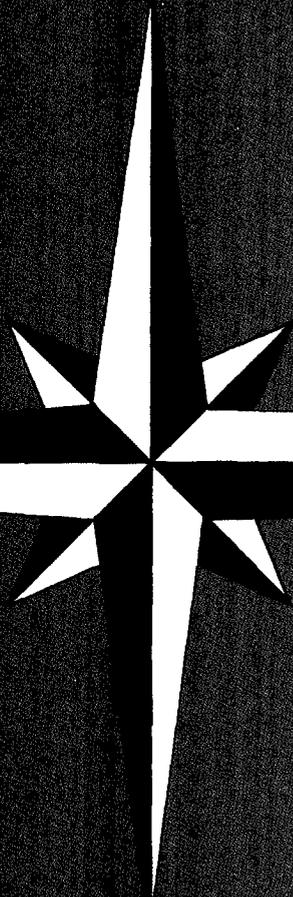




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*As far as
the east is
from the west,
so far hath he
removed our
transgressions
from us."*

Psalm 103:12

**As Adventist Youth
Gather for Their World Congress
in Zurich
They Will Remember**

ZWINGLI and the BAPTISTS

By **PAUL STEINER**

Secretary, Education Department, Southern European Division

IT IS SIGNIFICANT that while 12,000 Seventh-day Adventist young people will be attending the World Youth Congress in Zurich, Switzerland, July 22 to 26, 1969, the city will be celebrating the 450th anniversary of the Zwingli Reformation.

Early in 1519 a farmer's son from Toggenburg, who had become a priest, Huldreich Zwingli, began opening the Holy Scriptures to the congregation in the Gross Münster (Great Minster) of Zurich. Zwingli expressed his faith in the Bible in the following words: "The Word

of God is sure. It cannot contain faults. It is clear and does not leave one to lose his way in darkness. It shines upon the human soul with salvation and grace. It allows the soul to trust in God, so that the soul, surrendering and denying itself, can cling to God. The soul lives in God, and therefore in its struggles turns aside from the comfort of man. Only in God can the soul rest." "For that reason no one should judge the Holy Scriptures. Being the Word of God, they are the truth." These words were repeatedly emphasized by Zwingli. Although well acquainted with the writings of Luther, Zwingli went his own

jected. The papacy was shown to be antichrist. The mass, worship of the saints, monasticism, and priestly celibacy were considered ungodly statutes. Luther and Zwingli based the foundation of the reformed church upon the unfailing Word of God. In a similar way the reform movement of the last days, centered in the three angels' messages, placed its stress on the certainty of God's Word, and in that stress lay the secret of its success.

The Rise of the Baptist Movement

There is another aspect of the Reformation that is significant for Seventh-day Adventists. It was in Zurich that the Baptist movement arose, which attempted to restore the simplicity of the early apostolic church. The Baptists were the pioneers of religious liberty of faith and worship. Unfortunately Luther, Zwingli, and later Calvin strongly opposed and rejected the Baptist movement, a true child of the Reformation. As a result, three centuries of Baptist persecution followed. With this rejection, the hope of legalizing freedom of conscience was lost. Today, since research has been freed from the prejudice of the chroniclers of old, who branded the Baptists as wrongdoers and enemies of the state, the peaceful Baptists of Zurich are praised as modern pioneers of human rights.

On the evening of January 21, 1525, fifteen adults were baptized in the home of Felix Manz, in Zollikon near Zurich. Felix Manz was of humanistic background and the son of a church canon. Konrad Grebel, a citizen of Zurich and the son of a town counselor, baptized Jörg Blaurock, who then baptized the others, including Felix Manz. It was Zwingli to whom Grebel and Manz owed their introduction to Protestant doctrines. Both were among his closest co-workers. In the same week 20 other adults, mostly men, were baptized. With equal simplicity, the Lord's Supper was held in different homes. What a contrast to the mass and baptism which, with the traditional pomp, were celebrated in Zwingli's Münster!

Characteristically, the tendencies toward a state



The Gross Münster in Zurich.

way, declaring, "For I have not learned the teachings of Christ from Luther, but from God's Word itself."

Even though critical conditions within the church and in the social and political structures of the day paved the way for the Reformation, the power that gave success to the movement was the widespread preaching of God's Word. The outstanding effect is described by the chronicler Johannes Kessler from St. Gall: "Who can but marvel at our times, at this great change taking place in the pillars of our society. For God, who by nature is merciful, has let the blinding light of His Word radiate upon the earth, and as a result, much error has been discovered."

In the light of the knowledge shining from God's Word, the false teachings of the ruling church were re-



RBD PHOTOS

Congress youth in Zurich will doubtless visit Zwingli's statue.

church became evident as the first differences between the Baptists and the Reformer occurred. While princes came to the aid of Luther in Germany, in the city of Zurich the political council, as representative of the parish, and with Zwingli's consent, made the decisions regarding the outward carrying through of the Reformation. In 1525 the government permitted the pictures to be removed from the churches and the mass was abolished. The year in which it became evident that Zwingli's church would become a state church, the first small congregation was formed that refused any kind of force with regard to the conduct of its exterior ceremonies.

The Break With Zwingli

How did the alienation in 1523 and the final break in 1525 of the Baptists from Zwingli come about? The *Architeles*, one of the most important and early writings of Zwingli, shows that the Protestant advocates were united up until that time. It also shows how close the Zurich Reformer and the Baptist advocate Grebel were. In *Architeles* Zwingli explains to the Bishop of Constance that the Holy Scriptures are the beginning and end of his proclamation. It begins with the declaration: "In what concerns the teaching of Christ, everything in Zurich is

as peaceful and quiet as anywhere else. Generally the laymen are so well instructed in Protestantism that they do not desire to accept any other teachings." And as though to document the unity between the Münster priest and the laymen, the writing closed with a Latin poem of Grebel's. Even when Zwingli wrote his 67 theses for the first public religious debate at the beginning of 1523, Grebel and his friends desired nothing more longingly than that Zurich's people and council should live according to these teachings.

In the fall of that year the first differences in opinion arose. Grebel had hoped that after the second religious debate the mass would be replaced by the Biblical Lord's Supper. He was strongly opposed to the coexistence of the Protestant teachings and the Catholic practices in the Münster. Zwingli, who, in order to avoid a split in the church, wanted to advance, not less thoroughly but more prudently, insisted that the "how and when" of the decision should be left up to the town council. Being the son of a town counselor, Konrad Grebel knew that the majority of the higher council agreed to the church reform, but not the majority of the lower council, hence the procrastination. For that reason he and Felix Manz made the proposition that the majority in a public meeting make the decision. This would allow for the election of a new government inclined toward reform.

Zwingli withstood his friends. He wanted to preserve the state church as a church for all people, and believed that the various aims would be reached through the continued preaching of the Word of God. Grebel's group, which, like Zwingli, until now had wanted to include the government in the renovation of the church, now recognized more clearly than ever the danger of a close connection between the reformed church and the government.

A letter that Konrad Grebel wrote on September 5 to the German theologian Thomas Münzer, who had disputed with Luther, shows Grebel's change of attitude. Fritz Blanke, the recently deceased church historian, called this letter the "oldest document of the free Protestant church." The author sharply criticizes those whom he deems to be too cautious, and condemns them for being considerate of the antichrists and for mixing the sacred and the worldly. He also considers the Baptists, in whose name he writes, to be caught in this error. He declares that only by taking the Scriptures and examining them on every point would the people become better instructed.

Grebel's small group dissociated itself from the state church, the church in which, according to Zwingli, the proclamation of God's Word and the individual conscience would be free, while the ceremonial part would remain subject to the law and government. Instead of a popular church, in which blind followers and superficial believers predominate, Grebel's circle demanded a denomination for free and upright believers. In the letter to Thomas Münzer he said: "It is much better when a few through God's Word are correctly instructed and believe and live in virtue and just ways, than when many through false teachings have false and deceptive beliefs."

With this new definition of the Christian church, taken only from the New Testament, the Baptist reform was now mature. This reform worried Zwingli. Over and over again he debated the subject with the Baptists. However, the strengthening influence of the state church forced him to hold to child baptism. And ever clearer did his partners see in the apostolic "faith and adult baptism" the main characteristic of the New Testament church and religious liberty. In his letter of September 5, 1524, Grebel expressed in detail his opinion on the matter. Out of quoted Biblical passages and church history, Grebel and his friends drew the conclusion "that child baptism is a

useless and blasphemous abomination." They considered it contrary to the entire Bible.

By the time the fifteen Baptists, on January 21, 1525, organized their congregation by the act of private baptism and according to their new knowledge of the essence of a Christian church, the break with Zwingli and the government was complete. Grebel's premonition of the approaching persecution was fulfilled. The separation of the Baptists was, in the conception of that time, considered an external and internal threat to both church and state. Following the abolition of the mass in 1525, the opposition of the Catholics in Zurich was all the more to be feared, and the Central Swiss cantons had made it unmistakably clear that they would tolerate neither the Lutheran nor the Zwingli heresy in the Swiss Confederation. Zwingli's picture and writings had already been burned in Lucerne. Near the German border, a political, religious, and civil war had broken out, which threatened the Lutheran reformation. The great powers began arming and preparing for the war that was to determine the fate of the Reformation.

When one considers how the dignity and rights of man were neither legally recognized nor protected, and how cruel the age was, he is not surprised at the barbarity with which the Baptists were punished. Although they themselves renounced any kind of violence, their leaders were condemned as agitators. In January of 1527 the judges ordered Felix Manz, one of the Baptist elders, to be drowned in the Lake of Zurich. Konrad Grebel's destiny would have probably been the same had he not died of the plague the year before. By 1531 five Baptists had been drowned. Others such as Blaurock were exiled. However, the Baptist movement lived on and extended into the other Swiss cantons. It also spread into other countries.

A Debt of Gratitude

On the banks of the Limmat, the Adventist youth from all parts of the world will gratefully remember those first Baptists, who, while consistently carrying on the principles of the Reformers, bravely laid the ground for the separation between church and state. They will also remember that Rachel Preston was a Baptist (and 125 years ago shared the Sabbath truth with the Adventists). Equally grateful, they will stand in the shade of the church called Wasserkirche,

before that big monument to Zwingli, who, courageous like the Baptists, died for his faith in the Holy Scriptures.

The doom that the Baptists of Zollikon predicted during their procession through the city in 1525 was fulfilled. Six years later the people of Zurich were defeated in a battle against the Central Swiss Catholics. Zwingli fell on the battleground near Kappel. His battered helmet can still

be seen today in Zurich's historical museum.

The youth will thankfully remember the Reformers who showed their followers the way to salvation. Before Zwingli's statue they will gather strength, not less aggressively but with a clearer understanding, to carry the sword of God's Word so that salvation in Christ may again powerfully enlighten the entire world in these last days. ✚✚

LETTERS TO THE

Fellowship of Prayer

Please remember me and my family in your prayers. I have drifted far from Jesus and find it hard to find my way back. My husband and I both know He is our only help. Every day we seem to get further behind with our bills. My husband's supervisor seems to be against him. Please pray for this supervisor. My husband is handicapped, and jobs are hard for him to find. Our four-year-old daughter seems to suffer a great deal because of our worries. Please pray. I have great faith in prayers, but mine just don't seem to be enough right now. God bless you.—Mrs. P., of Florida.

THE LORD ANSWERED

My oldest son was a drunkard. Quite a while ago I wrote asking for prayer. The Lord answered. My son is now a church member and is a strict vegetarian.—Mrs. W., of California.

Your prayers were answered in behalf of my husband eight years ago when he was in the hospital in a critical condition. His healing was a miracle in answer to the prayers of God's people. Now please pray for all of our family that we may be ready when Jesus comes, especially for our dear daughter who has married out of the truth, and her family. Pray that our younger daughter may be able to attend college. Also pray for two of my husband's sisters who are not of this faith. Plead with God that in His great mercy believers may be raised up here in this dark community.—Mrs. M., of Kentucky.

A number of years ago I asked that my husband's name be added to your files for united prayer for his conversion. I'm not sure which of us was more blessed, my husband, who has been rebaptized and is now a church worker, or I as I watched the marvelous way the Lord turned seeming catastrophes into the blessing needed to turn our hearts to our Saviour. Thank you for letting

us participate in prayer for one another. As we share problems and the joys of answered prayers, it gives us a feeling of oneness with others as well as with God.

Now I would request that our two daughters be placed on your list. They are being pulled away from the church, and their problems are heavy on our hearts. May they both find a meaningful experience in full surrender to God. How much all our youth need our prayers in these last days!—Mrs. M., of California.

I thank God for hearing and answering my request. My boy is now working and is doing well. Please remember him in your prayers. He should decide to come back to Sabbath school and church. He keeps company with a group that uses drugs.—Mrs. Y., of British Columbia.

Thank you so much for your prayers for my grandson, who was sent to Vietnam. He has returned home safely without injury and with a deeper Christian experience than he had when he left this country. He has told me that he knows definitely of several times when God miraculously saved him from death, and added that he supposed there were many other times that he didn't know about.—Mrs. H., of Texas.

A NEW DEDICATION

I would deeply appreciate your putting the names of my mother, stepmother, husband, and myself on your prayer list. My mother is not a Christian. She drinks and smokes but isn't happy doing it. She tries to escape reality. My stepmother follows what she knows to be right, but she can't accept the fact that the Sabbath was never changed. My husband and I were in a backslidden condition, but we are trying to live better lives now. We want to dedicate our whole being to God.—Mrs. S., of Maryland.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

*Jacob saw in a dream that
it was the will of God
that he should prosper, but
that his scheming had nothing to
do with the increase.*

*"I have waited for thy salvation,
O Lord" (Gen. 49:18).*

THIS passage of Scripture puzzled me for many years. It seems to occur as a sudden break in thought in the middle of Jacob's prophecy about his sons, or his blessings on them, as expressed in verse 28. There seems to be no connection between this exclamation and the words to the sons.

We, of course, look at once for a reference to the Messiah within the statement. But if this were the principal meaning, our text should come after the twelfth verse, ending the prophecy concerning Judah and the coming of Shiloh. But it comes after three more sons are mentioned.

The text does not come at any apparently meaningful point—not the midpoint, not after the sons of Leah. It seems to be a spontaneous outburst with no logical relationship to the scheme of the blessings, but certainly with some important significance.

Our first impulse upon reading the text is to say, "It's about time, Father Jacob! It's about time you waited for the salvation of the Lord. There have been enough times when you didn't."

There was that day when brother Esau came in from hunting—tired, thirsty, hungry. Jacob had been thinking for a long time about the birthright. It was to be his. Properly, it should belong to just such a pious, responsible, home-loving man. He was fit to become a father, the priest of his household, the progenitor of the chosen people. But Jacob was getting along in years, into his seventies, and there was no evidence of a birthright for him.

Here is impulsive, carefree Esau demanding food. What an inadequate patriarch he would make! Impatient of restraint, oblivious of household problems, barely tolerant of the religious routine of the family; how poorly fitted he was for leadership of a clan!

Now, mark you, Jacob was quite unselfish in wanting the birthright. He knew of the prophecies concerning the seed of Abraham. He knew he was fitted for the responsibility that was prophesied for him. But somebody would have to act in negotiating the transfer of responsibility from undeserving Esau to deserv-

ing Jacob, and it wouldn't be Esau.

Proof that Jacob became uneasy about the trade of pottage for birthright can be found in his willingness to swindle for the blessing. Even if Esau would, at last, honor the bargain made under pressure, which was unlikely, Father Isaac would not honor it. In his false, uncomfortable position Jacob resorted to the elaborate deception. If only he had been willing *then* to wait for the salvation of the Lord! The flight from home, the years of hardship and strife, the wedding deception, the separation from Rebekah, the agonized return to a hostile brother—all this might have been avoided. But, unfortunately, Jacob was only beginning a long career of taking his own way instead of finding God's way.

Thus Jacob left an angry brother, a disappointed father, a heartbroken mother, and the prospect of a birthright, to go to a suspicious and scheming uncle. It would be only by the salvation of the Lord that the birthright would ever be recovered now.

Quickly we skip over the seven years that were so short to Jacob in love. We see him again on the morning after the wedding, with a second set of hopes shattered and a suddenly despised wife. Leah had been only the older sister with a minimum of charm and with weak eyes. But now she became a barrier to Jacob's romantic dreams.

More Deception

Most of us are romantic at heart and few would question Jacob's right to demand Rachel as a second wife. Perhaps we feel that Leah deserved the punishment of being the unloved one, in view of her part in the deception. But who later caused the dissension in Jacob's household? It was Rachel. Who introduced idolatry into the home? Rachel. Who stole the idols of Laban and used deception to conceal the theft? Who began the insane competition for children, bringing concubinage into the family? It was Rachel.

The psychologists tell us that children at four years of age are especially susceptible to upset from strife between parents. Little Reuben was about four years old when he came in from the fields with some mandrakes—those medicinal herbs so highly valued—to see his mother and

*he
should
have
learned
his
lesson
before*

By RICHARD B. LEWIS

Rachel barter for the favors of Jacob. Here may have begun those thoughts and feelings that led to his disgraceful pollution of the family integrity when he reached physical maturity.

Rachel was the favored wife, and Jacob loved her dearly, but at what a price! Surely Jacob would have been wise to accept the wife he got at first and to wait for the salvation of the Lord.

You may say, "Yes, but didn't the finest son come through Rachel?" It is true that Joseph was a lovable and upright son who was the means of saving the family in time of famine. But the great wise Solomon was a son of Bathsheba. That did not justify the adulterous act of David in taking Bathsheba as his wife. Neither was the good character of Joseph a justification of polygamy in the house of Jacob. In both cases we see the mercy of God in blessing His erring children in spite of their blindness and perversity.

"The sin of Jacob, and the train of events to which it led, had not failed to exert an influence for evil—an influence that revealed its bitter fruit in the character and life of his sons. As these sons arrived at manhood they developed serious faults.

The results of polygamy were manifest in the household. This terrible evil tends to dry up the very springs of love, and its influence weakens the most sacred ties. The jealousy of the several mothers had embittered the family relation, the children had grown up contentious and impatient of control, and the father's life was darkened with anxiety and grief."—*Patriarchs and Prophets*, pp. 208, 209.

A New Wage Plan

A few years went by and Jacob was on a new wage plan, paying for cattle instead of wives. You recall that the color design of the cattle determined whose they were. Jacob tried methods of his own to influence the kind of stock that became his.

The boys, of course, saw all that was done. They made a fascinating group, eleven little fellows all born within about seven years. No wonder they were astonished years later when the prime minister of Egypt seated them by age. No one would ever have been able to arrange them that way by looking at them. Here they were running around the barnyard, watching everything that Father Jacob did. I can hear Simeon saying, "Rube, what's pa doing with those

saplings he's putting up by the troughs?" Reuben's reply could have been, "Why, don't you know? Pa's smart. He's making it so he gets all the best stock and grandpa gets what is left." It is easy to trace the misdeeds of these boys back to the influence of their father, scheming to get more than his share. Again Jacob's gain-blinded eyes could see only the advantage of the moment. Again he was unwilling to wait for the salvation of the Lord.

Jacob saw in a dream that it was the will of God that he should prosper, but that his scheming had nothing to do with the increase. God's blessing alone, operating by the laws of heredity, built quality into the flocks and herds of Jacob. How much better it would have been for the boys if the father could have learned to wait.

Another chance for Jacob to trust in God came when he decided to leave Laban's household. The honest, straightforward way to part company would have been to tell Laban his plans, to say simply and firmly, "I'm leaving." There would then have been no stealing of idols, no just cause for recrimination, no need for the somewhat hostile pledge of the

The art of living

when you're young

By MIRIAM WOOD

WITCHCRAFT, 1969

Witchcraft is a word most people in civilized, enlightened nations probably hadn't thought about for a long time. Or, if the

word happened to drift into their consciousness, they dismissed it with the shrug and half-smile reserved for superstitions cherished by the uneducated and uninformed. At its doubtful best, the mental picture evoked by *witchcraft* was a kaleidoscopic hodgepodge of wild-eyed frenzy, meaningless mumbo jumbo, darkness, leaping shadows, fire—perhaps even such diverse and bizarre objects as a chicken foot and a newly dead lizard. At its worst, *witchcraft* was a shuddering reminder that dark, malignant forces exist in this world, forces that a Christian emphatically desires to avoid.

All this, though, has apparently been changed. Incredible though it may seem, an intense interest in *witchcraft* is developing these days, particularly among young people. Courses in high schools, colleges, and universities have hurriedly been put together on this subject, and are proving so popular that waiting lists have had to be made up to take care of the eager learners. Ancient volumes of spells, incantations, procedures, and records of successful experiments are being dusted off reverently and memorized, word for word.

Since youth is the traditional time for experimentation of all sorts, one might be inclined to consign this interest to the limbo of the fad, something to be endured until its demise, like that of the goldfish-gulping and the telephone-booth-packing of previous years—were it not for some deadly serious implications. Most of its young devotees consider *witchcraft* an actual *religious* exercise; they claim to find spiritual renewal, purpose, and meaning in this "other dimension," as

it is called by some. Practitioners will go so far as to admit that "black" or Satanic *witchcraft* exists; they insist, however, that they are involved with "white" or "good" *witchcraft*.

Admittedly I haven't researched the subject deeply. But what I have read and seen has convinced me that what students term "white magic" is nothing more nor less than spiritism.

It should be fairly obvious, I think, that when one rejects the plain statement of the Old Testament (Eccl. 9:5, 6), that the dead "know not any thing," they're pretty vulnerable to any sort of spiritistic chicanery. What's more, it shouldn't be surprising if some rather spectacular "successes" in contacting the "dead" will begin to take place. I, for one, have a healthy respect for Satan's ability to transform himself into any guise necessary. (Remember the serpent in Eden?) Already on deadly dangerous ground, the young witches (they claim to be such) will be led farther and farther along the road to—well—Satan-worship, to be bluntly frank.

Most spine-chilling of all is the possibility that *Witchcraft*, 1969, may somehow be connected with the development of the troika, of which Ellen G. White speaks—the three-part coalition—which will take place just before the second coming of Christ:

"Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country [the United States] will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, p. 588.

It seems to me that *Witchcraft*, 1969, is far more than newly dead lizards and chicken feet and mumbo jumbo. It could very well be an eschatological signpost of incalculable significance. A young Seventh-day Adventist would, I should think, want to view that particular signpost from as great a distance as possible.

Mizpah. Besides, Jacob might have had foresight to see that he was not safe from an angry Laban, even with a three-day advantage in flight. Only one source of protection saved Jacob. God appeared to Laban in a dream and warned him not to harm his son-in-law. In the end, it was the salvation of the Lord that saved the fugitive family from harm. The stealth of the hasty departure, the whisperings of danger, the hurry along the way—all had their effect upon the impressionable children. If only Jacob could then have waited for the salvation of the Lord!

The lesson had not yet been learned. Two companies of angels met the group and accompanied them for a day to give them courage and assurance. But when the time came to face Esau, assurance vanished. Jacob planned elaborate gifts to appease his brother. Company after company was to meet the angry Esau and present valuable stock as a suggestion that no claim would be made for material wealth.

The patriarch, nearing one hundred, sent his household on ahead while he remained behind to pray. He gained a real victory, but habit reasserted itself the next morning as he put the handmaids and their sons in the danger spot. Think of the effect upon Dan, the oldest child of the advance group. He was well aware of the unfair treatment in being placed with his concubine mother in the place of greatest danger, while the little, favored son of the pampered wife had the safest position. No wonder he became a backbiter. No wonder Jacob could prophesy of him, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." The slight, the insecurity, could account for the bitter hostility that marked Dan and, as some believe, finally barred the name of his tribe from the City of God. It is not without significance that just after this prophecy Jacob uttered the exclamation that is our text.

We need not minimize the victory in the night of wrestling.

"The error that had led to Jacob's sin in obtaining the birthright by fraud was now clearly set before him. He had not trusted God's promises but had sought by his own efforts to bring about that which God would have accomplished in His own time and way. . . . Jacob had received the blessing for which his soul had longed. His sin as a supplanter and deceiver had been pardoned. The crisis in his life was past. Doubt, perplexity, and remorse had embittered his existence, but now all was changed; and sweet was the peace of

reconciliation with God. Jacob no longer feared to meet his brother. God, who had forgiven his sin, could move the heart of Esau also to accept his humiliation and repentance."—*Ibid.*, pp. 197, 198.

The experience of meeting Esau gave him the fifth and most powerful witness that waiting for the salvation of the Lord is the course of wisdom. For he saw that once more all his scheming came to nothing. Only the warning of God to Esau saved a tragedy. Now Jacob knew how to wait for the salvation of the Lord.

Life was no garden party even after this. No wonder Jacob said, in answer to Pharaoh's question, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. 47:9).

The old man could truthfully exclaim from time to time, "All these things are against me." What a list of heartbreaks and disappointments he could amass! The flight from home, the strife with Laban, the substituted bride, the misadventure of Dinah, followed by the violence of Simeon and Levi, the early death of Rachel, the crime of Reuben, the scandal of Judah and his sons and daughter-in-law, the death of Rebekah before he could see her again, the evil lives of the sons, the loss of Joseph and of Simeon—all these experiences brought down his gray head with sorrow to the grave. But he had learned to wait and see the salvation of the Lord.

There are Jacobs today. But may you and I learn from the first Jacob's experience, so that we may early gain the secret he was so long learning. Let us wait for the salvation of the Lord. ♦♦

Sixth in a Series on Adventist Education

Education for Leadership

By LEIF KR. TOBIASSEN

The great need within the Advent Movement today is for leadership. God's cause needs men and women who can think, who have courage, who can plan ahead and budget the cost, who can evaluate men and direct the work of others, who can see beneath the surface of developments, and who can find ways where others see only obstacles. The Adventist schools must supply this type of person.

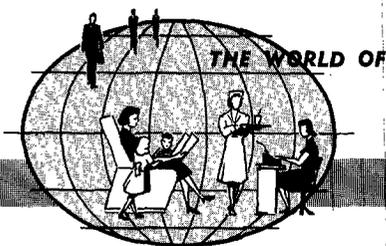
Because of this, instruction in Adventist schools must be different from the type of instruction usually given in the conventional schools in the world today. In the regular school systems stress is placed on adjustment to society, on obedience to the national heritage. Students are not always taught to find answers for themselves. Many students are taught merely to remember rather than to understand. The lecture and the textbook dominate conventional schools even today. Instruction is often geared to artificial examinations rather than to deep understanding and to strong judgment. In many schools the independent student who follows God's way rather than the world's way is at a disadvantage because he cannot pursue the grooves cut by someone else.

As Ellen G. White has stressed, the leader must be a thinker rather than merely a reflector of other men's thoughts. The curse of our world today is that many men and women cannot make independent decisions; they allow others to mold their tastes and desires and actions. Our Adventist schools must educate young people who, under God, will make the right decisions whether others follow them or not. Methods and practices that do not educate young people to think individually and to exercise independent and personal judgment have no place in Adventist schools.

The Advent Movement is in need of stronger independence from conventional society, which the New Testament describes as "the world." Independence can be achieved only by leadership. Adventist schools, therefore, must emphasize leadership training.

Parents Must Also Be Leaders

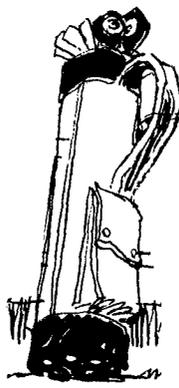
Parents today should think wisely before they decide in which schools they place their children. Parents should consult Ellen G. White rather than worldly authority. Adventist parents cannot encourage their children to seek an education outside the system that God has guided His people to establish. If parents disregard the counsel of God, they may lead their children into disaster. God's way may not always be the least expensive, but it is always the preferable. Money and time are worth far less than eternal salvation.



The Adventist Woman

Conducted by DOROTHY EMMERSON

The Happy Lament of a Young Father



By ROBERT W. NIXON

BOB, if you move to Nashville you must learn to play golf." My counselor gave me several above-par reasons why I should take up the noble pursuit of the golf ball. And I vowed to learn the game.

But today my hastily acquired golf bag with its handful of balls and tees, the putter, the two woods and eight irons, sits in the corner of my office collecting dust, the irons slowly rust-

ing in middle Tennessee's humidity. You see, I had to decide whether I wanted to head for home after work or head for the golf course.

I decided to spend my spare time with my wife and two children, and get my exercise pushing the lawn mower, buffing the floors, and wrestling with the children. And I think I have adequate support for my decision. For instance, Proverbs 22:6

says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Maybe you haven't thought much about the text, but you should observe that it does *not* say that *mothers only* should train their children. Neither does it say that *fathers only* should train their children. I like to think of the text as reading, "Mothers and fathers, work together to train up your children in the way they should go: and when they are old, they will not depart from it."

For the past 25 or 30 years many so-called experts have blamed mother for just about everything that goes wrong with junior or with the world. In fact, when Philip Wylie in his book *Generation of Vipers* declared that momism—that is, overbearing, pushy mothers—is the cause of the world's problems, the word and philosophy were acclaimed by the popular culture of the day.

But perhaps history has been a little too cruel to mothers. Perhaps momism is a factor in some instances of misbehavior. But in all too many cases the culprit can just as well be identified as popism, a term which I'm sure won't become a conversation piece.

Let me give you an example of popism. Father barely drags himself home from a hard day's work at the office. He struggles up the two steps

CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



DE LUXE WALDORF SALAD

- 2 cups apples, cut in sticks
- 1/2 cup celery, diced
- 1/2 cup raisins (seedless)
- 3 tablespoons walnuts, chopped
- 8 walnut halves (for garnish)
- 8 celery sticks
- 1/2 cup mayonnaise

Dip apple sticks in pineapple juice. Add diced celery, raisins, chopped walnuts, and mayonnaise and place on bed of lettuce. Arrange unpeeled apple wedges around salad. Garnish with walnut halves and celery sticks.

For sandwiches to eat with the salad, use whole-wheat bread filled with cream cheese. Serves 8.

into the kitchen, pecks his wife mechanically on the cheek (if he doesn't miss), and manages somehow to stagger into the living room before his power gives out. He collapses into his overstuffed chair and commands Rover to bring the evening paper. Then he grumbles that he wishes supper would be on time—just once.

After supper he tells Junior to bring him the *TV Guide*. Junior asks dad to help him learn to ride his bicycle. Dad replies, "Let mom do it. I had a hard day at work."

Just then mom informs dad that the two oldest children are fighting. Dad replies, "Sh-h-h-h. I can't hear the news." An hour later mom needs an extra pair of hands to help with a heavy chore, but as she glances at her sleeping husband she remembers the old adage, "Let sleeping dogs lie."

No, I don't think momism is half the problem we pretend it is. I think we're afflicted by a problem we rarely face up to, a problem of fathers who refuse to act as fathers and who always say, "Let mom do it." And if mother is the only one left to do it, who else does it?

But I will risk my neck and declare that what the world needs is fewer rights for women. I think it's time we men emancipated ourselves from our laziness. I think most of us men, when we look into the mirror before slicing away yesterday's growth, realize we're not gods. But what about our claims around the house? Do we think we should be treated as gods when the facts don't really support this?

A Hard Day at Work

For instance, we men often claim immunity from housework because we've had—how do we put it again?—a hard day at work. Let's say we work 40 hours a week for 50 weeks a year. That's 2,000 hours of hard work. But then we may spend as much as 150 hours of that time on breaks and, if we work for a denominational institution, worship periods. So, really, we slave away only a total of 1,850 hours a year on the job, assuming, of course, we really work hard and don't let our minds wander.

But how about our wives? While we put in our 1,850 hours, according to University of Michigan researchers, they are busy too. Working around the house, picking up after tired old dad and the forgetful children, washing the dishes and clothes, ironing, cooking, mother puts in an average of 2,053 hours a year. She doesn't have the softest possible life after all.

And what if mother also works 1,850 hours away from home? Does it make her day perfect if her exhausted husband expects her never-

failing energy to carry her through the preparation of a four-course meal in 20 minutes, the washing of the dishes, the pushing of the vacuum cleaner, the scrubbing of the laundry, all while dad naps on the sofa?

Of course, I can't be describing any Seventh-day Adventist fathers. After all, Adventist fathers are considerate. They *know* they should be pulling their fair share of the household work load.

For instance, all Seventh-day Adventist men sometime during their lives must have read such Spirit of Prophecy statements as the one in *The Adventist Home*, page 224:

"In most families there are children of various ages, some of whom need not only the attention and wise discipline of the mother but also the sterner, yet affectionate, influence of the father. Few fathers consider this matter in its due importance. They fall into neglect of their own duty and thus heap grievous burdens upon the mother, at the same time feeling at liberty to criticize and condemn her actions according to their judgment. Under this heavy sense of responsibility and censure, the poor wife and mother often feels guilty and remorseful for that which she has done innocently or ignorantly, and frequently when she has done the very best thing possible under the circumstances. Yet when her wearisome efforts should be appreciated and approved and her heart made glad, she is obliged to walk under a cloud of sorrow and condemnation because her husband, while ignoring his own duty, expects her to fulfill both her own and his to his satisfaction, regardless of preventing circumstances."

In that same book Mrs. White wrote: "The average father wastes many golden opportunities to attract and bind his children to him. Upon returning home from his business, he should find it a pleasant change to spend time with his children.

"Fathers should unbend from their false dignity, deny themselves some slight self-gratification in time and leisure, in order to mingle with the children, sympathizing with them in their little troubles, binding them to their hearts by the strong bonds of love, and establishing such an influence over their expanding minds that their counsel will be regarded as sacred."—Page 220.

And in *Counsels to Parents and Teachers*, page 128, Mrs. White added: "The father of boys should come into close contact with his sons, giving them the benefit of his larger experience, and talking with them in such simplicity and tenderness that he binds them to his heart. He should

let them see that he has their best interests, their happiness, in view all the time."

Is this counsel too radical for sophisticated twentieth-century parents to consider? Is it just more 90-year-old homespun that went out with the horse and buggy?

Advice Confirmed

No, this is up-to-the-minute advice. How do I know? Mrs. White said children, especially boys, need the stern, affectionate influence of their fathers. That advice sounds more like common sense than earth-shaking knowledge, but as is so often the case, Mrs. White's common sense and insight of 90 years ago is becoming the accepted truth of today's research.

I find Mrs. White's ideas reflected in an article about one of our culture's almost unmentionable subjects, homosexuality. Writing in the *New York Times Magazine* of May 26, 1968, Peter and Barbara Wyden declared: "It is only recently, however, that research has shown that fathers seem to have an absolute veto power over the homosexual development of their sons."

How do fathers exercise this vital veto? Every Christian parent should want to know. The Wydens quoted this conclusion from a well-known psychoanalytic team: "'A constructive, supportive, warmly related father precludes the possibility of a homosexual son.'"

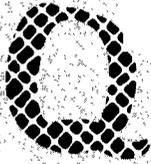
What was that again that Mrs. White said, more than 90 years ago? She said children, especially boys, need the stern yet affectionate influence of their fathers. Once again modern researchers testify that Mrs. White's advice is as new as today. And the wonderful part is that Seventh-day Adventists did not have to wait 90 years for the advice to come from the pen of some researcher living in the 1960's.

And, of course, all of us have access to Mrs. White's material about family life. Much of it has been compiled in two small but important books, *The Adventist Home* and *Child Guidance*. There is no excuse for our ignorance of how to raise successful families. All we have to do is to read the books and to apply the counsel.

But what about my dusty, rusting golf clubs? For me, my wife and children are more important than a game of golf. If time lasts, 20 years from now—who knows?

And so my golf clubs sit in the corner of my office. Maybe I'll take them home someday and clean them up. I might even take the putter and chase a golf ball around the yard once in a while. But for now, first things first. ♦♦

Homemakers' Exchange



I would like some suggestions for managing the food problem when traveling by car for several days with an infant and small children.

► We fill half-gallon milk cartons with water and set them in the deep freeze. We keep several in our freezer all the time so when we take a trip we can put a couple of them in our cooler with milk, cheese, lettuce, tomatoes, and fruit. It keeps these foods as cold as the refrigerator does at home.

When we return from a weekend trip the milk cartons are still half full of ice. On longer trips, one can purchase sacks of ice. The nice thing about the milk cartons is that they hold the ice so it doesn't melt on the food.

Michigan

S. Fall

► Eating isn't the only problem when traveling. Children get restless. When this happens, stop the car for 15 minutes and let the children out. Tell them, "Run and I'll try to catch you." After this exercise, give them a drink from the thermos jug, and tell them it's naptime. They will settle down in the car and peace and quiet will prevail.

Marion, Michigan

Mrs. Perry Ealy

► There are many formulas on the market now that are ready-mixed and need no refrigeration. Fruits and vegetables do not need to be heated when first opened. Cereals are simple to mix as all you add is milk.

Restaurants are more than willing to heat baby's milk if necessary.

Streator, Illinois

Cathy Rush

► Plan for your trip by starting to give baby his bottle with less and less heated formula until he can drink it either cold or warm. Peanut butter and jelly sandwiches, half a banana, a glass of milk and a few cookies make a good meal-on-the-go for tiny tots.

Pick enough heat-and-serve foods from your grocer's shelves so that you can have one hot meal a day. Add a camp stove to your equipment, along with the cooler and lunch basket. Try to have the evening meal at a picnic table where the children can run and play after the day's riding. Take along some favorite toys, and you should have a nice trip.

Liberty Center, Ohio

Mary Hinsdale

► I have found the small cans of evaporated milk ideal for my infant when we traveled. I had a supply of bottles on hand with the correct amount of water in each, so I simply added the milk from the can and disposed of any left over. This, with a fresh jar of baby food each meal, satisfies a healthy baby.

Small children can eat much like adults while traveling. I found that powdered milk, mixed with water as needed, along with graham crackers, peanut butter, and bananas were easy to eat while traveling. Small cans

of juice are useful too. The simpler the meals the better everyone feels.

While purchasing food in small containers is not economical, the problem of refrigeration is thus eliminated. It never pays to keep foods from one meal to the next while traveling unless kept in a cooler. Even then, extreme care must be taken.

Rosalia Coffen

Amesbury, Massachusetts

► Traveling with small children is no picnic, but it needn't be a disaster either. My popcorn popper, a lidded pan on its own small hotplate, is a real boon. For tiny babies I boil water, pour into sterilized bottles, and seal. At feeding time I add powdered formula, shake, and have a fresh bottle.

Frequent water changes often cause stomach upsets in little ones, so I take a two-gallon thermos of water from home.

Small jars of baby food, dry cereals, and mashed banana give little ones a balanced diet. (I always discard unused portions since I can't refrigerate them.)

One should eat regular meals and avoid snacking, for this only upsets stomachs and dispositions. We eat breakfast in the motel, lunch at a roadside park, and supper in our motel room again. My popper heats soup, hot drinks, canned foods. We purchase fresh local produce such as watermelons, cantaloupes, and berries for supper.

Indispensables are: a washcloth (in a Tupperware container with a few inches of water for quick cleanups), paper towels, Kleenex, newspaper for table tops, and paper dishes. With planning, eating on the road can be even easier than at home. No dishes to wash!

Decatur, Georgia

Mrs. George Babcock

► Under Cindy's little car seat I placed a small box. In this box I kept plastic sandwich bags containing quartered apples, peeled and divided oranges, and small bananas. In hot weather I used an insulated bag with zipper.

In place of crumbly crackers, I put Cheerios in a small plastic container (other cereals work well too). Bottles with sure-seal lids that don't spill make drinking simple. In very hot weather we buy big paper cups of chipped ice.

The important thing with children is to be sure they don't eat all the time. Their eating should be over with at the same times as when at home. There may be four small meals if we travel from early morning until late at night.

Tracy, California

June Allen Beckett

► Traveling with children can be fun if you are prepared. Pack a small box of cereals, canned applesauce, peanut butter, jam, bread, cookies, baby food, a small quantity of fresh fruit, such as apples, grapes, or bananas, and any other items that are easy

to eat and not messy. Stay away from salty foods.

Carry a jug of water with ice. Other drinks do not quench thirst as well.

Plan to eat one hot meal a day. Although it is time-consuming it is less expensive to eat this meal out at noon. We find it more relaxing, however, to clean up after arriving at the motel in the evening, and after allowing the children to run off a little energy, go out to eat.

It is easy to serve fruit and cereal in the morning at the motel before starting out.

Be sure to plan some finger plays and games to entertain the children when they become bored and uneasy.

La Grange, Illinois

Mrs. Edith McFarland

► An ice chest is a valuable item when traveling with children. Pack it with ice cubes in heavy plastic bags. These can be replenished at ice dispensers. Keep a good stock of small cans of fruit and vegetable juices in the ice chest. By making a small opening with a can opener, just the size for inserting a straw, you have nourishing drinks for your small fry. Baby's formula also can be kept in the ice chest.

Get fresh supplies of fruit and vegetables at roadside stands. Stop at parks and prepare meals for your family. In such places they can run and play while mother makes the meal. With a camp stove you can cook corn on the cob or packaged frozen vegetables. Use disposable dishes and cutlery.

Take a good supply of homemade cookies, zwieback, and bread. Have on hand plenty of nuts and sunflower seeds to supplement the protein needs of your family. Dates, raisins, and figs are easy to pack in your food box and they satisfy the sweet tooth. Delicious uncooked candies can be made from dried fruits and nuts.

Lots of work? Not really! The reward of eating well is worth the effort.

Mountain View, California

Mrs. R. H. Jacobs

NEXT QUESTION

What makes a teen-age son who has always been thoughtful, obedient, and a sincere Christian suddenly turn against the church? Is this a phase of his experience he will outgrow?

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

HOW are new Sabbathkeepers who have never met a Seventh-day Adventist learning about the Sabbath?

Several years ago a man living in Jamaica wrote to the headquarters of The Bible Sabbath Association (of which more will be said later), saying, "I have found your message in a bottle after heavy seas on the shores of Montego Bay one early morn. . . . I'm very much interested in the Sabbath because I know it's true and the Lord wants me to be saved in His kingdom, which He has gone to prepare for His chosen ones."

That bottle and hundreds like it have been tossed into the ocean by Seaman Roy Garrison, who for many years has sealed tracts in watertight bottles and thrown them from his ship at various ports. He believes that the promise, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1), means what it says.¹

Many are learning of the Sabbath through sermons of prominent ministers of Sunday-observing churches. On March 13, 1966, Dr. Ernest R. Palen, pastor of New York City's Middle Collegiate church, called upon Pope Paul to take the initiative by designating the "seventh day—the historical and Biblical Sabbath—as a day of rest to be kept holy." He admitted the proposal was drastic but maintained that the "spiritual impact of the traditional day of rest would be enhanced tremendously if Christians and Jews observed the same day." He added that "it should not be too great a break for us to observe the same Sabbath that Jesus Himself observed."²

What other groups are observing and preaching the seventh-day Sabbath?

Herbert W. Armstrong was an advertising and promotional man in Des Moines, Iowa, whose business failed in 1920. Moving to California, he was equally unsuccessful with other business ventures. He became convinced of the truth of the Sabbath message after studying for six months to prove to his wife, who had heard it from a Sabbathkeeping neighbor, that she was wrong.³

Joining and working originally with the Church of God (Seventh Day), he later left them and formed his own group, which has become the Radio Church of God. "The World Tomorrow," heard on hundreds of stations throughout the world, features talks by Herbert Armstrong and his son, Garner Ted. The magazine, *Plain Truth*, published at Pasadena, California, headquarters, is distributed free to all subscribers, the subscriptions being paid for by tithes and

They Also Remember—2



Other Sabbathkeeping Groups

By EUGENE LINCOLN

offerings of members. Its circulation recently passed the million mark, according to Mr. Armstrong.⁴

The Radio Church of God advocates observance not only of the weekly Sabbath but also yearly sabbaths, abstinence from unclean meats, tithing (even to the second and third tithe), and prohibits smoking by members. According to Mr. Armstrong's interpretation of Scripture, people of Great Britain are descendants of Ephraim and people of the United States are descendants of Manasseh.⁵ Members look forward to

helping Christ rule the earth with a "rod of iron" during the millennium.⁶

Local congregations of the Radio Church of God are being formed in new locations constantly, but it is still necessary for some members to go many miles to services. Ministers are required, since members are specifically urged not to assemble without a minister in charge.⁷ The meetings, with few exceptions, are for members only, and strangers are discouraged from attending. During the Feast of Tabernacles in the autumn, members from a large area assemble at various

Roads

By W. A. HIGGINS

Seventh-day Adventist bookmen are on the march around the world. Winter, summer, spring, and fall, they are on the job. They are aptly described by the words of Herodotus, about 400 B.C., who, speaking about the Persian postriders, said, "Neither snow, nor rain, nor heat, nor gloom of night stays these couriers from the swift completion of their appointed rounds."

Wherever there is a road leading to someone's house, sooner or later a bookman will go that road. However long the way, however forbidding the prospects, the literature evangelist knows that someone must get through with the message. And how often have they been rewarded to find someone waiting for help—the very help they were able to offer.

Some of those who live in out-of-the-way places have moved there in an endeavor to escape truth. They must be found, they must once more be given the gospel invitation. No obstacle must stop the bookman's search for them. So, wherever there is a road over which men, burdened down with the cares of life, travel, the bookman must find his way. No other messenger may ever go there with God's final message.

A literature evangelist who worked in a rural area used a map that showed not only the roads but the exact location of each house. When he secured an order he put a number at the proper place on the map, and with a small pin punched a hole through the map. When he was weary or when his orders came slowly and he was tempted to feel discouraged, he would hold up the map toward the sky and see the light through the holes. Light penetrating the darkness! This would comfort him, for was he not carrying light into the homes?

Wherever there are people there is need for literature evangelists. Up and down the highways and byways these evangelists must take their message of hope. Every crowded city street and every lonely country road is a challenge to the men with the printed page.

points for meetings resembling our camp meetings.

Fermented wine is used in the observance of the Lord's Supper, held once a year in the spring during the Passover season. Social gatherings usually include wine and dancing, which are condoned by the Radio Church of God.

The United Seventh Day Brethren, organized in 1947, are organized in a general association, but local congregations are self-governing. Members are allowed freedom of belief on minor points. Their monthly publication, *The Vision*, is edited by W. Allen Bond and is printed at Marion, Iowa.⁸

Headquarters of the Assembly of Yahveh are at Junction City, Oregon, and of the Assembly of Yahweh at Morton, Pennsylvania. Both of these Sabbathkeeping groups believe in the

use of the Hebrew names for the Deity, abstain from unclean meats, and observe annual sabbaths, with the Lord's Supper observed on the fourteenth of the Jewish month Nisan, during the Passover season. The former group publishes *The Elijah Messenger*, edited by L. D. Snow. *The Faith*, a monthly, is published by the latter group, which also sponsors "The Sacred Name Broadcast," heard over several stations.

The People of the Living God, situated in New Orleans, claim to have no set established denominational creed, accepting the whole Bible as the Word of God. *The Marturion*, a monthly magazine, is mailed free to all subscribers. No offerings are solicited during the services.

Unique among Sabbathkeeping organizations is the Bible Sabbath Association, which is not a denomina-

tion but a fellowship of Sabbathkeepers from the various denominations. In late 1943 a self-appointed committee of six sent circular letters to a considerable number of known Sabbathkeepers to ascertain if there was sufficient interest to establish an organization to promote the Sabbath on an undenominational basis. Prominent in helping to form this group was George A. Main, a Seventh Day Baptist of Pomona Park, Florida.

Purpose of Association

The Bible Sabbath Association, as it was named, had as its purpose "to bring together into one strong organization all believers in the Bible Sabbath, regardless of sect, creed, or denomination, for the sole aim of spreading knowledge of, belief in, and observance of God's only Holy Day."⁹ The only qualification for

A Story FOR THE YOUNGER SET

A Missionary Adventure

By HELEN KELLY

Part I

THE TELEPHONE rang early that wintry Sunday morning. The Fleming family hadn't even eaten breakfast. Mother hurried to answer the call. Several minutes later, after she had written down some information on a piece of paper, she hung up.

"That was Mrs. Wade," she explained to daddy, Josie, and Edna. "Someone told her of a family that needs some help, and she wondered whether I could visit them. She says it's a Mr. and Mrs. Greer and their young child, but she didn't know whether the child is a boy or a girl."

Mother opened the cupboard door and reached for the plates. "So I guess we'll be going on an adventure today," she said as she turned to smile at Josie and Edna. "A missionary adventure."

"I wonder whether it's a boy or girl," Josie said to Edna.

"You'll have to wait and see," her sister replied.

Right after breakfast daddy left for work. "Have a good adventure," he said as he told them good-by.

As soon as the breakfast dishes were washed and the house was straightened up, mother and the girls pulled on their boots and put on their wraps. Mother picked up the city map she had laid on the table. "I think I know how to get to the street they live on," she said, "but I'd better take this along just in case I need it."

After they had driven a few miles, Josie spoke up. "How far is it, Mommy?"

"Oh, perhaps ten miles. However, Casey Street is a long one, and I don't know at which end the lower numbers begin. We'll turn to the right at the intersection, and if the numbers are higher than their street number, we'll turn around and go the other way."

Soon they were on Casey Street. "Now we'll look for 416," mother said. Neither Josie nor Edna was in school yet, but they knew the numbers 4, 1, and 6, so they could help watch.

"Here are the four-hundreds now." Mother slowed down the car. "It will be on the right. Mrs. Wade said the Greer family lives in back." She stopped the car in front of a white house with a small front yard.

"Is this it?" asked Edna.

"This is 416, but remember, they live around back. It's a good thing we wore our boots, as it looks pretty muddy from the half-melted snow."

"The snow isn't pretty anymore." Josie puckered her nose. "It's all dirty now."

"The coal soot makes it especially dirty in the city," mother added.

They picked their way through the mud and snow around the side of the house to the back yard, where they came to a shack.

"This must be it," mother said.

"Does someone live here?" Edna was surprised.

"Well, smoke's coming out of the chimney," Mother said as she pointed to a rickety chimney.

They stepped up to the unpainted door that looked as though it wasn't on quite straight. Mother knocked. A young woman in shabby clothes opened the door. Mother told her who she was and why she had come.

"Won't you come in," Mrs. Greer invited, opening the door wider.

Once inside, Josie and Edna looked around. The room was small and dingy. Coal dust and bits of coal were scattered on the bare wood floor around a black stove. A quilt hung in front of a doorway leading to another room. On the well-

worn couch sat a little girl, smaller than they.

"This is Tammy," Mrs. Greer said.

"Hello, Tammy." Mother smiled at the dark-haired girl. "How are you today?"

Tammy didn't answer. She didn't know these strangers.

"Josie, why don't you and Edna talk with Tammy while I chat with Mrs. Greer," mother suggested. The sisters sat down beside the little girl.

Her plump feet were bare and very dirty. The sweater she wore looked as though it belonged to her mother. In the corner was a small box with a broken train set and a sooty bunny in it.

"We have a toy box too," Josie said, trying to be polite. But their toy box had many nice playthings in it.

For several minutes mother and Mrs. Greer talked. Mother wrote some things down on a slip of paper. Then she stood up.

"I guess we'd better go now," she said. "We'd like to have prayer with you before we leave, if you don't mind."

Mrs. Greer nodded her head. "Fold your hands, Tammy," she instructed.

After prayer mother handed some church papers to Mrs. Greer. "And this paper has stories for children in it." She held out a *Little Friend*. "Tammy might enjoy them. Josie and Edna do."

They told Mrs. Greer and Tammy good-by, promising to return soon.

As they walked to the car the girls didn't talk. They were thinking about their clean, warm jackets, mittens, and red boots.

"This week we will go to the Dorcas room at church and get some clothes for the Greers," mother said, opening the car door. "I believe we could find a few of your outgrown things to give to Tammy also."

"They are poor, aren't they?" Edna remarked.

"Yes, dear. Sometimes people cannot help being poor, and we must help them if we can. Jesus is glad for us to do this."

(Continued next week)

joining was declared to be belief in the seventh-day Sabbath. The constitution, written in 1945, specified that the Bible Sabbath Association "shall be nonsectarian and undenominational and, therefore, inherently, shall not constitute either a church or a denomination."

A board of twelve administers affairs of the association; this includes, besides the officers, six directors at large. Officers and directors are chosen biennially by vote of the members; they serve without pay, but are reimbursed for expenses incurred in performance of their duties. There is an autonomous branch in New Zealand, which has a slightly different form of organization.

Publications of Associations

Since 1950 the association has published *The Sabbath Sentinel*, now a monthly magazine; a yearly Sabbath calendar; the *Sabbath Handbook and Directory of Sabbath-Observing Denominations*. It also provides localized sunset tables. Since early 1962, Pastor Frank M. Walker has conducted the association-sponsored radio program, "Echoes From Eden," heard over several stations.

Present president is Albert G. Gearhart of Galva, Illinois. Headquarters is at Fairview, Oklahoma.

What should be our attitude toward these other Sabbathkeepers? Obviously, we cannot agree with all of their doctrines, but the common bond of Sabbath observance gives us a reason for feeling close to them. Doubtless they are reaching persons with the Sabbath truth who otherwise might not be reached.

It is possible that we shall feel even closer to them in the troubled days to come when all Sabbathkeepers will be persecuted for their faith. Some of them will share these hardships with us; and many of them, we trust, will be sealed and granted the "right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). ♦♦

(Concluded)

FOOTNOTES

¹ "He Puts His Religion in a Bottle," *The Sabbath Sentinel*, vol. 12, no. 2 (February, 1961), p. 3.

² "Sabbath for the World?" *Ibid.*, vol. 17, no. 5 (May, 1966), p. 3.

³ Herman L. Hoeh, *A True History of the True Church* (Pasadena, Calif.: Radio Church of God, 1959), p. 26.

⁴ Newsletter from Herbert W. Armstrong, June 21, 1967.

⁵ Herbert W. Armstrong, *The United States and the British Commonwealth in Prophecy* (Pasadena, Calif.: Ambassador College, 1967), pp. 123, 209.

⁶ Eugene M. Walter, "An Exciting Preview of Tomorrow's Cities," *The Plain Truth*, vol. XXXII, no. 3 (March, 1967), p. 22.

⁷ Herman L. Hoeh, "Should You Assemble Without a Minister?" (Pasadena, Calif.: Radio Church of God, reprint from October, 1957, issue of *The Good News*).

⁸ *Sabbath Handbook and Directory of Sabbath-Observing Denominations* (Fairview, Okla.: The Bible Sabbath Association, 1957), p. 20.

⁹ Masthead of *The Sabbath Sentinel*, vol. 1, no. 1 (First Quarter, 1950), p. 2.

The Books Are Beautiful

By W. P. HENDERSON

THIS morning after boarding a Greyhound bus for Napa I sat on the front seat alone until we reached Belmont, where a young woman got on the bus and sat down beside me. She held in her hands a sheet of paper on which were a number of symbols and figures. Using the sheet as a means to open a conversation, I asked her what kind of work she did that demanded such problems. She replied that she was not working at a job, but was attending the University of California at Berkeley. I told her that as a retired worker from Pacific Press in Mountain View I always carried some booklets to give to people whom I met. She accepted a booklet, and I proceeded to tell her that the press also published two magazines, *Signs of the Times* and *Listen*, and that the object of *Listen* was to help young people avoid the pitfalls of liquor and cigarettes.

The young woman informed me that she smoked cigarettes but knew that she should stop. She readily gave me her name and the address of her parents so that I could send her the two magazines.

Arriving at the bus station in San Francisco, I saw a pleasant-faced nun. Attempting something I had never done before, I stopped in front of her, and when she looked up I asked, "May I chat with you for a moment?" She said Yes and asked me to sit down.

After a brief visit I asked her whether I could mail her the *Signs of the Times*. She surprised me by saying that she received the magazine every month. And when I asked, "How is that?" she said she was a teacher of comparative religions. When I asked whether I could send her some Seventh-day Adventist books she gave me her name and address. I mailed her a Conflict of the Ages set.

A few days later I received the following message from her:

"DEAR MR. HENDERSON:

"When I arrived home from my last visit to our schools I found the box of books which you had sent. Thank you very much for your thoughtfulness, as the books are both beautiful and very useful.

"Sometimes in bus depots one is fortunate, as I was this time, in meeting wonderful people sincerely dedicated to their religion.

"Thank you again."

Arriving at Napa and visiting the eye surgeon with whom I had an appointment, I found that both of his desk nurses were receiving and enjoying reading the copies of the *Signs of the Times* that I have been sending to them.

I am encouraged by the Bible verse that says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). ♦♦

Holy Communion

By MARGIT STROM HEPPENSTALL

My best Friend gave a banquet; with love was the table spread,
And in the holy silence, He broke the holy bread:
Wheat, grown in rain and sunshine, nourished by common sod,
Beaten and bruised, unleavened, like the sinless Son of God.

My best Friend gave a banquet, and red did flow the wine,
As red as blood, as sweet as grapes, plucked from the sun-drenched vine;
As red as wreath of rubies, caused by a thorny crown.
I took the cup and drained it, and felt my soul kneel down.

My best Friend gave a banquet, and He Himself was there.
His presence glowed like fire in word and song and prayer.
The wafer was the Living Bread, the flesh of Him who died,
And by the royal blood of Christ our thirst was satisfied.

My best Friend gave a banquet in memory of death.
The cross was there, the agony, the brutal, choking breath.
But in the stark remembrance of suffering and strife,
We found the glorious gift He won for us—eternal life.

From the Editors

TRANSLATION A COMPLEX ART

Referring to a recent editorial "Should the Bible Be Rewritten?" (May 29), in which we mentioned modern-speech translations, a reader requested an explanation of a passage from Revelation 13:10, which he found to read differently in *Good News for Modern Man* from the King James Version.

In the case of Revelation 13:10 the difference is not owing to one translation's being the result of one method and the other that of another method (one formal and the other dynamic); it is owing to the translators' using different Greek texts.

In the King James Version the passage in question reads, "He that killeth with the sword must be killed with the sword." In *Good News for Modern Man* the passage reads, "Whoever is meant to be killed by the sword, will surely be killed by the sword." Our reader comments, "It seems to me the two translations are not speaking of the same thing. If my understanding is incorrect, would you please enlighten me?"

No Autograph Copies Preserved

Most of our readers are familiar with the fact that no autograph copies of any part of the Bible have been preserved. The leather or papyrus on which the authors of the Bible penned the words of God have disappeared long ago. But in the providence of God scribes made copies of the original documents, other scribes made copies of copies, and thus the Scriptures were preserved through the centuries. When printing was invented in the fifteenth century the task became easier and there was less likelihood of error.

Thousands of manuscripts (hand-written copies) of the New Testament have been collected, some containing substantial sections; some only fragmentary portions. A few go back to the second century; others were copied shortly before the days of printing. Understandably, not all these manuscripts read exactly alike. There are literally thousands of variants, the vast majority of them insignificant, such as those representing a mere change in word order; a few alter the meaning of a passage. None affects any major doctrine of the Bible. Considering the methods of reproduction, the surprising fact is that the message of the Bible has been remarkably preserved. We know that God has had His hand over His Word.

Commenting on the probability of copyists' and translators' errors, Ellen G. White said, "Some look to us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word. . . . All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth." —*Selected Messages*, book 1, p. 16.

One of the first questions a translator of the New Testament must settle is "From which Greek text or manuscripts shall I translate?" By text we mean an edition of the Greek New Testament in which editors have brought together from various manuscripts into one text readings that they feel come closest to the author's words.

Today's English Version was translated from a new

Greek text prepared by an international committee of New Testament scholars and sponsored by several members of the United Bible Societies and published in 1966. This text was prepared to be the basis for translations into various languages promoted by these societies. It made use of all existing manuscripts of significance, also of early versions in other languages, such as the Syriac, and of quotations from the New Testament in early Christian literature. The Greek text has an extensive apparatus in which significant variant readings in other manuscripts are given, together with an evaluation of the relative importance of the variant readings.

The King James Version was translated from a Greek text prepared basically by Desiderius Erasmus, called the greatest humanist of the Renaissance, who was also a theologian and Catholic priest. The text was based on not more than six manuscripts, none very old. In the book of Revelation in some verses where the manuscripts were deficient, Erasmus actually translated back into the Greek from the Latin.

Erasmus' Greek text went through several revisions. Later Robert Stephanus, a printer-editor, produced several editions of a Greek text, based largely on the text of Erasmus, but corrected by another Greek text that in the meantime had appeared (Complutensian Polygot, prepared by Cardinal Ximenes with the help of several scholars), and several comparatively late manuscripts. It is Stephanus' third edition that was substantially the text from which the King James Version was translated and which became known as the "received text."

The Reading of Revelation 13:10

The reading of Revelation 13:10 in *Today's English Version* is a correct translation of the 1966 Greek text from which it is translated. However, the footnotes indicate that there is a considerable degree of uncertainty as to whether some of the other readings, including that in the King James Version, may not be superior.

And who is there with sufficient wisdom to judge? Who would dare say that the Bible of certain Christians is superior to that of other Christians? All the various manuscripts employed in making up the Greek texts involved were Bibles Christians used and doubtless deeply cherished.

There may be an allusion in Revelation 13:10 to Jeremiah 15:2 which reads, "Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity." In Jeremiah 43:11 the phrase "such as are for the sword to the sword" again appears.

It may have been the possibility of an allusion to these Jeremiah passages that led the scholars of the Bible societies to choose the manuscript reading they did.

At any rate, translation problems are not simple. This is why we caution against an indiscriminate use of versions. Complex reasons may lie behind variant readings. The Adventist reader and scholar should know what lies back of a novel reading before he proclaims it from the pulpit or teacher's podium.

On the other hand, God has seen to it that in the Bible His truth has been presented in different ways and by different men, and that, even though there should be uncertainty about some of the passages, the essential truths are presented elsewhere. After admitting even deliberate

changing of the words in some instances, Ellen G. White declared, "But I saw that the Word of God, *as a whole*, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."—*Early Writings*, p. 221. (Italics supplied.)

D. F. N.

HOME MONEY MANAGEMENT: SOME DO'S AND DON'TS

Of all the talents God has given us, none is as subject to misuse as money. The reason is simple: Money is the handmaiden of covetousness and the sister of selfishness, and she leads many down the path of avarice and greed to destruction.

Next to controlling the tongue, managing money is for many the most difficult task of the human will. If "the love of money is the root of all evil" (1 Tim. 6:10), surely the management of money is a Christian duty. For the funds that, on one hand, may feed selfishness and pride may, on the other hand, perform great good. A dollar spent on liquor destroys, while a dollar spent on education builds.

Christianity, with its emphasis on generosity, stewardship, and selflessness provides many families with a basis for successful money management. But a Christian family is not guaranteed that it will have no money problems because its members are Christians. Some Christian homes have disintegrated in the face of financial perplexities.

Hints on Money Management

Here are some rules to help homemakers (and others) succeed in money matters:

1. Husbands and wives should have no financial secrets. Only the wife who handles no money or who has so much she doesn't care what her husband makes has an excuse for being ignorant of family finances. Even then, the wife should know enough about her husband's financial affairs to be able to make wise decisions should an emergency require her to take over.

2. Joint savings and checking accounts are a demonstration of total cooperation and are a boon in case of emergency or death.

3. After the homemakers have listed their total income from all sources, they may next group known expenditures into four classes according to priority:

- a. Tithe, offerings, and savings.
- b. Large fixed expenses such as taxes and insurance.
- c. Ordinary recurring expenses.

d. Discretionary spending.

4. Income from each pay check should be divided among these four classes on a mutually agreed-upon basis.

a. Tithes and offerings come first, then savings (even as little as \$1 a week).

b. If tax, insurance, and interest payments amount to \$520 a year, for example, the family should set aside \$10 a week or \$43 a month to meet these annual, semi-annual, or quarterly expenses. Large bills can cause stress in the family if funds are not laid aside to cover them. Educational costs might well be included in this category because of their importance.

c. Money for shelter, food, clothing, transportation, and so forth may be allocated according to a strict budget or current changing needs, depending upon the partners' combined judgment.

d. Discretionary funds should be adequate so that each one has personal money for which he need not give account. As Columnist Sylvia Porter says, "An honest financial partnership should be close but not suffocating."

Godly Qualities to Be Cultivated

Cooperation, generosity, and understanding make for success in this, as in all phases of married life. Cooperation means sitting down together at least once a month to pay the bills, to reconcile the bank statement, to readjust the budget, or to keep accounts. It's amazing what a sobering effect a month's canceled checks can have on future spending plans.

Generosity means sharing money with one another even though the budget doesn't require it. Understanding means recognizing that the other partner may have come from a home where money and fighting were synonymous or where the children never handled money.

Of course, these hints are greatly abbreviated. Every public library has books on family finance, and many bankers are willing to give advice. See also "Principles of Family Finance" in *The Adventist Home*, pages 372-380.

Money and its handling need not be thought of as necessary evils. Necessary, yes; evils, no. "Money has great value, because it can do great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defense for the oppressed, and a means of help to the sick. But money is of no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others, and advancing the cause of Christ."—*Christ's Object Lessons*, p. 351.

Those who manage their money well fulfill the plan of God for the use of talents and for the development of character. Moreover, they will enhance the atmosphere of love and understanding in the home.

F. D. Y.

No Wonder

By BONNIE L. WOOLLET

The pointed prison of pregnant bud
Must burst to reveal the rose;
The latent beauty that lies within
Awakes as the flower grows.

The sprouting seed must push and rise
To escape its earth-bound bed;
The will to live that lies within
Is innate, inborn, inbred.

The matted maze of a creeping vine
Must move to its utmost height;
The dormant power that lies within
Provides for growth toward light.

No wonder, then, that the human heart
Discerns in the depths of its soul
An inborn prod toward the love of God
And the will to reach the goal.

LETTERS

to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

MORE ON AUSTRAL PACIFIC LETTERS

Re letter under "Austral Pacific Letters" (May 1, 1969). In this the correspondent described Pastor Beach's dispatches from this part of the world as "a study in depth." His letter was one of absolute praise for a series of articles which did, indeed, make interesting reading.

It is often the case that when someone travels through a particular part of the world he falls into errors of fact, which, though unknown to the general reader, are painfully—even hilariously—apparent to those who happen to live in the region described.

I would like to say that these "letters" were an exception to that. We who have read them in the Australasian Division have been continually amazed at the thoroughness with which the author had "done his homework." We were staggered at the detail he had found time to dig up, and we looked in vain for the howler that seems inevitable in the writings of an itinerant observer.

Perhaps I can pay these letters—and the author—no higher compliment than to add that even we who live in the area that was the subject of the letters have found them refreshingly interesting and strangely fascinating.

R. H. PARR

Warburton, Victoria, Australia

WHO IS MORE INCLINED TO RELIGION?

Re "The Art of Living When You're Young" (April 17, 1969). The column states that God designed women to be "more delicate in sensitivity, more responsive to human need, more patient, more inclined toward religion." In this the author contradicts the Bible, the Spirit of Prophecy, reason, and facts.

Men have been the guardians of most religions, including Judaism and Christianity. The idea that women are "more inclined toward religion" is, I suspect, fairly recent, historically. Because the belief has found acceptance, men now possess the qualities mentioned less than women do, but only because they have been so conditioned.

Surely we err in suggesting to young men seeking identity in our unisexual society that if they are to fulfill their God-ordained masculine role they must avoid sensitivity, patience, and religion!

SIDNEY REINERS

International Falls, Minnesota

THE YEAR 2000

I can only echo and emphasize the statements made in the editorial "Looking to the Year 2000" (Feb. 20). To a young Seventh-day Adventist college student—and I can assure you that I am not the only one who feels this way—it is extremely discour-

aging to see just *how* unprepared and unaware many Adventists are concerning the new tools available to the mission of the church.

Too many people don't even know what words such as cybernetics, systems engineering, mass communications, social action, management skills, and fourth-dimensional conflict really mean. The technological revolution was provided by God for His church to use in finishing the work, not by Satan for his murderers and warmongers to use in killing man's soul and body.

Before us is the fantastic possibility, under the direction of the Holy Spirit, of finishing the work in the space of a few years, provided the right tools and the right concepts are used. Yet here we sit, content with our ignorance, answering questions that aren't being asked, and insisting upon a world view that looks all too often like nineteenth-century U.S.A. God can only be ashamed of His lukewarm people when they continue—out of fear of new ideas, prejudice against change, and narrow conceptions of the task—to be stumbling blocks to history and prophecy. *We must finish the work!*

The most crucial problem facing the church is the way we relate to the current

situation. For that truly will determine where we are in the year 2000.

MONTE SAHLIN

Riverside, California

HEALTHFUL LIVING

There has been a very encouraging development in our church. During the past four months we have had weekly meetings to study the principles of healthful living from the Bible, the Spirit of Prophecy, and the science of physiology. Many of our folks have begun, step by step, intelligently to bring their habits of living into harmony with God's great plan. A number have lost superfluous weight, some as much as 20 or 30 pounds.

HARRY J. WEBER, M.D.

Corvallis, Oregon

TOLERANCE

I would like to express my gratitude for the superb article on tolerance (March 27). I sincerely hope that it reminded a number of church members, as it did me, that the purpose of Christian confrontation is not vengeance, but redemption.

TOM L. WALTERS

Loma Linda, California

Don't Be Too Hasty—4

The Seated Hoer

By C. L. PADDOCK

One unusually beautiful spring morning my wife and I drove out into the country. We opened the windows of the car to let in the fragrance of the fruit trees in full bloom. The birds were singing as they built their summer homes in the country. The cows had already had their fill of fresh green grass, and were lying peacefully on the rolling hills, enjoying the warm spring sunshine.

We were headed some miles into the country to visit a woman who seldom got to church. Her husband was not a member of the church, and she enjoyed having someone call.

No speeding that wonderful morning. We just rolled along, enjoying every minute of it. Up the road a short distance, and off to the right, we noticed a homey little cottage just off the road a little way.

As we neared the place we noticed an unusual sight, one we had never seen before—a man sitting in a chair hoeing his garden. I did not say it aloud, but I thought to myself, There is one of the laziest men I have ever seen. On a beautiful spring morning like this he is surely going at things the lazy way. I had done a lot of hoeing in my day, but I usually got a good firm grip on the hoe handle, bent over a bit, and made the earth fly.

We had nearly driven past the neat attractive little home, when we noticed the name "Grant" on the mailbox in time to turn in. It was Sister Grant we had driven out to see. She was thrilled to see us and wanted us to go at once to meet Jock, out in the garden.

Jock, as she called him, had been injured, and could not stand up and bend over to hoe. He could hoe after a fashion from the chair. When he had hoed as far as he could reach he wiggled his chair ahead and began hoeing again. He had hoed more than half of the garden and there was not a weed in it.

My conscience talked to me there in the garden—"Aren't you ashamed of having accused this ambitious, industrious man of being lazy?" Jock never knew what was going through my mind. Now I was secretly admiring him. I am glad we drove into that home that day and met the man personally, for all my life I would have told of seeing the laziest man in the world.

On our way home I thought of my mistake in judging when I did not have the facts. So many times since, I have thought of my turning judge and climbing on the judgment seat.

When I got home I reread Matthew 7:1-5, and Romans 14:10: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ."

The Galápagos Islands— an Evangelistic Frontier

By JORGE RIFFEL WIESNER
Departmental Secretary, Ecuador Mission

The 13 persons baptized April 5 on the Galápagos Islands were first fruits of the third angel's message on these Pacific Islands.

Until just a few months ago there were no Adventists on this archipelago of 13 major and 17 minor islands situated on the equator, 675 miles west of Guayaquil, Ecuador, the headquarters of the Ecuador Mission.

Five years ago, upon looking at a map of this area and realizing there was not one baptized member among the 3,000 inhabitants in that location, I said to Nathan Merkel, then president of the mission: "We must evangelize Galápagos; it belongs to us. The islands form a part of our mission." Reminding me that a colporteur had gone into that territory some time before, he related how F. C. Webster, now president of Middle East Division, and then president of the Inca Union, had dreamed that some Adventists from Australia had come to evangelize the Galápagos. But it was only a dream.

At the close of 1968 Angel Guevara, a member of the Esmeraldas, Ecuador, SDA church and a supervisor of schools, felt a call to go to the Galápagos. He asked the national government to send him there. Soon the Lord provided a way for Brother Guevara and his family to go to San Cristobal, one of the Galápagos Islands. This was his opportunity to light a spark for evangelism in this area.

This likable family soon won the friendship of the inhabitants of San

Cristobal—a fact which became quite evident when the governor had to leave for a time and put Angel Guevara in charge of the department of improvement for the archipelago.

One morning in December, 1968, Brother Guevara arrived at the conference office and talked with Bert Elkins, mission president, giving him enthusiastic information about an awakening interest in the archipelago and asking for a minister to come to baptize converts. He had with him Jorge Leon, 19, who was his first convert. Efino Triantafilo, of the South church, baptized this young man while a larger group was waiting baptism 675 miles away in San Cristobal.

I was the one chosen to go to San Cristobal to conduct this baptism. My heart beat with emotion. To me this represented an historic occasion in our denomination's history, for the flag of Christ would be planted on virgin soil—an occasion of great significance.

After three and a half days we arrived at San Cristobal, a town of about 800 inhabitants. After a short rest there we continued another seven kilometers (four miles) on horseback. Arriving at midnight at the home of the Leon family, we found the whole family, except the father, ready to be baptized.

Finally on April 5 we held our first baptism on the archipelago. Thirteen persons, including the Leon family, were baptized in the crystal water of a falls.

The next day we went to the city and saw where Brother Guevara works. His

home had by now become a center for the study of the Bible, and we too had the joy of sharing our blessed faith there.

When we asked Brother Guevara to tell how he generated this interest in Bible truth, he said that his wife had done 95 per cent of the work with the help of God. He told how she won the friendship of the Leon family. The mother is owner of a nearby store, and her children were in Mrs. Guevara's school.

On several occasions Mrs. Guevara visited this woman. Once she was offered a plate of shellfish. After explaining that she did not eat unclean food because God had so ordained, she was questioned about her faith by her hostess. She was asked, "What religion are you?"

"I am an Adventist," Mrs. Guevara replied.

"I have a brother who is an evangelist," noted Mrs. Leon. "He is very religious."

Mrs. Guevara said she would like to meet this brother, and soon after their acquaintance he accepted Adventist teachings following hours of careful study.

Later, Mrs. Leon confided some family problems to her Adventist friend. Her younger brother had been thrown out of his home because he was a drunkard. After hearing the parable of the prodigal son, he returned to his home and changed his life. Bible studies were begun in this



The principals in the opening of our work on the islands (from left): Elder Wiesner, the first Adventist minister to baptize there; Jorge Leon, the first convert; and Angel Guevara, the layman who won 14.



The first Adventist converts on the Galápagos Islands, a small archipelago 675 miles west of Ecuador. They are flanked by the author (left) and the layman who won them.



A baptism at Tres Palos on San Cristobal.

home, and nearly the whole family was baptized. The father of the boys, Mr. Segundo Leon, with tears in his eyes, testified that he was sympathetic to the Adventists' beliefs.

The drunkard is now converted and is studying at our school in Ecuador. Another member of the family will also attend Ecuador Academy.

Thus, the Galápagos Islands, unclaimed by any nation for almost 300 years before colonization began in 1832, are now being reclaimed by messengers of the gospel.

INDIA:

On-the-Job Training Builds Worker Force

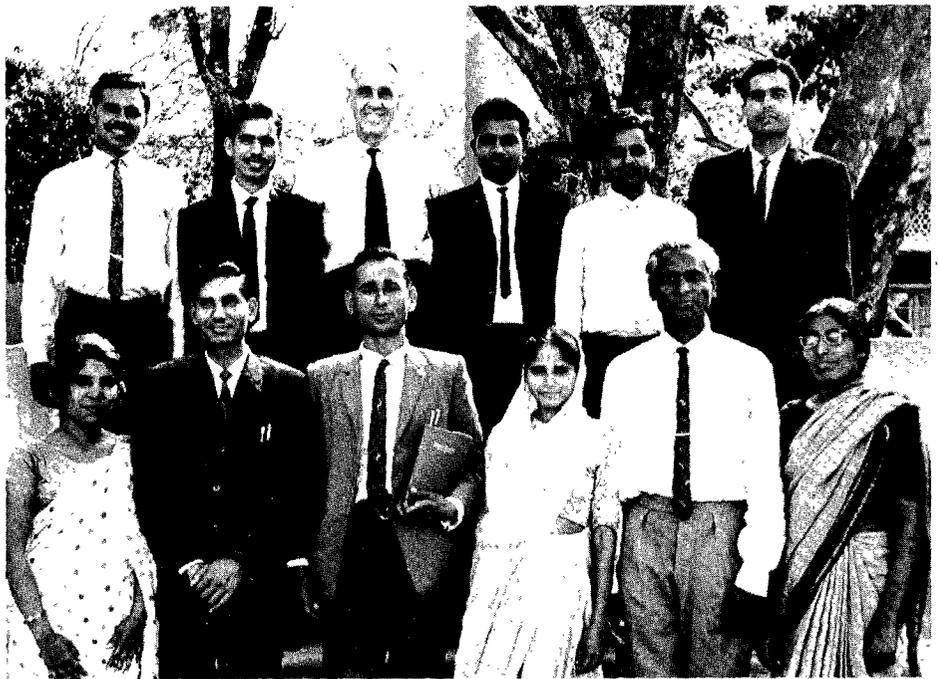
Seven evangelistic trainees of the Northwestern India Union, under the direction of D. K. Down, union evangelist, have prepared 42 persons for baptism in Dehra Dun during the past year.

Lacking language or financial qualifications to enter a collegiate ministerial course, these students entered the junior evangelistic course, which involves a full-time program of study and on-the-job evangelistic training.

When they assembled March 21-23 for the exercises that marked their last activity together as a school, they sensed that the training they had received endowed them with a responsibility to serve. Still before them lay three months in an evangelistic program. Present for the occasion were B. M. Isaac, union ministerial secretary; Lal Singh, Upper Ganges Section president; and J. M. Campbell, union secretary.

Everything about the course had been geared to evangelism. Elder Down, assigned to hold a major evangelistic program in Dehra Dun, had found that the Upper Ganges Section could provide only one worker for the team. Sensing the immediate need for workers, the leaders there suggested that a group of carefully chosen laymen be invited to associate with Elder Down in a two-year on-the-job evangelistic training program with the view of becoming full-time denominational employees holding ministerial certificates.

The 11 young men and one woman originally chosen soon emerged as the "twelve disciples." Visiting the school during the first week of operation, I dropped into the classroom and heard the instructions for the day's activities. Public meetings were scheduled to open in three weeks' time, and the preparations were well in hand. The city was divided into six areas, and each area was assigned to a team of two students. Group No. 1 was to make all the arrangements for an open-air temperance meeting and the showing of *One in Twenty Thousand* for Tuesday night. Group No. 2 was to secure a permit from the city office and then locate the spot for a Sabbath afternoon Story Hour. Group No. 3 was to have the anti-alcohol slides shown at a local cinema, step in to see how the pictures appeared on the screen,



Enrollees in the junior evangelistic course in the Northwestern India Union now join the worker force. This group was trained especially for public evangelism. The two men in the back row, center, are D. K. Down (left), director, and S. P. Chand, instructor.

and then go on to visit Voice of Prophecy interests in their area. Different sections of the city were thus being covered by the various groups.

During the intensely busy weeks and months that followed, mornings were devoted to classes, afternoons to visitation, and evenings to three consecutive series of public meetings. Because of various pressures, five of the "disciples" dropped out before completing the course. Among the seven qualifying at the closing program was a former film-processing supervisor, a male nurse, a colporteur, a sol-

dier, a photographer, a teacher, and a housewife. Their last Sabbath together as a class was highlighted by the baptism of five candidates. Five others indicated their desire for baptism. Forty-two new members were added to the Dehra Dun church during the on-the-job training program. The congregation was revived, and a new church building is now under construction.

Each student has since been assigned to help fill crying needs in his respective home section. The film processor along with the housewife (husband and wife)

Priest Becomes Preacher

By ROBERT L. HEISLER
Departmental Secretary, Minas Mission

Oscar Ferraz, a former priest, has recently visited many of the Adventist churches in the Minas Mission of Brazil, telling his conversion experience and testifying of his joy in following God's will. Some of the churches held second sessions to accommodate the listeners.

Mr. Ferraz was a dedicated priest educated in a seminary in Italy. He began his priesthood in southern Brazil, where he continued working for 27 years. Upon moving to a new diocese, he came in contact with the teachings of the Seventh-day Adventist Church through a waitress in the boarding house where he ate. This loyal Adventist woman would ask him provocative questions as she served his food. Sometimes, not having time to discuss doctrine, she would hand him a slip of paper with a question on it. Mr. Ferraz would answer her questions from his catechism. Not satisfied with the answers from the catechism, the waitress would say or write what the Bible says, giving texts to support her beliefs. He began to check the answers she gave by looking up the texts in the Bible. Thus began a lengthy study.

After three years of studying and searching, Mr. Ferraz was removed from the priesthood of his church for preaching Adventism in his diocese for more than a year. He is now a Bible instructor in the São Paulo Conference in the South Brazil Union. Since the time of his conversion, Mr. Ferraz has been instrumental in leading several of his sisters into the Adventist Church, as well as a host of others who find joy and satisfaction in following the Bible.

now continue as a team serving widening interests in Dehra Dun. The former teacher has been assigned to build up a church in Agra, the city of the world-famous Taj Mahal. The nurse and the photographer have joined a city evangelistic team in their home state of Punjab. The soldier and the colporteur serve in Madhya Pradesh—India's geographically largest state—whereas their courage will surely be tested because of a rigorous new state law that could be used to imprison Christian workers.

Forty per cent of the pastor-evangelists of the Northwestern India Union have been trained in similar courses. Previous classes have provided a basic village pastor-teacher training, whereas the present course has emphasized public evangelism. As a result of these courses, national evangelists are leading out in well-organized campaigns, drawing capacity audiences from a representative section of the community.

JAMES M. CAMPBELL, *Secretary Northwestern India Union*

AFRICA:

Workers in Eight Unions Strengthened for Task

Desiring to meet and counsel with the entire ministerial force of the Trans-Africa Division, J. R. Spangler, associate secretary of the General Conference Ministerial Association, recently traveled through all eight unions of the division territory.

In contacts with 1,400 ministers during a 13-week journey, Elder Spangler and I followed a 14,000-mile trail with an average stop of four days for each of the 14 meetings held. The mathematically-minded will have already figured that on the average Elder Spangler met one minister for every ten miles traveled.

Yet, we must not misjudge statistics that hide the fact that our activities in Trans-Africa are highly concentrated in some areas, while there exist large sections of the territory unentered by the gospel. Even as progress and accomplishment proceed, we must consider the great areas of urgent need, for much still is to be done.

The Trans-Africa Division extends northward from the Cape of Good Hope, where the Atlantic and Indian oceans meet, to Lake Victoria, the source of the White Nile. Elder Spangler contacted the division's eastern boundary as he passed through the Indian Ocean port of Dar es Salaam, capital of Tanzania. In the west his path led beyond the towering Ruwenzori Mountains, better known as the Mountains of the Moon, and on into the picturesque highlands of the vast Congo. During the final weeks of the safari he wove in and out of the Northern and Southern hemispheres crossing the equator no less than ten times.

Elder Spangler attempted to adapt the material presented in the meetings to the background of the audience in each area of the division. In conferences to the south, the presentation of latest evan-

gelistic procedures and materials brought enthusiastic and lively response. The program and atmosphere were comparable to similar gatherings in the United States, Australia, or Europe.

However, in the developing countries of this division many ministers lack educational opportunities considered minimal in America. Therefore, adaptation is necessary. Considering this problem, Elder Spangler concentrated on lectures aimed at broadening the workers' view of the three angels' messages and righteousness by faith. The workers' response was enthusiastic as indicated by the scores of questions following each presentation. Instruction on evangelism and pastoral work was included.

The safari's final meeting, conducted



L. C. Robinson (left), union president, and F. Muganda, union evangelist, officiate at the Tanzania workers' Communion.

in the church at Ikizu College, Tanzania, typified the general response throughout the field. In the morning worship service the workers eagerly stood together in dedication to fight the good fight like the apostle Paul, to complete the course, and to keep the faith.

In the afternoon an evangelistic symposium generated much enthusiasm. Instead of reporting on past activities, each worker was given opportunity to state his plans for the future. Pastor David Dobias had prepared a large map of Tanzania, carrying the caption "Light Tanzania With the Message." After presenting a brief outline of his soul-winning plans, each minister was given a flag-pin to indicate on the map where he would conduct his evangelistic meetings for the current year. A forest of flags soon covered the coast line of Lake Victoria.

Deep and moving spiritual notes were sounded in the closing service when Leonard Robinson, Tanzania Union president, and F. Muganda, union evangelist, led out in a communion service. At the climax of the meeting, ministers

spontaneously rose to their feet to testify. In a warmhearted but orderly manner, workers asked for the opportunity to thank God for the blessings gained in the meetings, and to pledge their lives for service in finishing the great task in Africa.

ALVIN E. COOK
*Ministerial Association Secretary
Trans-Africa Division*

ENGLAND:

Wastepaper Helps Make Colporteur Contact

Wastepaper from the Stanborough Press has played a key part in answering the prayers of a family searching for Bible truth.

A woman and her husband had been praying for some time that God would help them to find something that would ground their children in the teachings of the Bible, but search as they did, they could not find anything that satisfied them. Recently the family moved their home from Sussex to Huddersfield and began dealing with a health food company in Bourne, Lincolnshire, some 100 miles away.

When they received a package of food they had ordered, it was wrapped in old *The Bible Story* test-run sheets that the Stanborough Press had long before discarded as wastepaper. One large broadside included a full-page image of Daniel 2, and immediately the woman and her husband recognized this as being the very thing they had been looking for. Also on the sheets were the name and address of the publishing house, so the woman wrote for further details.

At the time of the colporteur's visit, he learned the story and took orders for *The Bible Story* (ten volumes), *Footprints of Jesus* (four volumes), *Your Bible and You*, a year's subscription to the monthly missionary journal *Our Times*, a bimonthly health periodical *Good Health*, and four Bible games for the children.

The woman explained that her mother-in-law, who had died recently, had been a Seventh-day Adventist. Her husband had been brought up in the church, but he had left it years before. The family believes that God is leading them by His providence.

DAVID J. COX
*Departmental Secretary
North England Conference*

RWANDA:

Gitwe Seminary Visitors Note Rapid Expansion

The rapid growth of Adventist work in Rwanda, Central Africa, has called for rapid development at Gitwe Seminary. On our visit there not long ago my wife and I saw signs of vitality and activity all over the campus.

At one end workers were sawing logs into lumber with long handsaws. The dispensary was ministering to the needs



Missionaries for Four Generations

Four generations of overseas missionaries are shown in this photograph. The quartet met for the first time as a group at Far Eastern Division headquarters in Singapore when Milton Lee came to visit his son while on an evangelistic itinerary.

At the left is Frederick Lee, pioneer missionary to China and for 19 years an associate editor of the REVIEW. His son, W. Milton Lee, right, is now ministerial and radio-TV secretary of the South China Island Union Mission in Taiwan. Milton's son, Fred Milton Lee, is dean of boys and history teacher at the Far Eastern Academy in Singapore. He is holding his son, Lorin Milton Lee, who was born in Singapore.

Both Frederick and Milton served for many years in China, including several years as an evangelistic team before World War II. Now Milton is spending almost full time in public evangelistic work in Taiwan, Hong Kong, and various other cities of the Orient where there are large population centers of Chinese. He speaks Mandarin fluently.

D. A. ROTH

Assistant Secretary, Far Eastern Division

of 100 patients daily under the leadership of an African worker. Ground was being cleared for new buildings, new apartments were being prepared for teachers, and old buildings were being painted. Everywhere was the spirit of progress. One of the reasons for rapid expansion is the closing of some national borders, prohibiting students from going to our schools elsewhere.

The Central African Union executive committee recently met with Theodore Carcich, of the General Conference, and M. L. Mills, of the Trans-Africa Division, wrestling with the problems of expanding the work of the seminary. The committee is searching for ways to provide large funds yearly for the next five to seven years to bring Gitwe up to the needs of the fast-growing constituency.

A master plan was drawn up with several major buildings to house the new or enlarged departments. An industrial

building was one of the first to be authorized. It is now under construction. And as funds are available a math building, a science building, an auditorium, a chapel for the ministerial department, and other facilities long overdue will be erected.

Over the whole program is the director, Malcolm Graham, a tall man who can be seen all over the campus, sometimes measuring building sites with long strides or dashing off on errands to Kigali, two hours away, always busy, always on call, cheerfully administering the expanding program.

Our missionaries there stand out, in that they all possess a great deal of courage and humor despite their vicissitudes. It is inspiring to hear them tell stories of car troubles, border problems, language barriers with the people, finances, dangers, or anything else. Their philosophy is heaven-born. It lifts a person

spiritually to associate with them. It makes you feel ashamed for ever thinking we are making great sacrifices in the homeland.

During my visit I extracted teeth in many dispensaries all over Rwanda, assisting our workers in some of their difficult dental problems. This gave me the opportunity to get acquainted with many wonderful workers as I met with them, stayed in their homes, shared their problems, and enjoyed their triumphs for God.

I found that Adventists are well known there, for this is now one of the most heavily populated Adventist areas in the world. There are Adventist churches on hill after hill all over Rwanda, sometimes so close together that five or six can be seen from one vantage point.

The Kigali church in the capital city was dedicated recently. It was announced that President Kayibanda of the Republic of Rwanda would be present along with Ambassador Cyr of the United States, a Catholic cardinal, and many other dignitaries. This seemed surprising, but these and many others came and remained three hours through the whole ceremony, graciously joining in the activities.

Religious freedom is granted at the present time, but things change fast here, so everyone is working diligently while conditions are favorable.

Even during the short visit of a few weeks, Gitwe has made an impact on our lives, and part of ourselves will be forever left in this place. God willing, the work will expand tenfold in the months to come. **CALEB DIVIDIAN, D.D.S.**

JAMAICA:

Public Meetings Win 252

J. C. Palmer and his team of workers recently concluded a successful evangelistic campaign in Montego Bay, Jamaica. Two hundred and fifty-two were baptized.

This is the largest number ever to be baptized in any campaign conducted in Jamaica. The city of Montego Bay and the countryside were stirred by the messages presented. As a result of these meetings the Mount Salem Seventh-day Adventist church was recently organized and received into the sisterhood of churches.

Elder Palmer and his team plan for another major campaign in the next few months.

*H. S. WALTERS, President
West Indies Union Conference*

PAKISTAN:

Temperance Programs Attracting Thousands

A combined total of some 10,000 people have attended the various temperance programs in both sections of divided Pakistan since the recent temperance thrust began.

The first Five-Day Plan was conducted in the lecture room of the Karachi Seventh-day Adventist Hospital where the group therapy sessions were led by Dr. E. Jones, hospital anesthetist, and A. M. Peterson, Pakistan Union Temperance secretary. Of the 80 people who registered for the first series, 60 were successful in quitting the smoking habit.

Cigarette Saleem, the Pakistani counterpart of Smoking Sam, made his debut at the Karachi Five-Day Plan. Assembled in Lahore, West Pakistan, this smoking model was also flown to East Pakistan for the next two Five-Day Plans, conducted in the rural town of Chuadanga.

Special permission to hold these Five-Day Plans was obtained from the martial law administrator, the subdivisional officer. Both series, conducted daily in the afternoon and evening, were held in the auditorium of the Chuadanga College. The afternoon meetings attracted some 500 to 700 people, and for the evening series there were up to 1,700 people present daily.

A special program was held for the leading citizens of Chuadanga, many of whom also gave up smoking. Many additional people in the area were successful in quitting the habit simply by following the instructions they received from friends and relatives who attended.

Additional temperance talks and screenings of several temperance films took place in Lahore, Gujranwala, Dacca, and Jalirpar. In Lahore alone, 2,000 police attended the lectures.

ADRIAN M. PETERSON
Temperance Secretary
Pakistan Union

Brief News

NORTH PHILIPPINE UNION

✦ Recently 71 students graduated from the Vacation Bible School in the Sampaloc church in Quezon City, Philippines. Of the 71 who received their VBS certificates, about 30 came from non-Adventist homes.

MATIAS PARDILLO, *Minister*

KOREAN UNION MISSION

✦ A. Roda, president of Philippine Union College, was the speaker of the recent KUC Week of Prayer. More than 50 students took their stand for the Lord in response to the series entitled "The Everlasting Gospel."

R. E. KLIMES, *President*
Korean Union Mission

AUSTRALASIAN DIVISION

✦ Gordon Lee, president of the Central Pacific Union Mission, reports that weekly plane service from Suva, Fiji, now connects the Gilbert and Ellice Islands

with the rest of the world. This is good news for the Adventist missionaries in that area, for until now these islands were perhaps the most isolated in the world field.

✦ Our educational work in American Samoa at present faces a crisis. Government authorities threaten to close our schools there unless immediate steps are taken to improve their physical plants. An ever-expanding mission program in the Central Pacific area has caused such a drain on union mission funds that the \$17,000 (U.S.) needed immediately for

improvements suggested by the government of American Samoa is not available at present.

✦ J. J. Aitken, radio-TV secretary of the General Conference, assisted by M. G. Townend of the division, conducted radio-TV councils April through June in local conferences and union mission territories of the division. Emphasis is being placed upon the need for the church to grasp opportunities presented by the present communications explosion to preach the everlasting gospel.

M. G. TOWNEND, *Correspondent*



By H. M. TIPPETT

"Putting Knowledge to Work" was the slogan of the 1969 Conference of Special Libraries Association held in Montreal. Its 7,000 members subscribe to the high ideal of developing the usefulness and efficiency of their libraries.

What new utility have you found for your personal library? Are your books arranged by some numerical, alphabetical, or topical system so that you are making knowledge more available to you and your children? It is a well-accepted fact that education is not measured by what we know so much as by our knowing how and where to find particular knowledge when we need it. Those who write theses for university degrees are questioned closely on the sources they adduce in support of their argument.

Why not begin in an elementary way at least to arrange the books in your private library to make wanted information immediately available? One of the benefits to come from such arrangement conceivably would be to find some areas of information, such as denominational history, books on counseling, or health treatises surprisingly lacking.

Take the manuals, for instance, the how-to-do-it books that to the novice are so useful. I am thinking just now of one of the most recent of these from the presses of the Southern Publishing Association. It is Elder Donald Yost's book *Writing for Adventist Magazines*. As our worldwide work has expanded, it has engaged an increasing number of able writers for our books and periodicals. A new generation of potential writers is now observable. No better introduction for those essaying to write for our church papers can be found than this stimulating volume that puts emphasis on the ministry of writing by reason of the shortness of time. The mechanics of writing can be found in a hundred books, but

here is that elixir so needed by aspiring authors—motivation. The exciting possibilities of acquiring a style above mediocrity, the art of choosing timely themes, the reasons why some writers fail, the variable demands of our church periodicals—these and other vital considerations are discussed with frankness and clarity. One thing the author impresses on the reader above all others, and that is that writing for Adventist publishing houses is not a narrow opportunity, but offers scope enough to test the dedication, skill, and special talents of the most eager aspirant. \$4.95.

I just recently broke the cellophane wrapping on another new book from the Southern Publishing Association. It is *Though the Winds Blow* by Robert H. Pierson, president of the General Conference. Once in a while an archaic word is more expressive than a current one, and I'm going to use one now. This is a *delightful* book. Its pleasure stays with you after you've read even a few of its 128 topics. Do you ask, "Will I like it?" Read "Don't Be Content With a Brass Egg" or "Eavesdropping by Remote Control" and you'll have your answer. Having a battle witnessing for God? In fact, in whatever trouble you find yourself, read anywhere and you will be inspired to "play rich and noble music on the strings [of life's harp] that are left." This is the *Missionary Book for 1969*, one of the best we've had. \$1.00.

Two Pacific Press *Destiny* books deserve mention. In *Desert Track and Jungle Trail*, Virgil Robinson has done it again—written a glowing book about one of the most intrepid and adventuresome of Adventist pioneers in the African wilds, W. H. Anderson. It will make your heart tingle. Follow it up with C. C. Rouse's *Montana Bullwhacker*. I had to, for my eye caught geographic names dear to me, such as Missoula, Montana, where I canvassed, and Bozeman, where I was married. You'll learn a lot about God's ways in this lively story of early Montana days. It moves with such dramatic adventure you'll reach page 128 with a sigh, for that's the end. *Destiny* books are only \$1.65.



Inter-America Welcomes Uncle Arthur

"Welcome, Uncle Arthur!" were words recently heard in the Inter-American Division as Arthur S. Maxwell made his first trip to that division.

During his trip he was received by prime ministers, governor-generals, prefects, and other high government officials in Jamaica, Guadeloupe, Martinique, Barbados, and Trinidad. He spoke with many archbishops and bishops of the Catholic and Anglican churches, as well as leaders of the Council of Churches.

Television and radio personalities, as well as managers and program directors, in Mayagüez, Ponce, Bridgetown, Port of Spain, Georgetown, and Port-au-Prince begged him to make more programs while he was there. (Video-taped and recorded programs of the special interviews he did give are still being repeated to audiences that keep insisting on reruns!)

Elder Maxwell's books now have a combined circulation of more than 50 million copies. They have been translated into a number of languages, including French and Spanish. Both are languages used in the Inter-American Division.

Book and Bible House managers, in conjunction with their guest's speaking appointments, displayed and sold many of his books. At Convention Hall of the National Arena in Kingston, Elder Maxwell autographed about 1,000 copies of his books that were purchased by those in attendance.

The pictures show 1. Ellen Mattison, public-school teacher and unusually successful colporteur, trying to suppress some of the excitement of her pupils during the visit of their favorite author, and 2. The Catholic archbishop of Kingston, Jamaica, the Most Reverend John L. McElenny, happily discussing *The Bible Story* volumes with Elder Maxwell.

L. A. RAMIREZ

Assistant Departmental Secretary
Inter-American Division

Bangkok Sanitarium Church Honors Children

Recently the Bangkok Sanitarium church had a special program honoring the children of the congregation. This coincided with Thailand's national Children's Day.

Sunti Sorajjakool, the church pastor, coordinated a special Sabbath school service in which the children participated. The members of the primary department dressed in costumes of the world and presented a missions pageant in song (picture). After the sermon, planned especially for the children, gifts were distributed to all the younger set in attendance.

ROBERT L. SHELDON

Bangkok Sanitarium and Hospital



Two Ordained in West Nigeria

Shown with their wives are two young ministers, Joel Awoniyi (left) and J. B. Kio, who were ordained and consecrated to the gospel ministry on February 1 at the Ede Secondary Grammar School, West Nigerian Mission.

The service was led by the West African Union president, Th. Kristensen.

Elder Kio is the Bible teacher at the school, and Elder Awoniyi is dean of men at the Adventist College of West Africa.

D. K. OMOLEYE,
President

West Nigerian Mission



Four New Ministers in Southeast Korea

Four ministers from the Southeast Korean Mission were ordained during the recent local biennial session. Wendell Wilcox, president of the Korean Union, presented the challenge to the young workers and their wives; Yun Ok Jin, president of the mission, and Im Byung Wee, secretary of the union, also participated in the ordination service (pictured from left to right in the back row).

Pictured are the four new ministers: First row, Pastor and Mrs. Kim Jin Kee and Pastor and Mrs. Chung Ill Ku; in the second row, Pastor and Mrs. Pak Young Jun and Pastor and Mrs. Chun Se Won.

H. R. KEHNEY
Public Relations Secretary
Korean Union Mission

Atlantic Union

† Eighteen churches in the New York Conference are conducting Vacation Bible Schools this summer for the children of their respective areas.

† The Atlantic Union College church recently purchased a two-acre property directly across the street from the college administration building. The congregation plans to build a new church on this land.

EMMA KIRK, *Correspondent*

Canadian Union

Radio Publicity Helps Dorcas, Five-Day Plan

The Dorcas welfare work and the Five-Day Plan in Ottawa, the nation's capital, have been receiving a considerable amount of publicity in recent weeks.

During a recent radio broadcast entitled Public Opinion, Mrs. W. Horricks, welfare leader, related by telephone the welfare work of the church and requested that area residents contribute clothing. People responded well.

"Mrs. Horricks did not intend to leave these good clothes stored away for the moths to eat while she waited for some big disaster to come," relates Pastor A. Ramsay, of the Ottawa church. Consequently, the city welfare service was informed of the church's desire to assist those whom the city could not fully care for.

Whenever her group begins to run short of clothing Mrs. Horricks again calls in during Public Opinion and repeats her request.

Once during one such announcement she briefly mentioned the Five-Day Plan. As a result of his interest, the radio program host invited Pastor Ramsay to participate in an upcoming program.

As a result, the Five-Day Plan received two and a half hours of publicity. In addition, the announcer himself attended the city's next Five-Day Plan and made it the subject of his program for an entire week.

PEARL BROWNING, *Correspondent*

Central Union

† The daily Voice of Prophecy program is being sponsored in Laramie, Wyoming, by Mr. and Mrs. Everett Craik. This is part of the preparation for summer meetings there by William C. Hatch, conference president, and the local pastor, Ken

Taylor. About 45 gift-Bible studies and seven cottage meetings are also in progress.

† Pastor Terrence Dodge reports the welfare center in Iola, Kansas, is completely remodeled with new shelves, and that clothing and bedding is organized for easy distribution.

† Forty persons have been baptized as a result of the meetings held in the Campion Academy church by W. R. Bornstein, Colorado Conference evangelist. Of this group, 28 joined the Campion church, two the Longmont church, and ten the Loveland church. A. J. Scherenkel, local pastor, was music director, and Dan Goddard, Loveland pastor, was the platform manager.

† The second Spanish congress was held over the weekend of July 4 in the Monte Vista, Colorado, Spanish church and a school auditorium. This meeting served the Spanish members of the union.

CLARA ANDERSON, *Correspondent*

Columbia Union

Kettering Hospital Begins Clinical Pastoral Class

The first clinical pastoral education program at Kettering Memorial Hospital began in June under the supervision of Darrell A. Nicola, hospital chaplain.

The purpose of the program is to increase the pastor's awareness and understanding of his own motives and attitudes and his sensitivity to the feelings and problems of others, according to Chaplain Nicola. "We are not educating men to be chaplains, although chaplains do take extended training of this type," he said. "The hospital is a convenient place to provide guided experience in interaction with people in crisis and people who need help."

The four students enrolled in the initial program will function as hospital chaplains during their 11-week training period, providing additional care for hospital patients.

The students enrolled are: Richard Bialczak, Catholic student at St. Charles Seminary, Celina, Ohio; Richard R. Burgie, a Lutheran and recent graduate of Hamma School of Theology, Springfield, Ohio; Donald P. Haskell, Methodist missionary on furlough from Malaysia; and Irvin E. Kurtz, a Seventh-day Adventist pastor from Northern California now studying at Andrews University, Berrien Springs, Michigan.

Provisionally accredited by the Association for Clinical Pastoral Education, the program at Kettering Memorial Hospital is one of 250 in United States general and mental hospitals, penal and correctional institutions, juvenile treatment centers, children's homes, convalescent centers, and some parish and inner-city ministries.

SANDRA K. CRAIG, *Correspondent*

Lake Union

Pioneer Memorial Reports Progress in All Lines

The Pioneer Memorial church on the campus of Andrews University reports the following indications of church progress:

For the first five months of 1969, baptisms totaled 41; tithes showed a gain of \$13,852 over the same period of last year; conference offerings showed a gain of \$3,000; and church expense offerings showed a gain of \$4,000.

During the past three years the church's membership gain has been 276, and there has been a \$172,000 gain in tithes.

Church membership now stands at 2,532.

J. A. KRONCKE, *Pastor*

† While looking for items for his religious page, Oscar Hocking, church editor of the *Commercial*, in Three Rivers, Michigan, became acquainted with the Seventh-day Adventist message through the local pastor, Henry Mattson. About this time Mr. Hocking moved to Chicago, and D. A. Riesen, pastor of the North Shore church, visited with Mr. Hocking and his wife and found that they were interested in the church. Shortly thereafter the Hockings were ready to be baptized, and Pastor Mattson was invited to Chicago to assist in the service.

MILDRED WADE, *Correspondent*

Northern Union

Minnesota Believers Mark Camp Meeting Centennial

One hundred years ago the Seventh-day Adventist believers of Minnesota held their first camp meeting at Wasioja, in Dodge County. Elder and Mrs. James White and Elder J. N. Andrews were present for that October encampment.

That event was re-enacted on June 21, the first Sabbath afternoon of this year's camp meeting. The Hutchinson church presented a pageant of those days.

In his report of the Minnesota camp meeting James White said it was "very large for Minnesota." There were 19 family tents, eight to ten covered wagons, a boarding tent, and a large meeting tent.

In the early days most of the believers would travel to camp meeting by covered wagon. Some families brought a cow with them so they would have their supply of milk. At nights they would camp in a farmer's field or by a grove of trees.

The pageant pointed out that to the early believers camp meeting "more than vied with Christmas and the Fourth of July." Services at some of these early

camp meetings sometimes were very long. One scene of the pageant depicted a service that had lasted five hours. On this occasion J. N. Andrews, James White, and Ellen G. White each presented messages.

The early camp meetings were held in the fall, and they were held at different places every year. Sometimes as many non-Adventists attended as Adventists. At these meetings the message was preached, and decisions for Christ and the commandments were made.

A camp meeting site was later purchased at Anoka, which served the conference for many years. Now the camp meetings are held at Maplewood Academy at Hutchinson. The first Sabbath of this year's camp meeting well over 2,000 people were present—quite a contrast to the camp meeting held one hundred years ago.

LEE KRETZ, *PR Secretary*

Pacific Union

✦ A new 2.4-mile road is being constructed to Pine Springs Ranch, conference youth camp located in the San Bernardino Mountains, near Mountain Center, California.

✦ The first human-relations committee to be set up on the local conference level was established recently in Southeastern California Conference. The group includes black, white, and Spanish-American laymen and pastors. It will study and direct pilot projects aimed at encouraging interracial understanding and inner-city community action.

✦ The Burbank Seventh-day Adventist church was recently named by a civic commission as one of the 16 most beautiful buildings in Burbank. Kenneth E. Norwood, commission president, stated that this was an award long overdue and thanked the church for its involvement in many community activities.

✦ San Fernando Valley Academy was presented recently with a Bendix G-15D computer by Loma Linda University. Obsolete for use in the university's expanding Scientific Computation Facility, the G-15D will be used to teach computer programming in several Los Angeles area academies.

MONTE SAHLIN, *Correspondent*

Southern Union

✦ Marie Pinson, a teacher for 32 years, recently retired at the West Coast Junior Academy, serving Bradenton and Palmetto, Florida. Nineteen years of Mrs. Pinson's service have been in the Florida Conference, where she taught for 11

years in Tampa and the past eight years at WCJA. During these 32 years she has never missed a day of school due to illness, and only on two occasions (owing to family deaths) has she been absent.

✦ Twenty-two students from Andrews University and Southern Missionary College joined Evangelist Fordyce Detamore in Clearwater, Florida, on June 16 for a summer field school of evangelism campaign.

✦ Dedication services for the Richmond Street church in Tallahassee, Florida, were conducted not long ago. W. S. Banfield, president of the South Atlantic Conference, delivered the morning address, and F. L. Jones, conference treasurer, spoke in the afternoon. Ward Sumpter is pastor.

✦ A new church of 22 charter members was organized in Madison, Georgia, on June 14. E. E. Cumbo, conference ministerial secretary, presided at the ceremonies officially opening another dark county in Georgia.

✦ Bruce Boyer, pastor at Tifton, Georgia, received 51 column inches of front-page coverage in the local paper on the anti-smoking program that he has been conducting in area schools.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

Powerful Border Station to Carry Hour of Prophecy

Officials of the Southwestern Union signed a three-year contract May 20 with XERF in Del Rio, Texas, a 250,000-watt station at 1570 on the AM dial.

For almost three years Don Christman, radio and television secretary of the Texas Conference, along with Bob Thrower, speaker on the broadcast, had worked under the supervision of local conference and union leaders to get a firm station contract. After much investigation with other stations the owner offered a triple A evening time period, 10:00 p.m. Central Daylight Saving Time, Monday through Friday.

The signal of this powerful Mexican-border station carries to all parts of the union—Oklahoma, Arkansas, Louisiana, New Mexico, and Texas.

G. CHARLES DART
President, Texas Conference

✦ Pastor Lee Hadley, of Oklahoma City, conducted a Five-Day Plan to Stop Smoking, May 9-13. Thirty-five persons attended the session. One was a reporter from the Oklahoma City Times who participated in the program and wrote a daily story telling of his own experience in trying to stop smoking and the experiences of others enrolled. This coverage resulted in 167 column inches of publicity for the Five-Day Plan.

J. N. MORGAN, *Correspondent*

Andrews University



PHOTO BY HEWLETT

Dicks Visit Andrews

E. D. Dick, former president of the SDA Theological Seminary, and his wife, the former Grace Smith Bell, were recent guests at Andrews.

They are here shown standing in front of a portrait of Elder Dick in the James White Memorial Library at AU.

A denominational worker for more than 50 years, Elder Dick graduated from Union College in 1914. He served as secretary of the General Conference from 1936 to 1952, when he became president of the Seminary. He guided the founding of Potomac University in Washington, D.C. After this institution was moved to Berrien Springs, Michigan, as Andrews University, he coordinated the SDA welfare service in downtown Washington, D.C.

Elder Dick was awarded the Doctor of Divinity degree from Potomac University.

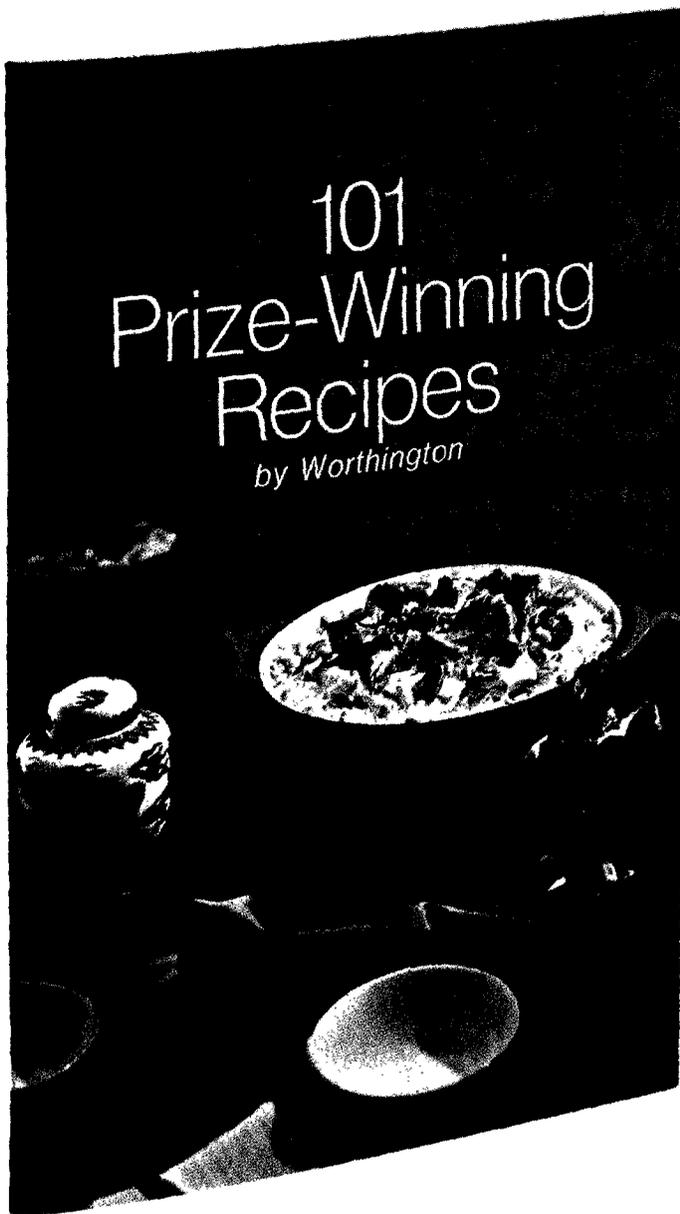
Loma Linda University

Publisher Cited for Book by Adventist Author

The publisher of a Japanese dictionary written by an LLU professor has received recognition for the outstanding contribution the book has made toward improved cultural relations between Japan and the United States.

The author is Dr. Andrew N. Nelson, a former missionary and presently professor of education on the La Sierra campus.

The book, *The Modern Reader's Japanese-English Character Dictionary*, was one of two publications of the Charles E. Tuttle Company, Rutland, Vermont, and Tokyo, which were singled out for the honor by the International Cultural Promotion Society, an organization based in Tokyo.



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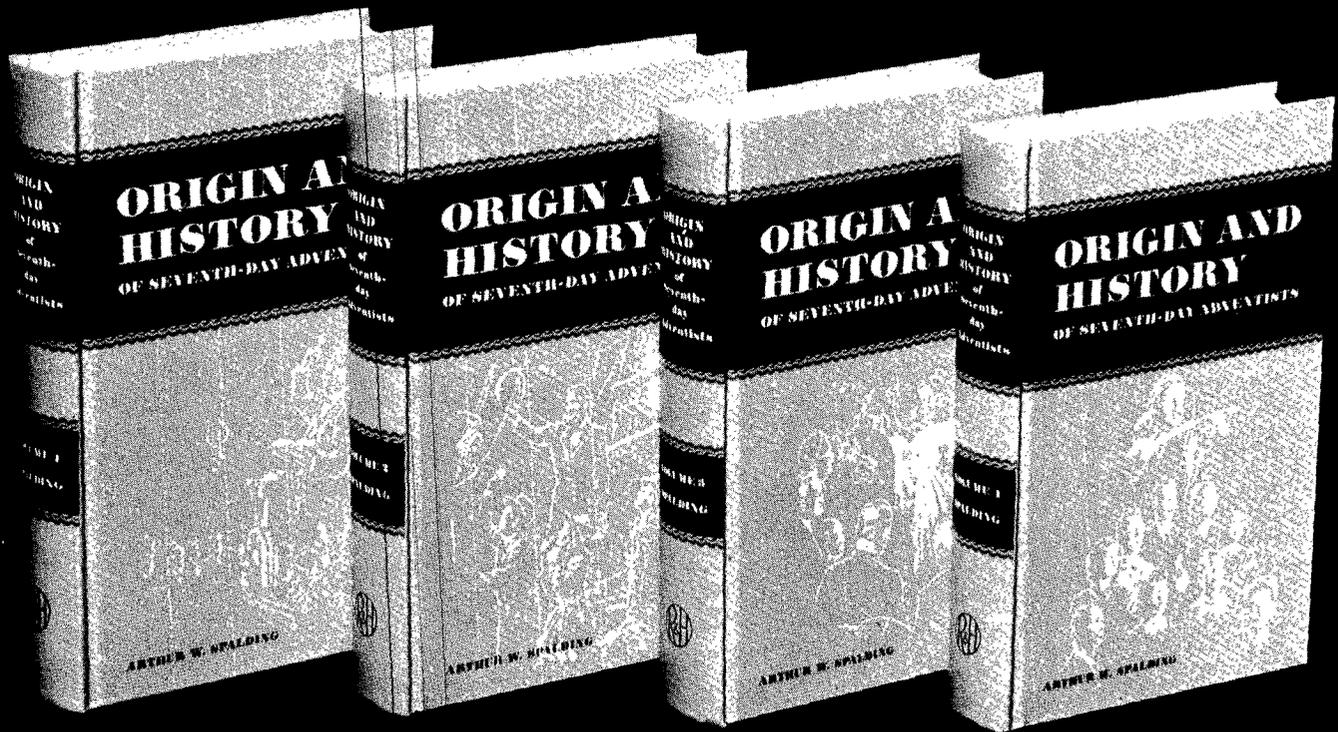


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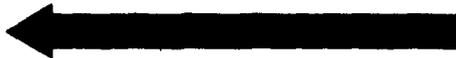
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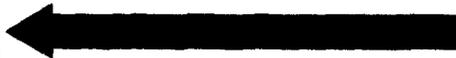
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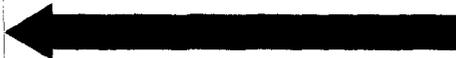
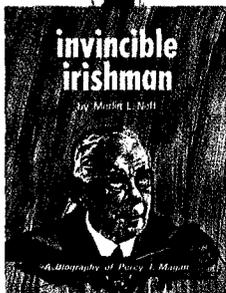
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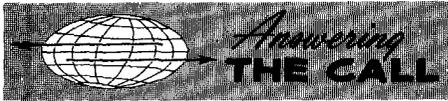


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R. H. Hoffman, principal, Sheyenne River Academy (North Dakota), formerly vice-principal and Bible teacher, Maplewood Academy (Minnesota).

Robert D. Wagner, educational secretary (Washington), formerly director of student teaching, Walla Walla College.

Marvin Creelman, assistant publishing secretary (Washington), formerly literature evangelist.

NOTICES

Sabbath Services

YELLOWSTONE NATIONAL PARK
Old Faithful Lodge Recreation Hall, until August 30, 10:00 A.M.

YOSEMITE NATIONAL PARK
Village Church Bowl, through September 6. Sabbath school at 10:00 A.M.; church service at 11:00 A.M. Friday vespers in the chapel at 8:00 P.M., featuring pictures of mission fields.

NIAGARA FALLS
Niagara Falls SDA church, 1006 Hyde Park Boulevard, Niagara Falls, New York. Sabbath school at 9:30 A.M.; church service at 11:50 A.M. B. F. Plumb, pastor.

NEW YORK CENTER
Cross Roads church chapel, 227 West 46th Street, New York, New York. Sabbath school at 10:00 A.M.; church service at 11:15 A.M. Kenneth Harding, pastor.
NOTE: It is impossible to rent a guest room at the Center, because of its tax-exempt status. Visitors may contact the YMCA, YWCA, or one of several reasonably priced hotels in the Times Square area.

SEQUOIA NATIONAL PARK
Kings Canyon Church Bowl, through September 6. Sabbath school at 10:00 A.M.; church service at 11:00 A.M.

Literature Requests

Send *Commentary*, Bibles, projector, tape recorder, record changer, Chapel records, magazines, books, loud-speaker to Mr. and Mrs. Emmanuel Adjepong, House No. N69, Kumasi Street, Kofondua, E/R, Ghana, W. Africa; or Seventh-day Adventist, Old Tuaben, Ashanti, Ghana, W. Africa; or Seventh-day Adventist, Domiabra/Konongo, Ashanti Akim, Ghana, W. Africa.

A. Turmasi Ankra, SDA Church, P.O. Box 72, Offinso-Ashanti, Ghana, W. Africa, needs magazines and other missionary materials.

L. Alexson T. Mwakikoti, SDA Church, P.O. Box 31, Iringa, Tanzania, E. Africa, desires Bibles, Bible games, *Your Bible and You*, Better Life Picture Roll, *Make God First*, *The Work of the Pastor*, *What Shall I Speak About?*

Buanga, Tahan SDA Mission, P.O. Tahan, Kalembo, Burma, wishes musical instruments, songbooks, cards, finger plays, color books, Christmas cards, Bibles, Signs, prophetic charts, picture cards, *Review, Life and Health, Guide*.

Vicente Paypa, Western Mindanao Mission, P.O. Box 13, Ozamis City, P.I., needs slides, films, Signs, *These Times, Review, Instructor, Guide*, books, *MV Kit*, Bible games, Chapel records, pamphlets.

Pastor Moses Attah, SDA Church, P.O. Box 133, Berecum, B/A, Ghana, W. Africa, desires books, records, five-inch recording tapes, filmstrips, pocket Bibles, greeting cards, *Though the Winds Blow, Your Bible and You, Beyond Tomorrow, Life at Its Best, Good News for You*, and other books.

Manuel A. Panaguiton, Don Carlos, Bukidnon, P.I., wants Signs, *Life and Health, These Times, Listen, Liberty*, Bibles, booklets.

Silby H. Coe, P.O. Box 436, George Town, Grand Cayman Is., B.W.I., wishes these books: *The Christian Sabbath, The Other Side of Death, The Great Judgment Day* in a continuous supply.

WANTED: A continuous supply of Christian Home Calendar, Signs, Listen, Liberty, Life and Health, These Times, Message, Review, Good News for You, Your Bible and You, Spirit of Prophecy books, and other denominational literature, by Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, W. Africa.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, needs a continuous supply of E. G. White and denominational books, Signs, These Times, Message, flannelgraphs, Sabbath school materials, prophetic

charts, evangelistic equipment, tracts, Memory Verse Cards.

Send a continuous supply of missionary materials to the following: Francis Kofi Nkatiyah, c/o Kingsley Obeng, Local Authority Middle School, P.O. Box 6, Akuma, Nkoranza, Brong-Ahafo, Ghana, W. Africa; Violet Perry, Dunbar River, Sav la Mar P.O., Jamaica, B.W.I.; Anastasia Digman, 191 Real St., Ormoc City, Leyte, P.I.; D. Go Khan Pau, Clerk, Assistant Township Office, Cilche P.O., Tiddim, N. Chin Hills, Burma; I. Y. Anafi, Central Region House of Chiefs, P.O. Box 139, Cape Coast, Ghana, W. Africa; Aurelio B. Cachuela, Labo, General Santos City, P.I.; Salvador B. Arante, Pag-Asa Gen. Santos City, P.I.; Fred B. Cumpay, Magsaysay Memorial College, Dadiangas, Gen. Santos City, P.I.

Send a continuous supply of magazines and books, especially *Messages to Young People, The Adventist Home, and Child Guidance* to Samuel M. Manipol, Singer Sewing Machine Co., Pinamalayan, Oriental Mindoro, P.I.

Send a continuous supply of literature, including Bibles, cutouts, and *Hymnals* to Marian B. Abuyme, Kapatungan, Bunawan, Agusan, P.I., and to Cecilio Tugade, Kapatungan, Bunawan, Agusan, P.I.

Church Calendar

Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
IMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11

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Of Writers, Articles, and Miscellany...

Psalm 103 is not unique, but it does have several verses that Adventist students have probably faced at one time or another in the key text section of an exam. One of them appears on this week's cover. After telling of the loving-kindness God exercises toward His children, the psalmist exhorts all of creation to "bless the Lord." The angels, the hosts, and "all his works in all places of his dominion"—all are to praise the Lord. He ends the psalm with one final exhortation: "Bless the Lord, O my soul."

Those exposed to mathematics will recognize the significance of the infinity symbol.

As this goes into type it is still almost a month before youth from all over the world will converge on the historic city of Zurich, Switzerland, for what will be a truly historic occasion—the first World Youth's Congress of SDA's.

Paul Steiner, education and temperance secretary of the Southern European Division, tells of some of the historic legacy this old city holds in "Zwingli and the Baptists" (page 2). He feels that the youth who attend Zurich this summer should be

aware of church history past so that they may be able to intelligently shape church history future.

What Christian cannot, in one way or another, identify with Jacob? Is there anyone who can honestly say that his own hard-learned lessons should not have been learned much sooner than they were? Richard B. Lewis, professor of English at Loma Linda University, discusses Jacob's hard- (and hardly-) learned lessons in his article, "He Should Have Learned His Lesson Before" (page 5).

Dr. Lewis, who received his B.A. from Pacific Union College, his M.A. from the University of Southern California, and his Ph.D. from Stanford University, has spent his life largely in the educational work of the denomination.

He began working in 1927 as principal of San Diego Academy, and in 1935 he went to Pacific Union College Preparatory School, where he held the same position until 1938. He taught English and speech for the next seven years at Walla Walla College and returned to his alma mater, PUC, as professor of English in 1945. When he left PUC ten years later, he also left the education work for six years to be a book editor at the Pacific Press.

When La Sierra College needed an academic dean in 1961, Dr. Lewis accepted the position. But in 1967 he accepted the chairmanship of the department of English for Loma Linda University. He was ordained to the ministry in 1962.



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

CARDINAL DIES IN EXILE

VATICAN CITY—Josef Cardinal Beran, 80, Archbishop of Prague, died here with his dream of returning from exile unfulfilled. Still officially recognized by the Roman Catholic Church as the Primate of Czechoslovakia, the aged prelate had been living in Rome and working as a member of the Roman Curia for more than four years. Before going into exile he had spent 15 years in prison or under house arrest imposed by the Communist government of Czechoslovakia.

PROTESTANT PUBLISHERS FACE TAXATION

NASHVILLE—Six Protestant publishing firms here are facing potential loss of tax exemption on property, equipment, and facilities following a ruling by the legal department of the metropolitan government of Nashville-Davidson County. Plans to appeal the ruling were immediately announced by the Southern Baptist Sunday School Board and the Methodist Publishing House. Other publishing units involved are the Seventh-day Adventists' Southern Publishing Association, the Board of Evangelism of the United Methodist Church, the National Baptist Convention, U.S.A., Inc., and the National Baptist Publishing Board.

ANGLICAN MERGER FAVORED

LONDON—Prospects for passage of the Anglican-Methodist union plan appeared infinitely brighter for supporters following publication of new voting figures that showed Methodist district synods overwhelmingly in favor of ultimate merger.

GREEK ORTHODOX MONK JAILED

PATRAS, GREECE—A 22-year-old Greek Orthodox monk was sentenced to eight months in jail for destroying a golden reliquary that had once held the skull of St. Andrew, patron of Patras.

Gervasios Argyropoulos told the court he destroyed the reliquary "because it was a Vatican fabrication" and because he wanted to warn the Greek people that their religious heritage is being threatened by Pope Paul and the ecumenical movement.

NATIONAL BIBLE WEEK

NEW YORK—Publishers of Bibles and related books agreed here to offer special promotional campaigns during Thanksgiving week, which will be observed as National Bible Week. Catholic and Protestant publishing houses said they would instruct their public-relations departments to cooperate with bookstores and distributors in devising special promotional materials. National Bible Week is being jointly sponsored by the Laymen's Committee, the American Bible Society, and the Catholic Biblical Association.

Review and Herald

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

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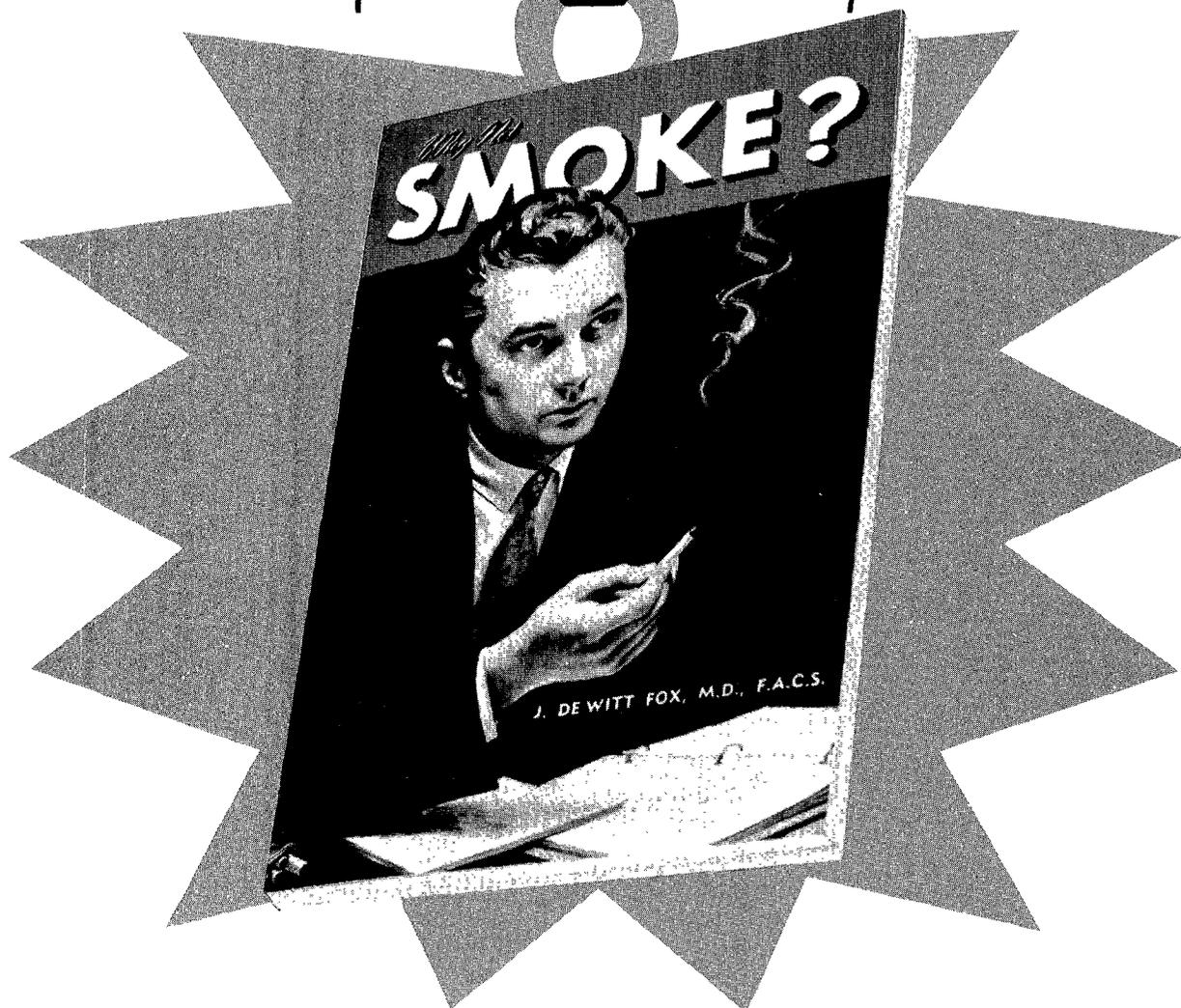
TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW, Takoma Park, Washington, D.C. 20312.

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High Lights From Visit to Central Europe

The churches of the Central European Division (Germany) exist in the midst of economic development and modern technology. This atmosphere is being matched by growth and development in the Seventh-day Adventist Church.

While there are great problems facing the church, there are also tremendous opportunities for soul winning. O. Gmehling, president, and O. Bremer, treasurer, along with J. Hildebrandt, MV and Sabbath school secretary of the division, and others are doing their best to advance the cause of God. We are beginning to see a real revival in soul winning coming into the church.

My work in Germany took me to both West Berlin and Bremen. Seventh-day Adventists have been living in Berlin for some 70 years now. Today nearly 2,000 church members and friends gather each Sabbath in the 17 churches spread throughout the various sectors of West Berlin.

On April 25, TV Channel 3 was airing a program on the different sects in Berlin. After discussing some of the sects, the announcer said, "The next sect is really not a sect, but a denomination—the Seventh-day Adventists. The best way to know what Seventh-day Adventists are like and what they believe is to go to Zehlendorf, a suburb of Berlin, and visit the Hospital Waldfriede."

TV cameras then focused on hospital activities. Through interviews with hospital personnel, the narrator told what Adventists believe, including the observance of Saturday as their day of rest.

In that hospital I met 21-year-old Paul Wiesenberg, a nursing student. He was present at the Vienna Youth Congress in 1967 and there dedicated his life to Christ for service. After a full day's work, Paul dedicates several hours to missionary endeavors. From the first of August, 1967, until May 11, 1969, he visited 16,789 families.

He was asked how many hours of his spare time had been spent in missionary work and how many miles he had ridden his bicycle doing this work. His answer came clear and concise, "God has given me health and strength to go from door to door for 442 hours. In order to visit the different people in the many districts and streets in Berlin, I have ridden more than 1,500 kilometers."

In West Berlin thousands of people have heard the gospel message over the telephone. The inspirational messages are recorded by Helmut Mayer, Sabbath school secretary for the West Berlin Conference.

Many have been guided to a better life as was one teacher who asked for a visit. For some time she had been unable to pray. She had lost faith in the Bible and was full of doubts. She was discouraged, and it seemed nobody could help her. Accidentally (or providentially) she came across a card bearing a special telephone number. Soon she was calling daily and

became a regular student of the Bible course.

Bremen, with a population of about 600,000, is the oldest German maritime city. Today it ranks second to Hamburg as a German commercial port. Our church in Bremen is situated on a wide street next to the bank of the Weser River. Built in 1950, it has served the congregation well until recently when, because of growth, it has become too small. Today the congregation numbers 300.

It was here that Sabbath school delegates from the Lower Saxonian Conference North met for the weekend. Evangelism through the Sabbath school was the burden of these meetings. Branch Sabbath schools were especially stressed. J. Klingeberg is president and U. Deertz is Sabbath school secretary of this conference, and both gave valuable support to the program. L. Reider, Sabbath school secretary for the West German Union, was my translator.

In Bremen I was introduced to the German way of Ingathering. Members are not permitted to solicit offerings for missions, but they can sell a printed booklet.



An 11-million-mark (\$2.75 million) building program will bring the bed capacity of the Berlin Hospital up to about 300. Top: J. Hildebrandt, departmental secretary of the Central European Division (left), listens as H. Leue, hospital business manager, explains the expansion project. Below: Paul Wiesenberg, a nursing student at the hospital, tells Elder Hildebrandt about his door-to-door soul-winning endeavors.

Every year during April and May and again in September, Ingatherers are seen on the streets selling their literature. A brass band plays to create interest. Standing at a strategic place so that as many as possible can see and hear them, they begin playing while others go to the doors of the surrounding neighborhood. At the same time children flock out from the houses and surround the band. People are now accustomed to seeing the Adventists with their brass bands and having literature brought to the door.

This is just a small glimpse of what is happening in Germany. Over and over I was reminded that "God gives opportunities; success depends upon the use made of them" (*Messages to Young People*, p. 148). Many of our believers in Germany are taking advantage of the opportunities.

FERNON D. RETZER

Liquor Advertising Is Topic of U.S. Committee Hearings

U.S. Congressional hearings on tobacco advertising on radio and TV recently concluded. Now the same Committee on Interstate Trade and Foreign Commerce has listed the question of liquor advertising for summer hearings.

The bill to curtail liquor advertising has been introduced by Congressman Richard T. Hanna of California.

Educators, medical personnel, and social workers should seek to attend the hearings to urge passage of this bill into effect.

ERNEST H. J. STEED

IN BRIEF

★ After only two weeks of solicitation the St. Elmo, Alabama, church in the Alabama-Mississippi Conference on Sabbath, June 28, announced its 1970 Silver Vanguard Ingathering goal.

★ New Position: Myrl O. Manley, vice-president for student affairs, Andrews University, formerly chairman, department of missions, Theological Seminary.

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