

# Review

JUNE 13, 1974

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



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...we were of you.  
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## Father's Day— Resurrection Style

By ANNE STUMP FIGUHR

DEAR DAD:

You wanted to finish medicine and become a doctor, and people doubted that you could. After all, you were 45. What school of medicine had ever accepted a student at that age?

At 40 you graduated from academy by taking tutored night classes and studying when you could, still carrying on your part of a prosperous plumbing business. That year I too graduated from academy, but you got the better grades.

Continuing your work by day, you went ahead with night classes at the university nearby, until one day you had completed all of the premedical requirements, except a few of the Bible subjects.

Seeming more certain of the direction you were going, you talked mother into selling out—home and business—and moving into one room at La Sierra. Your business partner bought your half of the business and told you, "I hope that you make it, Frank, but at your age I think your chances are very slim."

Later, one of your professors at La Sierra echoed the same opinion when he said to you, "Frank, you have to plan on not making it. Our school of medicine just doesn't

Continued on page 7

## "The Lord Is Ready. The People Are Ready."

Washington, D.C.

Recently a fellow leader in the General Conference office handed me a copy of a letter he had just received from the field. It was a thrilling letter written by Dick Jewett, pastor of the Bay Knoll Seventh-day Adventist church in Rochester, New York. Rochester, you may recall, is the city where James White established our first printing office in the early 1850's. The message of the letter was heartwarming. It reflected similar letters that I have received in recent months. It says something to me. I want to share portions of Brother Jewett's letter with you.

"Our seven-hour prayer meeting began at the Jefferson Avenue church at three o'clock with 750 in attendance, and no more because of seating limitations. After two hours of praise, prayer, testimony, singing, and study of last-day events, the group migrated to the Genessee Park church for the second progressive installment. The church was packed as it has never been before. The platform was filled with chairs. Other rooms of the complex were occupied. In the main sanctuary even the children hesitated about exiting during the long program because of the spirit of unity and love. After this, most of the group proceeded to the Bay Knoll church for the climax. The program continued uninterrupted until 10:30 P.M.

"It would take a book to tell of the individual stories of victory over besetting sins and concrete decisions for Christ. Among the people who found a new experience that day were eight persons with whom I had been working. These persons came up to me and requested baptism. And I had not anticipated with certainty any of these in the near future. Praise the Lord! A new day in the Spirit! My inside coat pocket was full of cigarettes someone had surrendered.

### **This City Is *Our* City**

"I suppose the most inspiring aspect in general terms were the testimonies of God's people. So many felt that this outpouring of the Holy Spirit represented fulfillment of prophecy. The racial mix was about 50-50, and it was such an encouragement to realize that Rochester is *our* city to prepare for the coming of Jesus, not *your* side of the city and *our* side of the city. An offering was volunteered for our inner-city Better Living Center which is sponsored by all area churches. It amounted to more than \$400. That amount is significant. It was mentioned that a process server had served a summons to the director of our center for an amount of just under \$400. The people were invited to bring an offering and place it on the communion table. Just like in the time of the children of Israel. We needed only \$400. After the day ended the money was counted. It came to just the amount needed.

"People did not want to go home until we assured them we would do this again. We have scheduled an

all-night prayer meeting for our city. I mean, to pray for our city. We will celebrate communion together.

"The entire prayer meeting was organized and conducted largely by laymen. We pastors have received tremendous inspiration and courage. The Lord is ready. The people are ready. The great challenge to us now is whether we are ready. Am I ready? If not, I must step down. Get out of the way."

Several things impressed me as I read this heartwarming story of revival in one of our churches.

First, the church members, knowing that they were going to a prayer meeting scheduled to last for seven hours, *packed the church to overflowing!* When this happens it is a new day for most churches!

The venue of the meetings changed twice before the service ended, but the attendance each place was maintained. Praise, prayer, testimony, singing, and study were the order of the hour.

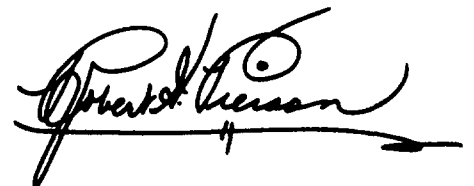
Decisions for Christ were made. People, under the influence of the Holy Spirit, requested baptism without being approached on the subject. Victory over sin was claimed. Racial barriers were broken down. Purses were opened. Funds flowed into the church coffers without appeals or pressure. Members were loath to leave the house of God. This was not a passing emotion. Plans for similar meetings in the future and for Christian service were laid. Pastors and members alike made new commitments to a new experience in Christ and new zeal for a finished work soon!

Fellow Advent believers, isn't this the kind of season of refreshing that we should be experiencing in every Seventh-day Adventist church?

I am greatly encouraged as I learn of more and more churches around the world that are enjoying similar seasons of refreshing. My heart is cheered by the large number of letters and personal assurances that have reached me since the last Annual Council, that indicate a large segment of our people in many lands are arousing and responding to God's call to repentance, revival, and reformation.

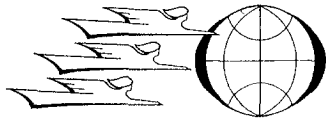
Pastor Jewett's challenge should ring in every Adventist heart: "The Lord is ready. The people are ready. The great challenge to us now is whether we are ready. Am I ready?"

How is it with you, my friend. *Are you ready, truly ready*, to let God have His full way in *your* heart and life? How about *you and your church*?



President, General Conference

# Review



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## This Week

We salute fathers in our cover story by Anne Stump Figuhr. In the day of the vanishing father, head of the disintegrating family, we are grateful for Christian fathers who give us an insight into the love that God the Father has for His children.

We salute father as we recall our childhood: In spite of the great strain we must have been to his patience, he smilingly endured our "helping" him fix the family car.

He cooked supper when he knew mother was tired; his carpentry skills were in great demand when we built a doghouse. He taught us how to ride a bicycle, play baseball, mow the lawn. He was always available for a piggy-back ride or a bedtime story.

We salute father as we recall our adolescence. If we were in trouble at school, he helped us meet the crisis, not by arranging an escape from just punishment, but by standing by and giving us courage. He taught us the value of money and the dignity of labor. As we grew older we realized how many things he did without and the long hours he worked to provide for us, to keep the school bills paid.

We salute father because his religion profoundly influenced our thinking about and our trust in God; because in his strength he was not afraid to cry; because the fullness of his life gave depth and meaning to our own.

We salute father today because the love that bound us to him in the past grows stronger with each passing year.

Richard Hammond, admissions officer, administrative assistant to the dean for student affairs, at Loma Linda University School of Health, writes our Young Adult article this month, entitled "Polyester, Wool, and Salvation" (p. 13). Before taking his present position at Loma Linda, Elder Hammond was principal and instructor at Greater Boston Academy, 1944-1971. From his summer day's adventure in a clothing store, Elder Hammond draws some lessons about inner and outward adornment that merit honest consideration.

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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.)

### Two Strides Behind

I greatly enjoyed "Two Strides Behind," in your March 14 issue. I'd like to see more such articles written for young adults. I don't know when I've read such an inspirational article in the *REVIEW*.

NANCY RANKIN  
Berrien Springs, Michigan

### Tithes and Offerings

Re "Adventists and Charitable Deductions" (Feb. 21). It was mentioned that "a surprising percentage of the members pay no tithe at all, and a further percentage do not pay a full tithe."

I was pricked in my heart. But doubtless there are many nonearning women whose husbands may be nonconverts or belong to other denominations. For example, my husband pays tithe to his denomination. My children and I are members of the SDA Church. Because the children are small I do not feel justified in working. But to show my gratitude to my Creator I look after one or two children of my neighbor's and pay the tithe and offerings.

MRS. M. KRISHNASAMI  
Toronto, Ontario

## Scan

News Briefs From the Religious World

### EASIER CIVIL MARRIAGES OFFERED IN SPAIN

MADRID—The Spanish Government has announced new measures designed to make it easier for couples to contract civil marriages in this predominantly Roman Catholic country. Under the new rules, the couple will simply have to make a sworn statement before a justice of the peace that they do not practice the Catholic religion and that they are each single and free to marry.

Hitherto, couples seeking to marry without a Catholic religious service had to go through prolonged bureaucratic delays, giving acceptable written proofs that they were non-Catholics or had abandoned the Catholic faith, before they were granted permission to enter a civil marriage.

### WELSH ANGLICANS REPORT BOOM IN CHURCH SCHOOLS

ST. ASAPH, WALES—Church schools in North Wales are enjoying an unparalleled boom in popularity, according to the Rev. G. P. Davies, secretary of the St. Asaph Diocesan Board.

The Anglican churchman said that the demand for places at denominational schools in Wales is such that diocesan school boards are considering spending large sums of money to remodel existing schools and to build several new ones.

### RELIGIOUS BOOK SALES TREBLE AS CHURCH ATTENDANCE FALLS

LONDON—In the past four years, according to Hodder and Stoughton, one of Britain's leading evangelical publishing houses, its religious book sales have trebled. But as Edward England, the firm's religion editor, pointed out, "This is an age when church attendance is declining. Who is buying the religious books?"

Mr. England noted that Christian books are now sold at bookstalls in 3,500 churches in Britain. They have eye-catching covers, so they don't get lost in a shop display. And, perhaps most important, they are being produced in attractive paperback editions.

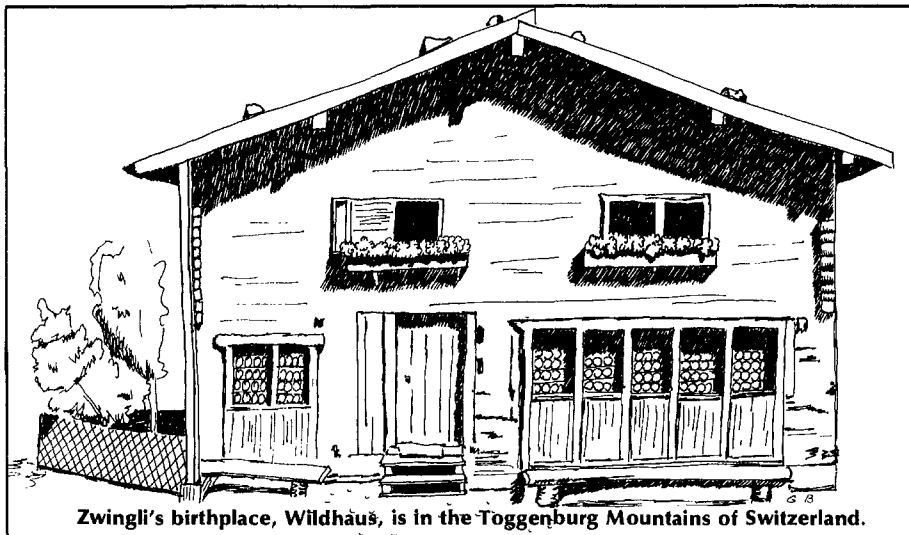
### COLLEGE COSTS, UP 35 PER CENT IN FOUR YEARS, WILL JUMP AGAIN

NEW YORK—The cost of college education has increased about 35 per cent in the past four years and will continue to rise next fall, according to a report of the College Entrance Examination Board. Based on a survey of 2,200 institutions of higher learning, the report said that "meeting the costs of a college education is a problem more and more American families face each year." "Not only the lower-income family, but also middle-income and upper-income families are finding it increasingly difficult to meet these costs."

The average cost for residential students at public four-year-institutions next fall will be \$2,400, up 7 per cent. For commuter students, the cost will be \$2,085, up 17.5 per cent. At private four-year colleges, the average cost next fall for residential students will be \$4,039—an increase of 9.4 per cent over this year. For commuter students, the cost will be \$3,683, up 16.5 per cent.

Ulrich Zwingli—2

# ZWINGLI—



Zwingli's birthplace, Wildhaus, is in the Toggenburg Mountains of Switzerland.

## For Fatherland and Christendom

By DANIEL WALTHER

IT WAS A TRAGIC DAY for a lonely widow in Switzerland, for on that day, the twelfth of October, 1531, she received news that five of her nearest of kin had been slain on the battlefield. Her son, her brother, as well as her son-in-law and brother-in-law, had all been killed the previous day. Most of all, she lamented the death of her husband, Ulrich Zwingli.

That battle took place at Kappel, about 30 miles from Zürich, where for the second time, Swiss Catholics and Protestants met in a murderous engagement. The first battle there, in 1529, was not important;

What was in Zwingli's mind was not quite what we may understand today by "country living." He was thinking of peasant life, where a man earns his bread by the sweat of his brow.

The little house where he was born still stands, covered with heavy stones to keep the roof from being blown off. From there one has a typical view: deep, green valleys and lofty mountain peaks. But in Zwingli's time mountains were not considered beautiful; rather, as he said, "a tragic, mysterious mass."

Zwingli's love for those rich pastures he expressed in some Bible passages. For example, in Psalm 23, he prefers to read: "He maketh me to lie down in beautiful Alpine meadows" rather than "green pastures." Heaven to him is not so much the Holy City with golden streets, as peaceful meadows, where the air is pure and animals and men live together in peace. Therefore he loved the description of the "holy mountain" in Isaiah (65:17-25). Unfortunately, Zwingli was not allowed to dwell long in that environment. He was sent to various cities for his education, and his work was carried on especially in one city—Zürich. Yet, whatever he did, wherever he was, his level-headed peasant demeanor never left him.

His father was the leading citizen in Wildhaus. He presided over those quaint country gatherings where adult men assemble on a meadow and make decisions for the community. This was, and still is, a direct way of representative government but, obviously, possible only in small areas such as the tiny area where the Zwinglis had lived for generations. There was much music in the home. Young Zwingli tried to master several instruments and became proficient in some, although he did not attain the moving genius that enabled Luther to give the world such music as "A Mighty Fortress."

As he manifested obvious talents, he was sent to university towns such as Bern and Basel. Some of the greatest humanists were in Basel. His favorite teacher, Thomas Wytenbach, instilled in Zwingli a love of ideas and taught him the art of combining substantial scholarship with Bible study. With other young men such as Leo Judae, Zwingli appreciated what was worthwhile in the classics and also learned, later on, to free himself from the "vain babblings of the Sophists."

When he was 22, Zwingli was or-

soldiers fraternized and officers came to terms. But this time it was different.

Ulrich Zwingli was 47 when he died. His work as Reformer lasted only twelve years. Yet today his ideas are receiving renewed attention, if one is to judge by the impressive output of essays about him.

Huldrych, as the name Ulrich was written in his day (it means "rich in grace"), was born on New Year's Day, 1484, in the small village of Wildhaus in the Toggenburg mountains. "I am a peasant," he wrote a friend, "and entirely so." Zwingli was convinced that Adam was the first peasant, and he urged anyone who was lured to the city to stay on the land, for "it is among peasants that you will find more peace and virtue than elsewhere."

*Daniel Walther, Ph.D., former professor of church history at the Seventh-day Adventist Theological Seminary, now lives in Collonges, France, where he is in charge of the Adventist Colleges Abroad program.*

ained priest and served for ten years in the canton of Glarus and in the monastery of Einsiedeln. True, he did not pass through Luther's mystic emotional crisis, but he admitted that his pastoral duties produced "more fear than joy."

As priest, Zwingli did not abandon the classics. He studied day and night to master the Greek so zealously that "no one, except God, could have deterred me." His admiration for the ancients led him to the unusual concept that salvation was also for the "redeemed heathen!" Unusual, since scarcely another theologian shared that view and Luther, in particular, criticized this concept. However, as a Biblical leader, he was soon convinced that salvation through Christ had no foundation in classical thought. Philosophers know about morality but are ignorant of the power that sustains it. Nevertheless, he maintained that among heathen there were genial men who would be rewarded accordingly.

Then there were personal struggles. To be an ordained priest did not make him sinless. He fought the same battles that he admonished others to fight.

In 1519 Zwingli was appointed curate at the Zürich Cathedral (Grossmünster), a most important post in a city of about 8,000 inhabitants. His overseer was the Bishop of Constance, where Huss was martyred, about 50 miles from Zürich.

### Simple, Forceful Preaching

Much of Zwingli's work in Zürich consisted, as it did therewith, in preaching. His ideas on pastoral work are expressed in his book *The Shepherd*. To feed the flock substantially he studied most diligently, but in the pulpit he used simple, forceful language, directed at the common man: "If my language is too acid for you," he said, "and you cannot bear to have evil pointed out, then you had better amuse yourselves with childish musical litanies." Divine truth is not always pleasant. The Reformers had a tendency to echo the stern messages of the prophets rather than to feed their flocks with clever sugar-coated pleasantries. Zwingli also had to fight the indulgence peddlers, those "pardon-mongers," as they are called in *The Great Controversy*.

"God sends us today His Word," he said, "that we may become healthy, and no one can stop that Word any more than you can stop the river Rhine from flowing." Of course there was opposition, as

expected. Zwingli claimed that "the life of Christ has been hidden too long from the people. I shall preach . . . drawing solely from the fountains of Scripture."—*The Great Controversy*, p. 177.

Zwingli's activities were obviously not considered safe by those in charge. The Bishop of Constance sent his vicar, Faber, to discuss publicly in Zürich with Zwingli. While such discussions were quite common, this one, in 1522, attracted unusual attention. Zwingli prepared 67 theses representing his views: The gospel was the only source of salvation; rejection of papal authority in matters of faith and practice, the invocation of saints, times of fasting, and clerical celibacy. The trend was clear, but a point of no return had not yet been reached. In a further disputation, in 1523, the relationship between law and gospel was brought to light, images were to be removed, and monks and nuns were to be allowed to leave the monasteries. A Reformation was on the way.

### Character of Zwingli's Reformation

The Swiss Reformation was carried on gradually, carefully. There was no spectacular event, such as the nailing of theses on a church door (not an unusual custom). There were no stormy encounters with papal envoys, shouting matches with cardinals, no imperial ban or papal excommunication. Zwingli did not have to meet an imperial diet, or go to prison. The Swiss Reformation matured slowly, with massive support of the common people and the support of the authorities.

The controversy came to a head in 1525 when Mass was abolished in Zürich and replaced by an evangelical "Reformed" form of worship. In the meantime, in 1524, Zwingli had regularized his marriage to Anna Reinhard.

One interesting aspect of the Zürich Reformation was a practice called "prophecy." This consisted in the daily reading and commenting of the Word of God. A study of the Bible began at 7:00 A.M. when the clergy assembled in the cathedral to hear a selected passage read in Hebrew, then in Greek. Later in the morning, laymen were admitted to hear a homily on that passage in the Zürich dialect. That was "prophecy": God's Word actively studied in the new light. This practice led eventually to the formation of the Zürich Academy and the publication of a Zürich Bible in 1529.

The practice of "prophecy" was later followed by Calvin, as well

as by the Church of Scotland and, as late as 1575, in Holland and England. These morning exercises greatly strengthened the ties among the clergy. The practice of regular Bible studies of the state clergy, particularly in Switzerland, has been maintained. In the formative years of our own denomination preachers gathered often to study the Scriptures.

### Extremists

Like other Reformers, Zwingli had to face opponents on several fronts. On one hand the Roman Catholics, on the other the Anabaptists, who pressed for hasty, radical changes. The latter were led by a gifted but unbalanced young man, Conrad Grebel, who demanded a self-governing church, a church "without sin." There was a fanatical trend in the movement fanned by the violent Thomas Münzer, who helped to bring about the peasant revolt in Swabia, Germany. The Swiss Grebel informed Münzer that Zwingli preached "a sinful, pleasant Christ."

Zwingli wanted a reform of the church, but not on the terms of Anabaptists, who demanded immediate abolishing of infant baptism and payment of tithes, as well as immediate opposition to military service, and church separation from the state. Zwingli argued that these demands were not clearly taught in the New Testament and were unrealistic and premature. Zwingli did not intend to destroy the existing church, but to reform it. That Zwingli and the extremists should clash is not surprising. He met with the Anabaptists in 1525 before the magistrates. They were ordered to abide by the laws of the state and the Reformed Church. When the Anabaptists objected, stern measures were taken and the authorities finally decreed the death penalty. For Anabaptists such a sentence was carried out by drowning; one of these took place in Zürich in 1527.

Zwingli approved severe measures because he was convinced that unrestrained freedom of religion contained the seed of anarchy. Tolerance was clearly not understood or practiced by the Reformers. They did not admit that separation of church and state was of the evangelical order.

### Political Aspect

The Reformation had definite political motivations. Zwingli himself was deeply involved in some of these schemes. The famous Marburg Conference between Zwingli

and Luther was called by the powerful Prince Philip to cement a political Protestant alliance that appealed to Zwingli. All differences between leaders had to be ironed out—hence the Marburg meeting.

This was an era of endless conferences, dialogues, and disputations. One was called at Baden in 1526 where Eck was to meet Zwingli, who was unable to attend. Dr. Eck (Luther's fiery opponent at Leipzig) was there, and, had Zwingli attended, a monumental debate might have taken place. Ellen G. White quotes Zwingli's best friend, Myconius, as saying that Zwingli "labored more by his meditations, his sleepless nights, and the advice he transmitted to Baden, than he would have done by discussing in person."

### Bern Rallies to Reformation

There was another important city where the situation changed in favor of the Reformation. Bern, later the capital of Switzerland, was influenced strongly by Zwingli. The Bernese leader was Berthold Haller, acquainted with Zwingli since 1521. An important disputation was held in 1528, a rally of evangelical forces: Bucer from Strasbourg, Farel from the Pays de Vaud, Oecolampadius from Basel, and Zwingli, whose voice dominated the session. Catholic views were defended by an Augustinian monk who was conspicuously weak in Bible knowledge and had to admit of Zwingli: "That beast is more learned than I thought." Zwingli's own views were presented and adopted, and the rallying of Bern to the evangelical cause was one of Zwingli's major triumphs.

The powerful and steady thrust of Zwingli held the evangelical fort. But he knew that a dreadful showdown with his Catholic countrymen was imminent. His distress is expressed in a few lines of a hymn he wrote then:

O help us, till the strife be o'er;  
O let all bitterness depart;  
The old-time faithfulness restore  
And praise shall rise from every heart.

Zwingli knew that Zürich was unprepared and that powerful Bern would remain neutral. The five Catholic cantons moved their forces toward the same Kappel where, two years before, a battle of sorts had taken place. This time the Catholics outnumbered the Protestants three to one. Zwingli's dearest friend Myconius was apprehensive when he saw Zwingli depart with the soldiers. On October 11 the forces engaged in combat. The out-

numbered Zürich men were overpowered. Among the fallen were several magistrates. Zwingli himself, bending to comfort a wounded man, was struck, and when found later was slain. His last words: "They may kill the body but not the soul." His body was quartered and burned.

The death of Zwingli was an immense blow to the Reformation. We can imagine the sorrow of Zwingli's widow, though we have no record other than that she was succeeded by Zwingli's friend and successor, the 27-year-old Bullinger, who carried on the task for the next 44 years. Bullinger had a right word: "Truth conquers through tribulation and trial. Blessed are those who die in the Lord. Victory will follow in time."

One Catholic historian, the Jesuit Lecler, wrote that "no other Reformer was so close to the ancient ideal of the people of God."

Maybe one way to illustrate Zwingli's many-sided genius is to have a look at a well-known statue in the center of Zürich. It stands

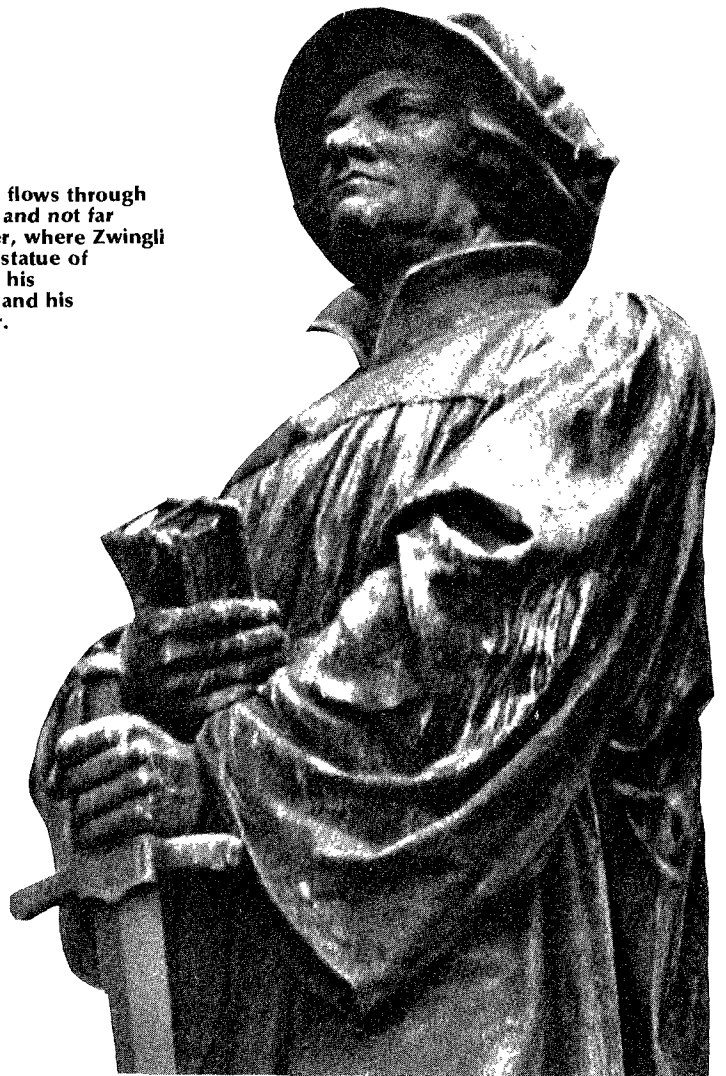
near the river that flows through the city in front of the old *Wasserkirche* ("Water Church"). He is dressed in the scholar's garb. In his hand he holds an open Bible and rests upon an unsheathed sword. The magistrate and scholar is combined with an evangelical Reformer who opposed the errors of the time, if need be, by using force to defend the kingdom of God.

And we might recall the words of the contemporary Bernese Reformer Haller: "Zwingli was the Bishop of the whole country and the eye of the Lord." He was "a watchman who cared not only for his fatherland but for all Christendom."

Zwingli—an "unknown" Reformer? Hardly. His message is needed today. We must understand and capture Zwingli's idea: that we need not be afraid, ever. Nothing matters except God's will. Zwingli is still among us, sword in hand; but the sharpest sword is God's Word: "Listen to the Word of God. This alone will set you right." □

*Concluded next week*

Near the river that flows through the city of Zürich, and not far from Grossmünster, where Zwingli was curate, is this statue of the Reformer with his Bible in one hand and his sword in the other.



## Father's Day

*Continued from cover*

accept men of your age. And if it did, you probably couldn't make it."

Such remarks seemed to be a challenge to you. You kept in close postal contact with Dr. Shryock, even sending him your grade cards so when the actual decision time came, they knew who you were, and what you had been doing. Sure enough, they accepted you into the class of much younger men and women. These students had somehow come together just at the close of the second world war—a sort of potpourri class. But you had one provision in your acceptance—you could not fail any subject and expect to repeat it.

Oh, we talked about how proud we were of you. But I didn't really understand the difficult task you had undertaken. You bought a little rough architect's shack and assembled it in the back yard of your rented Loma Linda home. You took me out to see it one day—a tiny little room with a heating unit in it and a desk hinged to one wall with a blackboard hanging above it. A tall, unfinished wooden stool completed your study—the place you spent hours studying into the mysteries of medical science.

But I remember the time I came out while you were studying in the evening and found you on your knees, talking to God. Like that time I found you on your knees in the big, walk-in closet at home, when a house wouldn't sell, and it was so necessary that it sell at just that time—and it did.

So, even if you expressed your concern about the young men in your class having an edge on you in sharpness and good memories, you had a Partner who supplied your lacks and needs.

About this time there appeared a certain attractive woman who arranged a little dinner for two—you and her—but you put her off, explaining that you loved your wife very much. She became huffy and reported something untrue about you to her influential husband. He made things a bit difficult for you for a short while, but it all blew over.

And you did circumcise the wrong baby that one time. His parents seemed to take it very hard. But at last, you finished the prescribed course and the big day came—graduation!

Soon you had your own office

*Anne Stump Figuhr teaches music at Philippine Union College.*

on Seventh Avenue in Phoenix, Arizona, on borrowed money, inherited optimism, an underlying enthusiasm, and Mother's help as office nurse. In a short time, the two of you had that waiting room as busy as a small Grand Central Station. People loved you! Why not? You made each one feel so special.

You saw Ben Adams, that thin, sporty man, with no known relatives in the whole world, grow thinner and thinner and finally die of cancer. But not before you had him safely secured as a baptized member of the Phoenix Central church. Did anyone ever know how many nights you spent with him in his tiny little apartment, easing his pain and studying the Bible with him? And how after he died, you settled his estate, finding it devoid of dollars. But you paid all of his bills, including his funeral expenses.

I remember little Tim, a blond five-year-old, hating to be in the

big, austere St. Joseph's Hospital, where he was confined with valley fever. He asked if you "would come up and play" with him. So, you spent one of your very short lunch hours playing with him in his hospital room, making roads and hills in the bedclothes for the little cars you had taken along for him.

We knew you really wanted to be a missionary to Borneo. This dream you gave up because of family responsibilities. The grandparents needed your support and help, and you gave it freely to them.

Then your "Borneo" became Sedona, Arizona, where there were no other Seventh-day Adventist doctors. You had to drive an hour to reach the nearest hospital, but soon in your Sedona office you had a constant stream of patients. You showed deep concern for the priest from the Chapel of the Holy Cross nearby because his living quarters consisted of damp, cold rooms, chiseled out of the stone mountain;

## Picnic at Apple Mountain—2

By MARYE TRIM

FOR THE YOUNGER SET

"WHAT CAN WE DO NOW?" 7-year-old Dawn asked her younger sister, putting away her sewing card.

Lynne felt very happy that it was summer holidays and Dawn was at home from school. "Play Mommy and dollies," she suggested. "I'll get Nicola and the buggy."

But Dawn held up her hand. "No. We did that yesterday, and the day before. Let's think of something different. I know, a picnic."

So the two girls ran to ask Mother, who was using the washing machine in the laundry.

"A picnic," Mother repeated. "That would be nice, wouldn't it! Let me think. Yes, we'll have a picnic."

"Goody. I'll help with the sandwiches," offered Dawn.

"I'll help too," added Lynne.

So as soon as the baby's washing was finished, Mother and the girls went to the kitchen to prepare a picnic lunch. They made three sorts of sandwiches; peanut butter, tomato, and coconut with dates. Then Dawn filled a thermos with orange drink. Lynne wrapped up the raisin cookies, while Mother found apples.

When they were ready they stood on the steps.

"Bus?" asked Lynne.

Mother smiled a smile that meant, "Wait and see."

Dawn coaxed, "Where are we going?"

"We are not going anywhere by bus today. We are going to picnic at home. I will come while Baby

Brother takes his afternoon nap."

The girls smiled at each other. Mother had such good ideas.

"This way." Mother led them across the back lawn. "We are going to the jungle. It is a long, long hike."

The girls knew that Mother was pretending. They followed her past the rows of sweet corn in the vegetable garden to the wide field at the back of their house. Wild bushes and long grass grew there. They hiked along, late morning sunlight streaming down on their track.

In the jungle—which was really the field—they sat down to drink some orange juice. Long grass hid them from view.

"Now to climb Apple Mountain," Mother said, setting off again. "When we reach there we will eat lunch."

So they hiked back to their own yard along the side fence, until they reached the apple trees in their own garden. Lunch tasted SO good, eating it there on Apple Mountain.

Dawn lay on her back. "I spy something brown."

"A thrush," guessed Lynne quickly. "Now it's my turn."

And they played "I spy" for a long time until Mother jumped up. "I must go and feed your brother. He will be awake."

As Mother went inside, Dawn said, "Seemed like a real picnic in a real jungle and a real Apple Mountain."

"I hope we do this another time," Lynne told Dawn. "Picnics at home are fun." □

he frequently suffered from colds, that you treated without charge.

Then, one Sabbath morning, after getting up to make three house calls during the night in the cold of December 31, you were on your way to church. A car stopped on the road in front of you. You pushed hard on the brakes. They grabbed on the right rear side, flipping your tan station wagon over, throwing you out and then crushing your chest.

Mother, unable to move because of injuries and because of a foot caught under the dash, called out to you and got no response. She felt sure that you were dead, and you were.

### Well-deserved Tributes

She couldn't attend your funeral, but she heard about it. How the conference decided to have it in an auditorium because patients and friends wanted to pay tribute to you. We knew you would have been embarrassed at the things they said. You believed so much in putting the other fellow first and always taking a back seat.

Margo, the blonde mother of two babies you delivered, insisted on putting a long-stemmed red rose in your hands as she passed by your coffin.

The priest from Sedona sent us a card saying that he would never forget your kindness to him.

Today, I have two of the little notes you wrote to Mother. One of them dates from Loma Linda days.

"Darling,

"It is no time for discouragement now. The victory is almost won. Let's push on. I know we can make it. God is no respecter of persons. David did—we can—same Advocate.

"Lovingly,

"F."

The other one, written more recently, is my favorite. You left it in the middle of the bedroom rug for Mother when you went out on a night call.

"Darling,

"Loving you dearly. You mean everything to me. You and I and the children must gain heaven, mustn't we?

"F."

Yes, you did what you set out to do. You became a physician and served others. You set high standards and lived up to them yourself. I feel honored and fortunate to have had such a father.

But I miss you very much. Let's meet on resurrection day! So much has happened. See you then. □

# Let's Talk About Health

By RALPH WADDELL, M.D.

## Science and Health

ONLY A FEW centuries ago the plague ravaged Europe decimating its population. Cholera swept through India, China, and other parts of the Orient, destroying millions of lives. Smallpox, typhoid fever, tuberculosis, and diphtheria were feared as savage killers. Until recent years, pneumonia was frequently called "the old man's friend." Mortality rates ran 50 per cent and more even among the young and strong. Many of these diseases are now being controlled through substances produced by plants.

Ancient Israel recognized the virtues of healing remedies. Solomon observed, "A merry heart doeth good like a medicine" (Prov. 17:22). A merry heart, a joyous disposition, optimism, and freedom from worry are known to hasten recovery. Interesting, isn't it? Solomon compared the life-giving effects of a merry heart with medicine and its effect upon the user. It is well to understand that all so-called medicines are not this beneficial, some are downright harmful.

In addition to the natural remedies so clearly outlined by Mrs. White—"pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power" (*Counsels on Health*, p. 90)—there are additional agencies at our disposal. In *The Ministry of Healing*, pages 231 and 232, we read, "Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration." We are told repeatedly in the chapter "Prayer for the Sick" that we must employ every facility available to us and utilize every remedy God has given to man as a means of bringing about recovery, relieving pain, and preventing disease.

Unfortunately, there was an era in man's history when medicine and drugs consisted quite largely of poisons and drastic agents that were definitely harmful. Mercury, strychnine, arsenic, and opium were used extensively. In commenting upon the use of these, Mrs. White declared, "Drug medication, as it is generally practiced, is a curse."—*Counsels on Health*, p. 261. God has given us a better way. He is the author of all true science, and has inspired men to search out those elements in the organic as well as inorganic spheres of nature that aid in the prevention and treatment of disease. "Rightly understood, both the revelations of science and the experiences of life are in harmony with the testimony of Scripture to the constant working of God in nature."—*Education*, p. 130.

Diabetes mellitus is a common disease. References are made to it in the

ancient literature of India, Egypt, and China. Before insulin became available less than 20 per cent of patients suffering from severe diabetes lived more than ten years after the onset of the disease. In 1921, Banting and Best were successful in isolating insulin from the pancreas of animals and administered it to humans, resulting in the control of their diabetes. As knowledge about the disease and its treatment has been developed diabetic patients can now look forward to a life expectancy comparable to the general population, provided they are faithful in following prescribed diets and in taking their medications.

Prior to 1926 pernicious anemia was invariably a fatal disease. In that year Harvard scientists, Minot and Murphy, reported a large series of patients suffering from pernicious anemia who began showing signs of marked clinical improvement after being placed on diets rich in liver. Within a few weeks normal levels of hemoglobin and red cells were attained. In 1934, Whipple, Minot, and Murphy were awarded the Nobel prize in medicine because of the work they had done in providing one of the most dramatic medical victories over premature death. Since that time much has been learned concerning the mechanism that produces anemia, although no means has been discovered to prevent it. Liver is no longer needed in its treatment since active factors are now available that are even more effective.

Life can be prolonged and years of usefulness added when we act in accordance with the instruction of God, that men "should not neglect to make use of the remedial agencies within their reach."

Smallpox was long considered one of the world's most dreaded plagues. Recorded epidemics date back nearly 2,000 years, fiercely sweeping through much of the world, leaving in their wake disfigured bodies and faces and trails of wanton death. During the eighteenth century smallpox was responsible for the death of more than 60 million people in Europe alone. Scientific investigation has isolated the causative organism, has devised methods of dealing with the disease so as to reduce its incidence, and has developed a vaccine to prevent its occurrence. Dr. Edward Jenner practiced medicine in England from 1773 to 1823. During those years he developed a method for providing immunity to smallpox through vaccination. Today, smallpox is almost never seen, vaccination has nearly eliminated the disease.

In His great love for mankind God has seen fit to inspire men of science to search out ways and means of holding back the tide of evil by discovering methods and media for preventing disease and for restoring life and health to those afflicted.



## How Is the Divine Name Pronounced?

A reader inquires, How does one pronounce [not spell, but pronounce] "Yahweh" in Hebrew?

By way of review, let us state that the personal name of the God worshiped by the Israelites and their progenitors is represented by four Hebrew letters transliterated *Yhwh*. (This term appears some 6,800 times in the Hebrew Old Testament.) Instead of transliterating this name, most of the translations substitute the word for Lord, whatever that might be in the new language. For example, this is what the translators of the K.J.V. and R.S.V. did. To distinguish between the common Hebrew word for Lord and the divine name, these versions translate the Hebrew word for "lord" as "lord" or "Lord," and (with a few exceptions) give the divine name as LORD (capital and small capitals). *The New English Bible* and the *New American Bible* follow this same practice.

This practice is apparently adopted from the Septuagint, which is the first translation of the Old Testament produced. This translation into Greek was made by Jewish scholars in the first and second centuries before Christ. By that time and beginning about the time of the exile to Babylon, the divine name had fallen from common usage, doubtless for fear that it would be profaned. The Hebrew *'Adonay*, "Lord" was substituted. The Septuagint translators reflected this practice in their translation, and, where the divine name appeared, they used *kurios*, "Lord."

### Jehovah an Artificial Form

A Jew reading the Old Testament Scriptures would substitute *'Adonay* wherever *Yhwh* occurs. He does this even today. So well established was this practice that when, some centuries after Christ, the Masoretic scholars supplied the vowels for the consonantal Hebrew text appearing in the ancient manuscripts, they supplied the vowels for *'Adonay* for the consonants of the divine name *Yhwh*.

An artificial or hybrid form using the consonants of the divine name and the vowels of *'Adonay* began to be used in the sixteenth century, sometimes attributed to Petrus Galatinus. This artificial form, Jehovah, is not

a genuine name. The Hebrew scholars never intended that this should be done.

How then is *Yhwh* to be pronounced? Since the Masoretic scholars who supplied the vowels for the Old Testament Hebrew text did not supply the vowels for the divine name, there has been some uncertainty as to what the vowels were. But from ancient transliterations into Greek, which uses vowels, scholars have reached substantial agreement that the vowels are those yielding the name Yahweh. But, having established this much, the pronunciation of this name is still not uniform. A common pronunciation is *yä'-wā*. But one with a German background might pronounce it *yä'-vā*. But it should be remembered that no one knows certainly how the Hebrew patriarchs, kings, or prophets pronounced the name. If it was important to have preserved the pronunciation, we can be certain that God would have preserved it.

New Testament writers followed the practice of the Septuagint translators. Nowhere do they use the divine name *Yhwh* except as it occurs in compound names or terms transliterating the Hebrew. There are certain religious groups active today conducting a campaign to have the divine name brought back into usage. But they have no divine warrant for their contention. If the New Testament writers used *kurios*, "Lord," where the Hebrew has *Yhwh*, when quoting from the Greek Old Testament, we need have no fear following their example. Since nowhere, not even once, in their numerous references to the Deity, when they were not quoting, did they use the divine name *Yhwh*, we may rest assured that Heaven has no burden in this direction.

Of course, it is urged by these contenders that the New Testament was originally written in Aramaic and that the Greek is a corrupted translation. But this is something that has not been proved. The oldest manuscripts are all Greek. Furthermore, it is incredible to think that Paul, a Hellenistic Jew, writing to his Greek converts, would write in Aramaic, a language they would not understand.

### New Testament Writers Consistent

If the New Testament writers felt no urge by the Holy Spirit to revive the use of the divine name, we today need feel no compulsion.

And, speaking of the Deity, the important thing is not to know the precise pronunciation of the ancient name *Yhwh*, a name that has fallen into disuse, but to know the Deity Himself, His character, His purposes, His will. The term *name* as used in Hebrew often means nature, reputation, character, and it is a knowledge of the divine name in this sense that Christians should seek.

Contrasting formal worship with true worship, the ancient prophet Hosea implored, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hosea 6:6). Jeremiah also emphasized the importance of a knowledge of God: "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth" (Jer. 9:24). Habakkuk looked forward to the time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

And Jesus summed up the importance of a knowledge of the Deity: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

D. F. N.

## "It Is Written"

By AMY E. HARRIS

He made the earth, the heavens, the sea.  
Each tiny flower, the noble tree,  
Creatures large and creatures small,  
In whom is life! He made them all.  
The glory of the sunset glow,  
The birds and woodland streams that flow,  
The whole creation seems to sing  
In harmony to God, the King,  
Though mortal tongue cannot proclaim  
The glorious beauty of His name.

The Double Sin—3

## Happiness Is . . . Not Divorce

By REBECCA M. BRADSHAW

RECENTLY I ATTENDED the fiftieth wedding anniversary celebration for a happily married couple I'd known for 20 years. Then, more recently, six couples—members of a nearby church—were honored at a dinner for their 50 (or more) years of wedded life, totaling 335 years altogether. What a beautiful witness to faithful love in Christian marriage!

In a day when permissive love, pornography, legalized abortion, and the misuse of Women's Liberation threaten the home, it is refreshing to know that there are still homes where "angels delight to dwell." And as long as love and religion are two of the most basic of human needs, the home and marriage will undoubtedly survive as one hope for a demoralized world. Not, however, without a wholehearted effort on the part of those who have taken the vows.

While on the one hand we are being told that "as conventional marriage proves itself less capable of delivering on its promise of lifelong love, we can anticipate public acceptance of temporary marriages,"<sup>1</sup> on the other hand we have such optimists as Dr. Joyce Brothers, marriage psychologist, who writes, "I am convinced that marriage is here to stay, and I mean the original husband-wife till-death-us-do-part marriage."<sup>2</sup>

Ellen White wrote that "every marriage engagement should be carefully considered, for marriage is a step taken for life."<sup>3</sup> But the length of the marriage these days has little to do with the death of

either partner. It is determined by every new whim or fancy.

So, with the sins of divorce and remarriage, it might be wise to look ahead at some of the ways to prevent a breakup rather than to look back on a ruined marriage and ask, "How could this have happened to *me*?" In fact, the time to look ahead is during the engagement. Marrying the right person could save many future heartaches. Engagement should be a time to discover each other's character, not to count the number of stars in each other's eyes.

The great rebel "is busily engaged in influencing those who are wholly unsuited to each other to unite their interests in marriage."<sup>4</sup> Thus, if Satan has his way, the seeds of unhappiness will be sown long before the vows are said.

The home is uppermost on the happiness list from the time we are born until we die. Yet, as one author has written, "The weak spot in America is the home—this is where the emphasis should be in solving world problems. We do not need a woman to be president. . . . The greatest need is for better mothers and for more secure and happy homes."<sup>5</sup>

While much of the world today is saying that love is unimportant, the majority are starving for lack of it. God's people should be the first to represent true Christian love within Christlike homes, but it is difficult to show this love through the windows of a broken home.

How, then, *can* a person be sure of getting the right marriage partner? Isn't marriage a gamble no matter how you look at it? One partner may be sincere and wish

to remain true, but is there any kind of assurance that the other partner will always remain loyal? The answer, of course, is obvious.

Even in Christian marriage, there is no fine print on the marriage license that reads: "Neither party shall ever change his or her spiritual or emotional status so long as they both shall live." There are, however, certain guidelines that will help build a foundation of brick, rather than of wood, which can later be undermined by termites.

In the first place, to believe on the one hand that marriage is always a beautiful storybook romance, or on the other hand, that it is always a battlefield, is a myth that has been pawned off through TV and romantic novels to many of today's youth. The truth is, marriage is a multiple-sided experience that requires pulling together—not pulling in opposite directions—if it is to endure.

### Importance of Maturity

Love usually does not begin in a matured stage, but grows gradually into maturity as the person grows and matures. In the same way that some people seem always to remain children emotionally, so their love never outgrows the weak, puppylike stage. Failure to mature properly is one of the primary causes of an unhappy marriage.

For example, when an immature person marries to become happy, he is not only disappointing himself but the unfortunate person who marries him as well. For first someone must be happy himself before he can make someone else happy. An unhappy person before the wedding is an unhappy person after the vows.

Perhaps the first "do" in looking for a partner, then, is to choose a person who has reached a level of maturity commensurate with his age. Next, choose someone with characteristics, interests, education, and, of course, religion similar to your own. If *he* enjoys farming and *she* can't stand wide-open spaces, there is already one strike against a marriage. Or, if one is interested in outdoor sports and the other prefers relaxing with symphony music and a book, the two should reconsider their marital plans, or change hobbies.

Rebecca M. Bradshaw is a pen name for a retired worker living in California.

Although opposites may attract, it has been proved that they do not get along well together. Especially if they are opposite on such vital matters as how many children they want, or on which side of the continent they wish to live. If happiness is the goal, sharing the same religion is vital too, for opposites here can mean tragedy later on. True love begins with God and is perpetuated by God. "Can two walk together, except they be agreed?"<sup>6</sup> is a Bible question that applies in many areas of life.

### Finances Considered

Finances, too, should be carefully considered. Spending patterns ought to be similar in order to live harmoniously. Money matters are among the top causes of friction in the home, according to various studies. With the high cost of living today, it has become necessary for many wives to work. And one university researcher reports that because of the Women's Lib movement, "women are finding it socially unacceptable not to work." So there are many added pressures in today's modern way of life.

A man ought to consider whether he wants a mate who is both a career woman and a homemaker! If he chooses such a woman, he

may discover that he has a house that isn't home. Of course, some women make a success of both. However, a homemaker is the important thing with most husbands, and it is an unusual wife who is versatile and ambitious enough to fill both roles satisfactorily. At least for very long.

Today many women are college graduates or hold graduate degrees, considered a necessity if they are to be prepared for future emergencies. But this factor may cause unrest and dissatisfaction in marriage. When the woman, who has trained herself for a profession, must remain at home and perform non-professional tasks, she may feel it an insult to her intellect. Nevertheless, it is true that there is no higher office than that of a wife and mother. To be trained for this work is far more important than training to compete for equality with men.

Once two people unite their lives, they are counseled in inspiration never to consider their marriage a mistake. And, really, most marital conflicts could be resolved easier than to dissolve the partnership. To do the latter only exchanges one set of problems for another. A new heart, not a new partner, should be the aim.

After the honeymoon is over, it

is easy for the marriage partners to begin noticing the flaws in each other that were so well hidden prior to marriage by those love-is-blind spots before the eyes. Few brides and grooms know each other's true dispositions before the vows are said. Or, if they do, it is unlikely there will be no changes through the years. Sooner or later, they are likely to wake up to the fact that there is static that comes from operating on different wave lengths.

No one should look for perfection in a mate until he has reached that state himself. And, as someone has said, "It is better to change dispositions than marriage partners." It is better to think in terms of what one can give a marriage, rather than what one can get.

### What Love Is

Love is many things. Love is being sensitive to each other's needs. It is sacrificing for the one you love. "Let the husband and wife study each other's happiness, never failing in the small courtesies and little kindly acts that cheer and brighten the life."<sup>7</sup>

Love is forbearance and compatibility. In her book *I Changed Gods*, Maria Anne Hirschmann gives the secret to solving her own marital problems after she and her husband became Christians. She wrote, "There need be no such thing as incompatibility in a Christian marriage. If any couple was incompatible, we were. We were as different as day and night in every aspect needed for a successful marriage. But we made it by observing one rule—we prayed together every evening. This sounds too simple, but it worked."<sup>8</sup>

Love is understanding. It is sharing problems and joys. It is showing respect.

Love is cooperation. It is making decisions together. It is enjoying each other's company, going places together.

Also, love is *not* some things. It is not domineering. It is not nagging. It is not selfish. It is not an ultimatum that demands your own way—or else. Too often ultimatums end up as a green light for divorce.

Lack of communication is a problem that shows up in 85 of every 100 marriages, according to the experts. It is the most cruel torture that can be used against each other. Husbands and wives become strangers in their own homes when they cannot, or will not, talk to each other. Difficulties must be confronted verbally by



## DAD

By BESS BRYANT

My dad was such a silent man,  
No loud or boisterous ways.  
But I remember best of him  
His kind and tender ways.

He had a store of inner strength  
Each one of us could share  
And every time we needed him  
We knew we'd find him there.

He measured out this strength to us  
In many different ways—  
A touch, a word, a loving smile,  
To keep us through our days.

My memory ever precious  
Of his warm and gentle love  
Makes me hope one lovely day  
We'll share a home above.

both partners. Trying to escape by not talking is the coward's way out. Silence is not golden when used as a weapon of hostility toward one's mate. It can be a devastating tool for wrecking a marriage. Besides, nothing is ever solved with the silence barrier. Only through communication can the air be cleared.

As one couple who were married 70 years said of their long life together, "The secret is to sit down and talk things over." And there is always a chance for change if you talk, but when the channels of communication become clogged the marriage stagnates.

### Complete Confidence

So, by all means, communicate on every level, taking each other into complete confidence, having no secrets. The only third party that should ever come between husband and wife is Christ, and He should never be left out.

Of course, on the opposite side of the scale is the one who is willing to talk too much. Arguing is like trying to push a door open with a person on each side. One will have to give in and push from the other side in order to open the door. It may even be better to lose all the arguments than to win, and live alone.

First marriages should be a training ground for spending eternity together, not as practice for a second or third partner. And, first marriages do have much going for them. It has been said that employers regard men who stay married to their first wives as an asset when it comes to hiring or promoting them. This is just one of the compensations for staying together. There are others.

Think of all the memories first husbands and wives have of bringing up their children—memories that only *they* can enjoy together. And when the children are grown, who else can appreciate them like their own parents?

Think of those boxes of pictures—movies and slides—taken through the years that no one else could possibly share. And all the work and planning put into a house to make it home. How can this be divided equally?

Then think of the parents on both sides, who perhaps contributed much toward making their marriage a success, and toward molding the lives of their children. Who else could appreciate *them* like a first husband and wife? And think of the sadness it causes everyone concerned to see a home break

up after many years of building together with love and tears.

Yes, there are many reasons, aside from following God's explicit command, to continue with the same marriage partner till death, and when there is genuine love for God, and a sincere desire to do His will, there just naturally follows an earnest endeavor by both partners to stay together in this life while preparing for the life to come.

This is God's way. □

To be concluded

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- <sup>5</sup> Helen B. Andelin, *AARP News Bulletin*, March, 1973.
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especially

## FOR MEN

By WALTER SCRAGG

### From Honeymoon to Happiness

CAN THE ROAD from honeymoon to happiness be successfully negotiated?

American folklore tells it this way. They met and fell in love. He courted her for a year. They were engaged three months. A wedding of great charm and beauty left friends and loved ones, and themselves, breathless.

They orbited into marriage on what seemed a sound trajectory. They had talked it all through beforehand—where to live, number of children, careers, budget. And they lived happily ever after for just one year.

About that time something began to nudge them out of their planned path. He noticed that she wasn't quite the girl he married. He told her gently but negatively. She said, "Now that you begin to mention it . . ." and went on to tell him about how he didn't measure up.

Well-meaning friends confirmed their complaints. Finally he decided, "She really has changed since I married her." And she agreed, only about him, not herself. Somewhere backstage a lawyer began to rub his hands in anticipation.

Thus (and in other ways) ends the American dream for about 40 per cent of young people.

About five or six paragraphs remain to tell you why and to suggest some solutions. We won't get very

far. But here are one or two thoughts.

Consider for a moment the long-term effect on many marriage relationships of the "going steady" peer pressure created in high school and college. Just about every book on the subject recommends that young people "play the field" rather than settle in during the early teens to one, two, or three isolating "heavy" friendships.

Here's a question. Can Christian homes and schools provide a climate that will encourage young people to know more about a lot of the opposite sex rather than all about one or two?

The problem compounds when one thinks about the loner marriages that often come out of the "steady" relationship. Having thought all along that the ideal was being with just one person most of the time, being with that person all the time must surely be better. Only usually it doesn't work out that way. Having fallen in love with the ideal, and not really understanding all the complexity of the human personality and the great variety of reactions different circumstances may evoke, love evaporates when the ideal fails of realization.

Here's another question. Can an Adventist church provide environment for young marrieds to explore a wider personality range than their own two selves?

We aren't helped too much by the absurd definitions of married love propagated by the mass media. What really glues it all together, declare the pundits of Madison Avenue, is material comfort and physical charm. A mouthwash warbles, "Why do so many honeymoons last year after year?" A hair dye pontificates, "Blondes have more fun." Reality hides behind nostrums, "A woman faces so many things . . . Why should looking her age be one of them?" "This is the real you, looking natural as the day you were born."

Even our idioms desert us in the moment of truth. Erich Fromm talked about "falling in love" in *McCall's Magazine* this way, "It is an unfortunate phrase—falling is not standing, and if you take our American phrase 'he falls,' 'she falls' for someone, what a fantastic phrase that is, to fall for someone. It is the abandonment of judgment, of realism, for an illusion. It is a particular kind of idolatry, where you suddenly build a picture of something wonderful. Only when you come to your senses you see this is not so. Then you start talking to lawyers."—October, 1965.

Jesus saw the reality of goodness in every person He met. His love didn't dissipate before faults and failings. What to do when the illusionary picture we've painted doesn't match the reality? Tear up the person and keep the picture? Reason would suggest that we tear up the picture and begin sketching the reality. Learning to know and love one person fully takes a lifetime. And it's what God intended. Adam and Eve should have explored each other's personality forever.



mize the hazard that intimidates shoppers of modest means. "Only \$——," he intoned, with practiced nonchalance. My re-entry into reality was sobering. I could never afford that price, and commented in undeniable shock that I worked for a living. So, braced in grateful certainty that my fiscal solvency was no longer threatened, I prepared to leave. But not, alas, before taking one final look at the coat in the store mirror. It was then that Mr. Flaherty delivered his lethal blow. Walking over to the area where I was still admiring myself, he placed his hand on my shoulder in the folksy pose of an intimate confidant. "Frankly, sir," he cooed, "this does more for you."

I stood there numb, anesthetized, unready or perhaps unwilling to understand what he was saying. In my naïveté I assumed, a bit eagerly, that he was paying me a compliment. Today, I'm not so sure. Was I seeing myself as the envied model for some exclusive fabric? Or was he hoping that I would recognize what he may have sensed earlier, that I looked less objectionable in the latter coat than in either of the previous two? Why not buy it while I was ahead?

Whatever the rationale, I could not come up with even a third-rate rebuttal. Despite the cost, which made a shambles of my budget, I consented to have the suit "laid away."

Does more for me, huh? How? Salary-wise? No way! Compliments, raves from my fellows? None that I recall. (It was comfortable and proved to be a worthy long-range investment, but these items were only fringe incidentals in the sales pitch.)

### Name-Brand Syndrome

In the mind of God how important is the "name brand" syndrome? How concerned is the Master Designer with tailored elegance, real or imaginary, for its own sake? Can a prestigious label be a camouflaging substitute for values that are missing within? Is our "inner adorning" enhanced by double-knits, sharkskins, or wool-and-polyester blends?

This is no brief for careless grooming or slovenly attire. But when style and fashion become ends in themselves we are but a step from a shrine of our making, before which we kneel in slavish adulation. Man continues to measure value by what appears on the surface. God still examines the motives.

In one of his many readable volumes (*Marching Off the Map*) the late Halford E. Luccock, one-time professor at Yale Divinity School, recovers in part the biography, deservedly brief, of a woman in Paris whose clothing inventory bulged with a thousand complete ensembles. Can you imagine her daily dilemma? For eleven months of the year she could greet each morning, afternoon, and evening in a different fabric without one humbling duplication. But by the twelfth month this pitiful prisoner of fashion, who by now "hadn't a thing to wear," must liberate from mothballs a few of her "old" garments or embark on a new buying spree. Dr. Luccock succinctly summarizes this spiritual pauper as "one life smothered in a wardrobe."

By welcome contrast he guides the reader across the Channel to London, where earlier there lived a man with only one suit. It was a blue suit with a red collar. Yet, General William Booth, founding apostle of the Salvation Army, by God's grace and in spite of his small wardrobe "changed a thousand lives." For years in London's East End the flotsam of an unpitied society had been battered by the ravaging tides of sin. Squalor, vice, and ignorance—the precision tools of dehumanization—had reduced uncounted victims to complete wretchedness. But from the unrelieved poverty of those slums would come hundreds of men, women, and children who could point to this intrepid champion of brotherhood and say, "There he is. That's the man who helped us out

of the miry pit and set our feet upon the Rock. It was he who put a new song in our mouths and established our goings."

### Soap, Soup, and Salvation

Somehow I think General Booth's suit did more for him because it covered arms and limbs that were eager to bend and flex that many of society's dispirited cripples could stand erect. It covered shoulders that wielded every available ounce of lifting power to release the unwanted and the unloved from the apathy of despair. His uniform became a badge of selfless nobility that offered the unhoused, the unfed, and the unsaved the immediate tangibles of soap, soup, and salvation.

Do our clothes become our confession of faith, or do they shriek defiance to Him who once said the body is more than raiment? Do we select our wardrobe solely for what we hope it will do for us (or to others)?

This is no defense of the careless casual who by choice goes around looking like an unmade bed. Neither does it applaud the "putting on of apparel" for its own sake, which the apostle Peter equates with such superfluous trappings as "the wearing of gold." Could more of us profitably covet the "ornament of a meek and quiet spirit," to which God gives special approval? Will not our garments do more for us if they blend inconspicuously with an altruistic concern that places the needs of others in higher priority than the studied display of our own Beau Brummel beauty or vanity?

There is a garb that does more for the pilgrim whose march toward Zion is often imperiled by the excess baggage of this world. Ancient Jerusalem recognized it and received it gladly. She rejoiced that the Holy One of Israel had "clothed me with the garments of salvation," and "covered me with the robe of righteousness." The seer of Patmos, looking ahead to the ultimate triumph of God's love, beheld overcomers clothed in white raiment of garments undefiled, walking in close fellowship with the Lamb, because "they are worthy."

"This suit does more for you," assured the salesman.

"My robe does even more for you," says the faithful and true Witness.

"More?"

"Much more!"

"Much more?"

"Everything!"

□

## Existence

By DONALD R. MC ADAMS

While others sleep or mind the fire,  
I walk alone  
through endless snow or cold  
that tingles, bites, and numbs.  
But in this night of floating moon  
and silent clouds  
and marching trees  
like soldiers on a long retreat

I see myself

And suddenly  
the mystery of life is clear.  
Time stops for me  
and I exist

with God.

## Miracles Open the Way for Bahrain Health Center

By KENNETH OSTER

BAHRAIN has only recently been entered by Adventist workers. In the spring of 1972, three members of the Middle East Union TEAM (Thrust for Evangelism Among Moslems) procured visas to make contacts with officials of the ministries of health in the several small sheikdoms of the Gulf area, with the hope of opening work there in the future. Through channels that God provided, arrangements were made to hold Five-Day Plans to Stop Smoking in different cities, among them, Manama, the capital of Bahrain.

Harold Sheffield and Robert Taylor, of the Afro-Mideast Division, conducted this very first public service there. They spoke to high school students in the daytime and conducted the Five-Day Plans in the evenings.

A portion of the Thirteenth Sabbath Offering overflow from the first quarter of 1974 was to come to the Middle East Union, so in 1973 the union committee voted to put the amount into the opening of new work in the Gulf area. Centrally located Bahrain was chosen as the most ideally situated place to establish a health center.

The biggest problem was securing a government permit to open the center. Also, a Bahraini citizen would have to sponsor the project.

*Kenneth Oster is Middle East Union evangelist.*

This past February, Jack Mahon, union health and temperance secretary, and I spent a week in Bahrain. We needed government permission to establish the center; we needed a Bahraini sponsor; we needed property on which to build. Supported by many prayers and assured of God's guidance, we went to Bahrain to try to fill the needs.

Upon our arrival at the Bahrain airport, we asked a taxi driver to take us to the Capital Hotel, where we had stayed previously. The driver, apparently assured of a commission, talked us into going to another hotel instead. But when we asked the price and found the rates to be beyond our limited means, we went back to the Capital.

Early the next morning we headed for the Ministry of Finance, where, three weeks before, we had submitted by mail a detailed statement of purpose and our formal request to open the health center in Bahrain.

We were told that Mr. Habib could see us the next morning. When we talked with him, he explained that he could not help us at all until we received the approval of the Director of Social Affairs. With this, he dialed Mr. Jishi and explained our mission to him, setting up an appointment for nine o'clock Wednesday morning.

That afternoon, while Pastor Mahon was busy writing, I stepped into the hotel manager's office for a little chat.

Two years before, Sami, the manager, had attended three of our Five-Day Plans to Stop Smoking. When he heard the purpose of this particular visit and of our objectives of setting up a regional office in Bahrain from which we could carry on active work throughout the Gulf, he said with conviction, "Mr. Oster, I want you to meet a man who can help you—the proprietor of this hotel, Mr. Khaja." I asked him to please make an appointment.

### Medical Help for Bahrainis

As we stopped in to pick up our room key that evening, Sami beckoned us into his office, where he introduced us to Mr. Khaja. We explained our mission. One of our objectives is to keep Bahrainis from an epidemic of emphysema, heart trouble, and lung cancer, which surely will hit them in about 20 years if they follow in the footsteps of the West in their smoking habits.

Mr. Khaja asked us specifically what we needed, and we told him. Without hesitation he replied, "I have a piece of property in Issa Town, 130 feet by 130 feet that I will let you have for 25 years without any charge."

His generosity took us by surprise. Pastor Mahon soon regained equilibrium and pressed the issue: "Since you are willing to place this property at our disposal, would you also be willing to be our sponsor?"

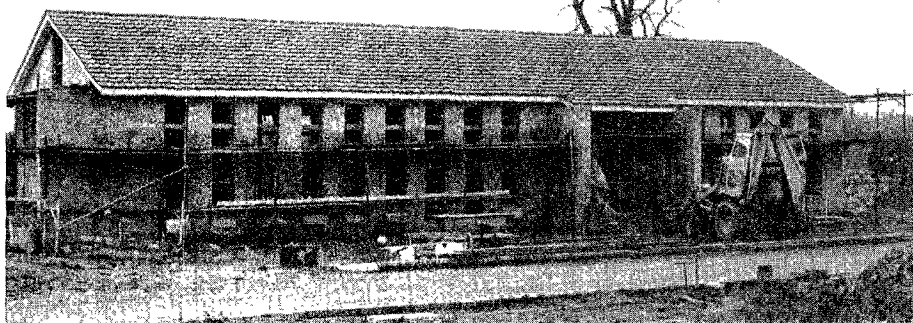
"Certainly," Mr. Khaja assured us.

A warm handshake and genuine thanks seemed inadequate as we left the office that evening. Back in our room we had a special season of prayer, thanking God for bringing us back to the Capital Hotel when we had been inclined to go elsewhere for these two miracles, the property and the sponsor.

Two obstacles down and one to go—and that one loomed large in our thinking! Only four months before, the Minister of Social Affairs had rejected our written request categorically! With trepidation we walked into the office of Mr. Jishi on Wednesday. Imagine our surprise when he walked around his desk to shake hands with us! He had recognized us immediately and began expressing his appreciation for the Five-Day Plan to Stop Smoking that we had conducted in his school two years ago with Dr. Sheffield. He had been the principal of a high school at the time. In a recent government reshuffling the former Director of Social Affairs had been replaced by this man—another evidence of how God works behind the scenes long before we are aware of His providences.

When he finished expressing his plaudits of our work, he finally gave us a chance to present our request. By this time it seemed superfluous. "Of course I will approve your request," he assured us.

Within the span of 24 hours the permit, the sponsor, and the property had all been assured. □



### CONSTRUCTION PROCEEDS ON NORTHERN IRELAND CHURCH

Michael K. Taylor, minister in the Londonderry-Coleraine district of Northern Ireland, reports that while bombings continue in his district, work on construction of a new Adventist church in Coleraine is proceeding unhindered.

A modest house of worship, consisting of a sanctuary and youth hall, is being erected on the outskirts of Northern Ireland's second university city. Of the total cost of approximately \$70,000, some \$50,000 has already been sacrificially saved and collected by members of a group who are the physical and spiritual descendants of those to whom Robert W. Whiteside and Robert Musson first preached the Advent message more than 60 years ago.

VICTOR H. COOPER

*Associate Secretary*

*Department of Communication, General Conference*



Thousands of Nigerians gathered recently for a meeting in Aba, in the East Nigeria Mission.

## Nigerian Union Grows in Just One Year

By B. B. BEACH

YOUNGEST IN THE SISTERHOOD of Adventist unions is the one-year-old Nigerian Union. She was born January 1, 1973. She has already proved to be a vigorous and rapidly growing denominational child.

Union president is S. Gustavsson, who first went to Nigeria in the late fifties. A. Jorgensen has been appointed the new secretary-treasurer, replacing P. R. Lindstrom, who had to return to the United States for health reasons. Rosa Muderspach, retired Northern Europe-West Africa Division cashier-accountant, served as relief secretary-treasurer.

D. T. Agboola, P. C. Chima, and J. I. Erondu have made history as the first Nigerians to serve as union departmental secretaries. The leadership of all four Nigerian missions is in the hands of experienced West Africans—three Nigerians, J. A. Adeniji, Z. N. Imo, and W. Limejuice; and one Ghanaian, W. B. Ackah.

The Seventh-day Adventist work in Nigeria began in 1914 in the Erunmu district. Thus 1974 marks the diamond anniversary of Adventism in Nigeria. God is indeed gathering His jewels in this, the most populous country (more

than 60 million) of Africa. The Adventist membership has reached 30,000, and more than 500 Sabbath schools serve nearly 70,000 children and adults.

Over the years the church has conducted a strong educational work in Nigeria, but recently the government began the operation of all private schools in certain parts of the country. In the Western State the Adventist

Church is operating a number of post-primary schools, including Ede Grammar School, the Ile-Ife Adventist Hospital Nursing School, and the Adventist College of West Africa.

The spirit of MISSION '73 has been at work in the four missions—East, North, Rivers, and West—that make up the Nigerian Union. More than 1,000 evangelistic crusades have been conducted by ministers and laymen during 1973. Three thousand persons have been baptized, and thousands more are in baptismal classes.

Several churches have sprung up recently around Ile-Ife, largely because of the work of J. D. Johnson and associated hospital workers. Fourteen branch Sabbath schools are now operating in the neighborhood of the Adventist College of West Africa. A total of 374 students graduated from the Bible correspondence school in 1973, and there were more than 8,000 active students enrolled.

One of the mission presidents has been appointed a member of the Western State Advisory Board of Education. Students have had some problems in regard to Sabbath observance, but the West African examinations council has now indicated that it will no longer schedule examinations on Saturday. This is the result of requests by the church and the faithfulness of a number of students who refused to sit for examinations on the Sabbath.

Since the end of the civil war, the literature work has been growing steadily. Plans are now in progress for the production of more tracts and books in West Africa itself, at the Advent Press.

A boat, the *Adventist Dawn*, has been built and dedicated. It is hoped that this medical-evangelistic launch will soon be able to ply the vast network of waterways stretching across the "creek area" east of Lagos, the federal capital.

The brief story we have told is one of growth and gain. But there is another report that must also be given. At the recent meeting of the Nigerian Union executive committee, a large map of the country was placed before the participants. Dozens of pins indicated the



Oba Mafimishabi III, third from right, thanks M. T. Oliverio, second from left, physician at Ile-Ife hospital, for the work of the clinic in Ugbo village in Western Nigeria which was made possible through the medical launch *Adventist Dawn*. Also pictured are J. D. Johnson, left center, hospital chaplain, and J. A. Adeniji, right, president of the West Nigerian Mission.

B. B. Beach is secretary of the Northern Europe-West Africa Division.



cities and large towns where there is still no Adventist work at all. Large states in the northeast and northwest still have not heard the Advent message. Plans are being made to enter new locations. Although great spiritual frontiers still need to be crossed, Seventh-day Adventists in Nigeria are ready to advance and are well able to "possess the land." □

## TEXAS

### Hour of Prophecy Expands North American Coverage

After five years of broadcasting and adding stations, The Hour of Prophecy radio broadcast is now heard throughout the greater portion of North America, three times each week day.

The Hour of Prophecy radio broadcast is but one phase of a three-faceted evangelistic outreach program based in Fort Worth, Texas. Bob Thrower, the speaker for the radio programs, also edits the broadcast's monthly newsletter (circulation, 37,000) and conducts approximately ten full-scale evangelistic crusades throughout the United States.

The radio broadcasts can be heard on KCTA, Corpus Christi, Texas, at 7:15 A.M.; XEG, Monterrey, Mexico, at 8:00 P.M.; and XERF, Del Rio, Texas (considered the world's most powerful commercial station with 500,000 watts), at 9:00 P.M. The broadcast, heard Monday through Friday, reaches a large portion of the United States. Letters have been received from listeners as far away as Canada.

### AT 76, COLPORTEUR STILL GOES FROM DOOR TO DOOR

Luke Galjour, 76, of Monroe, Louisiana, averages 130 hours of door-to-door literature evangelism each month. He recently received a special award for 50 consecutive years of work.

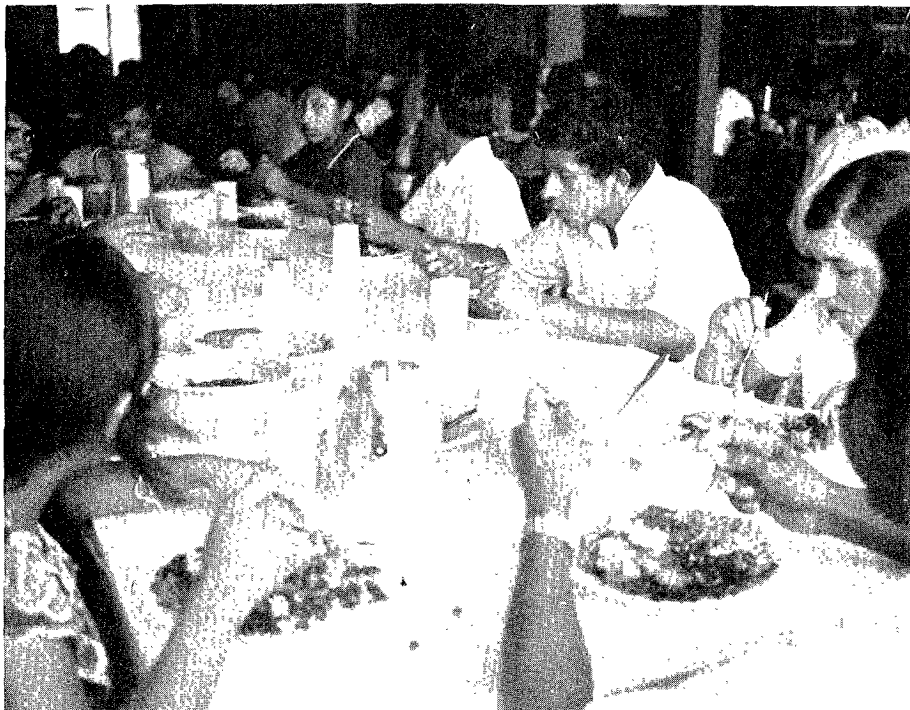


Mr. Galjour, whose grandparents immigrated to Louisiana from Italy, joined the Seventh-day Adventist Church in 1922. He entered the colporteur work in New Orleans soon after joining the church and has canvassed in several conferences in the South.

As Mr. Galjour's face indicates, he looks back on a wonderful and satisfying life of service. He knows of many individuals who have been baptized through his ministry. He has delivered an estimated \$400,000 worth of books and magazines. If you ask him what his plans are, his answer is always the same: "I want to continue my work until the Lord comes."

C. L. DILTS

*Publishing Department Secretary  
Arkansas-Louisiana Conference*



Students at Peten Agricultural School enjoy eating in their new dining room, since it is the nicest building on their campus. Vegetables they eat are from the school's own garden.

## GUATEMALA

### Boarding School Opens in Rural Location

Sixty enthusiastic young persons are enrolled at the Peten Agricultural School in Guatemala for this first school year since its official authorization. The school is situated in a rural setting on 1,500 acres of land, half of which is pine-studded grasslands and half jungle. The Guatemalan Government donated this land to the Guatemala Mission. When the property was first being considered, it was quite isolated and difficult to reach, but now a highway is being built right beside it.

At present the school has the atmosphere of a year-round MV camp. The girls are living in tents, and the boys are in cabins that will be used as a youth camp after dormitories are built. The river, which runs beside the cabins, serves in lieu of shower facilities. Most of the faculty are living in temporary quarters.

The best building on the campus so far is the dining room. The students appreciate it so much they leave their shoes outside when they go in for meals.

Principal James Bechtel is giving capable leadership to this school, which to a large measure owes its existence to the vision and perseverance of Merle Nation, president of the Guatemala Mission.

Drs. Charles and Janet Hackett have taken an interest in seeing that the students get a solid foundation in the principles of healthful living that are so important to the Christian worker. Dr. Hackett supervises the school's vegetable garden, which is already producing bountifully.

Some of the students at the school

are being sponsored by laymen in the United States. All of them are happy to have their own boarding academy in Guatemala.

CHARLES R. TAYLOR  
*Educational Secretary  
Inter-American Division*

## INDONESIA

### Monthly Health Journal Serves Public 60 Years

Indonesia Publishing House celebrated the sixtieth anniversary of its monthly health journal, *Rumah Tangga dan Kesehatan*, in connection with the recent literature evangelist institutes of the West and East Indonesia Union missions. Approximately 700 literature evangelists, publishing leaders, and mission personnel were present for this occasion on the campuses of Indonesia Union College in Bandung, and Mount Klabat College in Manado.

Attending in addition to local and union mission personnel were Elder and Mrs. D. A. McAdams, from the General Conference; S. D. Pangborn, Far Eastern Division publishing secretary; and Indonesia Publishing House officers.

Wendell Wilcox, publishing house circulation manager, traced the history of the magazine from its beginning to the present. A graphic presentation showing the evolution of the magazine included a certificate for printing excellence from the government National Academy of Graphic Arts and a letter of appreciation from the National Department of Health, commending *Rumah Tangga dan Kesehatan* for its exceptionally fine content appropriate to improved national health.

W. D. JEMSON  
*Indonesia Publishing House*

## Ribbon Cutting Opens New SPA Building

A ribbon-cutting ceremony to officially open the new Southern Publishing Association in Nashville, Tennessee, followed a formal dedication program on Tuesday, March 12. More than 400 persons attended the event at which Robert H. Pierson, General Conference president, was the featured speaker. Open house ceremonies had been held one day earlier for employees, their families and friends.

Southern Publishing Association's new plant is situated in an industrial park. The move to new quarters became necessary because of increased production volume during the past five years.

"We were nearly bursting out the walls of our old building," says C. L. Paddock, general manager.

The new 112,000 square foot structure is composed of prefabricated steel and concrete panel walls. There is a

chapel that seats 300 persons. A large central atrium, which includes pebbled walkways, shrubs, and flowering trees, was constructed through the contribution of funds by employees.

The move to the new plant stretched over a five-month period. One single piece of equipment, the largest four-color press, took more than one month to dismantle, move, and rebuild.

SHIRLEY C. ELDRIDGE  
Public Relations Director  
Southern Publishing Association

## CALIFORNIA

### Pastorless Church Wins 28 to Increase Its Membership

What does a church do without a resident pastor for ten months? The Needles, California, congregation, under the direction of lay activities leader Irene McCary, engaged in an active witnessing program, and as a result on April 13 a baptism was conducted that increased the size of the church by 28

per cent. As a result of the baptism, 28 new converts were added to the membership of 54, making a membership of 82.

The interested persons were given studies by the church members. On Sabbaths John Pershing and other visiting pastors helped to nurture the new believers.

In addition, the church members took them to evangelistic meetings in Kingman, Arizona, which were being conducted by Lyndon DeWitt, Arizona Conference evangelist. The round trip is 130 miles, and Needles members made it on many nights after a full day of work.

As a result of Elder DeWitt's appeal at the Needles church, 28 indicated their desire to be baptized after a review of the doctrines.

Three entire families were baptized. In another family, a father who came to witness the baptism of his wife and daughter became convicted as the appeal was made, and he too was baptized.

Several teen-agers were baptized as a result of Bible classes conducted by a dedicated woman who herself was baptized on that day.

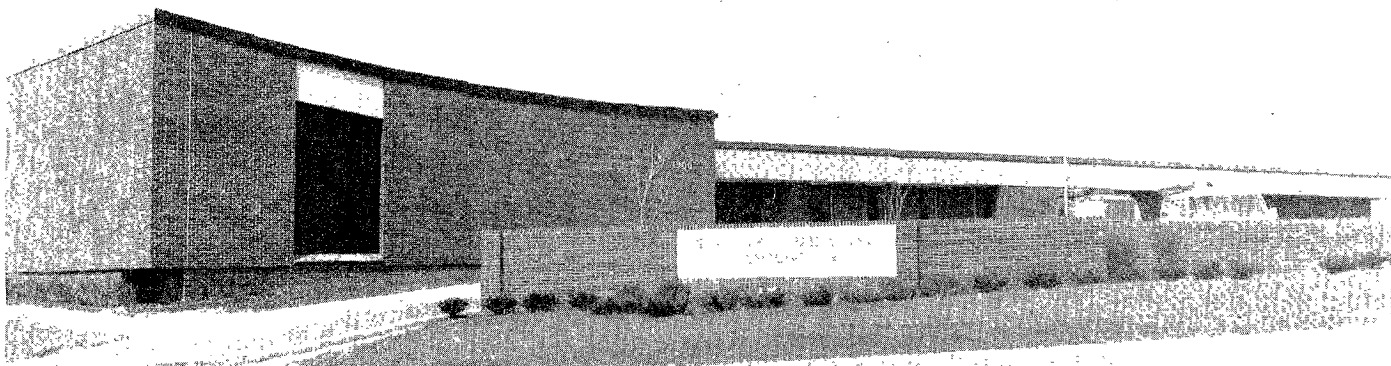
The baptism concluded with an appeal by Elder DeWitt for others to take their stand for Christ. One young man came forward for baptism, and two young people indicated their desire to join the church on profession of their faith. Walter F. Wright, Bible teacher at La Sierra Academy, visiting pastor for the day, welcomed the new believers into church fellowship.

Evangelistic meetings have begun in Needles. Those interested in Adventism include teen-agers at the Needles High School and an Indian chief from across the Colorado River, who has requested the church to send someone to teach his people about Christ.

S. A. YAKUSH  
Departmental Secretary  
Southeastern California Conference



Ribbon cutters, who cut through five strands of reinforced paper tape used to pack books for shipment instead of the usual ribbon, are, l. to r., Max Shoup, secretary-treasurer; Ron Appenzeller, Southwestern Union publishing secretary; Eric Ristau, Southern Union publishing secretary; W. R. Beach, chairman of the board; and C. L. Paddock, general manager.



Southern Publishing Association's recent move to new quarters in Nashville, Tennessee, was made because of increased production volume.

# NEWS NOTES

FROM THE WORLD DIVISIONS

## Inter-American

► Carlos Andrés Pérez, president-elect of Venezuela, was recently interviewed by Aidee Soto, church school teacher, and Elder and Mrs. Luis A. Lievano from the Guanare church in the State of Portuguesa, Venezuela, and was given a copy of the book *Libertad del Temor (Freedom From Fear)*.

► According to a report from F. L. Baer, manager of Inter-American publications, during the first quarter of 1974 the Antillian Union in the Inter-American Division surpassed the Pacific Union in purchases from the Pacific Press and in sales. The Pacific Press's March sales to the Inter-American Division were greater than its sales to the rest of its territory in five North American unions.

L. MARCEL ABEL, *Correspondent*

## Northern Europe-West Africa

► The international aspect of Newbold College is very much in evidence, not only among the students, who represent close to 30 different nationalities, but also among the staff. For the 1974-1975 school year they will be drawn from nine different countries in Europe and North America.

► The second edition of *The Oxford Dictionary of the Christian Church*, just published, contains two articles, "Millennium" and "Seventh-day Adventism," written by an Adventist layman, Dennis S. Porter. He is manuscript librarian at the Bodleian Library of Oxford University, England, and is the first Seventh-day Adventist to be elected to serve on the General Committee of the British and Foreign Bible Society.

► W. J. Arthur, publishing department secretary for the British Union, writes that Tony Brownlow returned to Northern Ireland after the annual literature-evangelist institute at Swanwick, England, and had the joy of writing up the largest single order ever given to a literature evangelist in the history of the British Union. The order amounted to £1,450 (\$3,480) and comprised: 13 *The Desire of Ages*, 18 *The Bible Story* (10-volume sets), 21 *Bedtime Stories* (20-volume sets), 3 *Bedtime Stories* (10-volume sets), 8 *You and Your Health* (3-volume sets), 21 *My Bible Friends* (10-volume sets), and 6 *Psalms for Tiny Tots* (5-volume sets).

PAUL SUNDQUIST, *Correspondent*

## South American

► Two hundred and thirty-five lay preachers from the Rio Minas Conference, East Brazil Union, attended a laymen's convention in Satulina in March to prepare for the 1974 evangelistic campaign known in the South American Division as The Harvest Year. Two of the instructors were Maurice Battle, from the General Conference, and Sergio Moctezuma, from the South American Division.

► The Calvary love message was preached during Easter week in 510 preaching centers in the Central Peru Conference. Two hundred and ten people were baptized last quarter in that conference—three times more than during the same quarter last year.

► In Salto City, Uruguay, the local minister, with the help of a ministerial intern and the church members, is holding simultaneously two series of evangelistic meetings in tents, both of which are crowded every night. Ten million pesos (US\$7,692) were voted by the local church for evangelism this year in their district. The total budget voted by the Uruguay Mission for evangelism is 7 million pesos.

► On April 5, a church building that seats 190 people was inaugurated in Ecilda Paullier, a town of 2,000 inhabitants, of whom only three families are Seventh-day Adventists. Elbio Pereyra, South American Division field secretary, began on April 6 a series of evangelistic meetings there. The attendance exceeded by far the capacity of the building. Four hundred and fifty people asked to be visited and told about Adventism. On April 27, Elder Pereyra baptized five candidates from other towns in the district, and 58 people expressed their desire to be baptized in the future.

H. J. PEVERINI, *Correspondent*

## Trans-Africa

► "Tell the Platteland for 1974," is the motto for a new evangelistic approach in the Transvaal Conference, Johannesburg, South Africa. Platteland is an Afrikaans word to describe the rural areas. Church members in Transvaal plan to organize city youth to go out on Sabbath afternoons to neighboring small towns where there are no church members.

► A number of improvements were made during 1973 at Inyazura Secondary School in Rhodesia. Besides improving the dormitories, workers have built a new kitchen and provided additional staff accommodations.

► An MV council and MV rally were held recently in the Soweto Tabernacle, Johannesburg, South Africa. Leading out were D. B. Hills, Trans-Africa Division youth director; J. Evert, Southern Union youth director; and A. S. Selaledi, Trans-Oranje Field youth director. The tabernacle, which seats 2,000, was filled to capacity for the rally.

► The Southern Union, with headquarters in Johannesburg, South Africa, has renamed its quarterly magazine *Maranatha*.

► The most recent annual convention of African academy-age students in the Southern Union of the Seventh-day Adventist Students Association was held in the Republic of Swaziland. The Minister of State for Health Education, the Honorable S. P. Dladla, encouraged the students to love their culture without violating Christian principles. "The principles of Christ can be kept in all walks of life," he said.

DESMOND B. HILLS, *Correspondent*

## North American

### Atlantic Union

► A respiratory-care seminar, "Organizing Anti-Smoking Programs," sponsored jointly by the Middlesex-Cambridge Lung Association and the New England Memorial Hospital, Stoneham, Massachusetts, was conducted at the hospital, March 13. The program, designed to prepare the participants to develop antismoking programs in their respective organizations, was attended by more than 30 area educators and medical personnel.

► Forty-five non-Adventists joined members of the Swampscott and Beverly, Massachusetts, churches recently for an adventure in healthful cooking sponsored by the Swampscott Community Services.

► Recently 20 members of the Hudson, Massachusetts, church gathered on a rainy Sunday to wrap 200 copies of *Steps to Christ* and 240 *Desire of Ages*. The following Sabbath afternoon they distributed them to local nursing homes, fire and police stations, friends, neighbors, and relatives.

EMMA KIRK, *Correspondent*

### Canadian Union

► Students of the North Okanagan Elementary School in British Columbia recently raised \$270 for Faith for Today.

► Mr. and Mrs. William Reimer, baptized a little more than a year ago into the Grande Prairie church in Alberta, recently distributed 50 volumes of *The Great Controversy* from farm to farm in their district.

► During the first annual furniture show in Calgary, Alberta, for Western Canada, Parkland Furniture Company (Canadian Union College, Lacombe, Alberta) exhibited for the first time. Its success among the 85 exhibitors was overwhelming, and many more orders were received than had been anticipated.

► More than 400 members of the Maritime Conference gathered recently in Moncton, New Brunswick, for a soul-winning rally.

THEDA KUESTER, *Correspondent*

## Central Union

► On April 21 the Shawnee Mission Medical Center in Kansas held a practice emergency session in case of a tornado. Thomas Flynn, administrative disaster officer of the medical center, helped coordinate the drill.

► Kansas Conference workers met April 18 at Broken Arrow Ranch to launch the annual Evangelism Commitment Program. The workers made commitments of \$9,575 toward this project.

► Ground was broken recently for buildings in two areas of R. W. Gephord's district, Seymour and Ava, Missouri. In Seymour a new multipurpose building will be built, and in Ava a new church is planned.

CLARA ANDERSON, *Correspondent*

## Columbia Union

► Members of the Kettering, Ohio, church formed a 12-car caravan to go to Xenia, Ohio, to help when a tornado struck there recently. Mary Woods, Kettering Adventist Community Services leader, directed the clothing distribution operation. Assisting were Ohio Community Services Federation president, Betty Ahnberg, and the Ohio Conference lay activities secretary, Lee Kretz. Students from nearby Spring Valley Academy and a small busload from Mount Vernon Academy helped. Many Adventist churches gave food, clothing, and volunteer labor.

► Tornadoes also struck the Cincinnati, Ohio, area recently. Adventists there assisted the Red Cross with food and clothing. A group of youth, under the direction of Joan Ferrarelli, helped with the cleanup operation.

► Local Elder Hassie Harris was honored for faithful service in soul winning at a testimonial banquet sponsored by the Berea Temple church in Baltimore, Maryland.

► E. A. Robertson, Columbia Union Conference secretary of education since 1951, is retiring after 41 years of service in the denomination's educational system. His wife, Mary, also served the church as an educator.

CHARLES R. BEELER, *Correspondent*

## Lake Union

► A cooking class held on four successive Sundays at the La Crosse, Wisconsin, church by Conference Evangelist Arthur Bushnell and his wife and Pastor and Mrs. Donald Whittle drew an average attendance of 40 non-Adventists.

► Cedar Lake Academy's new \$887,000 administration-classroom building was formally opened March 15 during special ceremonies. The structure was occupied debt-free during the academy's seventy-fifth anniversary.

► Elizabeth Ingle, of the Battle Creek Tabernacle in Michigan, recently presented to the Ellen G. White Home Museum in Battle Creek a historic set

of water-color paints that belonged to her sister, Jessie Wilmore Murton, well-known poetess of the Adventist Church, who died in 1973. The paints had been used in producing slides for evangelistic purposes for J. E. White, son of James and Ellen White.

► More than 1,500 persons attended Sabbath services at the Indiana Youth Congress held April 19 and 20 at Indiana Academy.

GORDON ENGEN, *Correspondent*

## Pacific Union

► To meet the demand for food-service managers, the business and economics departments on the La Sierra Campus of Loma Linda University have developed a Bachelor of Science degree in that management area. Training will provide technical knowledge in nutrition and food preparation, as well as know-how for managing a food service.

► The Cloverdale, California, Citrus Fair included a vegetarian booth sponsored by the local church. Because of the interest in the booth, the church conducted a two-session seminar on healthful living and then prepared a vegetarian banquet for 85 guests.

► With the theme "We're Concerned About You," Simi Valley Adventist Hospital in California took its current health services to the community with a booth at the local Pioneer Days Fair. Highlighting the five most prominent community services—the Five-Day Plan to Stop Smoking, Slim Line, nutrition classes, diabetes classes, and Health Line—the booth attracted many passers-by interested in one or more of the services. Sixty persons indicated their desire to attend a stop-smoking clinic, and a number signed up for diabetes and nutrition classes.

SHIRLEY BURTON, *Correspondent*

## Southern Union

► More than 160 elementary school children from the Carolina Conference will be moving out of doors for environmental studies in Tremont, in the Smoky Mountains of Tennessee. Lorraine Felker, conference curriculum supervisor, is project coordinator, while Ron Andrus will serve as director.

► L. Rudy Broomes, psychiatrist at Meharry Medical School, has been named to a board of advisors on drug abuse and mental health for Tennessee Governor Winfield Dunn. Broomes also serves as president of the Central Chapter of Black SDA Medical/Dental Doctors.

► Patricia Carlton, a tenth-grade student at Highland Lakes Junior Academy, Avon Park, Florida, received a certificate of merit from the *Reader's Digest* for her essay on "What America Means to Me."

► Fourth- and eighth-grade students in the Georgia-Cumberland Conference ranked high on recent achievement tests compared with State and

national public school averages. The State norm (grade-month equivalent) for fourth-graders is 3.6, national norm is 4.1, and Georgia-Cumberland recorded 4.6. For eighth-grade students, Georgia's norm is 7.0, national 8.1, and Georgia-Cumberland 9.1.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

► Vera Wolfe, Oklahoma Conference Community Services secretary, was among five Oklahoma women honored for outstanding achievement in community service. The award, 1974 Byliner, is given annually by the Oklahoma City Professional Chapter of Women in Communications, Inc.

► Nine new literature evangelists have begun work in the Arkansas-Louisiana Conference, according to C. L. Dilts, conference publishing secretary. The new workers are part of an effort to double the conference literature sales force.

► CamLu Apartments, a retirement living center in a modern apartment complex, has been completed. It is owned and operated by Seventh-day Adventists in Albuquerque, New Mexico.

J. N. MORGAN, *Correspondent*

## Loma Linda University

► C. Victor Way, administrator of Loma Linda University Medical Center since 1967, has resigned to accept another post at the university as manager of the faculty practice program. Under Mr. Way's administration, the 516-bed medical center, which opened in the summer of 1967, has grown from a \$6 million to \$45 million annual operation, at the same time becoming one of the best-equipped hospitals.

► Norman J. Woods has been named vice-president for academic affairs at Loma Linda University. Dr. Woods is currently the associate dean for admissions and student affairs in the School of Medicine at the university. The academic affairs vice-presidency at Loma Linda had been vacant since Robert E. Cleveland was killed in March, 1973, in a hiking accident.

► A three-man team of LLU scientists spent a week living 50 feet below the ocean surface off the Bahama Islands in May. Led by biologist Ariel A. Roth, the team studied coral formations one and a half miles off Freeport, Grand Bahama Island. They lived in an anchored 18-foot metal hydro-lab when not conducting their experiments. The underwater laboratory and sleeping quarters is operated by the National Oceanic and Atmospheric Administration of the Department of Commerce and is used by various research groups.

► M. Jerry Davis, of the Loma Linda University Medical Center, received certification as a chaplain supervisor with the Association for Clinical Pastoral Education on March 12, in Chicago, Illinois.

JERE IVERSEN, *Communication Officer*

# The Far Eastern Division

asks you this quarter to help meet four of its most urgent needs:

1. the replacement of kitchen facilities destroyed by fire, additional classrooms, and teacher housing at Waiame Academy, Indonesia; 2. administration building, North Sulawesi Academy, Indonesia; 3. faculty and student housing, industrial-education building, and a larger chapel at Naga View Academy, Philippines; and 4. jungle chapels to open up new work throughout the division.

For your generous Thirteenth Sabbath Offering on June 29, the Far Eastern Division membership



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Write or call Health Professions Personnel Register, General Conference of SDA, 6840 Eastern Avenue N.W., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

## Literature Requests

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

### Africa

Victor I. Enene, Rivers/South East Mission of Seventh-day Adventist Church, P.O. Box 111, c/o 17 Hospital Road, Port Harcourt, Rivers State, Nigeria, West Africa.

North Ghana Mission, P.O. Box 74, Tamale, Ghana, West Africa.

E. M. Murapah, pastor, Mashonaland Field, P.O. Box 23, Inyazura, S. Rhodesia: *SDA Bible Commentary* and *Bible Dictionary*.

### Central America

Irvine D. Sabido, P.O. Box 2, Cororal, Calcutta District, Belize, British Honduras, Central America: *Signs, Guide, El Centinela*, hymn cassettes, and English and Spanish literature.

### Indonesia

Willy F. Pasuhuk, Indonesia Publishing House, P.O. Box 85, Bandung, Java, Indonesia: magazines, songbooks, books.

### Philippines

Consolacion Bela Isuga, P.O. Box 467, Iloilo City, P.I., K-421: MV books and equipment, *Insight*, Bibles, Bible games, songbooks, child evangelism materials.

S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: textbooks, library books for grades 1-6, Spirit of Prophecy books, Bibles, youth books, songbooks, Chapel records, taped songs (cassette), *Signs, Listen, These Times, Life and Health, Little Friend*, colored magazines.

Fortunato Buaquina, Oroquieta City, P.I.: Bibles, books, magazines, songbooks, catalogs of birds and animals, *Review, These Times, Signs, Liberty, Listen, Life and Health, Guide, Sabbath* school materials, pictorial materials for Bible studies.

Mrs. Cherry P. Efren, Taglatawan, Bayugan, Agusan del Sur, P.I. L-101.

Crispin M. Sanchez, Northeastern Mindanao Mission, Butuan City, P.I. L-104.

A. Limosnero, Dumingag, Zamboanga del Sur, P.I.: *Modern Sabbath School Reporting, Sabbath School Manual, Illustrating Songs for Tiny Tots*, visualized Bible texts, *Branch Sabbath School Organizational Manual, Investment—the Miracle Offering*, children's books, felt visual aids, colored pictures, storybooks, old Christian Home calendars, *Thompson Bible Commentary, One Thousand Five Illustrations, Bible Dictionary*, Bibles, songbooks, prophetic charts, Better Life Picture Rolls, Chapel records, colored slides with films (by series), *Signs, Message, These Times, Life and Health*.

Helen Handugan, Basalan, Davao del Sur, P.I.

Pastor U. D. Negre, Northeastern Mindanao Mission, Butuan City, P.I.

Jean B. Polifano, Philippine Pub. House, P.O. Box 813, Manila, P.I.

Morina C. Gacula, c/o Northeastern Mindanao Mission, Guingona Subdivision, Butuan City, P.I.: *Review, Signs*.

Aracelin Pillone, c/o Virgie Pillnie, Bacolod Sanitarium and Hosp., Bacolod City, Negros Occ., P.I.: Bible, New Testament, *Signs, Guide*, quarterly, *Review*.

Samson M. Magpusao, 87 Cagampang St., Gen. Santos, S. Cotabato, P.I.: memory verse cards, *Little Friend, Guide*, greeting cards, Bible games, *These Times, Review*, Bibles, songbooks, Spirit of Prophecy books.

Julietta N. Cueons, Crossing Central, La Carlota City, P.I.: *Review, Guide*, Bibles, songbooks, *Signs*, small books, cradle roll materials.

Eufrocina L. Ciencia, SDA Multi-Grade School, Southern Nueva Vizcaya Dist., Acmaguer, Bambang, Nueva Vizcaya, P.I.: *Hymnal*, children's books, *Life and Health, These Times, Signs, Listen, Review*, memory verse cards, Vacation Bible School supplies, denominational books.

Yvonne Aluzan, Philippine Union College, Naga View Campus, Box 35, Naga, P.I.: *Signs, Review, Guide, Little Friend*, greeting cards, books, magazines.

## Deaths

**GARTON**, Burchard Mannington—b. March 27, 1876, Sandusky County, Ohio; d. April 16, 1974, Eden Valley, Colo. After attending Union College, Lincoln, Nebraska, he entered the ministry in 1910 at Albany, N.Y. His ministry included pastorates and evangelistic work in Nebraska and Texas.

**GRIGGS**, Mabel Rebecca Shaffer—b. Jan. 18, 1881, Montgomery, Pa.; d. April 18, 1974, Pico Rivera, Calif. She graduated in the first nursing class at Portland Sanitarium and Hospital in 1899. She served the denomination as dean of women at Walla Walla College and as dean of nurses at Glendale Sanitarium and Hospital, followed by a short term of service in the Philippines. Upon her return to the States she was director of nurses at Portland Sanitarium and Hospital, and later dean of the nurses' dormitory at the same institution. In 1940 she married Elder Frederick Griggs, veteran Adventist educator and administrator. Survivors include her sister, Gertrude Rowland, and 13 nieces and nephews.

**LICKEY**, Arthur Edwin—b. Sept. 14, 1895, Half Rock, Mo.; d. March 27, 1974, Riverside, Calif. He attended Keene Industrial Academy, Texas. Dur-

ing the summer months he sold books in Texas and New Mexico. In 1918 he married Oda Truitt. He labored in evangelistic and educational lines in south Texas and New Mexico. He was educational secretary for the Southern California Conference. For a time he served in Colorado, and then moved to the Northwest, serving in Seattle and Portland. After the death of his wife, in 1938 he married Gladys M. Davis. They labored in pastorates in St. Louis, Brooklyn, Atlanta, and then in radio work in Oklahoma City. Finally, he was pastor in Fresno, California. He authored the Twentieth Century Bible Lessons and the book *God Speaks to Modern Man*. Survivors include his wife; three sons, Arthur of Portland, Oregon; Charles of San Bernardino, California; and Harold, of Walla Walla, Washington; eight grandchildren; eight great-grandchildren; three sisters, Lela Metcalf, Esther West, and Geneva Mohr; and a brother, Harold.

**RODE**, Hildegard Emma Berta Scholz—b. June 27, 1907, Haynau, Silesia, Germany; d. April 22, 1974, Deer Park, Calif. In 1950 she became a church member in Bavaria. She worked as a housekeeper at the St. Helena Hospital and Health Center a number of years, retiring in 1973. Survivors include her son, Elder Dieter Hain, chaplain at the St. Helena Hospital and Health Center; two grandsons; a sister, Margarete Schwarze; and a brother, Wilhelm Scholz.

## Coming

Thirteenth Sabbath Offering (Far Eastern Division)	June 29
Church Lay Activities Offering	July 6
Disaster and Famine Relief Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Lay Preachers' Day	September 7

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# the back page

## GC Vice-President Retires

After 40 years of denominational service, Theodore Carcich, 69, vice-president of the General Conference, has announced his retirement as of July 31. "This decision," Elder Carcich declares, "was prompted not by reason of health, but by available time for some cherished goals."

Elder Carcich's service for the church includes eight years in pastoral work, 15 years as a local conference president, five as a union conference president, and 12 as a General Conference vice-president. Mrs. Carcich has served in the Treasury Department of the General Conference.

Elder and Mrs. Carcich will be locating in eastern Washington. Though retired, they will continue to give of their talents to the finishing of the work they love. ROBERT H. PIERSON

## All-Black Temperance Film

The General Conference Temperance Department, with the cooperation of the Inner-City Committee and the Regional Department, has produced a film entitled *Circle of Love* with an all-black cast. It features struggles, hopes, and drives of those addicted to heroin and alcohol in ghettos, and reveals dependency on God as the only answer.

It is expected that this film will give practical support to pastors, temperance workers, and laymen working in the large cities. This 25-minute, 16 mm. color film can be purchased for \$226 from the General Conference Temperance Department, 6840 Eastern Avenue NW., Washington, D.C. 20012. ERNEST H. J. STEED

## Kenya Youth Hold Meetings

A number of youth-conducted evangelistic meetings have just been held in the Kaigat District of Kenya, according to A. H. Brandt, Afro-Mideast Division youth director.

"Several thousand of our young people decided to go all out in their evangelistic efforts," writes Elder Brandt. "They began with a mighty visitation campaign in which they estimate about 25,000 homes were visited. After the visitation they organized Voice of Youth meetings and Voice of Junior Youth meetings, holding 120 series of meetings altogether. Many thousands of people attended these meetings, and it has been reported that between 400 and 500 persons have accepted the Advent message."

W. S. Edsell, youth director of the East African Union, is leading the youth of Kenya and Uganda in evangelism. L. M. NELSON

## New GC Educational Secretary

The General Conference Committee, on May 30, voted to ask Walton J. Brown to assume the leadership of the General Conference Education Department as the acting head. Dr. Brown is currently an associate secretary of the department.

Dr. Brown replaces Charles B. Hirsch, who will begin his new work as Columbia Union Conference educational secretary on July 1.

The committee realized that this is a world appointment and is usually made at the time of a General Conference, when the world field is represented; however, Dr. Brown is acquainted with the world field, having worked in both South and Inter-America and having served under Dr. Hirsch in the area of higher education for the world field.

W. J. HACKETT

## Andrews Field Schools

Twelve Field Schools in Evangelism will be conducted by the SDA Theological Seminary this summer, involving 69 students. Participating in the field-school program, which began in 1960, have been 1,269 students, and the 137 schools conducted have resulted in 7,810 baptisms.

This year's Field Schools will be held in Newfoundland, Ontario, Michigan, Florida, Colorado, California, Oregon, Honduras, England, and Bermuda.

OPAL YOUNG

## Southern Africa Meals-on-Wheels

Thirty-three Meals-on-Wheels vehicles deliver 85,000 meals annually in the Republic of South Africa and Rhodesia. Meals-on-Wheels service, operated by the Seventh-day Adventist Church in Southern Africa, has brought tremendous publicity to the church and has opened homes for Bible studies. Two new services have recently been introduced in the Transvaal Conference at Klerksdorp and Benoni. These services were inaugurated by the city mayors.

DESMOND B. HILLS

## People in the News

Alice Mae Calkins, 85, died May 23 in Yucaipa, California. Her husband, Glenn, was president of the Inter-American Division and a General Conference field secretary. □ Carolyn May Cleveland, whose husband, Clyde C., served in Southeast Asia and in the Columbia Union, died May 25 in Portland, Oregon. □ Franke Cobban, 88, a worker in three California hospitals, most recently Glendale Adventist Hospital, died May 2 in Deer Park, California. □ Grace A. Meyers, 83, wife of E. H. Meyers, a departmental secretary in South America and the Midwest, died May 9 in Denver, Colorado.