

Unto us a child is born,
unto us a son is given:
and the government
shall be upon his shoulder:
and his name shall be
called Wonderful, Counsellor,
The mighty God, The ever-
lasting Father, The Prince
of Peace.

ISAIAH 9:6.

By CLYDE O. FRANZ

[Condensation of
Autumn Council devotional,
October 8, 1969.]

TRUE FANATICS

I WAS STANDING at the edge of a large excavation, the site for a new building, watching the steam-powered pile driver push hollow steel pilings down into the earth. A man walked up and stood beside me. He was a friendly type, and we were soon exchanging pleasantries. I found him to be intelligent and cultured. There was no need, however, to ask if he belonged to the Seventh-day Adventist Church because he was puffing away on a rather large cigar. When he discovered my connection with the church, he said this about Seventh-day Adventists: "I belong to the _____ Church, but I love you people. You are a good people. You live your religion. I have just one small criticism if you will allow it. Sometimes some of your members become so religious that it seems to affect their minds."

Then he proceeded to tell me of an experience he had had recently with a Seventh-day Adventist whose zeal was not entirely according to knowledge. I knew what he was talking about because it happened that I had been lectured by the same member. This brother means well. He is interested in my soul, I am sure, but the way he goes about telling me, and the way he evidently approached my friend, is a bit extraordinary.

This little visit started a chain of thought on the subject of witnessing.

Where is the line that separates enthusiastic and effective witnessing from wild and ineffective witnessing? Is it possible that for many of us there is more danger that we will draw into our shells and fail to witness at all than that we will offend someone by a direct and unacceptable approach? Do we sometimes act as though we have found the truth but we have found it to be classified information?

The word *fanatic* comes from the Latin word *fanaticus*, which means "inspired by divinity, enthusiastic." Really, after all, is that so bad?

Think for a moment of a person devoted to baseball. He spends large sums of money to watch his favorite team throw a little ball back and forth for several hours each week. He jumps up in the stands, shouts at the top of his lungs, waves his arms, and even threatens to kill the umpire! He memorizes the standings of the various teams, talks for hours about the virtues of his favorite players and their deeds of derring-do. We call this individual a *fan*. It never occurred to me why we call him a fan until I lived in Cuba. Reading the Spanish-language newspapers, I noticed that the crowds at the baseball games were referred to as *fanaticos*. In other words, they are baseball fanatics, and the dictionary confirms that we have just shortened fanatic to fan.

The Example of Noah

The antediluvians called Noah a fanatic: "The world was arrayed against God's justice and His laws, and Noah was regarded as a fanatic." —*Patriarchs and Prophets*, p. 96. Apparently this didn't bother Noah too much. He just went ahead with his preaching and the building of the ark. The day came when the people were pounding on the door of the ark begging to be let in with the "fanatic" and his family. It was too late. God had closed the door, and Noah was not permitted to open it. The door had been open for 120 years; now it was closed forever to those who had despised it.

The New Testament also has its quota of fanatics or those who were considered so. John the Baptist is a good example. John was a powerful preacher, a successful evangelist. Multitudes came to the desert from "Jeru-

*While fanaticism is to be condemned, there is
a sense in which we all should be fanatics in a good cause.*

salem, and all Judea, and all the region round about Jordan" (Matt. 3: 5) to hear his message. What did they find? A man who looked like a reformer, a zealot, a fanatic. Dressed in a coarse garment of camel's hair, a leather girdle around his waist, eating a very simple diet, he was a man who had a plain, direct message, "Repent ye: for the kingdom of heaven is at hand." Here was a man of courage, a man who could and did call sin by its right name. The record tells us that "when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (verses 7, 8).

As his reward for this straight message the Pharisees branded him a fanatic.

"These Pharisees had not accepted the mission of the Baptist. They had pointed in scorn to his abstemious life, his simple habits, his coarse garments, and had declared him a fanatic. Because he denounced their hypocrisy, they had resisted his words, and had tried to stir up the people against him. . . . [Scorners] had declared that John was possessed of a devil."—*The Desire of Ages*, p. 275.

A few weeks ago we were invited to attend and participate in the annual homecoming service at Washington, New Hampshire. It was an experience that we shall long remember. Washington, New Hampshire, is today a summer resort area. Few people live there on a year-round basis. Only a half dozen members meet regularly in the little white frame church building that was constructed in 1841. But one hundred years ago it was different. Washington was then a thriving farm community. Large families were the order of the day. William Farnsworth helped build the little white church. He was one of the first Adventists to keep the seventh-day Sabbath, and even before he accepted the seventh-day Sabbath truth he was an Adventist.

Close your eyes for a moment and try to imagine William and his wife and children gathered around the breakfast table on the morning of October 22, 1844. From the oldest to the youngest member of the family,

there is an air of expectancy. There is no frenzy, no distracted rushing about, but a calm happiness. They have looked forward to this day. Today Jesus will come! Looking around the ring of happy faces William Farnsworth says, "Children, this is the last meal we shall eat together here in our home. Tomorrow we shall eat with Jesus and the angels!"

As soon as breakfast was over, they walked quietly down the winding country road to the little white church where they joined many others in the vigil that ended only when the last ray of hope was gone that night, and they retraced their steps to the home they thought they had left forever. Naturally, they were considered fanatics by the unbelievers in the neighborhood.

The Situation Today

We are told that the next morning William Farnsworth went to the woods with his ax. He was undoubtedly swinging that ax harder than ever before as he tried to understand or to forget the events of the past few months. Suddenly there was loud, derisive laughter. "So you haven't gone up yet, eh?" taunting neighbors shouted. Then a volley of stones came his way. One hit him on the shoulder.

But what difference did these taunts make? Nothing could now be worse than the disappointment and the heartache of yesterday. These first Adventists to accept the Sabbath knew how it felt to be considered fanatics.

How is it today? Has anyone called you a fanatic lately? Would the following be a fair statement of our present position: "It is now an easy and pleasant task to preach the truth of the third angel's message, in comparison with what it was when the message first started, when the numbers were few, and we were looked upon as fanatics."

Yes, we might compare 1969 and 1869 in that way and in those words. But there is just one problem. These words are from volume three of the *Testimonies*, page 326, published in 1873 under the heading, "Pioneers in the cause."

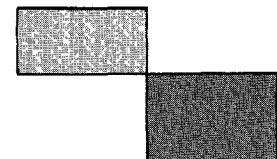
What would the messenger of the Lord say today, in 1969, if she were to compare the work, the trials, the methods of the pioneers with Sev-

enth-day Adventism today? I don't know, and you don't know, but there are some things that we can be sure of. She would tell us that in spite of all the changes, all of the growth in membership, all of the problems and challenges that face the remnant church today, the message is the same. The message doesn't change. It is even more timely today than a hundred years ago, for we are that many years nearer the climactic hour.

We are not promoting fanaticism. The servant of the Lord warns of the dangers of fanaticism to the church, especially in these last days. But we need more of the fanaticism of Paul, Noah, and John the Baptist. This is an experience that God is willing and anxious to give to us. God is counting on you and me, with the hundreds of thousands of our brethren and sisters around the world, to finish His work. It would be so much easier for Him to do it another way. But He is still entrusting us with the responsibility and offering us the strength and power to do it.

"He [God] could speak the word, and every son of poverty would be made rich. In a moment of time He could heal the human race of all their diseases. He might dispense with ministers altogether and make angels the ambassadors of His truth. He might have written the truth upon the firmament, or imprinted it upon the leaves of the trees and upon the flowers of the field; or He might with an audible voice have proclaimed it from heaven. But the all-wise God did not choose any of these ways."—*Testimonies*, vol. 4, pp. 472, 473.

Instead, He has chosen to make His power available to us, His children, so that we might finish His work. Let us be faithful to that trust, energetic and enthusiastic in our acceptance of this great commission. ♦♦



THE SINNER'S FRIEND

By PATRICK BOYLE

NEARLY 2,000 years ago in the synagogue of the obscure village of Nazareth in Palestine a young Man stood up and read from the book of the prophet Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

The reader was Jesus Christ. After concluding the reading, He said to the congregation, "This day is this scripture fulfilled in your ears."

The full meaning of what Jesus said on that Sabbath morning can only be realized by understanding the kind of world in which He lived. Slavery existed on a scale that defies understanding. Human life had scarcely any value. The later persecution of the Christians by the Romans is ample evidence of this. The position of women in the ancient world was intolerable; they were mere chattels to be bartered on the market of lust. Morals had become so corrupt that despair like a blight settled upon the hearts and minds of men everywhere. The utter hopelessness of the situation drove men either blindly to accept their station in life as inevitable or to embrace the philosophy, Get what you can and enjoy it while you can, for who knows what tomorrow may bring? The prophet's words, "Darkness shall cover the earth, and gross darkness the people" (Isa. 60:2) accurately depicted the plight of the world at that time.

It was into this futile and dismal

situation that Jesus came to shed light and hope. He declared Himself possessed of God's Spirit in order that He might overthrow the powers of darkness and free humanity from their control. To the most abject of men, the loathsome and vile, whether rich or poor, to the outcasts of society, the off-scouring of the earth, to all classes He came and offered to be their Friend. The record of His short ministry as contained in the Gospels illustrates Jesus' willingness to befriend all classes and His ability to execute His promise. When men and women accepted Jesus' offer of friendship something wonderful happened to them. His entrance into their lives lifted them up to a new plane into a new world, to a new life. His friendship gave human life a reality and meaning it never had before. Men and women found that life with Jesus changed things; the weak became strong, the fearful brave, the fainthearted courageous. Despondency and despair gave way to hope and joy. The most hopeless men and women—lepers, adulterers, thieves, social outcasts, and a host of others, in accepting Christ's friendship, found themselves once again human beings, loved and respected, and this by the most gracious Person who ever graced the earth.

Zacchaeus and Christ's Friendship

The story of Zacchaeus the publican is one example of how Jesus is the sinner's Friend. This man was chief among the publicans, or tax gatherers, the class of people who were looked upon as traitors to their country. They purchased the right to collect taxes from their own people by paying a

lump sum to the Romans, then under the protection of Roman soldiers they would exact sufficient taxes from the people to regain what they had paid out and also to give them a sizable profit. It was for this reason they were despised and hated by the people. This man Zacchaeus was not only chief among the publicans, he was also very rich. He lacked nothing. Position and all that money could buy were his. Yet despite his office and riches he was discontented. Something was missing from his life. Perhaps he was uncomfortable, feeling the hatred of the people from whom he exacted taxes and the unpleasantness of the task. Whatever it was, he was dissatisfied. Neither riches nor position could meet his need.

One day he hears Jesus is going to Jerusalem and in the course of His journey He will pass through Jericho where Zacchaeus lives. Because he is a man small of stature, Zacchaeus climbs a tree in order to see Jesus as He passes through the city. Imagine his surprise and amazement when Jesus stops beneath the tree where he is and calls up to him, "Zacchaeus, come down. I would like to come and visit your home today." This despised man, who notwithstanding his wealth and position felt discontented with life, came down with great haste and overflowing joy and welcomed Jesus to his home. During the meal that followed he stood up and publicly said to Jesus, "Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I will restore to him fourfold."

As we read the story we are com-

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pelled to observe that in going to the home of Zacchaeus, Jesus brought about a change in the taxgatherer's life that met the seeking man's need at its deepest level and made him inexpressibly happy.

It is not out of place to seek to understand exactly what Jesus did for Zacchaeus that gave him such joy. The answer to our query is not hard to find. The people who saw Jesus go to the house of Zacchaeus were displeased. They said, "Jesus has gone to be the guest of a man who is a sinner." In their view such a man as Zacchaeus, a traitor and betrayer of his people, ought to be treated as such men deserve—with utter contempt. It was sin that was making his life intolerable, and depriving him of happiness. To Jesus, the fact that Zacchaeus was a sinner was the very reason Zacchaeus needed His friendship. Jesus did not despise him; He loved him, befriended him, and reclaimed him to a better and more satisfying life.

It was people such as this short-of-

stature taxgatherer, a sinner, that Jesus came into the world to redeem. To Zacchaeus, Jesus was indeed the sinner's Friend, the One who by His love and friendship took away all that was mean and nasty in his life and replaced it with the sweet and wholesome graces of His own beautiful character. It is no wonder Zacchaeus loved Jesus, rejoiced in His friendship, and found he could now properly evaluate life's priorities.

Befriending an Outcast Woman

One day as Jesus was teaching in the Temple they dragged a woman into His presence, flung her at His feet, and said: "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned: but what sayest thou?" Here was an interesting situation. The Jewish leaders considered they had impaled Christ on the horns of a dilemma from which there was no escape. They reasoned that if Jesus had said "stone her" they could accuse Him to the Romans as a villain who wanted to take the law into His own hands, for as a subject nation the Jews could not put anyone to death without permission of the Romans. On the other hand, the Pharisees reasoned if Jesus out of mercy for the unfortunate woman said "leave her alone" then they could accuse Him of disregarding the counsel of God given through Moses. They considered that they had placed Jesus in an impossible situation. No matter what answer He gave there was no way out for Him.

But what of the woman? With complete lack of feeling they used her as a pawn in their horrid game. They had no regard for her as a human being. To them she was a wretch who deserved all she got. That the woman was a sinner it would be fruitless to deny. Whatever steps she had taken and whatever the causes that had led to her present state didn't matter at that moment; for her it seemed the end of the road. Her past had caught up with her and she now lay on the ground before her accusers, cowering, awaiting her doom. She probably had known no love except that which money buys on the market of lust. She most likely didn't have any friends, certainly none who would dare to identify themselves with her publicly at a time like this. She was alone and defenseless and her fate seemed sealed. Yet this her most humiliating experience was to be the gateway to a new life, for through it she was brought into the presence of Jesus, the sinner's Friend.

Jesus, who had declared that He had come to bring deliverance to the outcasts, looked upon this anguished woman with infinite love and compas-

sion. Unlike the Pharisees, He considered this unfortunate creature of great value and exceedingly precious. His merciful heart of love yearned with inexpressible longing and concern for her. He wanted to help her, to befriend her, to give her the love and acceptance she so desperately needed. But the challenge of the scribes and Pharisees had to be dealt with. Their hard accusing faces demanded an answer to their question.

Jesus stooped down and began to write with His finger in the dust of the ground. Apparently His slowness in answering annoyed them for they kept repeating their question. Jesus paused for a moment and then said: "He that is without sin among you, let him first cast a stone." Then He continued writing. At His reply the accusers of the unfortunate woman went out, beginning at the oldest. Ellen G. White says they went out because Jesus wrote their sins in the dust and so convicted them of their own wickedness that they chose to go out rather than press the charge. Their exit left the woman alone with Jesus. He said to her, "Where are those thine accusers? hath no man condemned thee?" She replied, "No man, Lord." Then Jesus, the sinner's Friend, reaches out the arms of love and mercy to this poor, degraded woman and says to her, "Neither do I condemn thee: go, and sin no more" (John 8:11). In the frightful hour of her greatest extremity this sinful soul found in Jesus the help she needed and the love she longed for. Jesus did not condone her sin, He hated it. But He loved her, the sinner, and in words of tenderest mercy and compassion He bade her, "Go, and sin no more." Set free from the thralldom of sin she is now enabled to live the new life of holiness. The life of fellowship with Jesus her Friend.

Jesus and Ourselves

The story of the New Testament is the simple yet wonderful story of Jesus, the Friend of sinners. It is the story of One who, though He is God, relinquished the glories of heaven and became incarnate in human flesh to redeem sinful man. He came to live a sinless life and then to die upon the cross and rise again in order that He might bring to sin-sick souls the power to overcome evil. To all whose lives are burdened and made miserable through sin He freely offers forgiveness and cleansing. In the place of all that is bad and evil He offers to put that which is noble and good. The passage of time has not altered either the willingness or the ability of Jesus to be our Friend and to transform our lives. Wherever sinners are, there is Jesus their Friend,

inviting them from a heart overflowing with love and compassion to forsake their sins and find in His friendship the gateway to a new life.

It does not matter how far sin has dragged us down or how deep are the grooves it has gouged in our lives; if we enter into friendship with Jesus He can recover us from the lowest ruin of sin and shame. He longs to help us. In a thousand ways His voice beats in upon our mind and conscience saying, "Come unto me, all yet that labour and are heavy laden, and I will give you rest." In this dark world so full of evil, so destructive of all that is worth while, all who would defeat the forces of evil and rise to live a clean life full of joy and happiness free from the taint of sin must enter into an experience with Jesus, the sinner's Friend, that

will issue forth in their salvation.

Ellen G. White sets the ideas of human weakness and frailty against those of divine power and infinite compassion. In carefully chosen words she says: "No intangible principle, no impersonal essence or mere abstraction, can satisfy the needs and longings of human beings in this life of struggle with sin and sorrow and pain. It is not enough to believe in law and force, in things that have no pity, and never hear the cry for help. We need to know of an almighty arm that will hold us up, of an infinite Friend that pities us. We need to clasp a hand that is warm."—*Education*, p. 133.

To all who are perplexed and troubled, afflicted with sin and its guilt, held in bondage to vices and corruption they cannot break, Jesus, our tender and merciful Saviour, ex-

tends His arms of loving compassion. He invites us to come to Him and find escape and forgiveness. To all who have fallen and feel themselves hopeless and despised He offers help. To all of us He says, "Him that cometh to me I will in no wise cast out." He is our Friend. If we are oppressed by sin we can come to Him and know He will help us, for He is unchangeable. The same mercy and love He extended to Zacchaeus and the outcast woman He is willing to extend to men and women today. His merciful works are recorded for our encouragement, and no matter what our condition, if we come, we need not fear we will be unwelcome or receive no help, for He who calls is our Friend and He loves us with infinite love and tenderest compassion. ♦♦

The art of living

By MIRIAM WOOD

when you're Young

CHRISTMAS LETTER TO DAVE, 1969

Dear Dave:
Right offhand,

I can't conceive of any flattery more subtle or more gratifying than a letter from you, age 20, asking me, age—never mind!—my opinion! Naturally an answer rates a top priority of things that I must do today, or preferably yesterday. Seriously, though, I've had to think about your question, and read and do some rather unique research and even so I'm not sure that my answer will be particularly helpful or original.

Your question was this: What possible significance can Christmas have in today's world? You said that "to proclaim the old familiar words of 'Peace on earth' seems almost blasphemous at worst and ridiculous at best, rather like a cosmic put on." And you rattled my teeth a bit with your reference to the famous, or infamous (depending on your viewpoint) quotation about religion being "the opiate of the masses." Is Christmas, you wondered, merely the occasion for a larger than usual dose of the opiate?

From our many previous contacts, you know that I won't simply stand you in a corner, psychologically speaking, no matter how surprising and disturbing your questions and conflicts may be. I want to hear what you're thinking. (Is that confusing? Does one hear thoughts?) And I want to evaluate and analyze. Accordingly, since your letter arrived in November, in order to project myself forward into a kind of preliminary Christmas, I took a weekend trip a couple of hundred miles away where there was

snow; this usually puts me into the proper emotional frame of mind for Christmas. I sat and looked out at the big, fat snowflakes, at the tall pines, at the velvety black sky, at the starry pinpoints of light that are silent testimonials to the vastness of the universe. I'd like to say I heard sleigh bells, but in order to tell it like it is I'll admit I heard what I think are called skimobiles or Skidoos—weird little power vehicles with runners, which in motion sound rather like enormous, enraged hornets. And they sound like fun. After the snow and meditation, I subjected myself to several metropolitan department stores, where the pre-Christmas merchandising madness was in its usual garish and frenetic full swing. I studied strained faces of the restless people—conservatives, liberals, hippies, young, old, and in between, rich and poor. I went home again and skimmed through all the weekly news magazines—I'm fortunate to have all of them at my disposal. I read several influential newspapers, thought some more—and still didn't have anything to say to you that wasn't a tired old cliché.

At this point, I did what I should have done immediately after receiving your letter. I opened my Bible, and read again Isaiah 9. And the words were just as tremendous, just as thrilling, as they've always been—but more relevant than I could have thought possible a few years ago. One sentence, I think, will be my answer to your question about Christmas in an unpeaceful world. Here it is: "and the government shall be upon his shoulder." In other words, the principles of

Christ's government *will* embody peace and justice, and fairness forever. Nobody will ever study war again. These conditions aren't promised to humans in this world, however; they're promised very clearly in another, sinless, world.

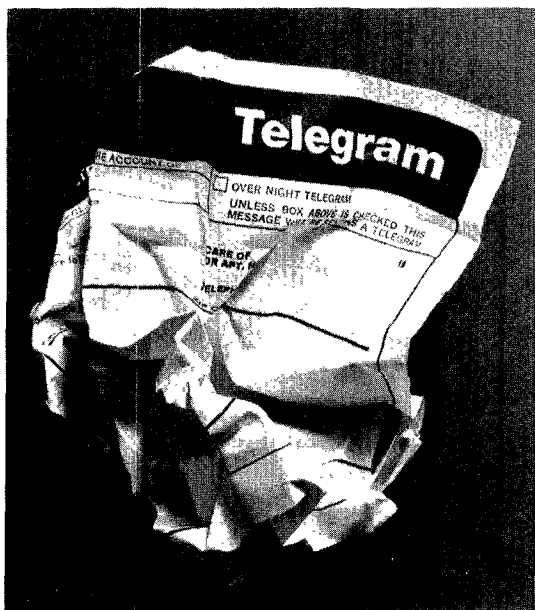
Therefore, as to whether involving yourself in antiwar organizations is a worth-while pursuit (don't forget that you *asked* me!) I can only say that certainly no thinking person wants war, a Christian least of all. But the Christian's mission in this world has to remain, I think, that of being the 24-hour-a-day protagonist of the gospel of Christ that brings *inner* peace. You will probably pounce here and reply that if everyone accepted Christ's peace, there'd automatically be peace on a world scale. Of course you're right—but they won't. Lucifer isn't called the prince of this world for nothing, believe me.

More and more Christians are going to have to analyze their position in the world. They'll have to reassess their commitment, in all its splendid uniqueness, its magnificent impracticality, its enduringness. For shining above and beyond today, just as the star shone over Bethlehem is the promise of *His* government, forever perfect.

So I can say without any mental reservations, Dave, that I consider Christmas entirely relevant in 1969. I hope I've convinced you. And I also hope that your Christmas is full of joy, meaning, happiness, and full of Christ who will *always* be relevant, here on this marred earth, and soon, I trust, in His own heaven, where "the government will be upon his shoulder."

Hopefully yours,

Miriam Wood



The Telegram Was Never Sent

By LORON T. WADE

ALL is quiet as we travel through the night except for the sounds of the motor and of the tires against the pavement. I glance at my watch. Eleven-thirty! Mustn't get sleepy. There are many miles yet to drive before we reach our destination.

We had not planned to be traveling that night. In fact, just this afternoon we were back at Centro Educativa Adventista wondering what to do with Roger. Strange how a few hours can change things so much.

Roger Palencia is a boy who in four years of academy life has always managed to stay just on the thin edge of disciplinary limits, but this time it seemed the limit had really been reached! And it was not over something you would expect to be a source of trouble. The boy simply refused to cut his hair.

Weeks had passed, while counsel, suggestions, and direct orders on the subject went unheeded. Finally, recalcitrance turned into open defiance and rebellion. Sadly, I made out a telegram to Roger's father asking him to come to take the boy home.

At four o'clock the messenger from the telegraph office appeared bringing some telegrams for the school. "Could you wait a minute, please," I asked him. "There's one to go out too."

As I went for it, I began to open the wires that had just come in. From the first one the words seemed to leap

out of the paper. "ROGER PALENCIA. FATHER DIED THIS MORNING. COME AT ONCE." The boy from the telegraph office stood waiting. "Never mind," I told him. "There won't be any to go out this time."

Within half an hour the news had spread like a shock wave over the campus. Soon a group of Roger's friends came to ask if they could go along to be with their classmate at the funeral. Yes, that would be appropriate, and someone from the school staff should go as well. In accordance with the usual custom, the burial would be the next morning. That wouldn't leave much time to travel 300 miles over difficult roads. So now we are making the sad journey.

Fortunately, we are already past the worst part of the road. We have crossed many miles of dusty ruts and bumps, narrow passes, and hair-pin turns in the Honduras mountains, and now we are spinning along over the paved part of the highway.

I look around to see if anyone is awake. No one seems to be. In fact, I am beginning to feel a bit drowsy too.

On the seat beside me is Emilio de León. There is an unusual story about how Emilio came to be attending this academy. Beside him is Manuel Orellana. There's another story! In the back of the pickup are Luis González, Manuel Mendoza, Osmin Avila, and

Victor Corrales. In fact, there is an unusual story about each of these boys and their being at the Adventist Educational Center. Maybe recounting some of these stories will help to pass the time.

Just three years ago this November, Emilio de León was sitting in the market place of his home town, Chichicastenango in Guatemala. It was Thursday and market day, when the Indians with their colorful costumes descend from the hills around the town to trade their pigs and pottery for salt, ironware, and other accouterments of civilization.

Suddenly Emilio saw Hernán, one of his friends, running down the aisle between the rows of market booths where he was sitting. "Hola, Hernán! Where are you going in such a hurry?"

"Oh, Emilio, maybe you can help," said Hernán stopping short. "There are some *turistas* standing over by the corner of the cathedral looking for someone who talks English to guide them around the town."

In just a few minutes Emilio was over by the cathedral introducing himself to the visitors. They were Thad Collins, president of the Guatemala Mission, and an Adventist doctor from New York City with his wife.

The visitors were fascinated as they listened to Emilio's lively explanations of ancient customs and folklore. When the tour ended and Emilio was leaving, the doctor suddenly said to

Elder Collins, "Call that boy back here and tell him I am going to pay his way to study at our academy in Honduras." Pastor Collins was astonished, to say the least. In fact, he really wondered if the doctor was using good judgment. The boy did seem bright and he had a ready smile, but what did they really know about him?

Nevertheless, they called the boy and began to ask some questions. Would he be interested in going to Honduras to study in an Adventist academy? Now it was Emilio's turn to be surprised. But his answer was Yes.

Within a few weeks Emilio was in Honduras, standing in line to register at the Adventist Educational Center. At first everything seemed strange and new, but the boy liked it. The morning and evening worship services found a response in his heart. After the second Week of Prayer, I had the privilege of baptizing him in a beautiful spring-fed pool not far from the school campus. He is planning to

study for the ministry at our college in Costa Rica when he has finished his studies here.

Manuel Mendoza is riding in back. I really don't know how long he had been at the school before we discovered him. Classes had begun just a few weeks earlier. Since enrollment had increased to nearly double what it had been the year before, there were many unexpected details to take care of. Jim Bechtel, our science teacher, was building an urgently needed annex to the school kitchen when I stopped to talk with him about something.

"By the way," I asked before leaving, "who's that boy with you? I don't know him yet."

"Oh, he's an industrial student."

We have at the school what we call the industrial plan. Students who can't afford to pay for their studies come to work a year to build up credit for the following school year. But we hadn't accepted any new students in that plan recently.

talked in the field," he gasped. "When did he start?"

"The day before yesterday."

Rangoso's dark eyes grew wide with interest. "Tell me about this man. What did he say?"

"He told us about Jesus and His message," Kami began. "Jesus is our Saviour. The man tells us more about Him every day. If we believe in Him and love Him, the devils or anything else can never harm us."

How wonderful it must be to know Jesus, Rangoso thought. By this time the boys were nearing the field, and Rangoso saw the crowd gathered about a kind-looking man.

The man smiled and nodded when he saw Kami and Rangoso. Then he began speaking of many things concerning Jesus and His heavenly kingdom. He told the people about prayer. And he urged them to give their hearts to the Saviour. Then he was gone.

"I want to give my heart to Jesus!" Rangoso exclaimed as he and Kami started home.

His friend nodded. "I thought you would. That is why I wanted you to come to the field today."

"I'm coming again tomorrow, too," Rangoso said. "I want to hear more about Jesus."

Kami shook his head. "The man isn't coming back anymore. He told us yesterday that today would be the last day he would talk."

Rangoso's happiness drained away. "But how will we learn any more about the wonderful Saviour?" he groaned.

"We will have to go to the mission in the next village," Kami answered, pointing to the road that led beyond the field. "The man told us the way."

Joyfully, Rangoso quickened his steps. "We will go!" he declared. "What fun it will be to travel the Jesus road."

"Where have you come from?" I asked the boy.

"From El Salvador, sir. I have come to work so I can study next year."

"Did you receive a letter of acceptance?"

"No, sir."

"Who assigned you to this work?"

"No one, sir."

"Well!" said Jim, scratching his head. "I thought the office had sent him over. He has really been working hard."

"The budget won't allow any more industrial students," reminded the treasurer.

"We don't want to set a precedent," said someone else. "Students from all over the field will think they can just come without being accepted, and we will let them in. He must go."

"Yes, he will have to go," several others agreed.

But he stayed. When it came to voting, hardly anyone wanted to vote against him. After all, he *was* a good worker, which we were needing, and everyone seemed to admire his pluck. So the budget just had to stretch a little bit more. The weeks of the school year passed rapidly as Manuel continued to work hard. He is finishing his second year of study now and is a leader among the students. He has been president of his class for both the years he has studied.

Now it won't be long until we can see the lights of Tegucigalpa, the nation's capital. After that it will be only two more hours of driving until we reach Choluteca, where we can get cleaned up and perhaps rest a bit before going on to the funeral. We are traveling in a pickup with an enclosed back section. The boys riding in the back are probably not too comfortable. Each has his story to be classed with the many miracles we are privileged to witness at the Adventist Educational Center in Honduras. These are what make the long hours and hard work worth while. These make up for the problems we must wrestle with and for all those who don't respond, who don't appreciate what we are trying to do for them.

As we rode along during the night, finally Roger said to me, "Mr. Wade, by God's help, my life is going to be different from now on. If you'll still let me, I want to go back to school and be all that my dad wanted me to be. At the first opportunity I want to be baptized. I hope to see dad again when Jesus comes, and I want to help my family get ready too."

A few streaks of light in the east tell us that the dawn is not far away. The long journey is almost over. It will be good to arrive. ✠✠

A Story FOR THE YOUNGER SET

Rangoso's Road

By ENID SPARKS

RANGOSO yawned sleepily as he watched the pink sky above the mountain road that led to the spirit tree. Soon the sun would rise, and his father and the family would worship at the tree.

I'm glad I did not awake in time to go, the boy thought. Somehow he never had liked trying to please the devils his family worshipped. But then he knew that most all the people on the island of Zambonga were spirit worshippers.

"If only I had someplace else to go besides to the spirit tree," Rangoso sighed to himself. He started back inside the bamboo hut when he saw his friend Kami hurrying along the dusty path from the village.

"Wait!" Rangoso called. "Where are you going in such a hurry? You can't be going to the spirit tree. It is behind you."

Kami laughed, his white teeth flashing in his dark face. "That is where the spirit tree will always be for me," he answered. "Come along with me to the field where our mothers work."

"Why?" asked Rangoso, already climbing down the notched pole steps. "But aren't you afraid to disobey the devils?"

Kami tossed his head. "You wouldn't be afraid of the devils if you had listened to the man who talks to the people in the field."

Now Rangoso was running along beside his friend. "I didn't know a man

Eating, Smoking, and Drinking

By FRANK R. LEMON, M.D.

ENTERING the office of a business friend, I was confronted by a situation I had not anticipated when I opened the door. Relieved by my unexpected appearance, my friend directed me at once to an associate who was in obvious distress. Clutching his chest, perspiring, and looking pale, he suffered severe pain and had a rapid pulse. His story was suggestive of a coronary heart attack, and with care we placed him in my car and transported him at once to the Loma Linda University Medical Center. In due time he recovered and agreed to be interviewed by one of my departmental associates in the presence of the medical students in the interest of preventive medicine.

He proved to be a delightful subject who spoke with rare candor and humor about his almost unbelievable way of life. He was a hard-driving auto-sales and rental executive, who seldom went to bed until the wee hours of the morning and arose a little before noon. Breakfast usually consisted of a pack of cigarettes and about ten cups of coffee—sometimes 15! During the day that followed he smoked about three more packs of cigarettes, swallowed numerous coffees and cocktails, and in the middle of the night topped it all with a heavy steak dinner generously larded with gravy, butter, fat, and pastry. His short and rotund figure added punctuation to his word picture.

I have often thought of that interview and have wondered why so many people, of whom this man was an extreme example, elect so many indiscretions in diet, at the same time choosing such stimulants as tobacco and alcohol. Is there some underlying factor that explains their taste for so many things and ways that are hurtful? Is there an interrelationship in the matter of coffee, tobacco, alco-

hol, diet, and, of course, disease?

On the basis of their observations many physicians have the opinion that smoking, at least heavy smoking, has a profound effect on taste perception. An extension of reasoning leads to the speculation that if taste perception is impaired, then the diet may be altered in an understandable effort to eat that which will provide a satisfactory taste stimulation. It is surprising that little research has been done in this potentially useful field, although Loma Linda University has made a beginning in some of the more recent animal experiments relative to the effect on choice of diet by rats after their exposure to alcohol ingestion.

Tobacco and Taste Perception

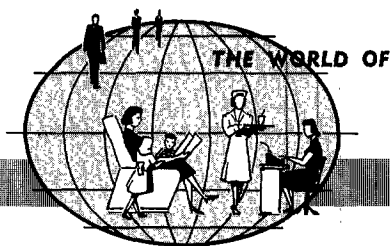
At the University of Capetown and the Groote Schuur Hospital in the late 1950's Dr. B. Bronte-Stewart and his group became interested in the relationship of tobacco use to taste perception and the dietary patterns of smokers and nonsmokers. They put their ideas to the test on 156 persons, half smokers and half nonsmokers. While their work needs further evaluation and cross checking by other investigators, they concluded in regard to taste that of the four basic taste stimuli, bitter, sour, sweet, and salty, only bitter was materially affected in smokers as compared to nonsmokers. It took twice the average concentration of the bitter substance, quinine, to evoke taste perception and response in smokers that it did in nonsmokers.

The exact relationship of this finding to the difference in the dietary patterns of the two groups is not known. However, in 1961 Dr. Bronte-Stewart and his colleagues reported that they found real differences in the diet preferences and patterns of their subjects. (1) Smokers preferred and chose

in their diet "salty and spiced food" in contrast to the "bland food" of nonsmokers. (2) While the differences were small, smokers "consumed more fat than nonsmokers." (3) Significantly, smokers consumed much "more meat and eggs than did nonsmokers." They concluded that cigarette smoking greatly affects choice of food. Of course the amount and kind of fat in the diet is known to be quite significant to the risk for developing hardening of the arteries and associated coronary heart disease. Dr. Bronte-Stewart and his associates initially had undertaken the investigation because of earlier studies in the relationship of coronary artery disease to smoking and because of their speculation that cholesterol elevations in smokers might both increase their risk of heart attack and be a reflection of the choice of foods that further predisposed them to this risk. Dr. Bronte-Stewart is dead now, but his associates, and others, continue to wonder about this matter and to institute research programs in the hope of learning more about the relationship of smoking and diet that can be put to practical use in the prevention of heart disease.

An association of this sort was recognized long ago, about 1875 to be exact. "Intemperance commences at our tables in the use of unhealthful food. After a time . . . the food does not satisfy the appetite. . . . There is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. . . . The appetite is educated to crave something strong . . . , and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors."—*Testimonies*, vol. 3, pp. 487, 488. "Food prepared with condiments and spices inflames the stomach, corrupts the blood, and paves the way to stronger stimulants. . . . Tobacco and the wine cup follow."—ELLEN G. WHITE, in *Signs of the Times*, Oct. 27, 1887. "Many parents educate the tastes of their children. . . . They indulge them in eating flesh meats and in drinking tea and coffee. The highly seasoned flesh meats and the tea and coffee, which some mothers encourage their children to use, prepare the way for them to crave stronger stimulants, as tobacco. The use of tobacco encourages the appetite for liquor."—*Testimonies*, vol. 3, pp. 488, 489.

The investigations of Dr. Bronte-Stewart and his group provided evidence only of a near-constant relationship between tobacco use and diet selection, but did not indicate which led to the other. Probably it works both ways, and perhaps we can thus arrive at an application meaningful to us in the preparation of food for our tables. ♦♦



The Adventist Woman

Conducted by DOROTHY EMMERSON

unto us a child...



EVA LUOMA

By DOROTHY AITKEN

WHEN the alarm went off at four I was awake in an instant. It wasn't hard to get anyone up, for none had slept very long or very soundly. This was it: This day we were giving our son to God.

The little Volkswagen that was to take our eldest child, his precious wife, and the baby grandson who was the joy of our lives to the coast was already packed and ready to go. A strange silence filled the house as we went about filling baby bottles, taking last-minute clothing out of the dryer, gathering up odds and ends.

At the door we all knelt for a moment to ask for guidance and safety for the little family about to set off for a distant mission field. Good-bys were said and we got into the cars. We were driving with them to the outskirts of the city.

At the entrance to the freeway we pulled over and waved as the little car passed us, entered the stream of traffic, and was swallowed up in the early-morning darkness. It would be five years before we expected to see them again. Little Jay would be a big boy then.

Sad though the parting was, I could not bring myself to weep. I remembered too well another son that had been given to God many years before.

We had buried him the day before Christmas in a baby cemetery in southern California where we had gone for the holidays. When the "ashes to ashes and dust to dust" had been spoken I looked back before getting into the car at the little white casket with pink rosebuds cascading over it. Six months had been such a

short time to enjoy our baby boy!

Christmas the next year we simply ignored. I couldn't bear to be merry. Jim and I exchanged simple gifts, but there was no tree, there were no decorations or candles. Carols were out. Alone we sat on Christmas Eve indulging ourselves in silent grief.

But when the next Christmas came around Jim decided it had to be different. He didn't say so, but he began bringing home little Christmasy things—a candle, a wreath, a cute little angel. I put them up without any enthusiasm. Christmas would forever be to me a time of mourning.

Then in the course of Jim's ministerial duties he met the Kings. Far out in the country they lived, all twelve of them filling the house, weatherbeaten and old, to overflowing. Crops had been bad for years; the farm was pitifully run down, but the first time I went to visit them some of the happiness and merry atmosphere rubbed off onto me.

But of course, with ten children who wouldn't be happy! Again I felt sorry for myself.

Timid though they were, the children were also lively, and mischief twinkled in their eyes. The plain furnishings of the little home were completely submerged in the convivial spirit that radiated from everywhere.

The talk turned to the forthcoming Christmas holiday. I took the littlest one on my lap and asked her what she wanted for Christmas. Too shy to answer she only sucked a finger and buried her face.

"We never have a tree," explained the mother. "They are expensive here

on the prairie. It's all we can do to provide a simple gift for each one."

No Christmas tree! And with such a house full of children. "The children have never seen a Christmas tree except in the stores," the mother went on. "We try to get to town once during the Christmas season so they can see the pretty things."

On the way home I forgot I wasn't ever going to celebrate Christmas again. "Let's have them come to our house on Christmas Eve," I began while Jim looked at me guardedly out of the corner of his eye. "We'll have a small tree and lights and decorations. And we'll get a gift for each child and we'll have Christmas pie and punch and everything traditional. And carols," I added.

The tree was necessarily small. Our tiny budget could not support the decorations for a larger one, but it was gaily decorated and lights winked through the aluminum tinsel. Twelve gay packages lay under the tree. Candles burned from tables, bookcases, and window sills.

"We even have the Kings this time," laughed Jim. "Twelve of them!"

How the children's eyes shone when they saw the tree. They stood silent and awestruck as we unbundled the littler ones. Mother King, her portly self wrapped in a shabby cloth coat, bustled into the tiny kitchen with an enormous basket of popcorn balls.

Our apartment was not really adequate for such a large crowd, but the smaller children sat on the floor facing the tree. There was no wriggling or squirming or jostling. Speechless

they sat, the lights of the tree reflected in their shining eyes as they opened their simple gifts.

When the last child had been scarfed and mittened and booted and the uncertain chug of their ancient

us children we were rather presumptuous to take on somebody else's. What if the baby should turn out to be mentally retarded? What if it had a physical defect not yet discernible? What if the child should grow up to

The baby hadn't cried yet. In fact he had remained sound asleep through the whole ordeal. The nurse was shaking him gently to get him to open his eyes, but he slept on.

I guess he's not for us, I thought sadly.

"What do you say?" Hubby was nudging me. "Shall we take him? What's the matter, don't you like the looks of him?" Still no cries. How would I explain this to Jim? Or to the nurse? Not take a baby simply because he didn't cry? Foolishness!

Then suddenly he began to cry. He yelled. He screamed. He bawled.

"O.K., we'll take him," I said as I turned away.

"You're beyond me," Jim said as we walked down the hall. "When he's good, you're not sure. Soon as he bawls, you want him."

But in my ears I was hearing strains from Handel's *Messiah*, his interpretation of Isaiah 9:6: "Unto us a son is given."

The dawn was beginning to redden in the clear sky when we entered our driveway. Our younger son and his wife alighted solemnly and went quietly to their apartment. Our teen-age daughter, fighting back the tears none of us had allowed to fall, hurried to her room.

I walked listlessly into my bedroom, glad that Jim had gone, as he usually did in the early-morning hours, to his study. I sat down on the edge of the bed and pondered. All the years of work and worry, all the expense of training and educating had pointed to this day, to this hour. We had always known that this day would come. Indeed, we had prepared him physically, mentally, and spiritually for this very thing. And now I had given him back to God. Not to lie in a mouldy grave awaiting the resurrection morn, but to work to save humanity. ♦♦

unto us a son...

Buick limousine had faded into the distance, we turned to the task of clearing away the debris. I hummed snatches of the last carol we had sung as I began picking up.

"Fun, wasn't it?" Jim remarked, gathering paper wrappings and stuffing them into the waste can.

"Uhuh," I answered not looking at him. I blew out the candles and picked up an empty punch cup. "We should do something like this every year."

The mourning was over.

Five years passed. No baby face smiled at us across the table, no works of fingerprint art decorated the woodwork. We were, it seemed, doomed to be childless.

Then one day it occurred to us that we might be able to adopt a baby. From agency to agency we tramped, but it was wartime and even babies seemed to be rationed. The lists were long and we were told we would have to wait at least two years. "Unless," one social worker unwittingly told us, "you want to get a baby you know absolutely nothing about." She mentioned a prominent city hospital. "They are not too particular where their babies go or from where they get them either, for that matter. You could probably get one there, but it would be risky. Fine families like you usually do not want to take that chance."

Hubby nodded slightly, thanked her for her time, and we bowed ourselves discreetly out. As soon as we were safely in the car we looked at each other and blurted out simultaneously, "Where's that hospital?"

The day the nurse from the hospital called to tell us our baby had arrived we were both nearly sick from sunburns. The day before we had celebrated the Fourth of July at the beach with devastating results. I didn't really feel much like starting out with a new baby just at that moment.

While the voice on the other end of the line described the baby as a six-pound blond, healthy boy I was mentally wondering whether we were doing the right thing. Some of our more religious friends had asserted that if the Lord hadn't seen fit to give

be a juvenile delinquent or criminal?

I shoved all of these thoughts into the back of my mind, realizing these things could happen to one of my own.

"We'll be in to look at him right away and to give you our decision," I told the nurse.

All the way downtown I wondered whether it was the thing to do. Jim never gave a thought to it: we'd asked for a baby and gotten one. But somehow I had to be sure. I wanted him very much, but from past experience I knew that just because I wanted something didn't necessarily mean it was for the best.

So I turned as I always did, to prayer. God knew. And I was confident that He would tell me.

"Lord," I prayed quietly, "if it is Thy will that we take this baby, make him cry real hard when we look at him."

A foolish and selfish prayer really. And I felt a bit guilty about it. Most babies are given to crying when their naps are disturbed! But then, you see, I really wanted him.

The nurse brought him to the big glass window in the nursery. He was a doll—red as a beet, no hair, no eyebrows that we could see, but a doll all the same. Jim took one look. "He's O.K. Let's take him," he urged grinning from ear to ear.

I Protest!

They say a little baby hasn't any judgment about its parents, but I know better. I know how it likes to be treated. Little babies have all sorts of ideas about their rights.

On the whole I think my parents are pretty good. They don't always come quickly when I cry for them, and my mother hasn't much sense about dressing me for different kinds of weather. But then, they can't help the weather, and besides it's terribly important that I look cute.

But there's one thing they can help. I've never met a grown-up yet that doesn't take advantage of a baby's size. Any one of them stops, swoops down on me with his great big hands, and snatches me away from where I am—perfectly comfortable and good and quiet—and puts me where he wants me and where I don't care to be.

The least they could do would be to consult me. They could say, "Now Jimmy, suppose we put you over there for a little bit. You wouldn't mind that, would you?" And you know, with that kind of understanding, I'd go with a gurgle. But when they don't give me any warning, I protest!

—Adapted from April 7, 1921, REVIEW.

THE WORD WAS MADE FLESH

The thought of how it was possible for the pre-existent Christ, who was actively associated with God in the work of Creation and of sustaining the created universe, and who Himself was God, suddenly to be no longer present in heaven and to be present on earth in the Babe of Bethlehem staggers human imagination!

The Scriptures declare, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). They assert further, "And without controversy great is the mystery of godliness: God was manifest [that is, was manifested] in the flesh" (1 Tim. 3:16). As to the divinity of the pre-existent Christ the Bible states, "The Word was God" (John 1:1); "God was manifest in the flesh."

One should not let his imagination run too freely in an effort to explain biologically or medically the great mystery of the Incarnation. Here is an area in which it is wise simply to accept the statements of inspiration. Gabriel's statement to Mary was profound in its simplicity, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Names of Christ in the Old Testament

If He was to be called Son of God after the Incarnation, what had He been called before? What does the Old Testament call Him? By identifying the deity operating in pivotal experiences of Israel, certain illuminating statements in the writings of Ellen G. White throw light on this question. An example is the following:

"It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. . . . Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel. . . . Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone."—*Patriarchs and Prophets*, p. 366.

When the Old Testament records telling of these incidents in the experiences of the patriarchs and children of Israel are examined, it is noted that the deity operative in these incidents is called "God" and "the Lord" (Yahweh). Thus it is evident that the Old Testament frequently makes no distinction in titles between God the Father and the pre-existent Christ. Both are called God; both are called Yahweh. From the Old Testament records alone it is impossible to distinguish as to whether God the Father or God the Son is designated.

Because the pre-existent Christ was God, at the Incarnation He could be called Emmanuel (Matt. 1:23). This name is a transliteration of the Hebrew *'immanu'el*, "God with us." God was now manifested in the flesh.

During His earthly ministry, Jesus frequently referred to His former residence in heaven. For example, He said,

"For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). He also frequently referred to His being sent by the Father, for example, "This is the Father's will which hath sent me" (verse 39); again "For God sent not his son into the world to condemn the world" (chap. 3:17). Jesus spoke of His departing from this world as a going to His Father (chaps. 13:1; 14:28).

Purpose of the Incarnation

Why is it that the preincarnate Christ "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7)? It was necessary in the plan of salvation. The Incarnation apparently was as essential as the death on the cross, the resurrection, the ascension, or the Second Coming. Without any of these the plan of salvation would have been incomplete.

Bible writers give several reasons for the Incarnation. According to Hebrews 2:17, 18, "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Satan claims that God is expecting too much of the human family when God asks them to keep the law. "He [Satan] declares that it is impossible for us to obey its precepts. . . . Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. . . . He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. . . . His life testifies that it is possible for us also to obey the law of God."—*The Desire of Ages*, p. 24.

We needed this demonstration; we needed this encouragement. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). "Touched with the feeling of our infirmities," Jesus understands our struggles against temptations and stands ready to give us the strength we need. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). Through the Incarnation we are assured of victory, if we fulfill the conditions.

Satan's Propaganda Counteracted

The Incarnation has given us a concept of what God is like. Through Satan's nefarious propaganda men have gotten a horribly distorted picture of God. This propaganda needed to be countered. The Incarnation accomplished this. In response to Philip's request "shew us the Father," Jesus said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father" (John 14:8, 9).

Men needed more than simply to hear about God or even to see His working in nature and in the affairs of men. They needed to see Him, and in Jesus Christ they did. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). The word here translated "declare" is the Greek *exēgeomai*, "explain," "interpret," "describe." It is the root from which the word *exegesis* comes, which means "interpretation," "explanation."

Because in Jesus Christ men have seen God, they know what God is like. They know that He is not a stern, harsh father, waiting to punish the least infringement of His laws. "Christ revealed all of God that sinful human beings could bear without being destroyed. He is the divine Teacher, the Enlightener. Had God thought us in need of revelations other than those made

through Christ and in His written word, He would have given them."—*Testimonies*, vol. 8, p. 266.

Through Christ men know God is seeking to save the lost. He is not willing that *any* should perish. "Fear not, little flock," said Jesus, "for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

This is the message of the Incarnation. Jesus stepped low to touch humanity. He took "man's nature, that humanity might touch humanity and draw humanity to divinity" (*ibid.*, vol. 6, p. 455).

"The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study."—*Selected Messages*, book 1, p. 244. How we ought to thank God this Christmas season for the Incarnation—God manifest in the flesh!

D. F. N.



[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.]

IS MUSIC RENDERED?

There is a phrase I wish our members, when announcing special music, would change. This is, "Brother (or Sister) — will render special music." Please, music is not rendered (or it shouldn't be, even though sometimes it really is). Rather, our soloist, or group, is bringing a message in song, either vocally or instrumentally. Musicians do spend extra time preparing material for the worship in song, and I'm sure they'd prefer a different introduction than "rendering." ARTHUR F. GAY
Baldwin Park, California

REVIEW KEEPS SUBSCRIBERS INFORMED

I wouldn't be without the REVIEW. I want to know what is happening in our world church. I am thrilled each week to receive it, and read it from front to back. It tells me how events are fulfilling prophecy. It informs me of the progress of saving souls in all the world.

LOLA BROUGHTON
Bakersfield, California

RESPONSE FROM AFRICA ON DOCTOR OR BROTHER

I must reply, albeit tardily, to Brother Johnsen, who objects to the use of academic titles in academic institutions. Surely this is not necessarily a matter of pride or snobbery, but simply of courtesy and appropriateness. (I have been surprised to discover that in this country ordained men in our church cannot be distinguished from the laity; they are addressed as "Mr." I find this confusing and often embarrassing.)

I have three titles, each of which represents a state that gives me great satisfaction. They are Mrs., Dr., and most recently,

Mother. Each title is used when appropriate, simply as a matter of propriety. Any one of them would be improper if used by the wrong person or at the wrong time. No one need be confused as to how to address me, for when I identify myself, the correct title is given as part of my name.

The distinction between "Dr." and "Mr." is, in many ways, comparable to that between "Mrs." and "Miss." A married woman who is not a good wife is still referred to as "Mrs. So-and-so," and the single girl who is envious or resentful is simply being unrealistic. One of the best and most respected university teachers I have ever known is a "Mr." and his title is always spoken with love and respect. His competence is recognized by students and colleagues alike.

Brother Johnsen and I are in total agreement on one point. The most heartwarming greeting I ever received was late on a Saturday night when our ship docked in Cape Town. We were apprehensive, not knowing where to go in a strange city, where Sunday laws are strictly enforced, and in a country reputedly unfriendly to foreigners. We were required to leave the ship at once, with two children and much baggage. Within 30 minutes after docking, a well-dressed, competent-looking young man unexpectedly appeared in our doorway, held out his hand, and said, "Hello, Sister Roberts." All our worries disappeared as he took over all the details of transportation, accommodations, meals, customs, even entertainment. I will

always bless Brother Lander, of Cape Town, for that blessed moment when he called me "Sister."

JOAN D. ROBERTS
Gwelo, Rhodesia

CHRISTIANITY IS A PERSON

This is to say that we greatly appreciate the REVIEW AND HERALD. We think the articles of late are very timely. Especially good were those of N. F. Pease (Aug. 21-Sept. 25). The one dated September 25 brought many things to my memory. He mentioned Elder Haynes' sermon at the Milwaukee General Conference in 1926, where he said he had been preaching for 15 years before he realized that he was not sure his sins were forgiven and that he was converted. I remember reading that in the REVIEW in 1926. Elder Haynes further said, "Christianity, then, is not a set of doctrines, a body of teaching, or a statement of creedal expressions. It is a Person, and that Person is Christ. He is Christianity."

That was the second time I had heard that thought expressed. In 1919 I heard W. W. Prescott say nearly the same thing at a camp meeting in Calgary, Alberta. Although it greatly impressed me at the time, it was soon crowded out of my mind by other things. I feel that this is a vital truth we SDA's have failed to emphasize.

GEORGE R. JOHNSON
Oakhurst, California

The Master Calls

By Leroy Irving Shinn

Lord help us all, this Yuletide,
Our fathers' faith to renew,
And remind us all, peace will be ours
As we follow the Star that leads to You.

Hark! The Master's voice is calling,
"Leave thy nets and follow Me!"
As once He called to His disciples
By the sea of Galilee.

He's still calling, gently calling,
As He passes by your way;

Oh, may you not reject His bidding
And Him deny another day!

We might ne'er have known of Peter,
Or the sons of Zebedee,
Had they spurned the call of Jesus
By the sea of Galilee.

We will follow Thee, O Saviour,
Who hath borne our sin and shame,
That throughout eternal ages
We might praise the Master's name!

Vietnam Churches Rebuild, Work, and Renew Faith in Midst of War

By V. L. BRETSCH
President, Viet Nam Mission

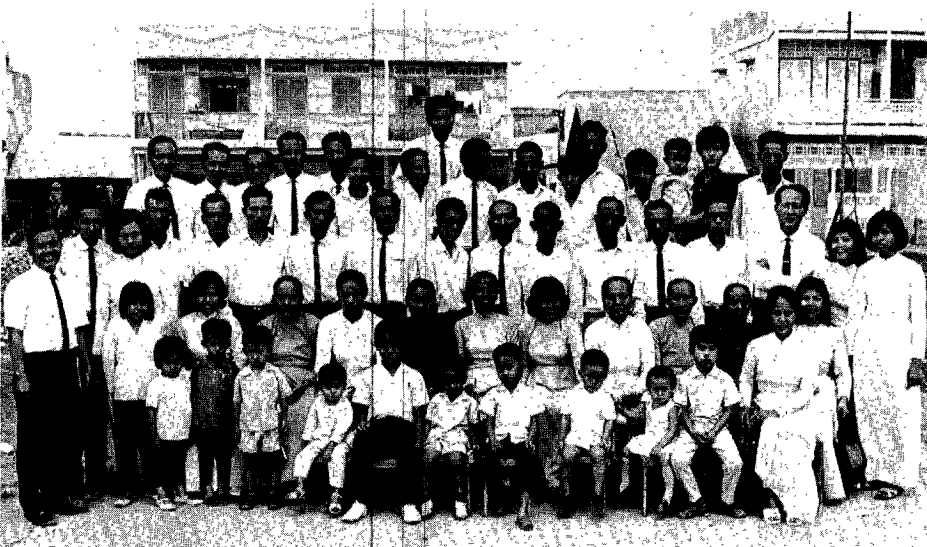
Seventh-day Adventist churches in three Vietnamese cities: Van Nhon, Cantho, and Bienhoa, give witness to the needs and the spirit of our members in that battle-torn land.

What are the needs of our churches in Vietnam? There are many, but the greatest needs are new church and school buildings and repairs to the present damaged structures.

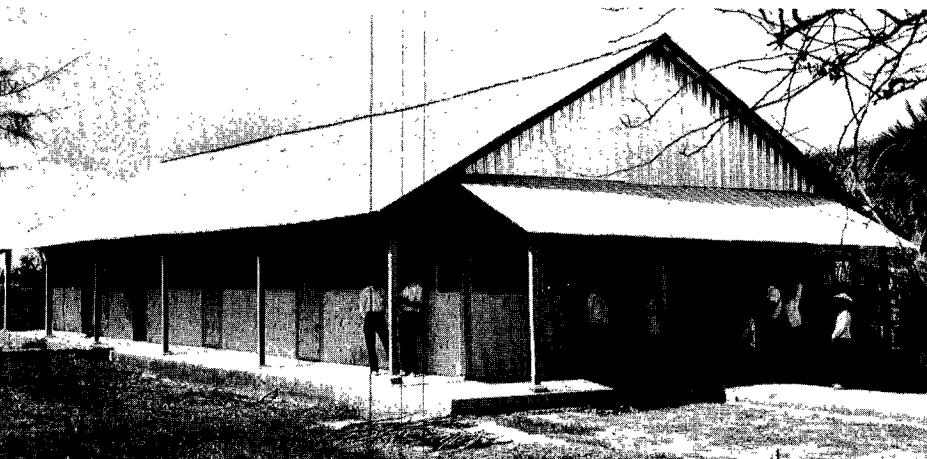
On the main street of Bienhoa stands a small Seventh-day Adventist church

that has not had a pastor, nor has it opened its doors for services, in more than two years.

Situated for years in an area of heavy fighting, the building has lacked repairs because its members have moved to safer areas. The building's roof leaks, there is no running water, and electricity has been disconnected. The windows are broken, doors need replacing, and benches need to be built. The whole church must be repainted.



Each week more than 60 persons attend services at the Cantho church, situated about 80 miles southwest of Saigon. Here, Pham Truong Thanh, pastor of the Danang district, is pictured (standing on the extreme left) with the Cantho congregation.



The Van Nhon church school building was closed for more than a year because of damages it suffered during the March 28, 1968, battle. A new roof has been put in place, but the building needs painting. The teachers and students are ready to resume classes as soon as they are furnished with the necessary supplies, desks, and chairs.



Damage such as this broken window, created during one of several war skirmishes in the vicinity, forced the closing of the Bienhoa church for the past two years. Having been situated in a shell-riddled war zone for the past six years, the small church has had its windows broken and wooden frames for both doors and windows destroyed. The church is now planning to open again since conditions have become more peaceful in this area a few miles northeast of Saigon.

Fortunately, conditions are improving in Bienhoa. Pastor Nguyen Guoc Thai and his family have moved there to help rebuild the church. Thus, we are hoping that Bienhoa, a city that claims to have the busiest airport in the world, will also soon have the busiest church in the world.

On March 28, 1968, the Van Nhon church and church school were hit by rockets and other types of weapons, closing both for over a year. During May, six ministers joined me in paying our first visit to this area since the attack. During the past few months, with the enemy's retreat, families have been moving back to their homes.

We traveled down a river, past hundreds of refugee shacks and small boats manned by friendly Vietnamese, until we arrived at our property. We found the area's condition worse than we had expected. The pastor's house behind the church had been burned to the ground. Most of his personal belongings were destroyed. The roof, walls, doors, and windows of the church all needed repair.

Despite these signs of war and de-



The Van Nhon church, like several other church buildings in Vietnam, has been severely damaged during the war. This view of the church shows two rocket holes, damaged doors and windows, and smoke-darkened walls. The furniture inside is unfit for use.



The author (left) and Le Cong Giao, manager of the publishing house, stand close to the entrance to the Bienhoa church while a Vietnamese child gazes down the adjacent entrance alley. The soiled walls of the building show its dire need of repainting.

struction, our people want to return to their homes and reopen their church and school. We are now looking for ways to make repairs and help our members return to their village.

While demanding needs exist throughout the Viet Nam Mission, the total picture of our work in Vietnam also has its encouraging and progressive points.

During March of this year nearly every church in Vietnam held evan-

gelistic meetings simultaneously for three weeks. The reports from these meetings show that our members in Vietnam are active despite the obstacles they face.

One such report comes from the southern city of Cantho, situated 100 miles southwest of Saigon. Eleven persons were baptized following the Cantho series, and many of these were university students. One young man, 17 years of age, seemed very happy to learn about Jesus and the Spirit of Prophecy, and he is

now planning to enter our ministerial course upon the completion of his present school work.

Because of this sudden growth in their membership, the Cantho church has requested that the mission help them build a new church building. We are attempting to provide this help, but it will be some time before this new church becomes a reality, because of the many other urgent needs throughout the mission.

The needs are great and many in number, but the Vietnamese people are working diligently to rebuild their churches and schools and finish God's work in the midst of the war.

AFGHANISTAN:

Temperance Work Begun; Broadcasts Imminent

Temperance work, sponsored by the Seventh-day Adventist Church, has opened in Afghanistan.

The Afghanistan Temperance Society has been established, and Radio Afghanistan will be broadcasting a half-hour health and temperance program.

Working with Adrian Peterson, Pakistan Union temperance secretary, I recently concluded eight days in Afghanistan, where we were received cordially by top government leaders, university officials, public-health directors, and communications personnel.

The radio broadcast will be in the early evening on three stations in two major languages. Furthermore, it will be announced as being presented by the Afghanistan Temperance Society. This public service program will aid the newly established temperance society in its educational endeavors toward better living.

Plans are under way for a Five-Day Plan to be held soon in Kabul with the cooperation of the Institute of Public Health.

Detailed planning was also carried forward with top government officials for the holding of the first world congress of the International Commission for the Prevention of Alcoholism (ICPA) in 1972. Since Afghanistan is a nonaligned country, ICPA personnel and others interested in alcohol prevention from all countries of the world could attend. Official request for this congress is now in the hands of the Afghanistan prime minister.

Dr. Mohammed W. Zahir, president of the House of Representatives, said he welcomed such activities in his country. A former health minister, a physician and surgeon, he has been a lifelong non-drinker and nonsmoker. After we had explained the ideals of the ICPA and Seventh-day Adventists, he, a devout Moslem, expressed the opinion that we are closely united in these principles. He pledged himself to support our efforts.

Two thousand copies of an English leaflet on alcohol, specially prepared by the General Conference Temperance Department for Afghanistan, will be dis-



Dr. A. Omar, Afghanistan Deputy Minister of Health, greets E. H. J. Steed, executive director of ICPA and GC temperance secretary, and Adrian M. Peterson, the temperance secretary of Pakistan Union.

tributed by Dr. D. Farhadi, Director General of Political Affairs. He has said that he will have it translated and printed in national newspapers.

Magazines, books, and other temperance literature were frequently requested.

E. H. J. STEED
Secretary

GC Temperance Department

SWITZERLAND:

Champion Basketball Coach Leads Bookmen



Yogi Bough

The conditions laid down by the basketball coach were unusual to say the least: before and during matches, no tobacco, no alcoholic beverages, and no unclean meats. If the team agreed, he would train them for national competition. If not, they would

have to find someone else.

Who was this man and where did he get these ideas?

Yogi Bough, now a resident in Italian Switzerland, had studied philosophy and psychology at St. Francis University in Brooklyn, New York, from 1946 to 1950. Because of his interest and skill in sports, he was also the basketball trainer of this institution, and one summer the police department made him director of sports.

In 1950 the government awarded him a scholarship allowing him to continue his studies in Switzerland at the political science department of the University of Lausanne. Here he also became a member of the basketball team, and as its trainer led the team four times to the Swiss University championship.

In 1953 he settled in Tessin, Italian Switzerland, where he earned his living as a gas station attendant and later as a furniture salesman. At the same time he was a basketball trainer, but he did not seem to have peace and joy in his heart.

God used a book evangelist, Mrs. Morosoli, whose husband was a minister in Lugano, to change Mr. Bough's life entirely. She talked to him about the love

of God and invited him to attend her church. In 1960 he and his wife were baptized, and the following year their faith followed.

After this Mr. Bough had only one aim—to win others to Christ. Charles Monnier, at that time president of the French Swiss Conference, advised him to attend the French Adventist Seminary to prepare himself either for the ministry or for book evangelist work. After three days of fasting and prayer the Spirit of God made it clear to him that he should begin working as a book evangelist. From the very beginning his success proved that God had answered his prayer.

While he was thus occupied he was asked to help the women's basketball team in Tessin in their training for the Swiss basketball championship. Thinking that this might be an opportunity to glorify God, he demanded before accepting that the players follow strict health rules and that there should be neither competition nor travel on Saturday. These conditions were accepted, and the women's basketball team, trained by Mr. Bough, won the Swiss championship in 1967 and 1968.

Following these victories Mr. Bough was interviewed on radio and television, and thus he was given an opportunity to speak of God and make known the principles of our faith.

Mr. Bough has the highest sales of all book evangelists in the French Swiss Conference, but his greatest joy is that he has been instrumental in bringing 17 persons to baptism, among them one of the students on the basketball team.

E. NAENNY
Publishing Department Secretary
Southern European Division

MEXICO:

Workers Visit Churches in Remote Hill Region

Hidden away in the rough terrain of Veracruz, Mexico, in the mountain town of Tulapan, is a Seventh-day Adventist church of 90 members. This was the first stop as my mission president, J. A. Fuentes, and I visited six churches in my district.

This district of San Andrés Tuxtla is 400 kilometers (250 miles) east of mission headquarters in Puebla and just inland from the gulf coast of Mexico.

The first leg of our journey, from San Andrés Tuxtla to El Salto de Eyipantla, was by bus, but from there we transferred to muleback. For two and a half hours we rode over rough terrain toward Tulapan, a town of some 2,000 people. On each side of the road, crosses show where men have lost their lives from the machete or gun fire. It seems almost incredible that hearts have been transformed in this dangerous area. By evening we arrived at Tulapan. At the meeting that night there wasn't room enough for the 200 who came.

The next day Elder Fuentes cared for

some of the sick and gave out medicines. For a full day he was a "doctor," and we were able to contact many not of our faith through his medical service.

During the afternoon Elder Fuentes gave basic lectures to our brethren on hygiene and sex. Some of the customs of the region are lamentable—premature marriages (as young as 12) and poor methods at childbirth. During the evening he spoke to them of the Christian's hope of a new earth, and many responded to the call at the close of the sermon.

The next day we left, but not without first rising early to care for more sick. There was one moment of great emotion when a 14-year-old deaf-mute spoke a few words. She had been handicapped since falling from a hammock when she was ten months old. After receiving treatment and some instruction in articulation, she was able to say "mamma," "papa," "Jesus," and her own name. To see the face of her mother and the radiant look on the girl's face was all the recompense we needed.

That church was greatly strengthened by the mission president's visit and the visit of one of the departmental men who launched The Voice of Youth program. This church is one of the fastest growing churches in our district.

Elder Fuentes accompanied me to five other communities. In one place where there was a simple wood church, the people even constructed an outdoor toilet for their visitors, although they themselves have no modern conveniences. In this region the most important task is to teach hygiene and practical health courses. Here, where Popoluca is spoken, it was relatively easy to teach the people songs in English, because their own language is quite similar in sounds. They sang "Do Lord" with great enthusiasm.

During Elder Fuentes' visit to my district 76 persons were baptized. Although this district stands first in the mission in the number of converts, I feel sad that we have not been able to reach the 100,000 people in the vast district of San Andrés Tuxtla, where we have only 600 baptized members and six organized churches.

JORGE DZUL TREJO
District Pastor

POLAND:

Churchman Seeking Truth Finds Answer in Signs

Two part-time women literature evangelists in Poland called at a home while a young priest was there visiting one of his parishioners. The woman of the house, recognizing the visitors and their literature as being Protestant, quickly expressed disinterest and was unkind.

Unknown to the lady of the house, however, her priest was dissatisfied with his church and was seriously searching for truth. He overheard the kind, impressive appeal made by the literature evangelists. He wanted one of their journals.

After the two had departed the priest quickly ended his visit in the home,

excused himself, and hurried down the street in search of the women with the *Signs of the Times*.

The messages in the *Signs* proved to be the beginning of a new life and ministry for F. Krotowicz. Today he is making a full study of all Seventh-day Adventist doctrines prior to entering the Adventist ministry. At present he assists in editorial work, especially directed to the multitude of sincere leaders and members of his former church.

BRUCE M. WICKWIRE
Publishing Department Secretary
Northern European Division



Monica Jayasinghe is off to Sabbath school with Alister after we visited in her home.

CEYLON:

Young Woman Baptized Despite Family's Anger

Two days before Monica was to be baptized, the pastor of the area and I visited her home in Madampe, Ceylon. Her foster parents had turned violent and abusive. We were eager to speak to her and discover her attitude after the sudden change of circumstances. But we had to leave the house without seeing her.

I had first seen Monica at an evangelistic meeting at Madampe. During our visits to her home I learned that she had been adopted by a Roman Catholic teacher and his wife. But she at that time was a member of a popular Protestant Church. She and her foster father attended the meetings regularly. She learned more of our doctrines through the *Voice of Prophecy* lessons. During the last week of the evangelistic meetings the call was made for baptism, and Monica was one of five who responded.

That night, in the quietness of her home, she pondered the change of de-

nominations. Would God approve the shifting of her loyalty from the church that had given her an education and given her other assistance? She opened her Bible, and as she read, her eyes fell on the verse, "He that believeth and is baptized shall be saved." She committed her life to God and prayed for the courage she needed to make the necessary change in her life.

As the day for baptism approached, the pastor and I made our unsuccessful visit to her home, and then went on our way wondering whether Monica would overcome her difficulties and be present for the service on Sabbath. On Friday night I dreamed that she had left home before dawn and was seated in the meeting hall all alone. On Sabbath morning when I went to the hall for the necessary preparatory work, I found the front door closed. At the entrance Monica's foster father was waiting for me. He pleaded with me not to baptize her.

I told him that I was not planning to visit his home to invite her to the meeting. Then he said, "She left home very early in the morning and is now seated in the hall. She got in through a side door."

He begged me to delay the baptism until he, too, could be baptized with her. I was not prepared to risk a delay. The man turned abusive again, threatened to call the police to stop the baptism, and finally walked off in a rage.

Monica was baptized that day. Ill health and other difficulties have plagued her life. But Monica remains a Seventh-day Adventist of sterling grade. To every detailed principle of the church she has remained true. She does her part in In-gathering and always wishes to do more. Her tithe and offerings continue to flow into God's treasury. Recently she was in the hospital and an infected finger was removed, but nothing withers her radiant cheerfulness.

Now she attends the newly organized church at Chilaw. To get to the place of worship, she travels by bus ten miles. About a mile from church she alights from the bus and visits another Adventist family that finds it difficult to attend church services because of ill health. From here she carries a child in her arms to the kindergarten class of the Chilaw Sabbath school.

By her love and patience she has won back the affection of her foster parents and she continues to be a noteworthy example of true Christian witness.

BERNARD F. PINGHO, Secretary
Ceylon Union

Brief News

SOUTHERN EUROPEAN DIVISION

† The Czechoslovakian Union has brought out its first denominational paper in the Czech language: *Znameni Doby* ("Signs of the Times"). The first edition was 12,000. The publishing work

was officially organized in Czechoslovakia in February, 1969. Several books have already been printed, and others, mostly writings from the Spirit of Prophecy, are in preparation.

† H. J. Bauder, publishing secretary of the Indian Ocean Union, is the first representative of the department to penetrate into the Comoro Islands, midway between Madagascar and Africa, with our literature. The population of 250,000 is almost exclusively Mohammedan. He sold a good quantity of books, some among the leading class.

† Three chapels have recently been opened in the territory of the division. One was at Herakleion, on the island of Crete (Greek Mission). At the occasion, a Greek worker, Peter Papaioannou, was ordained to the ministry. Another chapel was inaugurated at Luanda, Angola. During the current camp meeting season more than 800 people were added to the church in Angola by baptism. More will join shortly. Two weeks later, at Winterthur, Switzerland, another chapel was opened. The local church has contributed about a quarter of the construction costs.

† The Spanish Adventist Seminary library has received a gift set of 49 volumes of the writings of Ellen G. White and other books, presented by the Pacific Press. This new school in Spain is to be built on the outskirts of Sagunto, near the Mediterranean coast.

LYDIE ERDMANN, Correspondent

AUSTRALASIAN DIVISION

† About 50 people are now attending church as a result of the George Burnside meetings held at the Madang Mission in the Coral Sea Union Mission last July.

† A successful evangelistic campaign is being conducted in the Adventist Youth Centre at Hohola, Port Moresby, New Guinea. Australian missionary W. I. Liversidge is in charge of the program, but three young national ministerial workers are doing the preaching.

† *Southern Aurora—Beams of Advent Splendor in the South Pacific*, a 30-minute film, to be screened at the forthcoming General Conference session, is being produced for the Australasian Division by E. W. Were. Mr. Were has completed a film covering the Southern Asia Division, and prior to the session he will also make a film for the South American Division.

† A. J. Campbell, veteran New Guinea missionary, has embarked on a new retirement missionary venture. At his own expense, he is sending copies of Eric Were's book, *Perilous Paradise*, to important persons in the countries of the world. Among the dozens of important people receiving Elder Campbell's gift so far are Queen Elizabeth II; Pope Paul; President Richard Nixon; Emperor Haile Salassie; the emperor of Japan; the Shah of Iran, and Billy Graham. The book is a photo story of New Guinea and the Adventist work being done there.

M. G. TOWNEND, Correspondent



Gary Fordham, intern pastor (Indiana), a recent graduate of Andrews University.

Henry Kenaston, pastor (Pennsylvania), formerly pastor, South Flint (Michigan).

Harold Jewkes, pastor, Fort Bragg (Northern California), formerly pastor, Camp Au Sable (Michigan).

Clyde Groomer, Sabbath school secretary (Michigan), formerly Sabbath school secretary (Central California).

Glen Aufderhar, stewardship secretary (Wisconsin), formerly pastor (Wisconsin).

J. E. Cleveland, pastor, San Diego (South-eastern California), formerly pastor, Villa Park (Illinois).

Ella Jean Albertsen, staff, Sunnysdale Academy (Missouri), from Cedarvale (Missouri).

Ken Albertsen, staff, Sunnysdale Academy, from Cedarvale (Missouri).

Laura Edwards, staff, Sunnysdale Academy, from Sheyenne River Academy (North Dakota).

Charles Edwards, business manager, Sunnysdale Academy, from same position, Sheyenne River Academy.

Melvin Holm, principal, Sunnysdale Academy, from University of Missouri.

Jim Mitchel, staff, Sunnysdale Academy, from Pacific Union College.

Merlene Olmsted, staff, Sunnysdale Academy, from Walla Walla College.

Milo Payne, staff, Sunnysdale Academy, from Union College.

Mrs. Iola Devereaux Cox, dietitian, Walla Walla General Hospital (Upper Columbia), from New England Memorial Hospital.

Clyde Evans, ministerial intern, Spokane Linwood (Upper Columbia), a recent graduate of Andrews University.

Robert L. Burns, assistant treasurer (Upper Columbia) formerly treasurer, La Sierra Academy (Southeastern California).

Norman W. Baker, pastor (Northern California), formerly pastor (Kansas).

John Early, assistant publishing secretary (Pennsylvania), formerly literature evangelist (Kansas).

Glen D. Farnsworth, pastor, Alexandria, Louisiana (Arkansas-Louisiana), formerly pastor (Kansas).

Alexander Henriques, Enterprise Academy Press, Enterprise, Kansas, from Pacific Press Publishing Association.

A. G. Beierle, pastor, Wapato-Toppenish district (Upper Columbia), formerly pastor (Nebraska).

K. Onsoe, auditor, East Indonesia Union Mission, from same position, West Indonesia Union Mission.

Rudy Klimes, president, Japan Missionary College, formerly president, Korean Union College.

T. Yamagata, staff, Japan Union Mission and Japan Missionary College, formerly president, Japan Missionary College.

C. W. Kim, president, Korean Union College, formerly academic dean, Korean Union College.

Mrs. Julita Sellona, dean, school of nursing, Mountain View College, from graduate study in the United States.

John Pelt, pastor, Denver South (Colo-

rado), formerly pastor (Southern California).
Clarence L. Duffield, pastor, Sacramento Central (Northern California), formerly pastor, Denver South (Colorado).

W. G. Larson, departmental secretary (Missouri), from same position (Texas).

M. A. Tyner, pastor (Carolina), formerly pastor (Missouri).

Clifford Black, pastor (Missouri), formerly pastor (Ohio).

L. C. Grice, associate publishing secretary (Missouri), from same position (Alabama-Mississippi).

O. E. Hanna, pastor (Georgia-Cumberland), formerly pastor (Carolina).

W. L. DeShay, pastor, Oakwood College church, Huntsville, Alabama (South Central), formerly pastor, Washington, D.C. (Allegheny East).

J. L. Butler, pastor-chaplain, Riverside Chapel, Nashville, Tennessee, from University of Nebraska.

Robert W. Nixon, book editor, Southern Publishing Association, formerly assistant editor *These Times*.

G. S. Culpepper, assistant publishing secretary (Southern Union), formerly publishing secretary (Carolina).

W. E. Miller, publishing secretary (Carolina), from same position (Alabama-Mississippi).

Robert E. Anderson, assistant factory superintendent, Pacific Press Publishing Association, formerly manager, Middle East Press, Lebanon.

Henry Rasmussen, artist, Pacific Press Publishing Association, formerly advertising consultant, Stockholm, Sweden.

Paul Seaward, electrician, Pacific Press Publishing Association, formerly literature evangelist (Central California).

George Derec, litho paste-up assistant, Pacific Press Publishing Association, formerly linotype operator, Pacific Union College print shop.

Wilbur H. Olson, assistant treasurer, Pacific Press Publishing Association, formerly secretary-treasurer and auditor, Chile Union Mission.

Santiago Collins, editorial assistant, Pacific Press Publishing Association, from Chicago, Illinois.

Mrs. Ruth Collins, secretary and clerk, Pacific Press Publishing Association, formerly secretary, Inter-American Division.

Victor H. Fullerton, assistant secretary of education (North Pacific Union), formerly educational secretary (Washington).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Ronald Dale McBroom (WWC '57-'59), to be construction supervisor, Central American Union, Guatemala, Mrs. McBroom, nee JoAnn Pence (WWC '59), and two children, of Mountain Center, California, left Calexico, California, October 22.

Royce C. Thompson (AU '51 and '68), returning as business manager, Bangkok Sanitarium and Hospital, Thailand, Mrs. Thompson, nee Elaine Alice Christensen (AU '52; '67-'68), and two children, left Los Angeles, California, October 23. They are transferring from the Inter-American Division.

Bradley W. Nelson, M.D. (AUC '64; LLU '68), to be relief physician, Mwami Hospital, Fort Jameson, Zambia, Mrs. Nelson, nee Drusilla J. Westermeyer (AUC '61-'63; NEMH '63-'64), and daughter, of Takoma Park, Maryland, left Washington, D.C., October 25.

Leonard L. Nelson (AU '38), to be a teacher, Kamagambo Training School, Kisii, Kenya, of Clear Lake, Wisconsin, left New York City, October 26.

Carl B. Watts (UC '49), returning as president, Japan Union Mission, Yokohama, and Mrs. Watts, nee Lois May Shepherdson (UC '49), left Los Angeles, California, October 26.

Elizabeth J. Hiscox, M.D. (PUC '21; LLU '27), returning as staff physician and surgeon, Giffard Memorial Hospital, Nuzvid, India, left Los Angeles, California, October 30.

Wellesley W. Muir (PUC '47; attended AU '53), returning as departmental secretary, Inca Union Mission, Mrs. Muir, nee Evelyn Yvonne Chapman (Paradise Valley Hospital School of Nursing '52), and two children, left San Francisco, California, October 30.

Albert Walters, returning as publishing secretary, Antillian Union Mission, Mrs. Walters, nee Martha Trujillo, and two children, left Miami, Florida, October 30.

Grover T. Barker (UC '57, '59), returning as treasurer, Inca Union College, Lima, Peru, Mrs. Barker, nee Joy Anne Powell (attended UC '57), and three children, left Miami, Florida, October 31.

Gordon M. Ellstrom (WWC '39; AU '58), returning as president, Congo Union, and Mrs. Ellstrom, nee Velma Mabel Kearn (attended WWC '37-'39), left New York City, November 1. W. P. BRADLEY

NOTICE

General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Board of Directors will be held at 6:30 p.m. on Tuesday, January 27, 1970, at Riverside, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.

HARRY R. HOUSE, Secretary

Church Calendar

Soul-winning Commitment	January 3
Church Lay Activities Offering	January 3
Liberty Magazine Campaign	January 10-17
Religious Liberty Offering	January 17
GO Emphasis	January 24
Gift Bible Evangelism	February 7
Church Lay Activities Offering	February 7
Faith for Today Offering	February 14
Christian Home and Family Altar Day	February 21
Christian Home Week	February 21-28
Listen Campaign	February 28
Penetration Tract Evangelism	March 7
Church Lay Activities Offering	March 7
Sabbath School Visitors' Day	March 14
Spring Mission Offering	March 14
Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28
Youth Magazine Offering	March 28
Thirteenth Sabbath Offering	March 28
(Northern European Division)	March 28
One Million New Pulpits	Apr 1 4
Church Lay Activities Offering	Apr 1 4
Andrews University Offering	Apr 11
Literature Evangelism Rally Day	Apr 18
Education Day and Elementary School Offering	Apr 18
(local conference)	Apr 18
Health and Welfare Evangelism	May 2
Church Lay Activities Offering	May 2

It's all from Loma Linda Foods

except
the napkins →



AU Students, Local Members Witness in Greenwich Village

The procession looked much like any South American religious retinue, winding its way along with a plaster statue held aloft. Actually the procession was making its way from the Manhattan Seventh-day Adventist church in New York City to nearby Washington Square in Greenwich Village. The "statue" at the head of the group was none other than Smoking Sam.

Last summer William Jackson, pastor of the Manhattan church, held a field school of evangelism for five Seminary students and their wives. The experimental four-week program faced a formidable challenge—that of bringing Christ to the actors, writers, hippies, and outright revolutionaries of the Village. This obviously called for new approaches.

After prayer in the church each evening, participants walked the ten minutes to the Square, armed with religious survey sheets, Bible enrollment cards, literature, and a sense of God's presence. Since all young people seem to enjoy music, group singing was a part of nearly every night's program. Onlookers were quick to join in with enthusiasm. One young Coast Guardsman who sang along one Friday evening was in church the next morning and continued to come every time he could obtain a pass.

The group attracted quite a bit of attention on its way to the Square each evening by having Smoking Sam lead the way. People took note of the cigarette in his mouth and the humorous antismoking signs carried by those in the procession. Once situated in the park, Drs. Robert Dunn and Dunbar Smith

lectured and answered questions on smoking and the use of drugs. A policeman, who could legally have asked that "Sam" be removed, instead asked for help with his smoking problem.

Exciting experiences became commonplace. Student Bill Aldrich and his wife spent several hours talking to two self-styled "hoods" who had left their home in New Jersey because things were getting "too hot." They were amazed that anyone really cared about their welfare, and before the evening was over both expressed a desire to accept Christ as their Saviour.

Mr. and Mrs. Dick Davidson met an Army captain, a Harvard graduate, who expressed much interest in Adventist beliefs. A number of former Adventists were contacted, and Mr. and Mrs. Nick Satelmajer helped one such person make a decision to return to church membership. Other Seminary students taking part were Stanley Palmer and Ken Swanson.

As the evening progressed, interested persons were invited to return with the group to the church building for a film, refreshments, and dialog. This approach was highly successful, and one Saturday evening more than 150 non-Adventists visited the church.

What were the results of those four weeks of intensive effort? Cold statistics give only a partial picture, but even these are impressive. More than 80,000 pieces of literature were distributed, along with 1,000 copies of *Steps to Christ* and a number of other booklets. About 250 enrolled in a Bible course, and an undetermined number were influenced for Christ for the first time.



A point is emphasized by Henry Sarti, a Manhattan church member (white shirt).

A valuable by-product of the endeavor is the harmony that usually results when people work together in a common cause. Almost every church member was involved in some way from seven-year-olds up to the eldest in the congregation. After working hard all day, many came nearly every night during the four-week period. Seldom did they get home before midnight.

NICKOLAUS SATELMAJER
Seminary Student
Andrews University

Atlantic Union

✦ Opening services for a better-living center were held November 15 at the Bridgeport, Connecticut, church. The new center, which is adjacent to the church, has been renovated recently to handle Five-Day Plans, cooking classes, and weight-control programs. The facility will also house a community welfare center.

✦ Recently the members of the Perryburg, New York, church, under the direction of their new pastor, Gordon Edgerton, have moved from the old church facilities to the new church basement where they will worship during the remainder of the winter while their sanctuary is being completed.

✦ The Southern New England Conference evangelist, Dick Pollard, was guest on an hour-long phone-in radio program recently on radio station WCCM Lawrence, Massachusetts. Dave Scott, host of "Ecumenical Hotline," interviewed Elder Pollard, and the conversation centered on the beliefs of Adventists, especially the history of the seventh-day Sabbath. Interest was indicated by a number who telephoned in to discuss the subject.

✦ Forty-three first-year nursing students were capped on October 17 at Atlantic Union College. Lloyd L. Reile, president of the Greater New York Conference, presented the dedicatory address.

✦ Union Springs Academy is sponsoring four better living action units under the direction of O. E. Torkelson, principal, and Karen Tillinghast, student director.

Smoking Sam leads the way as the procession leaves Washington Square. Bill Jackson (dark suit) is pastor of the Manhattan church that sponsored this type of evangelism.



The action-unit students will be going by invitation to several public schools in central New York, with a lively and positive program of better living. They will touch on three vital areas—alcoholism, smoking, and harmful drugs.

EMMA KIRK, *Correspondent*

Canadian Union

✦ The Heart Institute of Quebec City, Quebec, has approved the Adventist Five-Day Plan to Stop Smoking and has recommended it to all the social clubs of that city of more than 400,000.

✦ The Kiwanis Club of Swift Current, Saskatchewan, invited John W. Popowich, conference evangelist of the Manitoba-Saskatchewan Conference, to speak at one of their meetings.

✦ Baptisms so far this year in British Columbia are more than 300, which is a new high for the conference.

✦ Charles J. Sohlmann, of New York City, recently began a series of meetings for Hungarian-speaking people in the Calgary, Alberta, area. The attendance has continued to grow, with 50 to 60 in attendance. The pastor of another Hungarian congregation invited Pastor Sohlmann to hold the meetings in his church, and to occupy his pulpit on Sunday.

✦ On Sunday, November 9, the new *It Is Written* television series with George Vandeman began for southern Alberta. This series will continue until the end of May, 1970.

THEDA KUESTER, *Correspondent*

Central Union

✦ The Dorcas Societies in Kansas are mailing Christmas boxes to all the Seventh-day Adventist servicemen from the local churches.

✦ Eighty-three-year-old Daphne Bloyed was honored recently for her dedicated welfare efforts during the Central Union Dorcas Federation meeting. Mrs. Bloyed has made 640 girls' dresses for welfare in the past two and a half years.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ The book *God Speaks to Modern Man* was offered in a free drawing for which 310 librarians from Ohio and Indiana signed at an annual convention for public librarians held recently in Cincinnati, Ohio. Helen Haynes, a literature evangelist who has sold \$12,000 worth of books to public libraries in her area, was responsible for setting up the display.

✦ A greenhouse that will be the classroom and laboratory for the teaching of horticulture has been added to the Mount Vernon Academy campus. It will also be a workshop for campus beautification. Because of a ready market for plants, the greenhouse, hopefully, will provide some additional work opportunities for students.

✦ An exhibit representing the Kettering

Medical Center, Ohio, was placed on display recently in the baggage-claim area of Dayton's Cox Municipal Airport. A cooperative project of the medical center and the Kettering Chamber of Commerce, it features Charles F. Kettering and the hospital named for him.

MORTEN JUBERG, *Correspondent*

Lake Union

Dorcas Federation Meetings Promote Good Will in Indiana

The public in five areas in Indiana saw the conference disaster van and were served sample foods by representatives of the Loma Linda Food Company during the recent fall Dorcas Federation series.

Many dignitaries in the five areas visited where our conference disaster van was displayed expressed appreciation of our program. They included representatives of the Red Cross, Civil Defense, county and city welfare, city police, and mayors.

When the mayor of Jeffersonville heard about the package plan for providing clothing for the van, he said he wanted to contribute a package of clothing himself to help outfit the disaster van.

The van is a 40-foot vehicle along with the tractor and is owned by the Indiana Conference. It is being outfitted with metal shelves and sliding metal doors. It is being equipped with a minimum of kitchen and first-aid equipment, and a power generator, two-way radio, and an emergency supply of water.

Wayne Martin, of the General Conference Bureau of Public Relations, gave instructions on the PR aspect of Dorcas welfare work at each of these five Dorcas Federation meetings.

RALPH COMBES
Departmental Secretary
Indiana Conference

North Pacific Union

✦ Gift Bible Evangelism was largely responsible for the baptism of three people in the Hermiston area of the Upper Columbia Conference recently.

✦ Ned Lindsay, Auburn Academy senior and religious vice-president of the Student Association, is one of three Seattle area high school seniors named semifinalists in the sixth National Achievement Scholarship program for outstanding Negro students. Ned is one of 1,500 such semifinalists nationwide. Next March scholarships will be awarded to 325 of the semifinalists.

✦ Carl W. Jorgensen, principal of Auburn Academy, has been appointed to a committee to screen applications for public and private secondary school accreditation.



SDA Optometrists Meet

Thirty-two Seventh-day Adventist optometrists representing 12 States and Canada met recently for their yearly four-day convention in Durango, Colorado.

Educational lecturer from Battle Creek, Michigan, Dr. R. M. Howard, represented the American Optometric Association. Other speakers included Dr. Philip Nelson, of Washington, D.C.; H. V. Reed, president, Colorado Conference; and Dwight Wallack of Phoenix, Arizona.

MRS. JOHN HARDAKER
Durango, Colorado, Church Press Secretary

This committee makes recommendations to the Washington State Board of Education.

✦ The new Renton, Washington, church was officially opened for services on November 15; E. E. Wellman, the pastor, preached the first sermon. In 1963 the old church building was sold and the members built an educational wing, which they have used while planning and constructing the new sanctuary.

✦ Teachers from Oregon's 41 elementary and ten-grade schools met for their annual convention at Gladstone Park, September 28-30. Service pins were presented for 5-, 10-, 15-, 20-, 25-, and 30-year service records.

✦ Added to the annual Halloween food-gathering project in the Upper Columbia Conference this year was the offering of a gift Bible to each home contacted. Nearly 10,000 orange-and-black invitation cards were given out by Pathfinders. So far, 122 requests for Bibles and study guides have been processed.

IONE MORGAN, *Correspondent*

Northern Union

✦ Twenty-two people were received into the church through baptism and profession of faith at the close of the Barron-Turner meetings held this fall in the new Wahpeton, North Dakota, church. Myron Voegelé is the pastor.

✦ A get-acquainted supper for medical men and their wives was held by Minnesota Conference officials in Rochester on November 10.

✦ The Rochester, Minnesota, Dorcas Society has been expanding its services and has recently become one of the chief agencies in providing clothing for clients of the Olmstead County Welfare Department. Mrs. Keith Holley, Dorcas leader, reports that about 600 pieces of clothing are distributed monthly. The items distributed come from other sources, as well as from Adventist church members.

✦ Radio station KBMW in North Dakota began airing the program Amazing Facts November 10. It will be heard daily, Monday through Friday, for the coming year. More stations will be broadcasting the program at two-week intervals until the entire conference is covered.

✦ Members of the Jamestown, North Dakota, Weight-watchers Club are using meat substitutes to assist them in reducing. John Amick, Book and Bible House manager, and his wife met with the club recently and displayed samples of canned and frozen foods along with health literature, recipe books, and antismoking materials.

✦ The Bismarck, North Dakota, church was dedicated on October 25. Present were the mayor of Bismarck; the lieutenant-governor of North Dakota; Ben Trout, then president of the North Dakota Con-



Oak Park Field Day

Six students of Oak Park Academy in a car driven by F. J. Kinsey, Iowa lay activities leader, solicited a total of \$282 on the school's 1969 Ingathering field day. They qualified as 1969 "high car."

The students were (from left): Jeff Hogle, Becky Kinsey, Beverly Ruggles, Patty Dickenson, Terry Dodds, and Nyla Stigge.

Two other cars also returned with more than \$200. As far as is known, this is the first year that any carload of students ever reached \$200 in a field day.

The academy's \$3,082 total for the day was more than \$1,000 above last year's total. About 20 cars, with more than 100 students, participated.

ference; J. L. Dittberner, president of the Northern Union Conference; and A. T. Bidwell, pastor.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Education Program at White Has Trained Nearly 1,700

Seventy-nine interns, residents, and fellows are currently studying in the Department of Medical Education at the White Memorial Medical Center. Walter Macpherson, M.D., is head of the department.

Until 1964, the White, as an integral part of the College of Medical Evangelists (now Loma Linda University), provided training for the majority of third- and fourth-year medical students. Nurses, dietitians, and technicians also matriculated there. Now the White Memorial Medical Center carries out the objective for which it was founded—to serve the church and the community and to "heal the sick"—through other educational programs.

The White is providing physicians, nurses, and technicians to staff medical facilities at home and abroad. As of January, 1969, 865 residents, 133 fellows, and 671 interns had received graduate medical education at the medical center.

WALLACE J. LIGHTHALL

Southern Union

✦ Southern Missionary College has received a \$1,000 library grant from the Sears Foundation. Since the grant was specified to be used exclusively for the acquisition of books, reference material in the field of economics will be purchased.

✦ The new Memphis, Tennessee, church in the South Central Conference, seating 1,000, was officially opened the weekend of November 29.

✦ Total attendance at the nine showings of the Publishing Department multimedia spectacular, "Like Streams of Light," in the Carolina Conference, was 4,845. Of these, 540 persons indicated an interest in having a part in literature evangelism.

✦ Fifty-six church members at Hialeah, Florida, were organized into a church on October 11. It will be known as the Hialeah Spanish Seventh-day Adventist church.

✦ Youth baptisms in the South Central Conference for the first three quarters of 1969 exceed the 200 mark.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ B. E. Leach and G. M. Schram teamed together in evangelistic meetings in Baton Rouge, Louisiana.

✦ Twenty-eight persons were baptized in the Arkansas-Louisiana Conference during October, bringing the 1969 total thus far to 239. Most of these baptisms have resulted from the 57 evangelistic crusades held in the conference this year.

J. N. MORGAN, *Correspondent*

SOUTHWESTERN UNION COLLEGE

✦ SUC students have appeared on two recent color television programs in the Dallas-Fort Worth area. Thirty students were featured on a religious program produced by John Thurber, Texas Conference youth evangelist; and the Collegians, 26-member traveling unit of the college band, directed by Jack McClarty, presented a 30-minute Sunday morning program recently.

✦ SUC has received contributions from several sources in recent weeks. The First State Bank of Rio Vista contributed \$750 to the building program; and Brandom Kitchens, of Keene, recently gave a check for \$17,480, bringing their total donation to \$18,480. In addition, the First National Bank of Cleburne pledged \$1,500. The funds will be used for landscaping the new campus entrance, expansion of the education department and the library, and the new cafeteria building.

LLOYD DAVIS
Director of Public Relations

Of Writers, Articles, and Miscellany...

A Christmas cross 275 feet tall and 150 feet across brightens the Chicago skyline nightly during the Christmas season. The mid-America home office of The Prudential Insurance Company illuminates its building as a symbol of the sacrifice of Christ, whose advent is celebrated at Christmas time (see cover). (Photo courtesy of Prudential Insurance Company.)

Workers interested in going to the Trans-Africa Division will become well acquainted with Clyde O. Franz, author of "True Fanatics" (page 2). Elder Franz is the associate secretary of the General Conference who represents that division, as well as the Central European Division, in matters of recruitment of overseas workers.

After receiving his business degree at Southern Junior College (now Southern Missionary College) in 1932, he entered denominational work as an accountant at his alma mater. In 1934 he became an assistant in the periodical department of Southern Publishing Association in Nashville, Tennessee.

In 1935 he became a conference secretary-treasurer, a position he held in three conferences (Alabama-Mississippi, Ken-

tucky-Tennessee, and Iowa)—consecutively, of course—for ten years.

He continued as a secretary-treasurer after entering overseas service in 1945 in the British West Indies Union in Mandeville, Jamaica. From 1950 to 1952 he was secretary-treasurer of the Antillian Union, with headquarters at that time in Havana, Cuba. He was ordained to the ministry during his tenure in Jamaica.

In 1952 he became president of the Antillian Union. He became secretary of the Inter-American Division in 1954 and in 1961 became its treasurer. He was elected to his present position in 1966.

How thankful we can be that God brings good even out of tragedies. Loron T. Wade gives an example of this in his article "The Telegram Was Never Sent" (page 7).

Elder Wade received his Bachelor of Arts degree in theology in 1960 from Union College, and he graduated from Andrews University in 1963 with his Master's. Although he states that he began working in the denomination in the Northern Union when in the academy, he formally entered as a pastor-evangelist in 1963 in the Guatemala Mission. In 1966 he became director of Centro Educacional Adventista in Honduras. After furlough he and his family returned to the Inter-American Division, this time to the Colegio Vocacional in Costa Rica, the setting for his narrative this week.

He was ordained to the ministry in 1966 in El Salvador.



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

MEMORY OF 600,000 SLAIN HONORED

BUDAPEST—A national representation of Hungarian Jews joined with the Jewish community of Budapest to honor the memory of 600,000 Jewish martyrs who perished 25 years ago during the Nazi occupation of the country.

CHRISTIANITY TODAY HAS NEW PUBLISHER

WASHINGTON, D.C.—David R. Reh-meyer, a Lutheran layman and advertising manager of *Christianity Today*, has been named publisher of the magazine effective January 1. He succeeds Wilber D. Benedict, retiring after seven years in the post.

Christianity Today is an interdenominational Protestant journal with a current circulation of 160,000.

DIVISIVE ORGANIZATIONS AIDED

ST. LOUIS—A charge that the national leadership of the Episcopal Church in the United States has diverted funds from "the true mission and vocation of the Church" for the support of politically oriented groups that are dividing the church and the nation was made here by the Foundation for Christian Theology, a conservative group within the denomination.

The foundation's board of directors met with clergymen and laymen, reportedly representing all sections of the country, to formulate a response to some actions of the recent General Convention II which met at South Bend, Indiana, in early September.

Thirty-five clergymen and laymen from 15 States met for two days. At the close of the meeting they issued a document called "Christian Affirmation: A Response to the Crisis in the Episcopal Church."

The document calls upon Episcopalians who have left their parishes "in spiritual frustration and despair" to return to their churches and stand with the conservatives in their determination to return the Episcopal Church to "biblical and canonical" principles and procedures.

MERGER WITH MISSOURI SYNOD

CLARK, N.J.—The Synod of Evangelical Lutheran Churches, in concluding sessions of its 43d biennial convention here, approved eventual merger with the Lutheran Church-Missouri Synod.

UNION WITH METHODISTS VOTED

LLANDRINDOD WELLS, Wales—The six bishops of the Anglican Church in Wales will provide a measure enabling the church to approve entry into the first stage of union with the Methodist Church. This action was endorsed by a resounding vote of the denomination's governing body. The vote in favor was 293-109.

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. 20012.

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Relief Missionary Aids Building Program

A relief missionary worker, Lester Marvin, arrived in Korea, October 9 and went directly to the building site of the new Seoul Adventist Hospital.

During his stay he will supervise the building of the new 138-bed hospital. The structure will be one of the most modern in Korea. It is being built in a square cloverleaf design. Plans are to have the opening ceremonies about December, 1970.

Curtis King, business manager of the hospital, states that "Mr. Marvin has already saved hundreds of dollars for the institution."

In this picture Mr. Marvin, a retired hospital maintenance supervisor from Whittier, California, studies the blueprints with Im Pyong Kon, builder.

H. R. KEHNEY

Departmental Secretary, Korean Union Mission

North American Pastors Broadcast in Many Languages

Of the 56 foreign languages used in broadcasting in the United States, Seventh-day Adventist ministers use nine: Hungarian, German, Ukrainian, Yugoslavian, Japanese, Russian, Navajo, Czechoslovakian, and Spanish. Millions of foreign-born Americans treasure programs in their own language. These programs may occupy only a single hour a week on many stations.

Several programs, such as La Voz de la Esperanza, with speaker Braulio Perez, and the Ukrainian Voice of Hope, by Nicholas Ilchuk, operate extensive networks. Others, such as that of Tom Holliday, who speaks in Navajo, are lonely efforts begun in faith.

An evidence of the popularity these broadcasts can achieve came from the unsolicited comment of the manager of CFCW in Camrose, Alberta. He stated, "Pastor Peter Uniak's Ukrainian program on our station is both the most popular religious broadcast we carry in any language and our most-listened-to foreign-language release."

WALTER R. L. SCRAGG

ASI Convention Meets in Miami Beach, Florida

The biennial period of the North American Association of SDA Self-Supporting Institutions will be replaced by a quadrennial term, according to an action taken at the biennial session of the ASI held in Miami Beach, Florida, November 12-15. This will make it possible for the annual convention to be devoted to

sharing successful plans of soul winning, up-to-date business techniques, cooperative activities; to study of current issues; and to fellowship.

Since 1947 the ASI organization has been known as the Association of Seventh-day Adventist Self-Supporting Institutions. However, at this convention, a new name was proposed that will describe more accurately the many services and industries of the association members. The new name will retain the letters "ASI." A further report will appear later.

Officers (all re-elected) for the quadrennial period 1969-1973 are: Allan R. Buller, manager of Worthington Foods, Worthington, Ohio, president; Caris H. Lauda, executive secretary-treasurer (this election was confirmed by the North American Division Committee on December 4, 1969); and Carl E. Howe, president of Brooke Grove Foundation, in Maryland, and R. R. Laing, M.D., owner of Woodland Park Enterprises in South River, Ontario, vice-presidents.

LAST CHANCE

When you receive this issue, 1970 will be almost here. If you haven't subscribed or resubscribed for the REVIEW, do so immediately. The special campaign price of \$6.95 lasts only till the end of the year. After January 1 the price will be \$9.50. And while you are caring for your own subscription, why not include one for a relative who is not getting the church paper, or a church member unable to afford it?

—THE EDITORS

After the convention about 100 ASI members took a three-day trip to Haiti and Jamaica to visit denominational, cultural, and historical places of interest.

NEAL C. WILSON

Book Evangelists Set Record in Southern European Division

"From 1959 to 1968 the book evangelists in the Southern European Division distributed 1,597,595 pieces of free literature," states Edouard Naenny, publishing department secretary of the division. These workers have enrolled 41,147 people in Bible correspondence courses, prayed in 53,381 homes, and given 95,490 Bible studies. During this same period 1,975 people were baptized.

D. A. McADAMS

N.A. Ingathering Report—4

As of December 10: Total for the first four weeks, \$4,006,207.06. This is a gain of \$105,595.16 over the same period a year ago.

Seven conferences show a gain over last year's total: Allegheny East, Allegheny West, Carolina, Georgia-Cumberland, Lake Region, South Atlantic, and South Central. Central and Northern unions deserve particular congratulations, for each conference in those two unions shows a gain.

Only two conferences have reached their Silver Vanguard goal: Alabama-Mississippi and Carolina, but several others are nearing that mark.

IN BRIEF

★ Deaths: Jessie May Moon, widow of C. E. Moon, who was a missionary for many years in the Mexican Union, November 27, at Sanitarium, California; Leon V. Roberson, former sanitarium manager and corporation secretary of College of Medical Evangelists, December 1, at Sanitarium, California.

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