflict in Vietnam.

Two days later the General Conference Committee, at its first regular session following the agreement, voted an expression of gratitude, which said, in part:

"In the providence of God peace appears to be near for the nations of Southeast Asia and especially for Vietnam. Capable men of many nations have long grappled with the complex difficulties of reaching this goal. Now the world hopes for an end to hostilities which have brought tragic loss of life and property to these countries, untold suffering to millions of survivors, and anguish of spirit among concerned people on all continents. Nation has been pitted against nation and brother against brother.

"We, the members of the General Conference Committee of the Seventh-day Adventist Church, express our gratitude to God that this long and devastating war now appears to be ending. We are grateful for the earnest efforts of statesmen to bring an end to the conflict and we believe success has come by the movings of the Spirit of God on the minds of men."

On January 27 the cease-fire went into effect in Vietnam. Most fighting ended. For the first time in more than a decade airplanes were not dumping their loads of bombs, homes were not being put to the torch, naval guns were not spouting flame, tanks were not rolling across the patient countryside. The whole world heaved a sigh of relief. Families long separated looked forward to reunion. Plans, long delayed, were reactivated. Hopes, long disappointed, were revived. Political and social wounds, long open and painful, began to heal.

Seventh-day Adventists Are People of Peace

Understandably, Seventh-day Adventists, as evidenced by the General Conference resolution of gratitude, were in the forefront of those who rejoiced in the peace and looked to the future with hope. For Adventists are people of peace. In all nations their purpose, like that of their Master, is to "bind up the brokenhearted . . . to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:1-3).

A motion picture documenting the activities of Seventh-day Adventists in the Indochina area has been shown widely in churches and large gatherings such as camp meetings. Appropriately it is entitled "The Peacemakers." Who can evaluate the blessing and influence of Seventh-day Adventists who, without regard to national or political boundaries, serve their fellow men as physicians, dentists, nurses, teachers, welfare workers, and colporteurs. Count on it—wherever there is need, Seventh-day Adventists, whether young or old, whether working individually or in groups, will be there to help.

The church position on peace was stated well by the European Consultation on Seventh-day Adventist Church Affairs, meeting in Jönköping, Sweden, in

August, 1971. The Statement on Peace said, in part:

"Believing as they do in the brotherhood of man, they [Seventh-day Adventists] are a peace-loving people. Their theology, based on the inspired writings of the Bible, teaches that God is peace. . . . Christians are to be emissaries of peace. . . . Jesus equates being a child of God with being a peacemaker (Matt. 5:9). Testifying to and working for peace is an essential part of corporate and individual Christian witness. . . .

"Seventh-day Adventists desire to sow seeds of peace and work for worldwide unity under Christ as the head of a new humanity. To this great ideal they dedicate themselves anew and call upon all fellow-Christians and men of good will everywhere to work with renewed vigour and zeal towards the attainment of peace, based on justice and liberty."

When Jesus was upon earth, He "went about doing good, and healing all that were oppressed of the devil" (Acts 10:38). Today the followers of Christ are to follow His example. They are to heal the sick, comfort the bereaved, and be reconcilers. Said Paul: God "hath given to us the ministry of reconciliation" (2 Cor. 5:18).

What About the Future?

Speculation is rife as to what the future holds in Vietnam. Will the cease-fire be effective? Will true peace prevail? Will the Council of National Reconciliation and Concord succeed?

No one knows the answers to these questions. We believe, however, that even the formal termination of hostilities is a plus. Some agreement is better than no agreement at all. The attempt to reconcile through peaceful methods the conflicting and diverse goals of the previously warring groups is better than fighting; it will inevitably save lives and reduce suffering. And joining hands to help rebuild the scarred cities and destroyed villages of a land that has been involved in conflict for 25 years will draw all parties closer together.

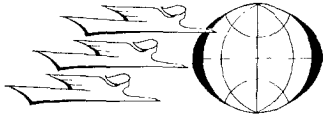
Much, of course, depends on the spirit and zeal of those who implement the provisions of the treaty. We can only pray that the Spirit of the Lord may touch hearts that have been made hard through conflict and suffering; that bitterness may be replaced by forgiveness, hatred by love, and intransigence by responsible compromise.

And how will Seventh-day Adventists relate to the present peace?

They will go about their God-given assignment of binding up the physical and spiritual wounds of all who are in need. They will freely spend their material and spiritual resources in helping those less fortunate than themselves. They will tell and retell "the old, old story of Jesus and His love." And they will work and pray for the day when the nations "shall beat their swords into plowshares, and their spears into pruninghooks," when "nation shall not lift up sword against nation" (Isa. 2:4), when war shall be no more, and when the Prince of peace shall reign in a kingdom where none "shall . . . hurt nor destroy" (Isa. 65:25).

K. H. W.

Review



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This Week

When Professor William H. McGuffey decided in the 1830's that the children of the United States needed a uniform education, his books were readily accepted. For nearly a century the *McGuffey's Eclectic Readers*, published in Ohio, dominated American education and undoubtedly did much in the way of shaping American ideals.

What happens now when a textbook is needed? Californians can tell you—at least they can tell you that in the area of science textbooks it presents some major problems. The present issue at stake in California is whether the theory of Creation should be pre-

sented as well as the theory of evolution in the State's textbooks.

During the course of the California discussions regarding the teaching of the Creation theory in public school text books, several Seventh-day Adventist scientists have had the privilege of testifying. This week we publish the testimony of Ariel Roth and Leonard R. Brand, both of Loma Linda University (pages 4 and 5).

This week we report that another country has opened its doors to the entry of Adventism. Eight months ago we reported that Upper Volta had been entered by the medical work; now we have the opportunity of beginning medical work in Niger (cover and page 17). Seldom in Adventist history has the same man been responsible for opening work in two countries, but such a man is Pioneer Missionary H. Kempf, who is now helping with the Niger work after having helped to begin the Upper Volta work.

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Letters

(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 presented do not necessarily represent those of the editors or of the denomination.)

NICE REQUIRES CARE

Ellen G. White describes the work of education as "the nicest . . . work ever given to mortals" (*Testimonies*, vol. 3, p. 104), "to deal with minds is the nicest work in which men ever engaged" (*ibid.*, p. 269). However, when these quotations are used, invariably they leave the impression that Mrs. White intended "nicest work" to mean the most pleasant and enjoyable work, as this has been the popular understanding of the word *nice* in modern times. She, however, was using *nice* as it was often employed a century ago, i.e., requiring the greatest care, patience, skill, tact, discernment, and the like. Certainly, it can also be gratifying work, but to imply that Mrs. White was emphasizing that aspect, by using the term *nice*, would be unrealistic and misleading.

Minds today are becoming more and more unbalanced, undisciplined, restless, and depraved. The challenging opportunity of dealing carefully with various minds comes to all, parents, friends, and teachers. But to Christians, especially, it can be a rewarding privilege.

SHIRLEY RAYBURN
Atlanta, Georgia

MISSION APPEALS IN REVERSE

During a recent furlough in the United States I was astonished to find that in several of our largest churches the Sabbath school mission appeal was given *after* the offering was taken. Furthermore, there was no mention made of the offering from the rostrum. Offer-

ing envelopes were passed to class members before the Sabbath school classes convened. Perhaps it was not out of keeping with this practice that the following three Sabbaths the church offering was designated for church expense!

I wonder how successful a salesman would be if he showed his product briefly, put it out of sight, and then gave his sales talk as he was going out the door.

To make matters worse, in all my traveling in the homeland I did not find one individual who had ever thought of the impact of the devaluation of the dollar on our mission fields. If our people would only be informed of the budgets that have had to be slashed and the men on the firing line who are trying to do the work of three men, I think they might respond. Right now in the Far Eastern Division opportunities for soul winning are tremendous. What a tragedy to be cutting back when we should be expanding!

R. E. FINNEY, JR.
Singapore

HOME EVANGELISM

The story about the New York City Center Nurse Service Agency was remarkable [Dec. 28, 1972]. I wish more such programs were promoted across the country, enabling more of our members to enter the homes of often-hard-to-reach wealthy citizens in order to give the message individually.

HELEN M. GRAHAM
Woodland, Pennsylvania

WHY BROOCHES?

I was happy to see that the Autumn Council voted to uphold the high standards of the church [Nov. 30]. However, it is still a puzzlement to me why brooches are condoned under the section "Display and Adornment."

As a young person, I should like to know the reason for the wearing of a brooch. If it is to hold together a dress which is cut too low, the dress itself does not pass our standards for simplicity and modesty. If a button or closure is missing, why not sew on the button?

If it is worn for other reasons, it is an adornment and falls under the same category as other jewelry and is covered by 1 Timothy 2:9.

The brooch is worn for the most part by the older generation. As a teenager, I was not looking to Christ as I should have been. This "double standard" caused me to err in this area more than once, and I found good excuses to wear "simple" pendants. The wearing of watches on a chain is also becoming popular and is being excused by the fact that a watch is "utilitarian." I pray that we will all search our hearts for the real motive behind the things we do.

MARCIA CLARK
Lebanon, Missouri

LEAVENING PROCESS

"This Leavening Process" [Dec. 14] was extremely good and to the point. Its import is of utmost gravity to us as a people. Certainly much is spent to get that of lesser importance into all our hands. I would like to think with you that it is being accomplished through the *Review*, but that is hardly facing reality. Particularly among our younger members, many seldom see the *Review*.

C. L. WESTERMEYER
Calimesa, California

The Truly Scientific Approach

ARIEL A. ROTH, Ph.D.
Professor of Biology
Loma Linda University
Loma Linda, California

Four weeks ago I was asked to speak in behalf of creation before a group in the Department of Geology of the University of California at Riverside. When given this invitation I was informed that there is a great deal of interest in creation among the students. I was also told that the students wanted to hear the other side of the question inasmuch as they felt they were getting only the evolutionary side from their professors. That the students in a tax-supported science department should feel this way should be a matter of concern to any taxpayer. That the students should have to go outside the State university system to obtain such information should be further cause of concern. Were this an isolated case it might be dismissed as incidental, but it has been happening repeatedly within and outside the State.

According to the public press the National Academy of Sciences is recommending that creation be excluded from the science textbooks of California on the basis that religion and science do not mix well. I can understand such an attitude in view of the current popular emphasis of science on evolution, but I believe such an attitude can only hurt science in the long run as it arbitrarily ex-

cludes certain hypotheses or models that should otherwise be considered. Good science is an open-ended search for truth with re-evaluation as new information comes forth. To say that one will exclude the creation model because it can be associated with religion is unnecessarily restrictive and imposes a bias that should be avoided. The important thing in science is how a hypothesis fits the facts, not where the hypothesis came from. We do not exclude from science the principle of buoyancy even though it had its origin as Archimedes was taking a bath and can thus be associated with plumbing. Newton is said to have grasped the clue to the principle of gravitation while watching an apple fall, yet we do not exclude gravity from science because it can be associated with agriculture; nor do we exclude chemistry from science because it obtained its early impetus from alchemy. To exclude the creation model because it is associated with religion is to say that science arbitrarily excludes certain hypotheses and thus is not an open-ended search for truth. A biased search will result in biased conclusions. I don't believe we want this kind of science. We want a science that is an open-ended search for truth regardless of where the ideas come from or where they lead.

I feel fortunate that my educational background exposed me to both the creationistic and evolutionary models during my scientific training. While completing my graduate work at the University of Michigan, I was called in by the professor of evolution and told that the faculty of my department thought they should not grant a doctor's degree to a creationistic

type and that it was their business to see that I was a scientist. I informed this professor that I had some serious scientific questions about the evolutionary model. He was interested. One of my questions was regarding the origin of turtles. According to the evolutionary model the complex changes necessary for changing an ordinary reptilian ancestor into a turtle must have required many, many intermediates. Complex changes are involved, yet not a shred of evidence suggesting that these intermediates ever existed is found in the fossil record. Evolutionary theory would explain their absence on the basis of lack of preservation. Since there are thousands of fossil turtles and reptiles, many of these have obviously been preserved. Why are none of the intermediates preserved? Maybe they never existed. I presented other arguments of this nature to the professor. At the conclusion of our conference he told me, "You are all right." He was satisfied that I thought as a scientist. His mind was not closed.

I hope that the students of this State will get a picture of science as a free and fair investigation of nature wherever it may lead and that they will not get the impression that certain conclusions are arbitrarily excluded from evaluation as new information comes forth. Such an attitude is bad for good science. It is bad for any kind of education.

[In recent months the California State Board of Education has conducted hearings on whether to move ahead with a previous action of the Board that authorized publishers of textbooks to include creation as a theory of origins along with evolution and teachers to offer creation to their students as an alternate theory. Dr. John Ford, a Seventh-day Adventist physician in San Diego and vice-president of the Board, was one of the prime movers in creating and pushing through the original action.

Among those testifying at the Board hearings were Drs. Ariel Roth and Leonard Brand, both of the biology department of Loma Linda University. According to Dr. Roth, of the 40 people who testified, half favored creation, 14 favored evolution, and 6 were neutral. Six of the 40 were clergymen, and four of them spoke for evolution.

The following two statements were presented by Drs. Roth and Brand.—
Editors.]

LEONARD R. BRAND, Ph.D.
Chairman, Department of Biology
Loma Linda University

Some of the teachers and students in a public high school near my home have wished to hear what creationist scientists believe about the history of life. Because the only information available in the public school system was on evolution, they asked me to come and talk to them about creation. That was three years ago, and I have lectured on creation at the same public high school three years in a row, at their request. It seems somewhat unfortunate that a public school supported by the taxpayers should have to request help from a private university in order to hear both sides of the question of origins.

In the current controversy over creation and evolution, there is much misunderstanding over what scientifically trained creationists believe. Creationists have repeatedly stated in print that they believe in the process of evolution within the major groups of plants and animals, but this point is still not well understood. Many of the arguments used against creation are quite irrelevant to what creationists actually believe. If more of the critics of creation would spend as much time studying the theories of creationists as we have spent studying evolution, perhaps their critiques of creation would be more meaningful.

The theories of evolution and creation can be very briefly compared as follows:

1. Evolution theory says that within the existing groups of organisms evolution occurs through the action of natural selection, and new species form. Evolution theory and creation theory are in com-

plete agreement on this point. The evidence is very good, and we have no argument with experimental evidence.

2. Evolution theory also states that the small observable changes in living things, if given enough time, can add up to major changes in life forms. It is hypothesized that by this process all forms of life have evolved from a common source. Creation theory states that the various groups of organisms were created, and evolution has occurred only within these groups.

It has been stated many times that creation is a religious doctrine, and is not subject to scientific verification, whereas evolution is science. For this reason it is said that creation should not be taught in public schools. This point was emphasized in a recent paper in *The American Biology Teacher* by Dr. William Mayer. In the same paper he gave a clear brief summary of the characteristics of science, pointing out that science depends on observational, experimental information as a basis for its conclusions.¹ In a recent editorial in *Science*, William Bevan expresses similar thoughts, and also states that "creationism is a theory of primordial history and, as such, it responds to different rules of discourse. It is not subject to empirical test, nor does it allow of improvement."² We agree with William Bevan that the portion of creation theory in part 2, above, is dealing with primordial history, and is not subject to empirical test. What he overlooked is the fact that a large portion of evolution theory is also dealing with primordial history, and consequently is not subject to empirical test.³

The principal types of evidence that relate to these theories of the

history of life are the fossil record and similarities in structure and function. Similarities in structure are usually interpreted as evidence of evolution from a common ancestor, but they are equally good evidence for creation by a common designer, who designed all living things to operate under the same natural laws. The fossil record is also consistent with creation of at least the major groups, since fossil evidence for evolution of the major phyla is completely absent.⁴

When we deal with the past history of life, creation and evolution are on the same philosophical basis, since the further we go back in time, the less satisfactory is the evidence for any theory of origins. Because this is so, how can the State presume to dictate which theory will be taught.

We are not asking for evolution to be left out of the textbooks. We are not afraid to allow creation to be compared to evolution, and to be measured against the evidence. I sincerely hope that the rest of the scientific community will demonstrate an equal amount of open-mindedness and confidence in their theory, and will allow the students in the California schools to hear both sides and to make up their own minds. □

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Christian-Moslem Relations During the Period of the Crusades (A.D. 1095-1291)

By KENNETH OSTER

IT HAS BEEN observed that through the centuries Christians have been brought up in a psychological atmosphere hostile to Islam. History reveals that differences between Moslems and Christians have been cause for contention, hatred, and war. The Crusades in particular mark an era of extremely low good will, to say the least.

To many the word *crusade* carries with it the sense of noble and pure-hearted endeavor, the spirit of Christian adventure unpolluted by self-interest. But with reference to the medieval crusades, this vision tarnishes. Runciman sums it up thus: "The triumphs of the Crusade were the triumphs of faith. But faith without wisdom is a dangerous thing. By the inexorable laws of history the whole world pays for the crimes and follies of each of its citizens. In the long sequence of interaction and fusion between Orient and Occident, out of which our civilization has grown, the Crusades were a tragic and destructive episode. The historian, as he gazes across the centuries at their gallant story, must find his admiration overcast by sorrow at the witness that it bears to the limitations of human nature. There was so much courage and so little honour, so much devotion and so little understanding. High ideals were be-

smirched by cruelty and greed, enterprise and endurance by a blind and narrow self-righteousness; and the Holy War itself was nothing more than a long act of intolerance in the name of God, which is the sin against the Holy Ghost."¹

What impression of Christianity did the Moslems receive from these crusading armies? At least two armies fought under the banner of Mary. To Moslems, "Christianity" led men's thoughts away from the true God, away from His prophets Abraham and Moses towards the corrupt goddesses of the earliest prehistoric world. In fighting the Crusaders, the Saracens (corruption of *Sharqi-in*—"Easterners") were determined to bring a new and logical social order to the outworn and decadent idolatry.

The Infamous Crusades

Attempting to justify his call for a Crusade, Pope Urban II declared in Clermont, "Hitherto ye have waged unjustifiable warfare, slaying each other and sometimes wielding mad weapons for the sake merely of greed or of pride, whereby ye have earned everlasting death and the ruin of certain damnation. Now we set before you wars which have in themselves the glorious reward of martyrdom, and the halo of present and everlasting fame."²

In 1096 under the leadership of Peter the Hermit and Walter the

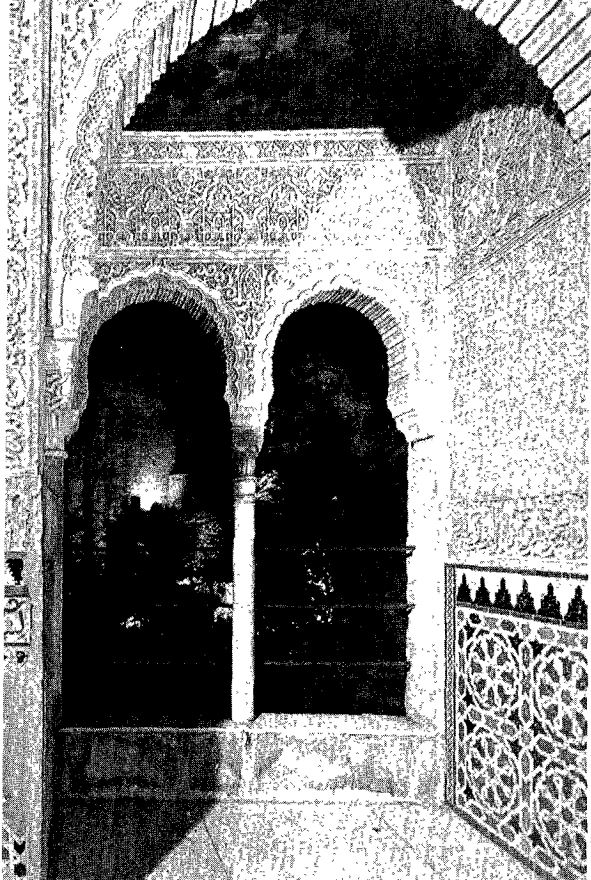
Penniless, the first divisions of the first Crusade set out, with 15,000 foot soldiers and only eight horsemen!

"Suddenly it occurred to them that Jews were as much the infidel as were Saracens—and had not Pope Urban himself dispatched them to slaughter infidels wherever they found them? So, as the vast rabble moved through Europe, they massacred Jews wherever they could find them—in Verdun, Treves, Mainz, Speyers, and Worms. When the Archbishop of Cologne flung his palace open to the Jews, the furious peasants broke down the doors with their axes and butchered all inside. In that terrible affair alone, it is recorded that 10,000 were slaughtered."³

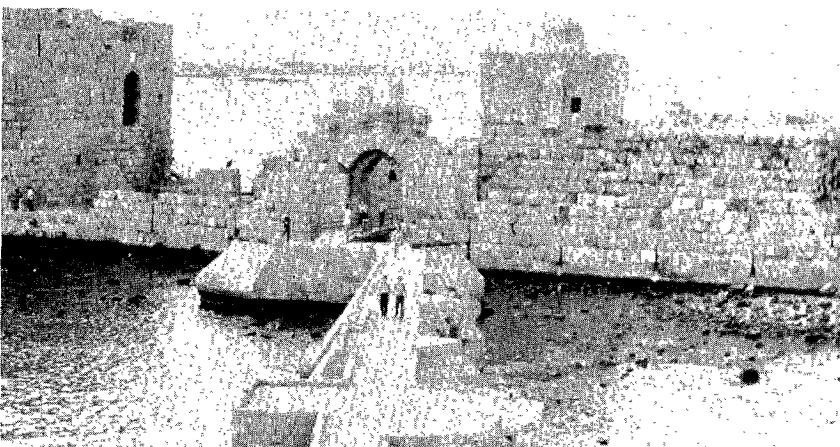
Hungary and Bulgaria fared no better. During the third Crusade, of a total of 300,000 Crusaders, who had started off in such haste, only a third survived the first stage of the journey. Those who struggled on into Constantinople were like walking corpses, "brutalized beyond all measure," says the historian, "and no longer Christians of even the most primitive sort. Behind them a trail of bones reached back to the Rhineland and to France."⁴

Concerning the third Crusade Treece remarks further: "Quarrels flared up in Greece and fiery Frederick Barbarossa, the Holy Roman Emperor, pillaged and burned to impress his importance on peas-

Kenneth Oster is Middle East Union evangelist.



Left, the fine detail in the art work of the Tower of the Captive in Alhambra, Spain, testifies to the high degree of civilization achieved by the Moslems in Spain when their counterparts in the Holy Land were being destroyed by the Crusaders. Below, the Crusader Castle at Sidon, Lebanon.



ants who had never heard of him and who for generations suffered far more from Christians than they had ever done from Turks.”⁵

Words fail adequately to picture the tragedy of Constantinople during the fourth Crusade, when the wealthiest city in the world was looted and ravished.

We must briefly refer to the astounding Children's Crusade of 1212, encouraged by Pope Innocent III. This same head of the Christian church, offended by the Albigenses who denounced the riches and immorality of the clergy, gave complete license to “any wandering scoundrel to rob, rape and kill these unfortunates,”⁶ declared, when he heard that children had decided to form a crusade to the Holy Land, “the very children put us to shame.” With his encouragement 30,000 French children, under the leadership of King Philip of France (himself only 12 years of age), who was inspired by one Stephen of Cloyes, near Orleans, marched through Tours and Lyons to Marseilles, where they expected to cross over to the Promised Land on dry ground even as Moses had led the children of Israel through the Red Sea. At Marseilles, two “Christians,” Hugh the Iron and William the Pig, offered to transport the children to Palestine in seven ships, free of charge. Stephen saw in this “kind offer” the hand of Providence, and accepted gladly. Eighteen years passed before any-

thing was heard of the seven ships! One priest who had accompanied them managed to live through it all and report that a few days out they met a severe storm in which two ships were totally destroyed with all on board. The remaining five sailed to Bougie, in Algeria, where with prior arrangements, the children were all sold into slavery. Some 700 of the more brilliant were sent to Egypt, where they served the Sultan al-Kamil as interpreters and linguists.

A second group of children, this time 20,000 from Germany, who were not to be outdone by their French peers, possibly met the same fate. “‘The very children put us to shame,’ had said Pope Innocent III. He spoke truly, though perhaps in a different sense from his intentions. The shame was on the Pope himself for not forbidding this cruel wastage; on the parents for letting their children go; and on the peasants who denied them food and shelter all along the route, or who took them in only to profit by their slave labour.”⁷

Salah-al-Din Yusuf ibn-Ayyub

Historians have contrasted the actions, characters, and record of the Christian leaders with that of the famous Salah-al-Din Yusuf ibn-Ayyub, better known as Saladin, born in 1138 a Kurd of Tekrit in Iraq, who was proclaimed sultan of Egypt in 1174. It is repeatedly said of him that “he never broke his

word once he gave it.”⁸ The perfidy and treachery of Richard the Lion-hearted who apparently prided himself far more for his lion-heartedness than for the fact that he was leading the Christian Templars is exemplified when he broke faith with Saladin.

Munro gives this insight to the treachery of Richard: “When a ransom was not paid promptly, Richard the Lion-hearted ordered 2,700 hostages to be slaughtered in cold blood before the eyes of other Moslems.”⁹

In contrast to these atrocities, Saladin retook Jerusalem with such humane restraint that not a citizen was harmed or a building looted.¹⁰

Referring to certain verses in the Koran, Dr. Mahmoud Hoballah, director of the Islamic Center, Washington, D.C., in a lecture in 1955, made the following statement at Bhamdun, Lebanon: “The same idea [that of cooperative coexistence] finds its further corroboration in the following passages of the Qur'an, which leaves no doubt that the religion of Islam was eager to cultivate in each individual Muslim a sense of tolerance, thereby preparing him to cooperate with others regardless of how great the difference in culture and ideology might be, so long as the others were willing to live peacefully with him as equals and brothers, and not as superiors or inferiors.”¹¹

What is the historical record? It is well known that when the Moslems advanced into new territory, they gave the local residents three alternatives: (1) conversion, (2) submission and tribute, or (3) death. This may sound severe, but the facts are, after the surrender of Jerusalem to the Moslems, the Christians in the East paid their poll tax at a much lower rate than their own emperor had exacted, and they

went on with almost uninterrupted worship, delighted at the lack of persecution.¹²

The Moslems accepted a tax in lieu of military service, guaranteed the rights of belief of all whose religion was based on the Bible, and allowed each sect to live as a self-governing community within the Arab state. Treece observes: "Generally Christians had never enjoyed such freedom in the East;

taxes were low, business was good, administration was efficient. They had every reason to support their Saracen rulers. Muslim rule, social and political, was the best the Mediterranean world had known since the finest days of the Roman Empire."¹³

Islam tolerated the Christians and the Jews. It permitted them to practice their faith with certain restrictions and penalties. Stavrianos, with keen insight into the problems of the Dark Ages, remarks: "Islam also laid down exact rules for all the concerns of life. It was both a religious and a civil code. Consequently, in tolerating the religions of the non-Moslems it also accepted their usages and customs. This was implemented by permitting non-Moslem subjects to organize into communities with their own ecclesiastical leaders. These communities were known as millets, of which there were as many as there were religious groups. . . . Orthodox, Gregorian, Armenian, Roman Catholic, Jewish, and later Protestant."¹⁴

The great Omayyad mosque of Damascus, built by the conqueror of Damascus, Walid, today the fourth most holy place in Islam (after Mecca, Medina, and Jerusalem), was used jointly by Christians and Moslems for a period of about 70 years.

As Seventh-day Adventists, we have as one of our responsibilities to establish, in the minds of our Moslem friends, that we are in no way associated with the "Christians" of the past centuries who have left such a dastardly record of their actions. We must in no way allow any expressions, symbols, or traditions commonly used by today's descendants of the Crusaders to tarnish our relationships with the indigenous peoples of the Middle East. At the same time, we must, with the apostle Paul, determine "not to know any thing" among our Moslem brothers, "save Jesus Christ, and him crucified."¹⁵ □

(Continued next week)

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Let's Talk About Health

By RALPH F. WADDELL, M.D.

Hypertension—2

Hypertension is a killer! The terrible toll taken by high blood pressure through strokes and heart attacks can be prevented. The best approach to this mutilating, destroying monster is found in the development of a way of life compatible with good health and doing so prior to the onset of problems.

Good nutrition is obtained by a dietary program that is conducive to optimal growth, physical fitness, normal weight, and resistance against disease. It is basic to adequate circulation and healthy blood vessels. Excesses are to be avoided, fanaticism shunned, and extremes ignored in favor of a middle-of-the-road course. Hardening of the arteries and high blood pressure are natural consequences of dietary indiscretions. Sugar, excessive amounts of protein, caffeine-containing beverages, and rich foods tend to make pipe stems of pliable arteries, thus paving the way for strokes and heart attacks.

An ideal diet designed to promote good health and elastic blood vessels will contain the basic four, which includes the vegetable-fruit group, bread-cereal group, protein foods, and milk. Generally, unprocessed foods are best. Salt should be used sparingly. A relationship has been demonstrated between the salt-eating habits of men and the incidence of hypertension.

Those who are beginning to develop high blood pressure are well advised to limit their diets for a few weeks largely to fruit and vegetables with minimal amounts of legumes, nuts, cereals, and eggs. Breakfasts and suppers may be mainly fruit with the noon meal largely vegetables. Fruit juice can be taken freely, preferably before meals. Milk should be limited so as to avoid too much protein. As time goes on, cereals and protein foods can be increased.

Physical and mental rest and relaxation are essential. Exercise is of tremendous value in preventing high blood pressure through adding tone

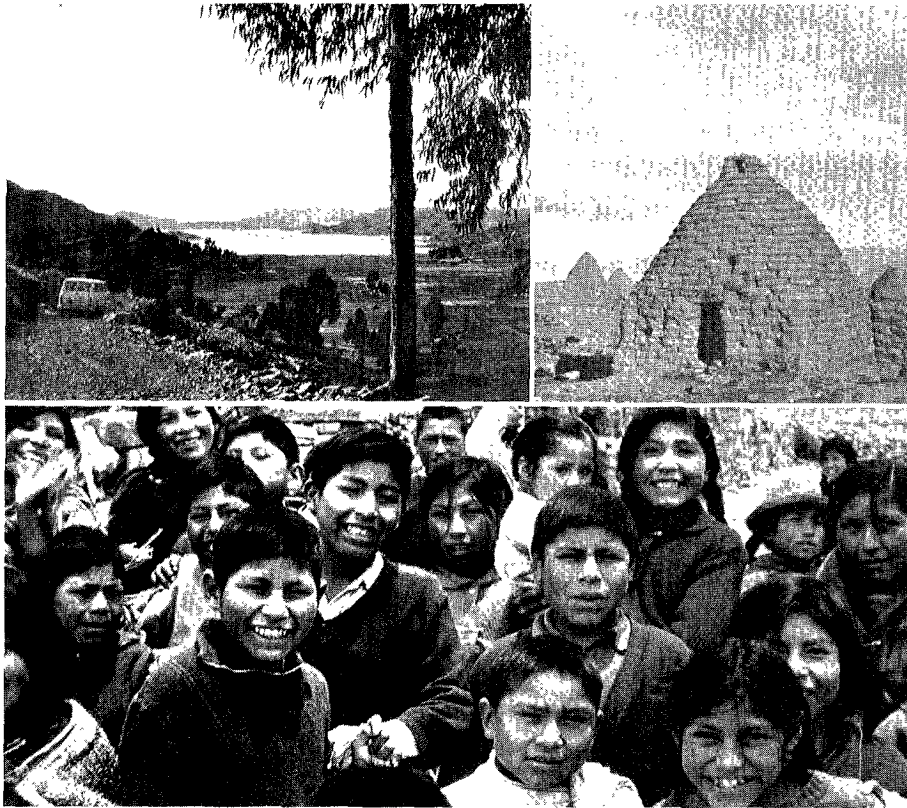
and elasticity to blood vessels. Mild exercise is beneficial in the treatment of moderate hypertension. Those having excessive elevations of blood pressure should seek professional counsel before undertaking an exercise program.

Signs and symptoms of high blood pressure vary greatly. A person may appear to be hale and hearty, without an ache or pain, and still have an elevated pressure, particularly if he is overweight. Others may have dizziness, throbbing headaches, ringing in the ears, disturbed vision, and a general sense of ill health. Not infrequently high blood pressure is not suspected until it is discovered at the time of a routine physical examination. This points up the importance of regular periodic checkups as a means of assessing one's health resources.

Medical science has provided several pharmaceuticals that are helpful in controlling high blood pressure. In many cases they are lifesavers and should always be taken under a physician's direction. If one's blood pressure has been elevated for a period of time the heart, blood vessels, and kidneys have become adjusted to it, so that a sudden drop in pressure might produce undesirable symptoms. For this reason it is important that all cases of hypertension be carefully supervised as a means of preventing untoward effects while seeking optimal benefits.

Even though hypertension is probably one of society's greatest health hazards evidence indicates that at least half of those who have it do not know it. Furthermore, only 20 per cent of all hypertensives are under adequate care programs. Hypertension resulting in strokes and heart attacks should not be our lot. It need not be if appropriate attention is shown to our manner of living, coupled with trust and confidence in Him who said, "Come . . . apart . . . , and rest a while" (Mark 6:31).

(Concluded)



Upper left: The road to the Broken Stone Mission, often mere rock ledge and stone-strewn paths, circles the northern shore of Lake Titicaca. Upper right: For many miles beehive homes dot the altiplano between Juliaca and Umuchi. Bottom: Happy smiles of these Aymaran children greet all visitors to their school at Broken Stone Mission.

GOD'S HANDS WEAR MANY GLOVES

By HERBERT E. DOUGLASS

EARLY THURSDAY morning before breakfast Don Glantz, Jim Patton, and I visited the Lake Titicaca Training School, situated on a 617-acre farm four dusty miles from Juliaca, Peru. Many denominational workers have been trained or have taught on this enterprising campus. In fact, since the school was organized in 1922, most of the teachers who have staffed and continue to man the scores of mission schools around Lake Titicaca have been graduates.

The special feature of this well-staffed senior high school and a factor that the Peruvian Government especially appreciates is the

emphasis on manual training and serious productive work. From its beginning the students and teachers have constructed their own buildings. Thick-walled adobe buildings testify to those early years. Today well-struck brick buildings testify to local skill.

It was easy to find the bakery, because the aroma of baking bread beckoned unerringly. A large supply of bakery products are sold commercially in Juliaca daily. It was truly satisfying to see a successful enterprise largely operated by young students.

Nearby stands the welding shop ready to tackle any problem that comes along. In the altiplano (tableland, or high plateau) where every vehicle must run as long as

grease and paint can keep motors and wheels together, the welder becomes an important civic necessity.

Eleodoro Rodriguez, the principal, was conducting morning worship when we slipped into the administration building. The chapel seated approximately 250, and it was completely filled. Dividends such as these wonderful young people and hard-working staff—gloves, young and old, on the hands of God—can only prompt even more mission giving.

On to Broken Stone Mission

Time was precious, because we had listed a number of places to be seen before we were to make a supper appointment in Puno. Bouncing over the gravel, we returned to the Glantz home for breakfast and the scrumptious picnic lunch Dot had worked up for us. Ahead of us was a long, long day up and down and around the treeless hills that cradle Lake Titicaca as we were to make our way to Broken Stone Mission.

Those who know Lake Tahoe, bordering California and Nevada, have some idea of the grandeur of Lake Titicaca—but here was a much bigger Tahoe. The little valleys that fall gently into the shores of the lake, the sheer immensity of its shore line, the galloping clouds that make patterns all day long in a deep-blue sky, make this lake area almost indescribable. But the people add to the color and excitement of this enchanted land. They still farm the terraced hills of the Incas, their *pata pata*, and weave their brightly colored cloth in the open field. Their open markets in the villages that must be passed through use up more camera film than anyone can prepare for. And they appreciated their visitors, especially when they saw the words *Clinica Americana* on our poor excuse for an ambulance.

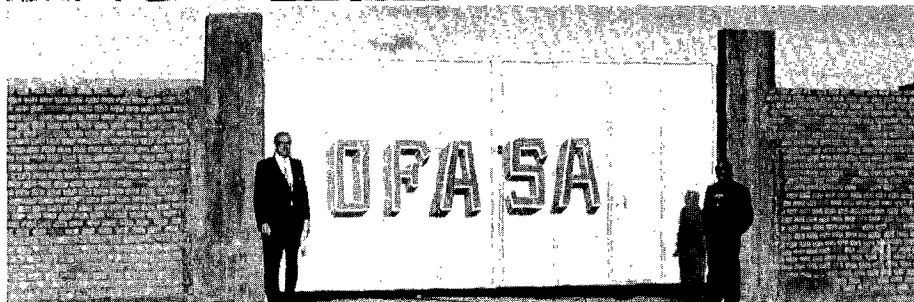
Along with the sheep were many llama and alpaca herds. The llamas seemed most often to be caramel colored or black, and the alpacas, at least the hundreds I saw, were more often white. Bright-red wool tassels were frequently sewn in some way to their ears when they were used as family burden bearers. That proud head, poised and self-confident, is like nothing else in the animal kingdom. The alpaca is distinguished by its bigger head, shorter neck, and longer fleece.

We stopped at several mission

Herbert E. Douglass is an associate editor of the REVIEW.



Left: Fathers and mothers prepare the foundation for a concrete play area at Broken Stone Mission. Below: James Patton, left, stands with his assistant, before OFASA warehouse.



schools along the way, passing others that were farther from the road. The cleanliness, order, and dispatch vibrating from these schools filled my cup of pride and gratitude to overflowing.

Along this northern shore of the lake are the best weavers of the alpaca and vicuna wool. Not only the design and color but the skill in weaving so closely that the individual thread is scarcely seen marks the product of the masters of that region.

From time to time the ancient roads of the Incas would be crossed or seen in the distance, remnants of the 10,000-mile network of roads that held the Inca Empire together as did the Roman roads for the Caesars. Fleet-footed couriers would be stationed every one and one-half miles so that news could be relayed throughout the empire at 150 miles a day. Today a different message—the message of a coming Lord, who made the Inca's sun—is heard throughout this land; its end will not be crumbling ruins for future generations to ponder but the rebuilt earth, in which the beauty now seen only infrequently will be everywhere and for all to enjoy.

Whatever I have said about roads heretofore in the altiplano has to be rethought through—because even they were now pined for as we made our way over rock ledges and stone-strewn paths. When Fernando Stahl opened the Broken

Stone Mission about 53 years ago, he came on horseback, the only way to go—even today in some places!

In 1969 the more than 1,500 baptized members in the Umuchi valley celebrated with profound gratitude the first contacts of Adventists 50 years before. Every Adventist knows the story of how Pastor Stahl made his famous contract with the beseeching Pariapaza Indian chief by breaking a stone into two pieces, each man keeping a piece. The agreement was that when an Adventist teacher would return he would prove his authenticity by presenting the other half of the stone. Three years later E. P. Howard and his wife were sent as teachers, fulfilling Elder Stahl's promise.

Today there are at least three organized churches in the area, and 19 groups, operating seven primary schools. When we arrived, several hundred men and women were busy building a closely fitted rock foundation for a concrete courtyard play area for their school children. The men were divided into those who leveled the land and those who fitted the rock; the women with their burlap sacks hauled away the excess dirt and with it filled up the low places.

Several yards away, the village adobe makers, carpenters, and bricklayers were building another worker's home. They trimmed their own rafters and floor joists from the

local eucalyptus. After the exterior plaster was applied and painted, a beautiful home, well designed and constructed, was their invitation to another worker to come and serve them. They all were of one mind and one spirit! Good reason for the fact that they attract and baptize more than 250 persons annually.

Many, many times I raised the question, What would Pastor and Mrs. Stahl think if they were able to see the fruit of their labor? What will heaven be like for anyone who became a glove on the hand of God and led others to Jesus? The ripples reach out beyond anyone's ability to imagine.

We "hurried" back to Juliaca, nursing our sick radiator gasping between water holes, and never did a radiator get such a mixture of silt and water! Just one of many examples of how our courageous workers in South America make brick, many bricks, without straw!

Our supper appointment was with the Rotary Club of Puno at seven-thirty, and we were to leave by *colectivo* at 3:00 A.M. for La Paz, Bolivia. Close was the timing, especially when we watched the setting sun miles from anywhere, with no water in sight and a very hot radiator!

But the meeting with the Puno Rotarians was another of life's happy pluses! Not often do these businessmen and government leaders meet friends from North America, and the gracious hospitality of these people will never be forgotten. The military commander in chief of the Peruvian Fourth Military District knew English well, and when I introduced Jim Patton as director of OFASA (Obra Filantropica Asistencia Social Adventista; or SAWS, Seventh-day Adventist Welfare Service) for Peru, all barriers of strangers and language dissolved. The chief naval officer for Lake Titicaca and hosts of business and professional leaders became actively involved in discussing the work of OFASA. Needless to say, the evening was one of great interchange.

It is small wonder that Peruvian leaders are grateful for OFASA. All week long, from our first contacts in Cuzco and everywhere else, the mention of OFASA opened doors of courtesy as well as conversation.

I was pleased to hear the story as it unfolded in many conversations. Jim Patton directs a vast program of welfare support, affecting hundreds of thousands of Peruvians. Annually 2,000 tons of food are

shipped by the U.S.A. Government, all expenses paid, to Callao, the main port for Lima, Peru. To get this food properly distributed, the Peruvian Government subsidizes OFASA; the Peruvian allocation for the next two years exceeds \$500,000.

Two large modern warehouses are located in north and south Peru, with inspectors overseeing the work in both regions. Four heavy-duty trucks and three jeeps are constantly on the roads and trails of Peru, from the northern jungle to the altiplano. Twenty-four Adventists are employed in the OFASA program.

New Nutritional Program

In 1973 a long-planned-for program of nutritionists and social workers will be implemented in the northern, central, and southern parts of Peru. Their work will include supervising the current school-lunch program in 500 schools and measuring the academic as well as physical benefits of this venture.

The social workers will continue the pilot programs now operating in 50 mother-and-child feeding stations, where the mothers work in turns at the stations. Each expectant mother is given a card to enter the feeding program; here she is fed a highly nutritional diet, ensuring a healthier baby to be born. Both mother and baby are then fed for the next five years, with records kept on the health and development of each. These records already show that the children in the program enter school with a distinctively improved learning capacity, and they are recognized as more alert than those who were not on the feeding program.

Several hundred community work projects are operating all over Peru, in which heads of poor families may work two days a week; for this service they receive weekly food rations for their family. These projects include road and bridge building (may these men hasten on with their work!), medical outposts, schools, irrigation projects, and land clearing for more efficient farming.

But I still had some private, personal questions. I knew that other churches and nondenominational organizations purportedly were doing similar work in Peru. Why the phenomenal reaction to OFASA? Was it mere gracious small talk?

It didn't take me long to discover that where others attempt the work that OFASA does, no other organi-

zation has earned the admiration and respect of the Peruvians that OFASA enjoys. OFASA is recognized as a unique operation, wherein the money allocated goes directly into alleviating human need and not into exorbitant operating costs and high salaries of administrators. The proof of OFASA's high purposes is observed in the healthier children and mothers in the feeding programs, in the scores of schools and recreational areas that are modernized, in roads built, and in the expertise in distributing food and other necessities on the basis of a work exchange that raises the morale of those who find it necessary to receive assistance.

OFASA also operates a summer camp for about 500 very poor youth of Lima. One camp will be specifically conducted for blind youth.

Jim Patton was appointed to Peru's National Civil Defense Commission because of his masterful administration of disaster relief during the 1970 earthquake in caring for 60,000 people until they could regain the facilities for car-

ing for themselves and also during the floods of 1972 when 35,000 people were directly under the OFASA program. OFASA plays a large part in the government's plans for any future national disaster in this land of recurring disasters that do not make the headlines anymore. The Peruvian Government is grateful for disinterested service. They trust OFASA because, in a world of evil in places high and low wherever money is involved, OFASA's record only gets better as the years go by.

Truly there are many kinds of gloves that God wears as He uses men to do His work on earth. The awakening of interest in thousands of Peruvians regarding the Seventh-day Adventist Church is a direct result of the foresight that prompted SAWS to operate on a worldwide scale. Men and women completely dedicated to government and business probably never would have paused to ask why Adventists exist if it were not for OFASA in the land of the Incas today. □

(To be continued)

Stories About Connie—1

Connie Learns About Baptism

By RUTH P. CLAYMORE



CONNIE was a little girl who lived in a small Midwestern town with her parents and brothers and sisters. Sometimes she went to church on Sunday with her parents, but she couldn't understand anything that was said, and the pews were dreadfully hard. Besides, Mommy and Daddy wouldn't let her wiggle or talk, so she soon decided church was not the place for small girls to be.

Then things began to happen. A nice man came to visit Connie's home one day and left some pretty magazines. Mother seemed very interested and read them carefully. When the man came back, she had many questions to ask. Soon he was a regular visitor. Each time he came, he always answered Mother's questions from a black Book he carried. He always took time to talk to Connie, and one day he brought a lovely picture book for her. It was about a shepherd. Connie was delighted, especially since Mother read it to her often.

Mother talked to Daddy about the things she was learning, but he didn't seem to be interested.

More and more Mother read her Bible, and she seemed to look forward to the times when the "Elder," as she called him, came to study. Once Connie heard Daddy speak angrily to Mother while she was reading her Bi-

ble. She was frightened and ran to Mother to be comforted.

Now Mother began keeping the Sabbath. She cleaned the house on Friday, and wouldn't go to the store or the golf course on Saturday. Instead she read stories to Connie from a book called *Uncle Arthur's Bedtime Stories* and taught her some delightful songs from a new book. The song Connie liked best was about angels watching over her. It made her happy to know she had an angel all her own to take care of her.

Mother seemed so happy now, and when the Elder came the next time, Connie heard the word *baptism* several times. When the Elder left, Connie asked what it meant when Mother said she was going to be baptized.

Mother sat down in her rocking chair with Connie on her lap. She explained that she had learned to love Jesus so much that she wanted to tell everyone about it. She told Connie the beautiful story of how Jesus was baptized when He started preaching. She said that when a person goes under the water and comes up again he is showing that his old life without Jesus is finished and his new life with Jesus is just beginning. Connie listened carefully. She understood some of what Mother was saying, and she also knew this was very important to Mother.

Does It Matter What One Believes?—4

The Danger of an Uncritical Use of Bible Translations

This week we consider another aspect of the question, Does it matter what one believes? Since its founding the Adventist Church has taken the position that it does matter. But sometimes its members convey the impression, doubtless unintentionally, that perhaps it is not too important, after all.

This can be done, for example, by a free and uncritical use of Bible translations. Such a use conveys the impression that a Christian can accept any Bible translator's ideas as to what the Biblical writers meant. Those who use translations thus, virtually say, "Take your pick and select the translation that suits your ideas best or the one that gives a novel twist to a familiar passage."

The point is, if a passage is translated in several different ways in as many versions, perhaps only one of these conveys the Bible writer's meaning. (It is even possible that none of them convey the Hebrew or Greek fully.) For example, in Matthew 5:17, shall one accept the reading of *Today's English Version*, "Do not think that I have come to do away with the Law of Moses," or, instead, that of a version that has the expression "law" unqualified as the King James Version and many others. Does it matter what one believes on this point? When Matthew, under inspiration, was reporting the Sermon on the Mount, and chose the Greek word *nomos*, "law," to which law was he referring? It is important to know. At least by leaving "law" unqualified as does the Greek the reader is able to draw his own conclusions. By rendering *nomos* "Law of Moses" some might conclude that the translator was referring to the Mosaic law in contrast with the ten commandment law. (Our opinion is that the translator meant the Pentateuch as a section of the Sacred Writings inasmuch as the term "law" occurs in the phrase "the law, or the prophets." In Luke 24:44 occurs the expression, "in the law of Moses, and in the prophets, and in the psalms" with reference to sections of sacred Scriptures containing Messianic predictions.)

Were Gods Sexually Involved With Humans?

In the pre-Flood era, did supernatural beings actually have sexual relations with women on this earth? This is what the paraphraser of *The Living Bible* would have us believe Moses said. Notice his paraphrase of Genesis 6:4: "In those days, and even afterwards, when the evil beings from the spirit world were sexually involved with human women." The Hebrew here for "evil beings from the spirit world" is literally, "the sons of the God." The translation of "the sons of the gods" is possible as in *The New English Bible*, but not required. The Hebrew for "the God" in verse 4 is the same as that translated "God" in verse 9.

In an earlier editorial we explained how variously Revelation 19:10 is translated. What occurs as "the testimony of Jesus is the spirit of prophecy" in the King James Version, appears with various meanings in other translations. Surely they can't all be right. Does it matter what one believes as to the teaching of this passage?

We are not here speaking against the use of various

versions; we are speaking against their free and uncritical use. When a Biblical passage is used to support a certain truth and the common versions are deemed inadequate, the new translation ought to be chosen on the basis that it conveys the Bible writer's meaning more clearly. As we noted in our February 1 editorial, there are several rules by which the author's meaning may be determined. In other words, one ought to interpret the passage using valid principles to discover the author's meaning. Then when choosing a particular version we can say, in this passage we believe the translator[s] of the — version have caught the author's meaning.

Reasons Why Translations Are Quoted

What is the reason various translations are quoted? Often we hear it said, "I like the way this version puts it because it makes it so clear." Makes what "so clear"? The author's meaning? Perhaps, but more likely the translator's idea. The Hebrew and Greek of many passages is unclear and some translators pass on this unclearness, leaving the reader to figure out the meaning. But other translators, especially those using the dynamic method, resolve every obscurity by conjecturing as to what the Bible writer was attempting to say. Sometimes this involves emendations, as we pointed out in earlier editorials. Therefore, we ask again, what has the translator made "so clear"? And if this clear statement, which may be no other than a conjecture on the part of the translator, is quoted as authority, does this not then convey the impression that it does not really matter what one believes, one can accept any translator's idea?

At other times various versions are quoted simply because of their novel readings. Here again we say we have no right to do this unless our own careful study of the passage, taking into account the reading of the passage in its original language, convinces us that the novel reading was the Bible author's intent. Having determined this, we ought then to give as our authority not the translator, but the passage in the original as interpreted by accepted methods of interpretation. We must always remember that our authority in religious matters is not the words of the Bible as their meaning may be construed by various translators or students, but the thoughts with which the Bible writer was imbued, which the writer was attempting to express by the words he used.

At this point we quote again significant passages by Ellen White: "It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind."—*Selected Messages*, book 1, p. 21.

But these words are capable of being misunderstood, and many translators in places misunderstand them. Ellen White explains, "The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea."—*Ibid.*, p. 20.

It does matter what one believes and the Holy Spirit who imbued the thoughts of Bible writers will enable the sincere student of the Bible to get behind the words to the thoughts.

D. F. N.

(Concluded next week)

Homemakers' Exchange

We have recently learned that our daughter and her husband are planning to put their retarded child into a home. We feel that even though the doctors have said the child is hopelessly abnormal, our daughter is abdicating her responsibility. They have two normal youngsters in elementary school. How should we help them to see their mistake?

► I strongly urge you to stand by your daughter in her decision to place her retarded child in a home. You are the one with the mistaken idea. Your daughter needs your encouragement in this heartbreaking decision.

As a teacher of years of experience, I have seen far too much sorrow for the handicapped child placed in a normal environment. He needs to be around other children with similar problems so that he need not feel inferior. He can meet success and the approval of his peers.

ALICE BENTZ
Rochester, Washington

► The grandparents of the abnormal child are possibly more mistaken in their wish to keep the abnormal grandchild in their daughter's home. My statement presumes that the infant is indeed severely deformed mentally and possibly physically.

In my practice of obstetrics I have seen homes totally disrupted by the burden of caring for an abnormal child. I have seen women completely neglect the physical, emotional, social, and spiritual needs of their husbands and children in the unrelenting tasks of caring for the one child who is a physical and mental invalid. Seldom is such a child a "blessing" to the home.

When the tragedy of an abnormal child comes to a family, only the husband and wife can decide whether they possess the physical and emotional strengths necessary to care for that child and the other children. Sometimes they have to recognize that better care for the handicapped child is in an institution. They can then assume the awesome God-given responsibilities of caring for the rest of their family.

RUSSEL J. THOMSEN, M.D.
Fort Polk, Louisiana

► Are you certain that your daughter and her husband are making a mistake? And if you are certain, is it your place to convince them of their error?

Our children are given to us to raise for God. After we have seen them become adults, we must respect their adult status. We can't impose our opinions concerning their conduct upon them anymore than we can upon our next-door neighbors.

No parents ever reached such a decision regarding an abnormal child without soul-searching thought. As a grandparent your place is to be there with loving sympathy and support and no thought of censure. It's a hard role, but your heavenly Father will help you play it.

IRENE S. GRAMLICH
Nashua, Montana

► Research has proved that young children, after being separated from their parents, seemingly having all their needs supplied, may die because of a lack of individual love.

Love is almost as mysterious as life and both are from God.

Generally the retarded child is of a loving nature and needs and appreciates love more than the average child. Extra attempts should be made during the span of this short life by responsible parents to share generously that which means so much to it, yet really costs little.

We do well to remember that God knows better than we do just what we need and allows situations and circumstances as material for building our characters. A retarded child may be the agent used by a loving heavenly Father to keep us humble and dependent.

EUGENE F. LEMON
White Lake, Wisconsin

► First the parents should pray and ask God to guide them in their decision. Second, they should know that a retarded child can be raised at home without harm to the other children.

Our three older children are glad we kept our severely retarded and physically handicapped son at home. They have fond memories and still brag about him, even though he died five years ago. It takes a lot of love and patience and repetition for these children to learn, but with love and lots of it, many can learn much more than is ever thought possible. God will guide and give strength for this as needed.

Our child brought our family closer together and closer to God. We were only nominal Christians at the time he was born. I thank God for our son who helped show us the way to Jesus.

I feel putting a retarded child in an institution has many drawbacks. The other children in the family could easily wonder whether it might happen to them someday. Also the child in the institution receives no religious training. The child has a much better chance of attaining his full potential at home because he needs the love and guidance of a family even more than a normal child does. Many areas have special schools or classes for these children so that they can receive some education while living at home.

A preschool child is not necessarily as severely retarded as is expected. Our boy was expected to be a complete vegetable. He learned to talk, to sit, to feed himself. He was a loving, friendly, outgoing, happy child.

JEAN E. HAGLE
Hamburg, Pennsylvania

► I feel very close to this, but feel the mother is abdicating her responsibility if she does not place the retarded child in a home. After all, a retarded child demands 24 hours a day. Why not let the normal children and the parents have a chance to live?

Perhaps the grandmother would change her mind if she would take this retarded child

for four or five months in order to let the mother get rested.

We had a mongoloid child who could only walk. I did *everything* for seven years. I could have had a breakdown, but my husband and I saw that our normal children existed and deserved a chance at normal living. They dearly love our retarded child, but she is in a State school. We get her anytime.

I'll admit it was a hard decision for us to make; however, it has been a great blessing to us. She is with her own kind, and after three years she can eat, swallow, and dress herself. She is potty trained and is trying hard to talk. The school has professionals who know what they are doing.

There were people who thought we were terrible for placing our little girl, and we felt guilty. But after seeing what has been accomplished, I'm very much for placing the child.

MRS. R. V. ZWALL
Columbus, Ohio

► May I suggest that the grandmother take the entire care of this retarded child along with the two other children for a month—or perhaps even just two weeks. I am sure this will help her to encourage her daughter in the right decision.

This kind of situation presents a real cross to bear. It is one that can change an entire family and make a complete wreck of the mother. I am certain that the grandmother doesn't quite realize her daughter's position well enough to criticize her decision.

RUTH SNYDER
Topeka, Kansas

► This decision is a very sad and difficult one for your daughter and son-in-law to make, but the decision is theirs alone to make after seeking guidance from our heavenly Father. For you to interfere may be to interfere with His plan.

I have seen the situation you describe where the child remained in the home. So much time and effort had to go into caring for the one that the rest of the family had to do without, and the mother eventually became physically ill from her efforts to cope.

When the child was placed in a home for retarded children he thrived as he learned according to his capabilities, trained by loving people who know how to help with his special needs. He will never leave the home, but I believe God is with the child every day of his life.

His family thanks God every day for helping them toward their decision and the strength to go through with it.

BARBARA MAXWELL
Boise, Idaho

NEXT QUESTION

My husband works almost exclusively with non-Adventists and he is expected to entertain and be entertained in connection with his work. I need some suggestions on handling an evening with non-Adventists in our home—no smoking, no drinking, no coffee, and a vegetarian dinner. Should I insist on all these in our home or try to introduce them gradually?

Send answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.



Ferdinand A. Stahl and his wife, Ana, spent almost 30 years of their lives in South America serving and seeking to lead to Christ peoples of that great continent.

A Missionary Hero Steps Down

By H. B. LUNDQUIST

HE STOOD THAT FEBRUARY morning in 1937 to say good-by. Before him were representatives of the General Conference, South American Division, and Inca Union, who were met in their annual meeting. His head was crowned with the snow of 29 winters spent in service in the ancient land of the Incas. He was accompanied by his wife who, besides having traveled with her husband on thousands of errands of mercy, had assisted a thousand Indian mothers as midwife. We are writing of Adventism's apostle to the Indians, Ferdinand A. Stahl, and his wife, Ana. His leave-taking left me sad, but at the same time happy to have shared to some extent in his achievement.

He had one last request to make to the union that he had served so faithfully—the privilege of visiting again the scenes of his former labors in the southern highlands. During his visit there he was greeted by thousands of faithful sons of the Incas. By that time many of them were successfully carrying on the work begun by him and others with such sacrifice and difficulties almost 30 years before. Among those who took part in the farewell to the redoubtable veteran was the old chief, who had kept one half of the broken stone as a pledge that we would establish work among his people at Umuchi. This station had become one of our most prosperous, with hundreds

of children enrolled in the Adventist schools in the area. On more than one occasion the clean, smartly uniformed children of our Indian schools took first prize at the annual Independence Day celebration.

My last visit to this great missionary was in his home in northern California. I was accompanied by one of his early helpers, Henry Westphal, the son of one of South America's pioneers, Joseph Westphal. Elder Stahl was approaching the end of his long pilgrimage, but he still manifested the enthusiasm and determination he had so effectively employed in his service to his Indian brethren during the best part of his life. Many stories illustrating the qualities in Elder Stahl come to mind.

Death and Superstition

On one occasion in the Amazon basin he had treated a little child for a badly infected wound. The parents of the child had tried a native remedy—cow dung applied to the open wound. After much reasoning, the parents finally gave Elder Stahl permission to care for this infection. He stayed there for two days until the properly treated infection showed signs of healing. Then he instructed the parents how to continue the treatment. But no sooner had he left than the father removed the gauze bandages and went back to the old cow-dung treatment. Within a short time the child died.

As Elder Stahl and his Indian com-

panions continued their way through the pathless forest, a figure was seen to dart through the underbrush a short distance ahead of them. This happened several times. Finally Elder Stahl's companions captured the man and discovered it was the father of the little victim of his own ignorance, seeking to avenge the death of his child. To his darkened mind, the death had been caused by the medication that Elder Stahl had applied.

The Indians were on the point of killing the man when they were checked by the determined voice of our missionary. The poor father was so impressed by this act of mercy that he fell at Elder Stahl's feet thanking him for his kind action.

On another occasion, at the beginning of Elder Stahl's work in that region, he arranged for a river steamer to tow his little outboard motorboat to the confluence of a river as yet unexplored by any missionary, and then to cut him and his boat loose. He wanted to do something for the untamed savages of that area.

His journey up that river constitutes a glowing example of the dangers and rewards of mission service. The jungle through which the river flowed was inhabited by hostile Indians, savage animals, and snakes of every description. After a half day's journey upstream, during which he was several times shot at by hostile Indians, he arrived at his destination, which was a little Indian village.

Repulsed

His reception was not what he had hoped for. The Indians turned their backs on him, thus expressing their ill will and rejection. At that critical moment a child of the chief cut himself badly with a knife he was learning to use. This was the missionary's opportunity. As a result of the successful treatment of the child's wound, the atmosphere changed, and Elder Stahl was able to instill into the hearts of these deluded villagers a longing to know more about the wonderful story of Jesus. Inasmuch as he was obliged to catch the river steamer on its way back to Iquitos, Elder Stahl had to leave before he had fully completed his mission, much to his hosts' sorrow and disappointment. However, on his promise to return within six months, they permitted him to leave.

Upon his return up the same dangerous river, he noticed there were no hostile arrows to dodge, for which he was naturally grateful. During his visit with the villagers the chief asked him whether he had experienced any difficulty on his way upstream. When he answered in the negative, the chief said: "Do you know why? We went down the river and killed all of our enemies." Such are the primitive ways of the Indians of the South American continent.

H. B. Lundquist, presently of Collegedale, Tennessee, spent 32 years as a missionary in Central and South America.

There are probably 3 million such nationals left in South America. With them, it is a question of survival of those quickest with bow, arrow, and spear. Their weapons are efficient, for the points are treated with poison, which causes the death of the unfortunate victim within minutes.

On Elder Stahl's journey upriver from Iquitos en route to the General Conference session of 1933, he was hailed by a national chieftain accompanied by a group of his warriors. Our veteran made his way ashore. To his relief, the chief said to him: "We have heard of the wonderful story you are telling the other tribes, and we want you to come in and teach us the way to salvation and happiness." With difficulty Elder Stahl was able to persuade him that he would do so upon his return. The signal was to be white flags planted on the shore facing the Indian settlement.

White Flags Flying

His return was delayed two years. He had to visit many churches in both North America and Europe before going back to his beloved children of the forest. Upon his return he saw the white flags and in due time he enlisted this tribe of primitive children under the banner of Prince Emmanuel.

As he was about to leave on his boat for the journey to Iquitos, he was greeted by one of his converted savages with this embarrassing statement: "Brother Stahl, we are not ready to go yet. We have not prayed!" That was part of his reward.

As a justification for writing about the work of this wonderful pioneer, perhaps the foreword to the will of the last of the conquistadors who accompanied Pizarro in the rape of an empire back at the beginning of the sixteenth century might be in order. It was published in the *National Geographic Magazine* of May, 1916, page 521. The will was executed by Marcio Serra de Lejesama, November 15, 1589, before Gerónimo Quesada, notary public.

Lejesama stated that before beginning his will and in view of his being such a good Catholic and Christian and one zealous in the service of the Lord his God, he wished to bring a matter to the notice of his Spanish sovereign, Philip II. He wished, he stated, to be exonerated for having taken part in the discovery and conquest of Peru and surrounding countries, which the Spanish had taken from the Incas.

He went on to say that the Incas had governed in such a way that in all the land neither a thief, a vicious man, nor a bad, dishonest woman, was known. The men, he stated, all had honest and profitable employment. The woods, the mines, and all kinds of property were so divided that each man knew what belonged to him, and consequently there were no lawsuits. The Incas, he went on to say, were feared, obeyed, and respected by their subjects as a race very capable of governing. But, he continued, the conquistadors took away their land and placed it under the crown of Spain, making subjects of the hapless Indians.

He then reminded the king that he must understand that his reason for making his statement was to relieve his conscience, for the king's subjects in Peru had destroyed the Peruvian people by their bad example. Crimes, he stated, were once so little known among them that an Indian with 100,000 pieces of gold and silver in his house, left it open, placing only a little stick across the door as a sign that the master was out. And nobody went in.

But, he continued, when the Indians saw that the invaders placed locks and keys on their doors, they understood it was from fear of thieves. When they saw that the Spanish had thieves among them, they despised them. All this, he said, he was relating to his Majesty in order to unburden his conscience of a weight that he might no longer be a party to the deplorable deeds described.

Results of Exploitation

Had the last of the conquistadors lived until now he would have had far more reason to seek the absolution of his guilty conscience. A conservative estimate places the Indian population of Peru at the time of its Indian golden age, just before the coming of the conquistadors, at 10 million. At the end of three centuries of occupation and exploitation by the white overlords, this impressive number was pared to one million. This resulted partially from mining and other confining occupations in which Indians were largely employed and by overcrowded and unsanitary settlements, or ghettos. The adoption by the Indian of the white man's vices, as well as the increased practice of his own, such as the chewing of the coca leaf, contributed to this deterioration of the race. Their physical vigor diminished, their pride of race disappeared.

But the coming of Missionary Stahl and his wife in 1910 and his corps of helpers, who began working a few years later, inaugurated a new day for that ancient people. In spite of determined opposition on the part of the local clergy and authorities, schools, churches, and clinics began to spring up all over the lands occupied by the appreciative Indians.

If Elder Stahl could now see how rapidly the work is spreading in the country where he began it, he would be very grateful. The Inca Union had the largest number of baptisms, as well as the greatest net gain in membership, in the entire world field in 1969. In nearly every case there has been a gratifying increase—more than 89-fold for the past 50 years, as compared with less than ten fold in the North American Division. While the funds for the support of the work still largely come from North America, it is seen that one dollar spent in foreign mission endeavor, with God's blessing, in some cases wins more than ten times the number of converts won in the homeland. Surely missions pay. But only eternity will reveal the full picture that the sacrificial giving of God's people has made possible. □

COLOMBIA

Paralyzed Woman Inspires With Courage, Generosity

A church member paralyzed from the waist down, lying on a rough cot, and living from a very meager income, taught me a lesson in courage and stewardship that I shall never forget.

At the time, I was just beginning as a denominational worker. It was a depressingly hot summer afternoon, and I was calling on interested people, giving Bible studies and visiting some church members.

I was in the vicinity of the home of a sick church member so decided to call on her. The landlady came to the door when I knocked and led me to the room rented by the woman I was looking for, Mrs. Virginia.

I found her to be about 45 years of age, lying on a cot. It could not be called a bed. It was made of some boards on tripods, on which were some cotton blankets serving as a mattress.

In the room was an old table with a chest on top, and two very old benches. This was all the furniture there was in addition to the cot. On the woman's chest was a simple wood lectern on which was an open Bible. She could move only the upper part of her body.

Mrs. Virginia had been paralyzed for about 12 years, and the church was paying the rent for her room. Some poor relatives provided her with the meager means to live. Church members and friends who visited her almost always left some money for medical expenses.

We exchanged greetings, and then there began one of the most inspiring experiences of my whole ministry.

From the beginning I was impressed by the fact that she did not look depressed or melancholy. Instead of complaining about her lot, she had words full of hope.

After talking on spiritual matters, she said, "Pastor, I have under this pillow something I want you to take." She passed me an envelope. "Here are my tithes and offerings for the Lord."

I was deeply impressed that this sick woman, with so little for her needs, was generous with her offerings and faithful with her tithe. In the envelope was about \$100 in tithes and offerings.

This was not the only surprise. She continued to talk and praise God. From under her cotton blankets she produced a package, saying, "Look, Pastor, this is for the poor children of the church. I want you to take it also."

I was overcome. A poor, paralyzed woman thinking of poor children! I felt the tears running down my face. I asked the woman as I looked at the six beautiful little baby shirts from the package, "Are all these your work?"

"Yes, Pastor. Thank God my hands are not paralyzed, and I can knit for the poor."

That afternoon, through the ministry of that courageous, cheerful Christian, I felt I was in the presence of God.

M. A. LOPEZ
Dean of Boys
Colombia-Venezuela Union College



One of the additions to the Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti. This institution is situated on 78 acres of gently sloping land overlooking a sparkling blue bay.

High Hopes and Progressive Plans in Haiti

By BERNARD E. SETON

IN DECEMBER, 1492, Christopher Columbus set foot on a New World island and called it Espanola, a word that the British later adapted to Hispaniola. Spain ruled the island until 1697, when it passed into French hands. Opportunities afforded by the French Revolution led to a slave revolt in 1791 and a declaration of independence from France in January, 1804. Since that time the western third of Hispaniola has borne the name Haiti, while her eastern neighbor is now known as the Dominican Republic.

The scenery on the island is magnificent. Mountains run steeply down to an incredibly green-blue sea, a sea washing its translucent waters onto sandy beaches that would have visits from untold thousands of tourists if conditions for sojourners were only a little more attractive. Heat and humidity make coastal life enervating, but hillside residences for visitors who can afford it can be invigoratingly pleasant.

Haiti is the most densely populated of Latin American countries. Ten thousand square miles of land hold 5 million people. Its capital, Port-au-Prince, has about half a million inhabitants. The official language, French, is used in our work. But a local brand of Creole is used by most inhabitants for everyday purposes.

The Franco-Haitian Union Mission has its headquarters in Port-au-Prince. This union has five missions: North Haiti, South Haiti, the island fields of Guadeloupe and Martinique, and the far-off French Guiana on the northeast mainland of South America. The union president, G. M. Ellstrom (a veteran in French-language mission fields), and his newly arrived secretary-treasurer, Joseph So'Brien, administer their scat-

tered territory with the local presidents—Isaac Jean-Baptiste (North Haiti), Abdonel Abel (South Haiti), Guiscard Sablier (Guadeloupe), Roy Perrin (Martinique), and Thomas Labetant (French Guiana). Together they shepherd about 40,000 members.

The union office, as is true of many of our mission headquarters, was originally a dwelling but is now adapted to administrative and departmental needs. It is set in a thickly populated area some few hundred yards up a side road from the sea. In the president's office the year-end committee meetings were held from November 27 to 30. There were 19 participants: five union workers, five local presidents, six representatives of varied union interests, two from the Inter-American Division—Ray Norcliffe and Marcel Abel, treasurer and field secretary, respectively—and B. E. Seton, an associate secretary of the General Conference. During four full days of working fellowship the group came to appreciate its members' gifts and to sympathize with the hopes and hindrances that beset their brothers' responsibilities.

Concentrating on Evangelism

The long agenda was partly a legacy of general plans inherited from the Autumn Council, which had taken place in Mexico City little more than a month before, and the year-end division committee meetings, which had closed more recently still. MISSIONS '73 and '74, which occupied a prominent place in planning, were closely linked with baptismal goals and plans to ensure the spiritual welfare of newly baptized members and church youth. Each department pledged its collaboration in such evangelism. Reports of baptisms in 1972 augured well for still greater growth in the succeeding year.

There were the usual number of rou-

tine matters taking large portions of time, but who would begrudge their demands when they played essential roles in church progress?

One morning was devoted entirely to the welfare of the union school, the Franco-Haitian Adventist Seminary, at Port-au-Prince. That school merits all the care that can be bestowed upon it. Situated on 78 acres of gently sloping grassland, commanding an entrancing view of the sparkling blue bay that lies not far below, it occupies one of our most beautiful campuses. Lines of coconut palms lend dignity to its access road. A small but interestingly planned park with fresh-water springs, ponds populated by large and small fish, families of geese, ducks, peahens, peacocks, iguanas, and cattle adds a truly unique note to the already abundant natural beauty of the site. But the school's greatest asset, its principal, Dr. P. G. Miller, assured us, was its well-disciplined dedicated pupils, 525 of them—292 in the primary, 217 in the secondary, and 16 in the college section. Seventy-seven of the boys and 28 of the girls are boarders, but most of the students are local Haitians.

Many more would attend if they could afford the costs. But even though school fees are kept to a minimal level, they simply cannot find or earn money for enrollment. There is a very real need to increase the number of students coming from the more distant fields.

The committee approved far-reaching plans that will enable the seminary to offer a Bachelor of Theology degree by 1975 and thus meet a long-recognized need in the French-language area of the Caribbean.

Working Under Difficulties

The Franco-Haitian Union Mission workers belong to the noble group that is trying to do more than its budgets will permit. Money is scarce; local incomes are low; expenses are high and rising. Increased membership does not bring adequate increases in tithes and offerings. Sound stewardship of resources under such conditions is neither an easy nor a satisfying task; it is often frustrating and heartbreaking. The leaders need our understanding and sustaining support in their efforts to make ends meet while progress is maintained.

On Sabbath afternoon, December 2, heartening news was learned from fact-filled reports delivered in our large modern church in the center of Port-au-Prince. A cheerful, receptive, responsive congregation of about 1,000 members heard each field president tell of MISSION '72 baptisms. The high light came from North Haiti, where in one day 1,402 new Adventists were immersed, bringing the number to 2,700 in ten months. South Haiti contributed 1,678, Guadeloupe 400, and Martinique 715, while isolated French Guiana told of a hard-won 20. It was expected that 6,000 would be baptized in the union by year's end. The workers are dedicated and keen enough to make even greater achievements possible during 1973. Let us pray that their faith and their works will be rewarded. □

B. E. Seton is an associate secretary of the General Conference.

Niger Opens Its Doors to Adventists *(Continued from cover)*

By EDWARD E. WHITE

"WE HAVE BEEN EXPECTING you for two years."

These words were spoken by Hamani Diori, President of the Republic of Niger, to three Seventh-day Adventist administrators who called on him and other high Niger Government officials to investigate the possibility of beginning educational or medical work or both in the republic, where there are no Adventists.

The three men were E. Ludescher, president of the Equatorial African Union Mission, in whose territory Niger was included during the Euro-Africa Division committee meetings one year ago; Maurice Zehnacker, president of the East Cameroon Mission; and H. Kempf, pioneer missionary who opened the work of Seventh-day Adventists in Upper Volta (see "Seventh-day Adventists Enter New Country," REVIEW, June 8, 1972, page 1).

Niger, more than twice the size of France, is situated in north central Africa. Much of its territory is part of the Sahara Desert. Consequently, large areas of the country are sandy and dry. However, the southern quarter of the country has an average of 14 inches of rainfall annually, concentrated in one season. Thus some cultivation is possible. December and January are pleasant months. In May and June the temperature may rise to as high as 115° F. in the shade—where there is shade! The Niger River runs along the southern boundary of the country.

There are more than four million people in the Republic of Niger, half of them belonging to tribes known as the Hausas. The majority live in the south but in small settlements rather than in large cities. The capital, Niamey, numbers only 80,000 inhabitants. It is twice as big as the next largest city, Zinder.

More than 90 per cent of the population is Moslem. The majority of the remainder are animists with a leaning toward Islam. There are some 16,000 Christians. Three quarters of them are Catholic; the rest are Protestant. Education and medicine are much needed in the country. Only one child in ten attends school. There is one doctor for every 50,000 inhabitants, and only about 800 nurses in the whole country. Niger has three main hospitals and several medical centers, clinics, and dispensaries. But all of them are insufficient for the needs of the sick.

Fruitful Interviews

The visit of the three men to Niger was made in October, 1972. Their first call was made to the presidential residence to attempt to arrange an interview with the head of state, Hamani Diori, and then the Health Minister. God had pre-

pared the way for the three, for two fruitful interviews were made.

The Health Minister suggested that he go with them the next day to the district of Quallam, about 60 miles north of the capital, where medical work was sorely needed.

The interview with the President, given on the same day, was even more successful. On learning that his visitors were Seventh-day Adventists, His Excellency called for his security chief, a Frenchman whose wife was the daughter of Elder Charles Veuthey, of Switzerland, now retired. The President, who is a Moslem, explained that our monthly journal, the French *Signs of the Times*, and other magazines were sent regularly to his security man, who in turn passed them on to him. Then he said, "We have been expecting you for two years." It appeared that the President had often asked his security chief when the Adventists were coming.

Just as the Health Minister had, His Excellency emphasized the priority of medical needs. During the rainy sea-

son, he explained, many of his people became sick from Guinea worm and other parasites, malaria, bronchitis, and other diseases. This widespread illness affected the agricultural program. He suggested that we build a hospital on the Niger River near a recently constructed bridge. This site would afford an excellent situation in the capital city itself.

This suggestion made by the President was a fortunate one, for a visit north the next day with the Health Minister revealed a very arid area, with water almost unobtainable at the end of the dry season, and therefore not suitable for the establishment of a hospital.

The doors into Niger are now wide open. We have the favor of the authorities and, more important, the evident leading of the Lord. We must seize the opportunities that have now arisen and go to help the people of this country in their physical needs so that we can help satisfy their spiritual longings.

A special appropriation was granted in the annual budget of the Euro-Africa Division to begin the work in Niger. But the amount is small when we think of the great needs there. We need the Lord's multiplying hand to bless our consecrated efforts so that in this area between the Sahara and the river Niger there may be a great harvest gathered. □



SOUTHEAST ASIA UNION MISSION ORDAINS FIVE

Ralph S. Watts (right), president of the Southeast Asia Union Mission, presents certificates of ordination to five men who were ordained during the sixteenth session of the mission, held in Singapore recently.

Ordained were (from left, with wives): Wong Yew Chong, assistant academic dean and Bible teacher, Southeast Asia Union College; R. I. Gainer, treasurer, Southeast Asia Union Mission; Ng Sui Koon, Bible teacher, Southeast Asia Union College; John Lai, chaplain, Penang Adventist Hospital; and Phang Teck Soon, pastor, Singapore Thomson Road Chinese church.

Taking part in the ordination service were Paul H. Eldridge and Bruce Johnston, president and Ministerial secretary, respectively, of the Far Eastern Division; Ralph S. Watts and Chester Damron, president and Ministerial secretary, respectively, Southeast Asia Union Mission; T. K. Chong, president, Malaya Mission; and K. T. Kong, secretary, Southeast Asia Union Mission.

D. A. ROTH
Assistant Secretary
Far Eastern Division

Edward E. White is educational secretary of the Euro-Africa Division.

PHILIPPINES

Five Baptized in Spiritist Village

Five former spiritists living in a Philippine barrio (village) where almost every person is a spiritist, with a religion that is a form of Christianity, were baptized not long ago and have become members of the SDA Church as a result of meetings held in their village.

I was asked to do evangelistic work as the result of a suggestion made to J. R. Obregon, president of the Central Visayan Mission, with headquarters in Cebu City.

The barrio, Cabasiangan, is in the mountains of Cebu, a seven-hour walk from the end of the road. I spent 24 days there preaching, teaching, visiting homes, giving Bible studies. I was the only Adventist in the village.

The spiritists had never heard of Seventh-day Adventists before, so they asked me to preach to them during their prayer meetings. They call themselves members of the Church of God the Father, a religion founded by a man who, they said, has lived and died several times.

They were attentive listeners of the Word. But after each sermon they would ask the same question, "Mr. Saguan, can you Adventists heal your sick people without any medicine but prayer?"

Of course I told them that although we believe in prayer and sometimes have healing in answer to prayer, we also cooperate with God by bringing our sick to our doctors and hospitals. But they said they could have any sickness healed at any time without going to the doctors. "We don't use medicine," they said, "but when we pray in faith, we are healed." I have seen such healings among them.

God was gracious in giving me fruits from this people. At the end of my short campaign, nine people accepted the truths of the Bible as their standard, and five were baptized by Joel Wales. One of them was the barrio captain, or mayor. This captain is now an active witness of the gospel to all his friends and neighbors. He and his wife are giving Bible studies in his village. Before I left them they promised to build a small church.



J. Wales, a pastor in the Central Philippine Union Mission, baptizes five spiritists won by Ministerial Intern David Saguan. The baptism was a result of the first contact made by Seventh-day Adventists with these isolated Cebu villagers.



THREE MEN ARE ORDAINED IN POLAND

Three Polish pastors were ordained at the youth congress held at Jelenia Gora, Poland, some time ago. Ordinees are (from left, front row, with wives): R. Cichy, P. Herod, and W. Bojko.

Participating in the service were (back row, from left): L. Malarek, president, West Polish Conference; I. Schoenefeld, minister, German Democratic Republic; A. Baron, president, South Polish Conference; S. Dabrowski, president, Polish Union; P. Sundquist, public relations secretary, Northern Europe-West Africa Division; Z. Lyko, secretary, Polish Union; J. Frei, minister, Swiss Union Conference; and A. Olma, president, East Polish Conference.

S. DABROWSKI

President, Polish Union Conference

Things did not go easy for me during my stay at the barrio. For example, as I was visiting in the home of an old woman I was attacked with a bolo by the woman's husband, for she had decided to be baptized. I received 13 wounds, which took more than three weeks to be completely healed. But God kept me, and I am happy that at the first public meetings I ever held He gave me five souls.

DAVID S. SAGUAN

Ministerial Intern

Central Visayan Mission

the director of Health and Welfare for the Hong Kong Government. When he told this man of what Mrs. Chun had done, the director said he would get the remaining two million dollars from welfare organizations.

C. A. MILLER

Administrator

St. Helena Hospital and Health Center

NORWAY

Oslo Meetings Make 125 New Sabbathkeepers

The number of worshipers meeting on Sabbath in Oslo, Norway, has been increased by 125 as a result of evangelistic meetings held there by Rolf Kvinge.

The meetings, which began on October 8, were held in one of the central auditoriums in Oslo. Elder Kvinge used Bible history and archeology as his approach, and quickly established his listeners' faith in the Bible and Christ.

Norway is not an easy country in which to carry on evangelism, but Elder Kvinge, who translated for me when I conducted meetings in Bergen four years ago, has held successful meetings in a number of places in that country.

J. COLTHEART

*Ministerial Association Secretary
Northern Europe-West Africa Division*

HONG KONG

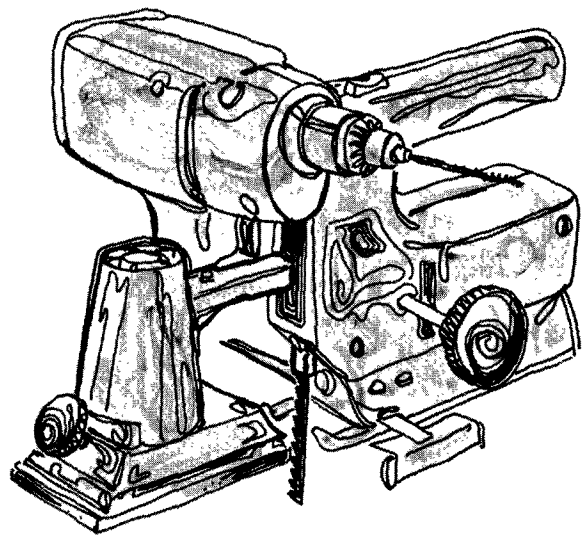
Three-Million-Dollar Need Met in One Day

A campaign to raise three million Hong Kong dollars to build a nurses' home and training school for the Adventist Hospital at Tsuen Wan, Hong Kong, was completed in one day.

A few weeks ago the hospital board agreed to a request made by Dr. Harry Miller, longtime medical missionary to the Far East, that the new building be erected. It would cost about three million Hong Kong dollars.

Two days after the board meeting Ella Chun, a Chinese Adventist, told Dr. Miller that she wanted to donate one million dollars to the new building. This was her life savings.

Later in the day Dr. Miller called on



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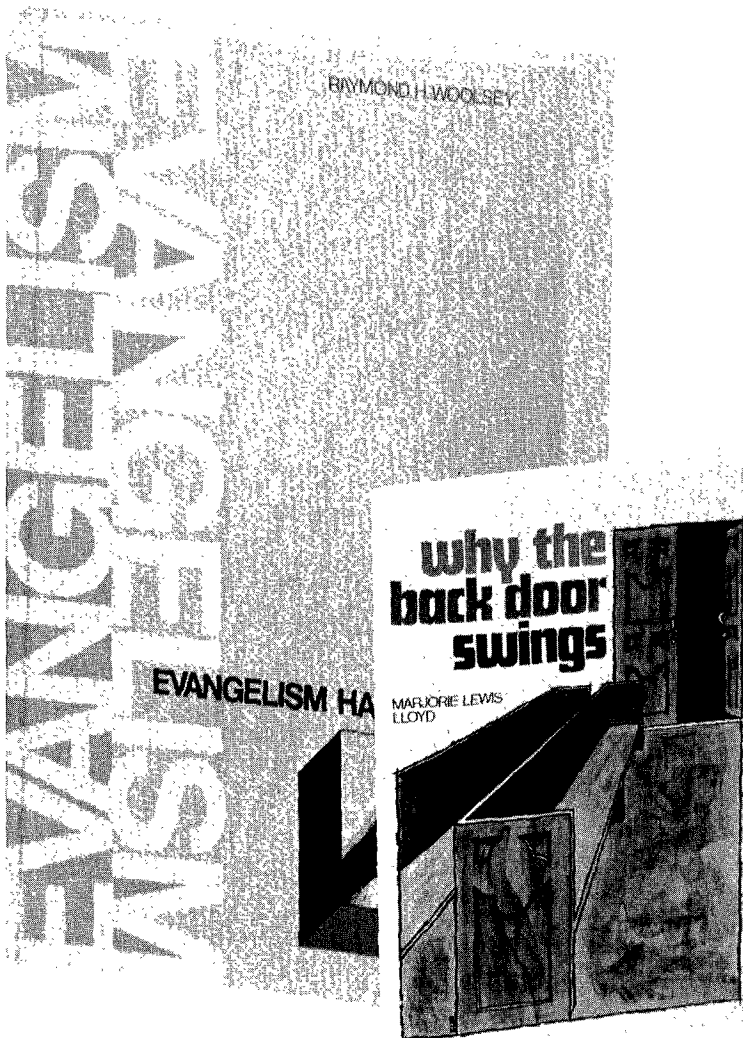
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news notes

Australasian

► Martin Losi, student literature evangelist from Sonoma Adventist College, Papua-New Guinea Union Mission, sold more than \$120 worth of books on his first day in the field at the new mining works in Bougainville. Student literature evangelism is a new venture in the fast-developing country of Papua-New Guinea. It is proving a great blessing to our students.

► The Sanitarium Health Food Company's new Sydney retail headquarters office and warehouse is soon to be erected at Chatswood, a suburb of Sydney. The company operates nine retail shops in the Sydney district.

► "It's About Time" was the theme of an Australasian Division-wide youth congress held at National University, Canberra, Australia, which ended on January 2. Some 2,200 delegates attended the congress. Speakers at the congress included John Hancock and J. R. Spangler, General Conference MV secretary and an associate secretary of the General Conference Ministerial Association, respectively, and H. M. S. Richards, Jr., and the King's Heralds quartet from the Voice of Prophecy. The main meetings of the congress were held in a large circus tent pitched on the university campus.

M. G. TOWNEND, *PR Secretary*

Euro-Africa

► More than 530 persons were baptized in the Central African Republic in 1972. This is an increase of about one third over the previous year. Seven were baptized in a newly entered district of Bouar, where Jules Agasson pioneered the work.

► Just before Christmas a French literature evangelist, Joel Gauthier, a former racing cyclist, sold 134 sets of six-volume books to an electrical company to be given to clients as Christmas gifts. The value of the books was 40.-736 francs (approximately US\$8,000). A year ago he sold the company 87 five-volume sets of books.

E. E. WHITE, *Correspondent*

Far Eastern

► A school building for the children of missionaries connected with the Penang Adventist Hospital is being used not only for these children but also to help Malaysian children attending a public school, according to E. J. Heisler, manager of the hospital. Izella

Stuivenga, the teacher of the nine church school children, invites public school children to attend Sunday mornings to learn Bible, music, MV crafts, and other subjects.

► Fifty-four Mount Klabat College, Sulawesi, Indonesia, students responded to a call to do student literature evangelism in East Indonesia Union Mission. The student program was directed by J. K. Manoppo, secretary of the union publishing department.

► A check for \$500 was received recently by the Voice of Prophecy in Singapore. The check was sent by an Adventist woman who as a little girl had pledged to give the first \$500 she saved to missions. A Spirit of Prophecy statement reminded her of her childhood vow.

► Francis W. Wernick, president of the Lake Union Conference in the North American Division, recently completed a seven-week tour of the Far Eastern Division. He visited all but one of the union missions and attended the division council and one union mission year-end committee meeting. He was accompanied on much of his tour by the assistant secretary of the Far Eastern Division, D. A. Roth.

► A historical marker was recently erected in front of the Malolos, Philippines, Seventh-day Adventist church to mark it as the first Adventist church built in the Philippines. The building was erected in 1912. Among those participating in the dedication service were C. B. Hirsch, educational secretary of the General Conference, and P. H. Eldridge, president of the Far Eastern Division.

► Two literature launches are under construction in South Vietnam. Each of them will be 42 feet long by eight feet wide and will provide living accommodations for six literature evangelists. They will be used to carry the printed page to many thousands of people who live by the waterways of the delta region. The launches have been provided through the generosity of two people in America—Ethel O'Cain, of Bellingham, Washington, and Roger Altman, of Forest City, Florida.

► Two Far Eastern Division staff members are currently working on a Master's degree in public health at Loma Linda University. They are Dr. G. C. Ekvall, the division's secretary of health, and Royce Williams, secretary of the Ministerial association.

D. A. ROTH, *Correspondent*

Northern Europe-West Africa

► The dedication of a water-purification system at the Masanga Leprosarium, Sierra Leone, West Africa, marked a high day for the institution. The project was begun almost two years ago under the supervision of Peace Corps volunteer Gordon Woodward. Money for the project came from

CARE, the American Embassy, and Trygg-Hansa Insurance, a Swedish company.

► Two million copies of the brochure *Who Are the Seventh-day Adventists?* will be distributed in the Netherlands as part of the MISSION '73 campaign.

► Four new churches were inaugurated in Poland in 1972.

► During the past 30 years membership in the Seventh-day Adventist churches in the West African Union has increased from 5,000 to more than 54,000, reports Th. Kristensen, president of the union.

J. P. SUNDQUIST, *Correspondent*

Trans-Africa

► Nine African workers and their families are laboring in the Shabunda area of the East Zaire Field. Fifty-two people were baptized in the area recently.

► During 1972 more than 62 camp meetings were held in Zambia. The attendance at 19 of the camp meetings totaled more than 20,370 people. There were more than 3,400 decisions for baptism, and 951 people were baptized at the meetings.

► Manuel Escorcio, a student of Helderberg College, South Africa, sang at Bloemfontein, South Africa, in a performance of Handel's *Messiah* with well-known South African artists. The local newspaper described his singing as excellent.

► Changes were made in treasury appointments at the 1972 year-end committee meetings. W. Max Webster responded to a call to transfer from the Zambesi Union to the Zambia Union, with headquarters in Lusaka. D. E. Robinson, assistant treasurer of the division, is the new secretary-treasurer of the Zambesi Union. Rodney Austen has been appointed transportation agent for the Trans-Africa Division.

► MISSION '72 baptismal results are continuing to be reported in South Africa. Nineteen people have been baptized in East London, and 24 in Cape Town by Cedric Wallace and Danie Swanepoel, respectively. Twelve persons with non-Adventist backgrounds were recently added to the Grahams-town church membership through baptism as a result of the Thompson-Edwins MISSION '72 campaign.

► Among the missionaries who have returned to Trans-Africa to give "a second mile" of service are Elder and Mrs. F. H. Thomas. From 1924 to 1966, the Thomases served in East Africa, Zaire, Rhodesia, and at Helderberg College. Elder Thomas is presently assisting with treasury work in the Zambesi Union. His son, Don Thomas, is vice-president of the Zaire Union.

► The Meals-on-Wheels service in Central and Southern Africa has been extended by the introduction of another van in the Cape Town area. Ten vehicles are now being used for community services in the Cape Town network of Meals-

on-Wheels. This service is also operated in other parts of South Africa and in Rhodesia.

DESMOND B. HILLS, *Correspondent*

North American Atlantic Union

► An Adventist Youth in Concert program was launched recently at the Lincoln Center, New York City. Young people who are members of churches in the New York City area were featured on the variety program.

► Seventy men and women received certificates recently for completion of a special Home Health Nursing Aide Course conducted by the Adventist Nurse Service Agency housed in the New York Center, Manhattan. June Croft, R.N., heads the agency.

► Paul A. Berner, publishing secretary of the Atlantic Union Conference, reports that during evangelistic meetings conducted recently in Albany, New York, eight people were baptized who had been contacted by literature evangelists. In the Buffalo, New York, area 11 people were baptized who had been contacted by student literature evangelists. In New York City it was reported that in one district 26 were baptized who had first been contacted by literature evangelists.

► An educational rally was held recently in the Buffalo and Niagara Falls, New York, districts. L. E. Smart, secretary of education, Atlantic Union Conference, was the speaker on Sabbath morning at the Niagara Falls church. Walton Brown, an associate secretary of the Education Department of the General Conference, spoke at the Buffalo church in the morning and was the featured speaker at the rally in the Niagara Falls church in the afternoon.

► An advanced training course for nurse's aides was recently completed at the New England Memorial Hospital, Stoneham, Massachusetts. This was the second class to take the 32-hour course, which was designed to further the education of qualified nurse's aides who are already working in the hospital. Rose Crandall, R.N., and Heather Switak, R.N., were the instructors.

EMMA KIRK, *Correspondent*

Canadian Union

► Two Adventist medical families have begun service in Newfoundland: Dr. and Mrs. Bryant Adams are practicing in Fogo on Fogo Island and Dr. and Mrs. John Radomsky in Brookfield.

► A. G. Rodgers, administrator of the North York Branson Hospital, Willowdale, Ontario, recently addressed an organization on the philosophy of philanthropy. At the close he was presented with a check for \$3,000 to be used for Branson Hospital improvements.

► Dr. Henry Beck, staff obstetrician of the North York Branson Hospital, was recently presented with a check for \$2,000 from the medical staff of the hos-



SOUTH NEWBURY, VERMONT CHURCH IS DEDICATED

Members of the South Newbury, Vermont, Seventh-day Adventist church dedicated their church home on November 4, two years earlier than expected.

J. L. Dittberner and Ben Trout, president and treasurer, respectively, of the Atlantic Union Conference, and C. P. Anderson, R. Trecartin, and J. Williamson, president, secretary-treasurer, and public relations secretary, respectively, of the Northern New England Conference, participated in the service. William Dudgeon is pastor.

JOHN WILLIAMSON

PR Secretary

Northern New England Conference

pital for use of CARE Medico in Java, Indonesia. The money was presented to Dr. Beck, who was going to Indonesia on a consultant mission.

► The newly constructed College Park Elementary School, Oshawa, Ontario, opened its doors to 130 students January 3. The eight-classroom, seven-teacher establishment cost approximately \$300,000. A. C. Osmond is principal.

THEDA KUESTER, *Correspondent*

Central Union

► More than 35 young people from the Central States Conference attended the North American Conference on black SDA youth held at Oakwood College, Huntsville, Alabama, in November, 1972.

► The Friendship Club of Lincoln, Nebraska, organized to help older church members or shut-ins, served Christmas dinner to 200 in the College View Academy gymnasium, and then 200 dinners plus 150 fruit baskets were delivered. Lula Masters is the director of the club. She is assisted by Mrs. Russell Thomas, secretary, and church members from the various churches in the Lincoln area.

► Students of Union College, Lincoln, Nebraska, have initiated a Work for Christ program. The purpose of the program is to help needy people.

► Nine persons in the Rock Springs, Wyoming, district were awarded the Jasper Wayne Award for their Ingathering accomplishments. Eleanor Tolar,

Isa Bozovich, and Helen Marquardt raised more than \$300. The others in the group were Mary Ann Trujillo, Jeannette Williams, Reta Carr, Ann Townsend, Eileen Whitman, and Margarette Stucker.

CLARA ANDERSON, *Correspondent*

Columbia Union

► George Anderson has joined the publishing department of the Columbia Union Conference as an associate secretary. He served from 1949 to 1968 as associate publishing secretary for the Allegheny Conference and then as publishing secretary of the Allegheny East Conference.

► As of December 30, 1972, Ingathering receipts in the Columbia Union totaled \$1,118,952, exceeding the campaign goal for the year by more than \$100,000.

► The first Washington, D.C., area band festival was held recently at Takoma Academy auditorium, Takoma Park, Maryland. Six schools were represented, with more than 200 students participating.

► A major service to inner-city children will soon be provided through the facilities of Columbia Union College Station WGTS-FM. The station has allocated two and a half hours, Monday through Friday of each week, for use by District of Columbia public schools. Public school staff will produce the instructional materials that will be broadcast during morning hours, when the station is normally off the air. The program will be heard in 1,500 classrooms throughout the city. Improved language skills, development of basic citizenship concepts, and supplemental experiences in science and the fine arts are the objectives of the teaching program.

► The Berea Temple and Sharon churches in Baltimore, Maryland, recently held evangelistic meetings at the Ambassador Auditorium. As a result of the meetings and follow-up, 82 have been baptized.

MORTEN JUBERG, *Correspondent*

Lake Union

► Theodore Carcich, a general vice-president of the General Conference, was guest speaker for the January 27 worship service in the Elmhurst, Illinois, church. The main purpose for Elder Carcich's visit was to help members launch their MISSION '73 program.

► The Muncie, Indiana, Welfare Society made 16 lap robes and fruit plates that were delivered to a small local nursing home before Christmas. The group also made 28 dozen cookies for the county home Christmas party, and delivered 11 food baskets and 20 fruit plates to several underprivileged families.

► Community Services Centers were recently opened in Champaign and Collinsville, Illinois. Television and newspaper coverage was given to the

opening in Champaign, and the local newspaper covered the event in Collinsville.

► Edith Daniels, 83, a member of the North Vernon, Indiana, church, collected \$450 worth of pennies and occasional other coins from Sabbath school classmates during 1972 for Investment.

► Twenty-five Michigan weekly newspapers have indicated willingness to print a regular "Health-Wise" column as a public service by the Adventist Church.

► Construction is beginning on the new 34-bed medical-surgical addition to Battle Creek Health Center, Battle Creek, Michigan. Completion is set for June.

► Ten primary-aged children from the Urbandale, Michigan, church raised more than \$120 for Investment last year by selling boxed stationery to church members and neighbors. Mrs. Lee Wilson and Mrs. Stan Reesman are their leaders.

► Youth of the Cadillac, Michigan, church gave a Christmas party for 22 community children from disadvantaged homes.

► Nine people have been baptized to date as a result of meetings held by Elden Walter, Ministerial secretary of the Southwestern Union Conference, in the Berrien Springs, Michigan, church.

GORDON ENGEN, *Correspondent*

North Pacific Union

► The first cancer detection center in Portland, sponsored by Portland Adventist Hospital and the Oregon Regional Medical Program, is now in operation two evenings a week. Dr. Richard A. Gingrich serves as director of the program, known as Cancer Alert.

► Portland Adventist Hospital's pathology department, under the direction of Dr. Harold E. Shuey, has received notice of official accreditation by the College of American Pathologists, a medical specialty organization of more than 5,000 pathologists.

► Nine Walla Walla College seniors have been named to *Who's Who Among Students in American Universities and Colleges*, according to WWC President Robert Reynolds. Honored were Dolores Anderson, Donna Brass, Sandra Brecht, Darrell Gentsler, Anne Hazelton, Christopher Lundquist, William McBurnett, David Schwantes, and Gary Whitlock.

► Nine Christian-witnessing seminars are being held in the Oregon Conference during January and February. The courses were taught by conference administrative personnel under the slogan "The Gospel Through Me in '73." The seven seminars included in the schedule are home health, Sabbath school teachers, Gift Bible Evangelism, on being friendly, youth, general visitation, and teacher aids.

Cecil Coffey, *Correspondent*

Northern Union

► Three people were baptized as a result of evangelistic meetings held in November in the Minnetonka, Minnesota, church by Conference Evangelist Ivan Christen, assisted by E. D. Calkins, pastor.

► A few days before Christmas, a St. Cloud, Minnesota, family of 15 lost all their personal belongings in a fire. The Adventist Community Services Center of that city immediately provided clothing and bedding for the family.

► The Friendship Club of the Redfield, South Dakota, church made 101 fruit trays to give to shut-ins, bereaved, and elderly, who are still living in their own homes in Redfield, Doland, and Frankfort.

► A baptismal service climaxed a five-week evangelistic series conducted by Ben Green, North Dakota Conference evangelist, in Bottineau, North Dakota. The two couples baptized were Mr. and Mrs. Raymond Nerpel and Mr. and Mrs. LaVerne Beachler. A follow-up meeting will be held in Bottineau in August when Elder and Mrs. Green will return for a two-week crusade.

► Edith Gillham, director of the school of nursing at the Kendu Hospital, in Kenya, East Africa, spoke to the Bowdon Country, North Dakota, church on December 2 while home on furlough visiting her brother, Chaney Gillham. He is a member of the Bowdon Country church. Miss Gillham, who has been in mission work since 1954, has served in Rwanda, Congo, Zambia, and Malawi.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► A new multipurpose room providing a main room, storage rooms, kitchen, and rest-rooms totaling 2,000 square feet has been constructed by the Kailua, Hawaii, church and the Kailua Mission School.

► In the Southeastern California Conference, R. Ernest Castillo has been appointed associate pastor of the San Diego Spanish church, Craig Kendall has joined the pastoral staff at Yucaipa.

► A Vacation Bible School in East Palo Alto, Central California, was followed by a Five-Day Plan for parents. Dr. Ralph Munson of Menlo Park was associated with Inner-City Coordinator Ted Jones for the program.

► Anton Richard Folkenberg celebrated his one hundredth birthday in Loma Linda, California, on December 16, 1972. Mr. Folkenberg was born near Oslo, Norway, but has lived in the United States since he was six months old. He has been a Seventh-day Adventist nearly all his life and has a number of relatives serving in mission lands as well as in the homeland. He was a builder and cabinetmaker. Among his building accomplishments are churches in Glendale, Santa Monica, and Riverside, California. Celebrating his birthday with him were his wife of 36 years, Mildred Gibb Folken-

berg; his daughter and son-in-law, Loretta and Noel Hesgard; his brother, Elder Louis Folkenberg; other relatives; and more than 200 friends.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Five-Day Plans were recently conducted in Murray, Kentucky, by Bill Strong and Mr. and Mrs. Bob Williams, and in Lawrenceburg, Tennessee, by E. E. Shafer and Dr. Norman Henderson. Elder Shafer and Dr. Henderson were interviewed in a 55-minute radio program.

► The Foster Memorial church, Asheville, North Carolina, was host to the Atlanta Beverly Road church choir members, and to the Community Choir from the Fletcher-Hendersonville churches on December 9. The combined choirs presented the Christmas cantata, *A Song Unending*, by John W. Peterson.

► The Mountain Sanitarium and Hospital, Fletcher, North Carolina, recently received a \$100,000 grant from the Helen Fulde Health Trust to be used toward a new school of nursing building.

► Ron Halvorsen, Faith for Today evangelist, and David White, pastor, recently concluded their meetings in Greenville, South Carolina, with 16 new converts.

► Evangelistic meetings were recently conducted in Greenwood, South Carolina, by J. H. Turner, conference evangelist, and W. H. Waters, Jr. Six baptisms have been reported.

► R. G. Pollard, Carolina Conference evangelist, and D. R. Culbertson, pastor of the High Point, North Carolina, church, recently conducted a series of meetings in High Point, that resulted in 15 baptisms.

► Baptisms in the Carolina Conference for 1972 exceeded all previous totals. There were 517 for the year.

► More boys and girls and young people in the Southland are enrolled in the denominational schools than ever before during this school year 1972-1973. The total on all levels is more than 12,170.

► Adventists living in Beersheba Springs, Tennessee, were recently organized as a church by H. R. Trout, treasurer of the Georgia-Cumberland Conference. On the day of organization the church building was dedicated debt free, the pastor began a weekly radio broadcast, and members launched a building expansion program.

► Sixty-three women attended a six-weeks' course in Fascinating Womanhood conducted in Nashville, Tennessee, by Allegra Gienger and sponsored by Family Services of Madison Hospital.

► Eighty-eight-year-old Ethel Warren, of Natchez, Mississippi, has been doing Ingathering work since she was baptized in 1908.

► Brad Ingram, manager of the Alabama-Mississippi Adventist Book Center, reports a 24 per cent increase in church book sales for 1972 over 1971.

► Isaac H. Bass, Sr., who donated 365 acres of land to the Alabama-Mississippi Conference in the 1950's for the construction of Bass Memorial Academy, was honored recently by having his portrait placed in the Agricultural Hall of Fame, Sellers Building, Jackson, Mississippi. Mr. Bass, who died two years ago, built up a large pecan business. The portrait was presented by W. D. Wampler, Alabama-Mississippi Conference president, and Louis Stout, Bass Memorial Academy principal.

► The Carol City, Florida, Spanish church was organized with 51 charter members on Sabbath, December 16, 1972. On the same date, 25 Spanish-speaking members in Homestead, Florida, were organized into another new church. The pastor, Eradio Alonso, has baptized 195 persons in the past three years, which made possible the organization of the two new churches.

► Four new churches were recently organized in the Florida Conference, bringing the total for the conference to 85. Two Spanish churches were organized as a result of the Brusett evangelistic meetings, one at Carol City and another at Homestead. Churches were also organized at Plantation and Pompano Beach.

► Winton R. Preston, of Cleveland, Tennessee, president of the lay advisory board for Faith for Today, recently called a meeting of the television program staff and board members to discover methods of securing better audience response to the televised programs. The group met in Miami Beach, Florida.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Seventh-day Adventist historians attending the annual meeting of the American Historical Association, held this year in New Orleans, voted to organize a National Association of Seventh-day Adventist Historians. They endorsed a document urging the General Conference to establish a records management program and archival organization for the Adventist Church. The featured speaker at their December 28, 1972, meeting was Arthur White, secretary of the Ellen G. White Estate. He described the procedures currently being followed in Washington for the preservation of church records and reiterated his long-standing belief that more effective measures are needed to ensure the safekeeping of records of historical value. To lead out in the formation of the National Association of Seventh-day Adventist Historians, the group chose Dr. Jerome Clark, of Southern Missionary College; Dr. G. T. Anderson, of Loma Linda University; and Dr. Donald R. McAdams, of Andrews University.

D. R. McADAMS, *Andrews University*

Health Personnel Needs

NORTH AMERICA

- 1 Registered medical records librarian
- 1 Executive housekeeper
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- 1 Business manager

There is need for many skilled and non-skilled workers on the staff of one of the church's hospitals. On-the-job training is available. The above openings are but examples of many others. Write Carl Sundin, Placement-Recruitment, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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

Literature Requests

[When only name and address are given, send general missionary supplies.]

Africa

William Zulu Rono, Kapsabet High School, P.O. Box 10, Kapsabet, Kenya, East Africa. Publishing Secretary, South-East Africa Union, P.O. Box 951, Blantyre, Malawi.

Ghana Conference, P.O. Box 480, Kumasi, Ghana, West Africa.

J. U. Okwandu, MV Secretary, Seventh-day Adventist Church of East Central Nigeria, Private Mail Bag 1115, Aba, Nigeria, West Africa: *These Times, Message, Signs, Review*.

Pastor Emmanuel Abbey, SDA Teacher Training College, P.O. Box 30, Agona, Ashanti, Ghana, West Africa: *Review*.

Dr. K. F. Mueller, Adventist College of West Africa, Ilishan-Remo, Nigeria, West Africa. North Ghana Mission, P.O. Box 74, Tamale, Ghana, West Africa.

Pastor Elijah E. Njagi, Central Kenya Field, P.O. Box 41352, Nairobi, Kenya, East Africa: D and R Prophetic Charts (cloth) and other missionary materials.

Australia

Eileen Bazley, P.O. Box 124, Monto, Queensland, Australia 4630: *Guide, Primary Treasure, Little Friend, Signs, Life and Health, Listen, Liberty*, small books.

Scotland

Pastor J. David Newman, 24 Cleeve Dr., Perth. PH 1, 1 HH, Scotland: old filmstrips and slides, double or single frames.

South America

Dorothy Walter, Central Amazon Mission, Caixa Postal 243, Manaus, Amazonas 69,000, Brazil: pictures and child evangelism materials.

Ariel Barrios, Hilario Lagos 89, Santa Rosa, La Pampa, Argentina: Bibles and E. G. White books in German.

West Indies

Mrs. L. M. Joseph, Los Bajos Village, c/o Los Bajos P.O., Trinidad, W.I.: *Signs, Guide, Insight, Message, Liberty, Review, Little Friend, Primary Treasure*, Bibles, books, MV devotional books.

Jenny Lind Joseph, 13 Freeling St., South, San Fernando, Trinidad, W.I.: *Guide, Little Friend, Primary Treasure, Songs for Boys and Girls, Worker, MV Kit*.

Agatha McClatchie, Noel Street, Couva, Trinidad, W.I.

Coming

Christian Home and Family Altar	February 17
Youth/Family Life Week	February 17-24
Listen Campaign Emphasis	February 24
MV Day	February 24
Tract Evangelism	March 3
Church Lay Activities Offering	March 3
Sabbath School Visitors' Day	March 10
Spring Missions Offering	March 17
Educational Day and Elementary School Offering (Local Conference)	March 31
Thirteenth Sabbath Offering (Northern Europe-West Africa Division)	March 31

Notice

Workshop in Choral Technique

David Willcocks, director of the King's College Choir at Cambridge University, England, and director-designate of the Royal College of Music, London, will conduct a two-week master workshop in choral technique and performance at Loma Linda University this summer. This will be his only appearance in the United States. As a musician, Mr. Willcocks stands in a very elite group. He has conducted all the major orchestras of London at various times and has been closely associated with the War Requiem by Benjamin Britten, having conducted its first concert performance in London. He has served as chief conductor of the famous Three Choirs Festival at Worcester from 1951 to 1957.

Participating in the choral workshop will be a 50-voice concert choir composed of semi-professional and professional musicians. A limited number of choir directors will study under the master baton of Mr. Willcocks. Musicians wishing to audition for the choir and choral workshop should write: Dr. Vernon Koenig, dean, Summer School and Extension, Loma Linda University, La Sierra Campus, Riverside, California 92505.

RONALD W. BOWES
PR Officer, Loma Linda University

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Peace Opportunities in Vietnam

The end of hostilities in Vietnam and Southeast Asia provides many opportunities for the Seventh-day Adventist Church to cooperate in building the peace in that area.

While diplomats negotiated an end to the conflict, US/AID and other United States Government authorities in Saigon were concerned about the future care of the many Vietnamese who are sick and in other ways needing rehabilitation. Early last November representatives of the Far Eastern Division and the General Conference met to consider the proposal of the American Embassy in Saigon and US/AID that the Saigon Adventist Hospital operate what is known as the Third Field Army Hospital, two blocks away.

The Saigon Hospital has become much too small for the demands placed upon it. For example, the inpatient census has often run from 30 to 50 per cent above capacity. Limited funds, supplies, and time make it impossible to complete the new building being constructed in less than three years.

In faith, the Far Eastern Division, supported by the General Conference, has authorized the Saigon Hospital to assume the responsibility of operating the proffered hospital, which will add 250 beds to present capacity.

Before the end of March present personnel operating the hospital will be withdrawn, and a Seventh-day Adventist staff must fill the breach. However, this is possible only as our people in more favored lands fulfill their commitment to peace through prayer, action, and generous giving. Also, there is a need for personnel: an orthopedist, general practitioner, internist, radiologist, dentist, director of nursing service, and treasurer.

Loma Linda University has been brought into the planning for the hospital. A representative of the School of Medicine was sent to Saigon to discover ways a team of medical specialists might supplement the leadership of the medical personnel at the hospital. Personnel meeting the requirements who wish to aid in Saigon, write: The Secretary, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800.

DUANE S. JOHNSON

New Dean for Theological Seminary

At the January 29 board meeting of Andrews University, Berrien Springs, Michigan, consideration was given to a new dean for the Theological Seminary to take the place of Dr. W. G. C. Murdoch, who wishes to carry a lighter load because of his age. He plans to remain as a teacher in the Seminary.

Dr. Murdoch has served the Seminary many years. During his long term of service the Seminary has grown in scholastic competence and has maintained doctrinal soundness and become more field oriented.

Dr. Siegfried H. Horn was elected to serve as dean for a period of two years. Dr. Horn accepted the post temporarily. He hopes that within two years the board will lay this responsibility upon the shoulders of a younger man.

W. J. HACKETT

Volcano Forces Evacuation of SDA's

Recently, a long-slumbering volcano on the little island of Heimaey, off the coast of Iceland, erupted, pouring lava and fiery ash on homes on the island. Fifty Adventists lived on the island. They and their pastor have been evacuated to the mainland, according to a report received by W. D. Eva, president of the Northern Europe-West Africa Division. The Adventist church on the island was partially destroyed by the volcano's action. S. B. Johansen, president of the Iceland Conference, reports that all evacuees are being cared for by Adventists in Iceland.

D. W. HUNTER

Advances in Central American College

The Central American Vocational College, Alajuela, Costa Rica, made significant advances in 1972, according to President Israel González Valdés. The four-year college theology program was authorized during the year, and both the primary and secondary schools received Costa Rican Government recognition for the first time. In the industrial program, food-factory capacity and production have been increased under the direction of F. G. Drachenberg, and the bakery is expanding under the direction of Kenneth Fleck, thus offering significantly increased employment opportunity for students.

D. H. BAASCH

Conferences Exceed 1,000 Baptisms

Three conferences in the Southern Union report more than 1,000 baptisms during 1972. The Florida Conference had 1,400 baptisms, the South Atlantic 1,112 and the South Central 1,043. This is the first time in the history of the Southern Union that three conferences had more than 1,000 baptisms in one year. Only six conferences attained this distinction in the entire North American Division during 1971.

C. E. BRADFORD

Worldwide MV Program Grows

The Pathfinder program in the Australasian Division is growing steadily reports John Hancock, General Conference MV secretary, following a recent trip to that division. Pathfinder membership in the division has doubled since the beginning of the quinquennium. The Western Pacific Union Mission had 240 Pathfinder Club members two years ago. Today this membership in the mission has reached 2,000.

C. V. Christian, MV secretary of the Australasian Division, says that the Pathfinder Club has become the dominant factor in keeping juniors in the church. Many Adventist youth in the division attend public schools, but through the instrumentality of the Pathfinder Clubs they can still be instructed in the principles of the church.

Desmond Hills, MV secretary of the Trans-Africa Division, reports a doubling of Pathfinder membership in his division also. In the past two years a special effort has been made to foster the preparation of materials, such as a Pathfinder staff training course in various languages.

Baptisms of Pathfinders are increasing in other areas of the world. Recently, 21 active members of the Pathfinder Club at Kitaura Academy in the Japan Union were baptized.

LEO RANZOLIN