

REVIEW

and Herald

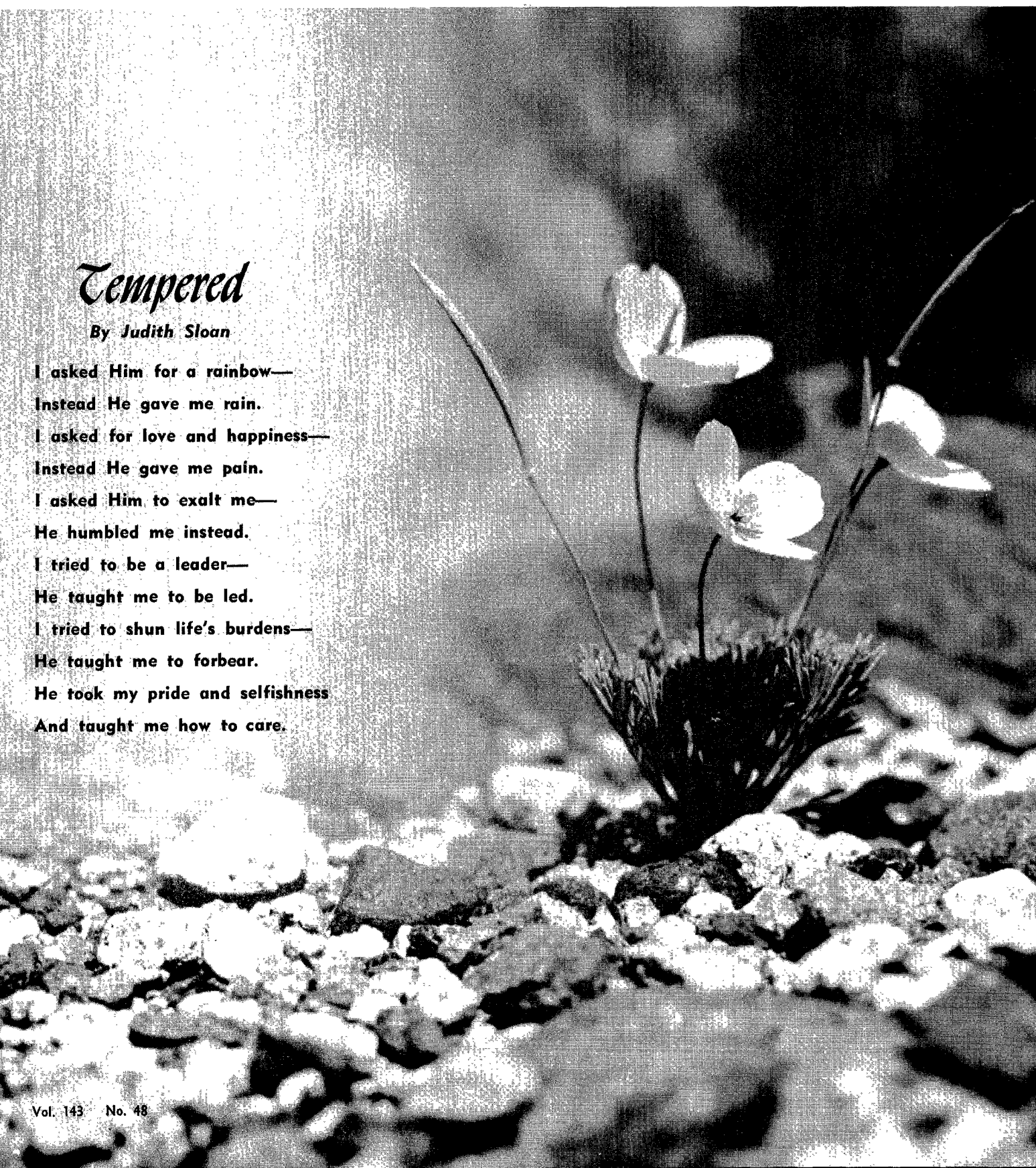
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Tempered

By Judith Sloan

I asked Him for a rainbow—
Instead He gave me rain.
I asked for love and happiness—
Instead He gave me pain.
I asked Him to exalt me—
He humbled me instead.
I tried to be a leader—
He taught me to be led.
I tried to shun life's burdens—
He taught me to forbear.
He took my pride and selfishness
And taught me how to care.



*A personal experience
that made a doctor feel*

The Need for Deeper Bible Study

By **SHERMAN A. NAGEL, JR., M.D.**
Medical Secretary, West African Union Mission

NEARLY two months had passed since I had slipped away from the confinement of the busy hospital compound at Ngwa, Nigeria. There was one exception. One Sabbath evening I had left long enough to drive 20 miles to our mission headquarters to speak to the workers at their biennial workers' meeting at Aba, East Nigeria.

The Ngwa Hospital has grown to more than 60 beds in less than two years, and frequently it is overflowing, benches being used as extra beds. During recent months major surgery cases had been averaging more than 80 a month, and the six-day-a-week outpatient clinic continued to grow in patronage. To keep the wheels of this hospital moving was a full-time job for one doctor.

Here in this rural area superstition ("Let us try the witch doctor's methods first") still causes far too many patients to delay coming to the hospital, except in the very late stages of their illnesses. This multiplies the problems of therapy, and in some cases makes it impossible. Two recent histories will illustrate.

Jenny (we will call her that, though that is not her real name) was at term in her fourteenth pregnancy. She lived only a few miles from the hospital, yet she had remained in labor for a number of days without seeking our help. Late one night, with her strength exhausted and with fetal movement absent for some time, she was finally brought by relatives to the hospital.

Her condition was too critical to allow for a spinal anesthetic or general anesthesia. Using local anesthesia to the abdominal wall, I operated and removed the dead baby. Its macerated body showed that it had not been living for some time. Pus spilled out of the wound. Every effort had been made to keep the spillage from spreading, but generalized infection had already begun and severe peritonitis followed.

Prayer, miracle drugs, intravenous fluids, and blood

transfusions kept her alive. However, on the sixth post-operative day it became obvious that her peritonitis had resulted in a bowel obstruction. There was no choice—she had to have repeat surgery. Earnestly we continued to pray that God would see fit to spare her life.

Using local anesthesia once more, we opened the abdomen. Not one but multiple loops of intestines had been severely kinked by the infectious process. The adhesions were divided and fortunately did not re-form, at least to result in another obstruction. Approximately two weeks later Jenny went home.

I have seen her on regular postoperative checkups. She is now the picture of health, a happy and grateful woman. Yes, God did hear prayer in her behalf. Still, what a different course she could have had, had she but come when her problems were first beginning.

Case history number two: It was late at night. A tropical storm was raging. A nurse aid came to the door of the operating room. In her hand she held an admittance card. In brief this was what had been recorded on it: Male child, age ten, very restless, high fever. Father says child was bitten by a dog two days ago.

As I was about to complete the surgery I was involved in, I told the nurse aid I would soon be out. I found the father holding his maniacal child sitting on one of the benches of the outpatient department waiting room. Another man had accompanied the distressed parent and this ill child.

I took one look at the boy. I had seen many of these sad cases through the years. Finally the father confessed that it was not two days but two months before that the boy had been bitten by a mad dog. No case of rabies in the active stage of the disease has ever lived. How hard it was to tell this to the father. I told him that unless God performed a miracle in the boy's behalf there was nothing medically that could be done to cure the lad. I told him that I could administer a strong injection to sedate the child and spare him some of his suffering, but that the child was doomed.

Hearing these words, the heartbroken father grabbed up his little dying son and with loud groans went out into the raging storm. I can still hear those pitiful cries as two bicycles carrying their passengers passed the open gates of the hospital, out into the darkness of night and into the jaws of death. Again, what a different story could have been told if two months earlier the father had brought the son for his antirabies vaccine injections.

A Quiet Day—and a Startling Experience

But this day the hospital was the quietest it had been for weeks. Though the beds were full and some patients were on benches, they were all doing well. It was a chance to get away for a few hours, a chance to do some hospital business that could not be delegated, and maybe have a short swim at the pool. Most of the drug companies with which I do business are in Aba. The pool is also at Aba.

Before going to the pool I stopped at a garage to pay for some minor repairs on my car. I left a copy of a recent issue of the *Signs* with John, the head mechanic, who had worked on my car, and with the cashier, who had taken my check. John was an old friend. One day we had had quite a discussion that arose from the fact that his girl friend's parents would not consent to his marrying her. They were Adventists. John, though a churchgoing young man, was not an Adventist. He wanted an explanation for the stand the girl's parents had taken.

As John took the *Signs* he noticed the 50-cent mark on it and asked what this was worth in sterling, "Well," said I, "a shilling is worth 14 cents. So if this paper were being sold in Nigeria it would sell for about three shillings and sixpence." He smiled, and we parted.

I drove to the pool to meet my wife and ten-year-old son. As I parked I noticed a newsboy selling *Newsweek*, *Time*, *Life International*, *Reader's Digest*, and a number of other magazines. I was about to buy the latest issue of *Newsweek* when my eye caught sight of the attractive, multicolored front page of a new paper. At least it was new to me. I judged from its name that it might be a religious magazine. Picking it up, I hastily glanced through some of its 50 pages. The printing was excellent and it was well illustrated.

I asked the newsboy the price of the magazine. "One shilling, sir," he said. Some of the titles that caught my eyes were, "Hiroshima—Preview of World War III," "Christian Manhood—Is It a 'Lost Cause'?" "Crime Wave Sweeps Britain." But on page 25 was an article entitled, "The 2300 Days." I handed the newsboy his shilling and took the magazine.

Soon I was seated in a folding chair by the side of the pool, for I had lost interest in the planned swim. In my hand I held this beautifully prepared magazine, and turning again to page 25, I began to read, "In the Eighth Chapter of Daniel is an astounding prophecy. Some believe it was fulfilled in 1844. Others say in 165 B.C. by Antiochus Epiphanes. Daniel could not understand it! It

was sealed from human comprehension 'until the time of the end'—this 20th century."

As I read on I could not help admitting how impressive was this writer's interpretation, and how cleverly to the ungrounded he dismissed as impossible the interpretation of this prophecy that as a church we believe began in 457 B.C. and ended in A.D. 1844.

But the most impressive and sobering thought I received out of my brief encounter with this periodical was not the fact that it had a monthly circulation of 635,000, that it sold for only 14 cents right on the street of Aba, not that it subtly distorted the truth. The most sobering thought which came to me was that this magazine made me aware of how rusty I had become in explaining our distinctive truths. That night I confessed to my wife: "Edith, were I today unexpectedly asked to give a defense of our Adventist interpretation of the 2300-day prophecy, I would have a hard time doing it convincingly."

An Honest Diagnosis

I felt a sense of personal shame and reproach. I was born into an Adventist home. I was educated in our own schools. For some years now I have been a medical missionary, helping others from dawn until late into the hours of night, frequently.

Activities! Yes, activities good in, and of, themselves. Activities all directly or indirectly connected with a daily effort to alleviate at least some of the suffering of the people in this needy area; activities connected with the building up of another institution in the chain of Adventist medical institutions.

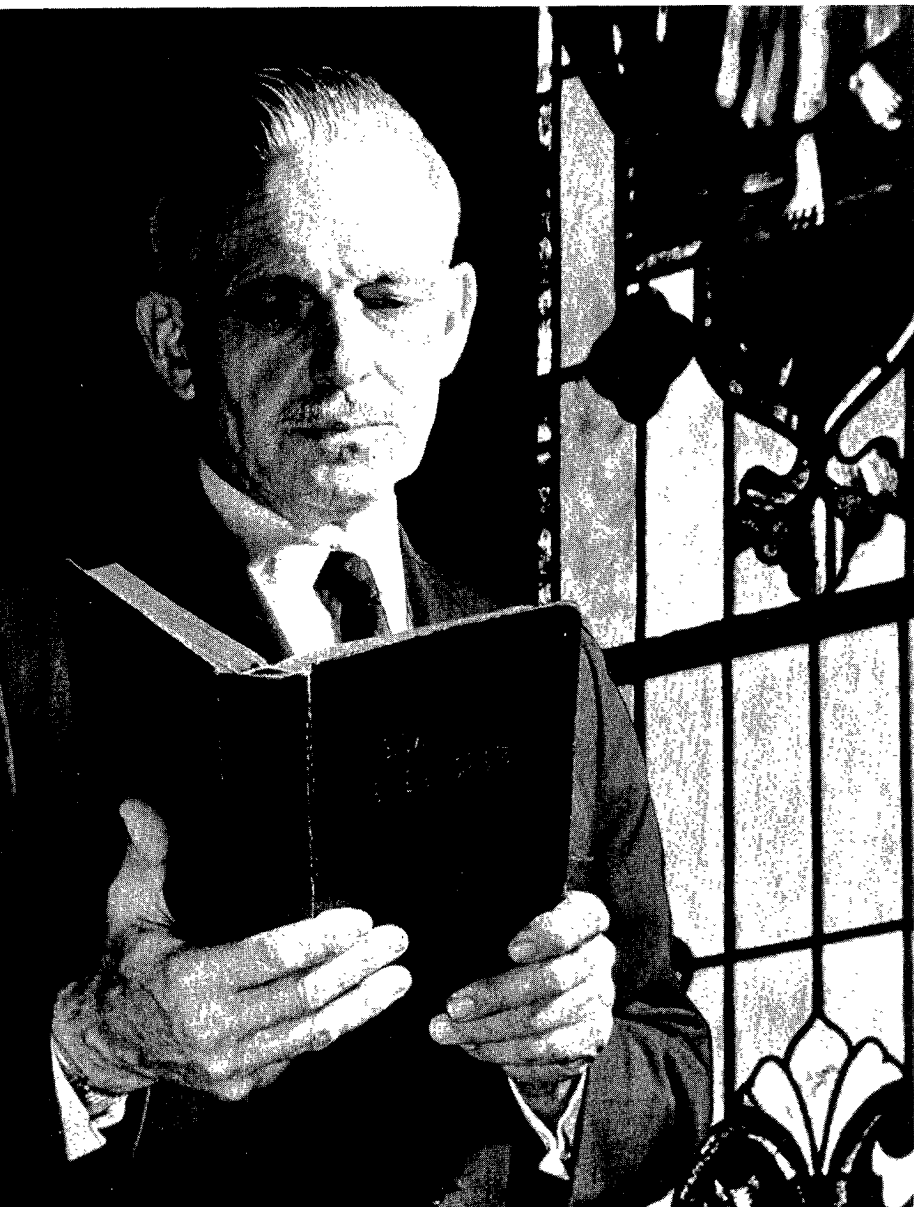
True, I usually managed to have morning worship with my family, and frequently I managed to get in a few minutes with the family at evening worship. I prided myself that I was fairly regular in studying the Sabbath school lesson. And, periodically, I would pause long enough from my busy routine to study for a sermon. I enjoyed my weekly morning worships with the hospital workers, and giving medical and spiritually slanted talks to the patients.

But I had come to the frank and honest conclusion that I was not spending sufficient time in daily, personal study of God's Word nor in the study of the Spirit of Prophecy writings.

Not that I did not want to. Not that I was not interested. But insidiously I was falling into the rut of being "careful and troubled about many things." I had begun to be trapped by this most cunning deception of the adversary—of being kept so busy doing good things, almost mechanically going through the taxing routines and emergencies of my work, that I was coming short personally in fortifying myself with the Word and with my daily personal communion with my Saviour. (To page 4)

A. DEVANEY

"I came to the frank and honest conclusion that I was not spending sufficient time in daily, personal study of God's Word nor in the study of the E. G. White writings."



I knew it was not only the 2300-day prophecy that I would have difficulty defending, were I asked to give, text by text, a reason for the hope that is within me. Of course, I know what we as a church believe, but to pick up a new, unmarked Bible, and to turn from text to text to support our truths—this I knew I could not do as I should.

I had read that stirring passage: "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, p. 593. "Fortified"! I was always going to do it.

I thought not only of myself but of my children. Was there not more I could have done as a father toward assisting them in the fortification of their minds with the truths of the Bible when they were still in my home and directly under my influence? I was frightened as I thought on this subject. Then I wondered how many others there might be who, like myself, are so "careful and troubled about many things" that they, too, have not been choosing "that good part" which no one can take from them.

The "One Thing Needful"

God has been merciful and patient with me. I thank Him for this recent experience. The years of yesterday are gone. I cannot bring them back. I have but today, but by God's grace, I have determined to daily take the time that is so essential to secure and retain that "one thing which is needful."

And, I thank God for these promises: "If they make the broad principles of the word of God the foundation of the character, they may stand wherever the Lord in His providence may call them, surrounded by any deleterious influence, and yet not be swayed from the path of right."—*Testimonies*, vol. 4, p. 562.

"The very one whom God purposes to use as His instrument for a special work, Satan employs his utmost power to lead astray. He attacks us at our weak points, working through defects in the character to gain control of the whole man; and he knows that if these defects are cherished, he will succeed. But none need be overcome. Man is not left alone to conquer the power of evil by his own feeble efforts. Help is at hand and will be given to every soul who really desires it. Angels of God, that ascend and descend the ladder which Jacob saw in vision, will help every soul who will, to climb even to the highest heaven."—*Patriarchs and Prophets*, p. 568.

*"And they sung as it were
a new song before the throne" (Rev. 14:3).*

Which Song Will You Sing?

By **THEODORE CARCICH**
Vice-President of the General Conference

WHAT a privilege it will be to sing the "new song before the throne." It will be born out of our redemptive experience in Christ. I want to learn the song so well now that I will be able to sing it then.

Unfortunately, the present repertoire of many who hope to sing in heaven contains some disturbing songs. Heading the list is the song of judgment—that is, judgment of others. It has been a hit tune since Lucifer began humming it in heaven. Adam took up the refrain in the Garden of Eden, and many have been at it ever since.

Consider the devious ways in which the song of judgment has been adapted. It made for rousing congregational singing when the complaining children of Israel came to the bitter pool of Marah and "murmured against Moses, saying, What shall we drink?" Korah, On, Dathan, and Abiram arranged quartet parts for the theme when they instigated rebellion against Moses and Aaron with the charge: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" This discordant melody sounds strangely familiar today. Often the musical score is reproduced in mimeograph form by would-be composers and circulated around the country for repeat performances.

Even trios have found the tune delightfully destructive. Listen to Sandballet, Tobiah, and Geshem as they seek to weaken Nehemiah's appointed leadership by gleefully chortling,

"What do these feeble Jews? will they fortify themselves? will they sacrifice? . . . will they revive the stones out of the heaps of rubbish which are burned?" In other words, "What you are attempting, we can do better." Have you heard this song lately? I am sure you have.

Neither have soloists resisted the bewitching melody. Watch the proud Pharisee hesitating until all eyes are upon him, and then, with perfect breath control, exclaiming: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Like a stuck phonograph needle, the personal pronoun "I" predominates in this composition.

Sour, Critical Notes

No matter who sings this song, the sour notes of criticism, censure, and pride are clearly audible. A few bars of this song reveal volumes about the man who is singing. Anyone preening himself with this song of self-righteousness deserves pity rather than scorn. His condition calls for our prayers, not our criticism. The latter would engage us in a raucous duet.

To be sure, nothing stirs God's sense of justice more than the singing of this judgment song. From His point of view, sitting in judgment upon others constitutes a sharp deviation from the right. Therefore, exalting oneself above others ultimately draws upon us the judgment of the only one competent to judge—God Himself.

Yet we constantly find ourselves warbling this debilitating song. We

spend much valuable time comparing ourselves with other folks. Consciously or subconsciously we find ourselves upgrading our motives and methods and downgrading those of others, thus using our destructive analysis as a steppingstone for self-esteem. In the process, unkind remarks, sarcasm, and censure pour from our lips, or at least seethe in our hearts. This judgment is, at times, pronounced under the guise of spiritual concern or in the defense of religious dogma. No one will deny the popularity of this song, and we often find ourselves singing it lustily in groups, quartets, or trios.

When tempted, as we all will be, why not try singing some songs of the Spirit? Among others, memorize and express to yourself and to others the

comfort of the shepherd's psalm; the assurance and direction of the Sermon on the Mount; the pathos and confidence of Psalm 51; and the heavenly harmony of 1 Corinthians 13. In addition, master such hymns as "This Is My Father's World," "Jesus, Lover of My Soul," "When I survey the Wondrous Cross," "What a Friend We Have in Jesus," and others.

Determine now to replace songs of judgment with the songs of redemption. As you do this, divine harmony will fill your heart and others will pick up the refrain. Keep on singing, and someday in the near future your voice will blend with the redeemed of all ages as with one thunderous voice they proclaim: "Great and marvellous are thy works, Lord God Al-

mighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:3, 4).

Here you have the song of Moses and the Lamb. Those who sing it have experienced the saving and sustaining grace of the Lord Jesus Christ. It is victorious singing at its best, pouring forth from mouths containing "no guile." The triumphant song dramatically signifies deliverance from the oppressive forces of evil and sinful self. The song retains its popularity throughout eternity; it will always be new, for "they sung as it were a new song before the throne" (Rev. 14:3).



The Art of Living..... **when you're young**

SURPRISED BY HONESTY

WHEN a young friend of mine went on what she considered a perfectly normal, routine errand the other day, she simply was not prepared for the commotion she caused. In fact, the situation reached absolutely monumental heights of — well, I'd better tell you about it.

She'd bought two dresses a few days earlier in a small shop, patronizing it for the first time. When her purchases were wrapped at the wrapping desk, she hadn't paid any attention, because the business of paying for the dresses occupied her at the cashier's station. Upon opening her package at home (you know how you can hardly wait to gloat over new clothes that are *bargains!*) she found that a skirt had been accidentally wrapped with the two dresses. As luck always has it—or temptation—the skirt was very attractive, just her size, and in a color she particularly liked.

"I couldn't afford any more clothes just then," she told me, in discussing the incident. "I'd spent every penny that I could safely spend, so while I'd rather have gone back and paid for the skirt, I decided I'd just have to relinquish it."

Notice, please, that the thought of keeping the skirt, unpaid for, never once crossed her mind. It wasn't, you see, hers to keep. However, the shop was at some distance from her home, and one thing and another occupied her time so several days elapsed before she took the skirt back.

And that's when the dramatic scenes began. First it was the cashier, who, upon being informed of the mistake, stopped with her hands frozen in mid-air, her mouth forming a big, round "O," and her eyes protruding several inches (it seemed) out of the sockets. After several attempts at speech she croaked unbelievably, "You mean you're bringing it *back*?"

My young friend's affirmative nod galvanized her into a wild frenzy of action.

"Mr. Manager! Mr. Manager!" she shrieked hoarsely, as customers whirled from between the racks, bewildered as to the reason for such urgency. And naturally the manager arrived on the scene at a dead run, convinced that the shop was being robbed or that there was a bomb ready to explode momentarily or that the building was on fire.

Wordlessly, the bug-eyed cashier pointed at my young friend who, rather shaken, went meekly through her small speech. And then it started all over again, with the manager going through all the same stages of amazed disbelief that had characterized the cashier's reaction. Finally, though, he recovered sufficiently to discuss the incident sanely.

"It's just that this sort of thing happens so rarely nowadays," he told my young friend. "I've been in this business for a long time, so I've had a chance to observe honesty and dishonesty. And the latter is far more common."

He went on to tell her that one of the biggest problems faced by stores of all kinds is flagrant stealing. In the case of the small, independent shop owner, not backed up by a powerful chain of stores, this can mean such financial loss that bankruptcy can result.

"It wasn't always like this!" he declared emphatically. "We used to be surprised by dishonesty; now we're surprised by honesty. And in your case, where the mistake was ours, and we never would have known who had the skirt—well, I'm glad people like you still exist. I had begun to think they had all disappeared from the earth!"

The skirt itself wasn't all that important, being quite inexpensive, so the manager's lift in spirits really had no relationship to the cash value of the merchandise. But his faith in human nature was a wee, wee bit restored, although my young friend was embarrassed to be the cynosure of so many admiring eyes. She hadn't taken the inconvenient trip to the shop with the idea of a medal, verbal or otherwise, being pinned on her. She simply acted according to her code of conduct, based firmly on the commandment "Thou shalt not steal."

It's a shame, though, that in our day people are surprised by honesty.

Miriam Hood



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JES SCHLAIKJER, N.A. ARTIST

A Christian sees the facts of history through eyes of faith.

The Epistles of Paul to Timothy—2

How FAITH Is Born

By HERBERT E. DOUGLASS

FAITH—the wholehearted response of one who trusts the will of a personal God—is unique to Christianity. From the earliest times men have developed their own religions, but none of these human contrivances has conceived of the human response to Deity in terms of a personal response to a divine Person. In speculative philosophies, knowledge is the predominant word, not faith. In mysticism, man speaks of an experience with the numinous, or of the all-pervading divine, but not of faith as a response to a self-communicating, personal God.

Neither knowledge nor feeling is predominant in Christianity, because Christianity is a religion that did not arise from the minds or hopes of men,

Christianity arose, not on man's initiative, but in response to that of God. The Christian's response to God's overture of love and demand, which was made so dramatically and convincingly in the life of Jesus, the carpenter's son from Nazareth, is called "faith" by the New Testament writers.

Christianity is concerned with historical facts. In fact, without the historical facts which ground Christianity, the Christian gospel could never be. At the foundation of the Christian's faith is not the logic of his own reasoning or the varying levels of his own feeling, but an historical event, an event which has never been repeated and which could never be duplicated.

Such was Paul's frequent emphasis in his Epistles. In his letters to Timothy he reminds his young co-worker that the gospel is not humanly fabricated, and that it rests firmly on evidence that the Creator has spoken to man. One of the channels God has used is the historical certainty of the man Jesus, whom His contemporaries learned to call the Christ.

"No one can deny that this religion of ours is a tremendous mystery, resting as it does on the one who showed himself as a human being, and met, as such, every demand of the Spirit in the sight of angels as well as of men. Then, after his restoration to the Heaven from whence he came, he has been proclaimed among men of different nationalities and believed in in

all parts of the world" (1 Tim. 3:16, Phillips).*

In 2 Timothy 2:8, Paul spells out in further detail the nature of "the one who showed himself as a human being." "Remember always, as the center of everything, Jesus Christ, a man of human ancestry, yet raised by God from the dead according to my Gospel" (Phillips). In all his theological explanation concerning the nature of the God who became man, in these Timothy letters as well as in his others, Paul strives as clearly as words allow to emphasize the humanity of Jesus of Nazareth. The Incarnation, this coming of God to earth as a human being, was no play acting. He did not merely appear as a man wearing a cloak of flesh, blood, and bones. He knew the human frailties and limitations with which all other human beings have to contend. He was a man, as every other child of Adam, and accepted the limitations of the great law of heredity (see *The Desire of Ages*, p. 49).

Such is the emphasis in Hebrews 2:14-17 (Phillips):

"Since then 'the children' have a common physical nature as human beings, he also became a human being, so that by going through death as a man he might destroy him who had the power of death, that is, the devil; and might also set free those who lived their whole lives a prey to the fear of death. It is plain that for this purpose he did not become an angel; he became a *man*, in actual fact a descendant of Abraham. It was imperative that he should be made like his brothers in nature, if he were to become a High Priest both compassionate and faithful in the things of God, and at the same time able to make atonement for the sins of the people" (Phillips).

It was in this human nature, subject to the possibility of failure and eternal loss, that Jesus was able to meet "every demand of the Spirit in the sight of angels as well as of men." This was the core of Paul's gospel. God has shown that His will for man is not impossible, that obedience leads to the freest, most winsome life that can be lived. He has shown that the answers to man's basic questions regarding the potentiality of personality and the possibility of loving fellowship among all men is within the reach of any man who relates to God as Jesus related to God's will. About this subject—of what God expects of men of faith—more will be said in later articles.

The intent of this present emphasis

on the historicity of Jesus as a real man facing up to the common challenges confronting the human race, is to show how matter-of-factly Paul falls back upon the historical facts for the grounding of his gospel. In 1 Timothy 6:13, he reminds Timothy to keep his witness beyond reproach, even as "Jesus Christ who fearlessly witnessed to the truth before Pontius Pilate" (Phillips).

The good news of a future life became a certain hope when Jesus was resurrected and received back into heaven—a fact that brought meaning to all that Christ had said and done prior to His death. In fact, without the resurrection there would have been no Beatitudes, no chain of parables recorded for future generations, and there would have been no purpose in the altruistic life of this Carpenter from Nazareth. For this reason Paul's letters are frequently anchored in this bedrock of Christian certainty, in the resurrection by which "Christ has completely abolished death" (2 Tim. 1:10, Phillips).

Yet, after saying all this about historical factuality, and how the Christian gospel could not exist without it, have we accounted for the rise of the Christian church, and of what came to be known as faith? Were there not many, many people who also saw the hand of the miracle Man from Nazareth, who heard His parables and His profound teachings, who saw Him before Pilate, stalwart and unflinching, who saw Him die on the cross, who saw or heard about the empty tomb? Did many of these observers of the historic facts become men of faith? Obviously not!

The Evidence of Faith Can Be Convincing

Apparently, that Jesus was the Word of God is not a fact that can be perceived by our senses alone. When men laughed, jeered, attempted to kill, and finally crucified Jesus of Nazareth, it was not obvious to them that they were setting themselves against God in human flesh. When God took on human flesh, the presence of deity was no longer apparent. Jesus was God incognito. This fact lies behind the pivotal statement Jesus made to Peter at Caesarea Philippi: "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven" (Matt. 16:17, R.S.V.). Peter saw what multitudes did not see when they saw Jesus—he saw, albeit vaguely, the Son of God. He saw the facts of history with the eyes of faith. Many saw the facts, but only a few responded to the facts with eyes of faith.

This is what Paul meant when he wrote to Timothy:

"So keep my words in your mind as the pattern of sound teaching, given to you in the faith and love of Jesus Christ. Take the greatest care of the good things which were entrusted to you by the Holy Spirit who lives within us" (2 Tim. 1:13, Phillips).

The Christian faith is grounded on historical facts, but a knowledge of these facts is not enough. The "sound teaching" was given to many, but only a few responded with "the faith and love of Jesus Christ." The inner Witness, the Holy Spirit, if not resisted, will lead the listener to the meaning of the historical fact and thus to a knowledge that only faith understands.

In other words, through the historical facts, God is encountering man; but this is no encounter unless man realizes that God is acting in these historical facts. If a man responds to God's invitation to fellowship—if he says, "Yes, I am the sinner who is tormented by his sins, just as Jesus describes me. I am the weak, self-centered creature that He says that I am. I am the troubled man who needs the kind of help that He promises. I am the man who should be on the cross instead of Jesus"—then that man has entered into a new relationship to his Creator.

Many could see and know, as eye-witnesses, all the historical information with respect to the life of Jesus—yet information alone did not bring forth faith. But there is more. Paul counseled Timothy:

"Timothy my son, I give you the following charge. (And may I say, before I give it to you, that it is in full accord with those prophecies made at your ordination, which sent you out to battle for the right armed only with your faith and a clear conscience. Some, alas, have laid these simple weapons contemptuously aside and, as far as their faith is concerned, have run their ships on the rocks. Hymenaeus and Alexander are men of this sort, and as a matter of fact I had to expel them from the Church to teach them not to blaspheme)" (1 Tim. 1:18-20, Phillips).

Here we see again that New Testament faith is not a description of blind hope that everything will somehow come out all right; it is not an attitude to be employed by the Christian after reason runs out and evidence for belief seems to cease. New Testament faith describes the man who wholeheartedly responds to God's love and to His holy will, and this response is manifest in the Christ-centered life. The only right response to the overtures of a self-communicating God of love is faith—that is, a spontaneous, willing submission to God's will and in an unreserved, uncalculating, ex-

* The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

tension of living fellowship to human beings everywhere and in all situations.

To believe that Jesus was born of a virgin, that He lived a remarkable life as set forth in the first four books of the New Testament, that He died under Pontius Pilate, that He was resurrected and is now in heaven—to believe all this is not yet to have faith. The devils know all this, but they do not have faith. Doctrinaire Christians may know all this and may preach sermons and teach Sabbath school classes and give Bible studies—but this alone does not make them men of faith.

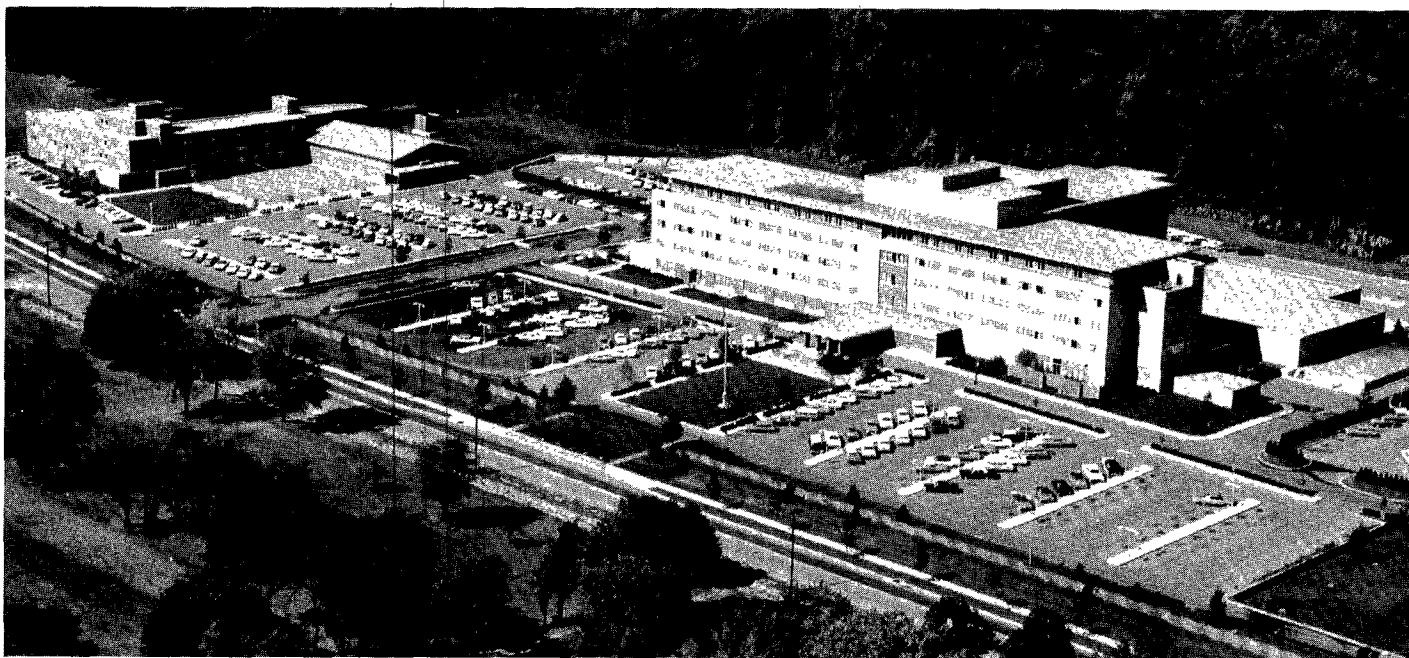
Only when a man knows for him-

self that Christ died in his place, that He is able to save men from sin, as He has promised, that His promise to receive us as sons is latent with transforming power, that love is the fulfilling of the law and all that the law was ever meant to produce—only when this kind of knowledge becomes real, when God's love is mirrored in the Christian's way of doing things, does a man understand New Testament faith. Faith is man's Yes to God's Yes.

"A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent

to the truth. He who waits for entire knowledge before he will exercise faith cannot receive blessing from God. It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages*, p. 347.

(To be continued)



The Charles F. Kettering Memorial Hospital near Dayton, Ohio. To the left is the Kettering School of Nursing.

Sabbath at an Adventist Hospital

By G. B. NELSON

Administrator, Charles F. Kettering Memorial Hospital

THE western sky is brilliantly colored. The light from the setting sun is reflected from the clouds. Across the meadow and through the trees I see the mass of the hospital as I stand in front of the windows in my study. The lights in the parking areas around the hospital are aglow. There are lights in the windows of the patients' rooms. It is the beginning of the Sabbath. As I view the impressive scene, the words of Bourdillon pass through my mind: "The night has a thousand eyes, And the day but one;

Yet the light of the bright world dies
With the dying sun.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

What is beyond the lights as the great glow in the sky fades and the feeble man-made lights stab at the darkness that is closing in? In the spots of light around the hospital I can see the glistening tops of hundreds of cars, and I know that the cars have brought anxious relatives and friends to stand

for a few minutes at the bedside of a sick one, or to peer briefly through great windows in the nursery at one of the tiny people just ushered into a world of mystery and beauty, agony and joy, despair and hope.

Or it may be that a car has brought to the hospital a worker whose duties will extend on into the night. Some have brought physicians. Some of the physicians will take the lead in working over mangled bodies brought into emergency rooms, bruised, broken, burned, as a result of shattering calamity on the highways.

Some of the cars have brought other sick and injured who, with anxious minds and painful bodies, but also with a new surge of hope, have been taken into the encompassing warmth of hospitality which is the hospital. I watch the changing shadows of the evening become the unchanging blackness of the night.

The light in one of the windows seems not so bright as the others, and I offer a silent prayer that in the room with the dimmed light, where doubtless a special kind of quiet also pervades, the night will not be a frightening time to one whose years are full and whose quietness would indicate that a long, long rest is coming soon. And I pray that special skill and tenderness will be given to the people who will work through the night, sometimes with numbing weariness, to attend to the needs of the sick.

Sabbath morning comes. The scene is changed. The hospital glows with a rosy tint as it reflects the brightness of the sun beginning to peer over the horizon to the east. I wonder what happened to the people I thought about last night. I walk through the hospital. The room that was dimly lighted last night is empty now. One of the two boys brought in from a shattering, burning wreck on the highway is in the intensive care ward—only one of the boys. I pray that God will give comfort and hope to the anguished parents.

I stop at the desk of the admitting nurse, who tells me that seven will be going home in the next few hours. I think of medical, orthopedic, and ophthalmic patients who 20 centuries ago were healed, and made to walk and to see on the Sabbath day. I pray silently that as the seven walk unaided today, they will carry impressions with them that will cause them, ultimately, to walk with God's people.

Across the campus in the school of nursing gymnasium, which has been appropriately equipped to substitute as a church until one can be built, Sabbath school is just starting. A small string orchestra is playing. During the church service the organist plays "Jesu, Joy of Man's Desiring," and a young woman, home from college for the weekend, lifts our spirits with a joyful song. I think of heaven, for "there will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived."—*Education*, p. 307.

My wife and I sit in church with an architect and his wife. The architect has been commissioned to design a church for the new congregation that has come into being with the development of the hospital. He is attending church to learn the Adventist way of

doing things, and to understand the atmosphere of an Adventist church, so that through architecture he may help create an appropriate setting for the dignity and awesome importance of the message of God's love and salvation, which the church has been commissioned to carry to the world.

The afternoon is rewarding as we break bread in our home with the architect and the visiting minister who preached to us in the morning, and with our wives talk about the work of the church, its responsibilities to the community, to its members, and to the hospital. We talk about the Christian's hope.

Once again my wife and I are alone. We stand in front of the window in



The Faith of a Little Child

By MIRIAM HARDINGE

IT WAS wartime, and the middle of a winter night. An American woman and her small son were asleep in their home in a village in France. Suddenly they heard a loud pounding on the front door, and the mother got up and went to see what was happening. To her surprise she saw a patrol of soldiers of the occupying army. Startled, she demanded of the officer with them what they wanted.

Without giving her any reason, the officer told her brusquely to get dressed and dress her small boy, Billy.

"But I cannot do that," replied the American. "My boy is upstairs dangerously ill with pneumonia, and to take him out on a cold winter night like this would kill him. And, besides, I have

the study. The western sky is brilliantly colored. The light from the setting sun is reflected from the clouds. The lights are beginning to show in the parking areas and in the windows of the hospital. Eight of the windows are dark. I think of the tired old man full of years, who is resting now. I think of the seven who walked today. I open my Bible to the fifth chapter of John and read about Jesus, who on a Sabbath day 20 centuries ago said, "Arise, and take up thy bed, and walk." I pray that there may be an extra blessing for all who served during the hours of the Sabbath that the ills of others might be assuaged.

In the distance, from the direction of Highway 25, a siren sounds.

committed no crime. Why should you order me out of my home in this manner?"

The officer made no attempt to give her an answer, but repeated his order for her to get dressed and to dress her child.

There was nothing to do but to obey. Hurriedly dressing while the soldiers below called to her to lose no time, she wrapped her son in all the extra clothes and blankets she could find, and carried him downstairs and out through the snow to the army truck that was parked at her gate.

With soldiers sitting all around her, the woman held her young son, coughing and moaning, as the truck jogged its way along mountain roads. Finally it stopped and they ordered her to get out and walk.

She staggered along with her heavy load until she was unable to carry little Billy any farther. She put his feet to the ground and steadied the sick child along the path until she heard the word "Halt." As she looked up she saw that they had arrived at a rough mountain hut.

"Stand against the wall with your child," she was bidden.

The patrol lined up in front of them with their rifles.

"Have you no children of your own? Have you no pity?" cried the distraught mother. "I have done nothing against you. But I am ready to die. But you shall not kill this innocent, sick child."

"I have children, yes," replied the officer, "but what does that matter?"

Just then little Billy, looking out from the blankets that enveloped him, and turning his eyes to the brilliantly lighted night sky said, "Mommy, look at the stars. Look at the lovely stars. God is not asleep yet. He is watching us."

As he spoke these words of faith and trust in a heavenly Father, the arm of the officer fell to his side. He stood motionless for a few seconds. Then he barked out an order to his men and they turned and filed away, their rifles lowered.

"You are free," he said briefly. "Yes, I too have children."

A few minutes later the truck left, with all the soldiers and their officer. Then mother and son began their slow journey back home. They had been set free by the faith and trust of a little boy who was not afraid to speak of his trust in the God of heaven.



NADINE DOWER, ARTIST

Billy was dangerously ill with pneumonia.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



*Guidelines for parents
on the teen-age impulse for*

Self-expression

By BETTY ELDRIDGE O'FILL

IN THE past few years the world has become acquainted with what might be called the "freedom of speech movement," which is symbolic of a desire among young people to assert what they believe to be their rights. Millions of teen-agers have caught this global fever in epidemic proportions. Their battle cry for right of self-expression is evidenced in hair styles, clothing, dances, and most descriptively, in music. This music is best typified by the current popularity of what *Time* magazine for September 17, 1965, referred to as "folk rock—big-beat music with big-message lyrics. . . . The rallying cry is no longer 'I wanna hold your hand,' but 'I wanna change the world.'"

A typical spokesman for this "emancipated" generation "contends that the message songs have taken hold because the kids are much brighter now, a little more In. They really want to rebel, and maybe we can help them as human beings."—*Ibid.*

"Freedom!" "Rebel!" "Protest!" These, the movement's rallying cries, rise with ever-increasing tempo. What has gotten into our teen-agers? Why are they so restless, so rebellious, so bold? Civil authorities, college administrators, and bewildered parents are all seeking the answers. Hastily appointed committees endeavor to probe the mysteries of destructive teen riots, from Florida to Ohio to California.

Some students of sociology have their own answers. They tell us that in years gone by children were suppressed into nonentity by their parents. They had little to say about their diet, their clothing, their hair style, their education, their lifework, or even their life companion.

Two world wars weakened the strong father influence in the home, and the dominant psychology theory began to turn soft. The acme of absurdity was reached in the theory that

nothing should be done to prevent the child from freely expressing himself. Destructiveness was helpful, tantrums were healing. Punishment was old-fashioned, permissiveness should reign. We are now reaping the bitter fruit of this brief age of permissiveness.

Thank God that Seventh-day Adventist youth and parents have the unerring counsel of the Bible and the Spirit of Prophecy writings. With these two aids, every parent can know not only how to cope with these current juvenile problems, but, even more important, how to avoid them.

The question of prime importance

is, Do young people have the inherent right to express themselves? The servant of the Lord has written: "To direct the child's development without hindering it by undue control should be the study of both parent and teacher. . . . Allow the children under your care to have an individuality, as well as yourselves."—*Child Guidance*, p. 210.

The same pen recorded these statements: "Wherever I go, I am pained by the neglect of proper home discipline and restraint. Little children are allowed to answer back, to manifest disrespect and impertinence, using language that no child should

"One of the surest safeguards of the young is useful occupation."

H. ARMSTRONG ROBERTS



ever be permitted to address to its superiors. . . . Impertinence should not be tolerated in a child even once." And again: "Never should they [the children] be allowed to show their parents disrespect. Self-will should never be permitted to go unrebuked."—*Ibid.*, pp. 288, 83.

"Children should not be allowed to manifest anger." "There is no greater curse upon households than to allow the youth to have their own way." "How many lives are wrecked, how many crimes are committed, under the influence of a quick-rising passion that might have been checked in childhood."—*Ibid.*, pp. 92, 231, 214.

"Under this [indulgent] training, at the age of ten, twelve, or sixteen, children think themselves very wise, imagine that they are prodigies, and regard themselves as altogether too knowing to be in subjection to their parents, and too elevated to stoop to the duties of everyday life." "The majority of these ill-disciplined ones go through life at cross-purposes with the world, making a failure where they should have succeeded. They grow to feel that the world owes them a grudge because it does not flatter and caress them, and they take revenge by holding a grudge against the world and bidding it defiance."—*Ibid.*, pp. 178, 179, 181.

Right principles supported by a study of God's Word and the Spirit of Prophecy writings present us with a clear, definite, indisputable answer to the question of the youthful demand to right of self-expression. In essence, it is this: Freedom of expression must not exist when the principles of the law of heaven are disregarded. In other words, as parents we must not allow our children freedom to say what they think if what they think is unlovely, disrespectful, coarse. "They [children] should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control."—*Ibid.*, p. 133.

Children must not be allowed freedom to express how they feel if what they feel is anger, destructiveness, rebelliousness. "It is not the will or purpose of God that children shall become coarse, rough, uncourteous, disobedient, unthankful, unholy, heady, high-minded, lovers of pleasures more than lovers of God. The Scriptures state that this condition of society shall be a sign of the last days."—*Ibid.*, p. 229.

Children must not be allowed freedom to express themselves by their choice of companions if their associates are unchristian, undisciplined, and uncultivated. "Shield them, as faithful mothers should, from becoming contaminated by associating with

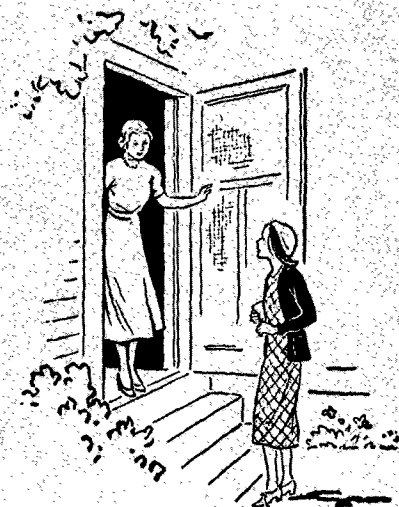
Mother's Voice

By MABEL K. MOFFETT

Over the miles, over long, long years
My thoughts fly away, far away to you,
My dear, dear mother.
Through the bitter tears, the lonely fears,
To the one most dear, so kind and true,
My gentle, loving mother.

I can see her there at our cottage door,
With a kindly welcome to give to all,
Our ever thoughtful mother.
Now gone from that home to come no more,
Out on life's ocean we can hear her call,
The voice of our blessed mother—
"Live true to God through all thy days,
His commandments cherish ever"—
Oh, wise and faithful mother.

In the years that come and the years that go
May our trust hold fast to her words so true,
That we may greet our mother
With no regrets, no shame to know,
In that better land beyond the blue,
Our noble, precious mother.



every young companion. Keep them, as precious jewels, from the corrupting influences of this age." "They [godly parents] will choose companions for their children, rather than leave them in their inexperience to choose for themselves."—*Ibid.*, pp. 460, 200.

Parents with a correct understanding of God's will, will recognize a lifelong, unremitting duty not only to correct sin and evil tendencies in their children but to provide definite guidelines for proper character development.

How may parents remedy disobedience and disrespect for authority? "Your children, that are under your control, should be made to mind you. Your word should be their law." "Some commanding may be necessary in the place of consulting the inclinations and pleasure of the children. . . . Wise rules and regulations must be made and enforced, that the beauty of the home life may not be spoiled." "Children should be taught to respect experienced judgment."—*Ibid.*, pp. 87, 234, 98.

What is the remedy for restlessness and boredom? "The restless spirit naturally inclines to mischief; the active mind, if left unoccupied with better things, will give heed to that which Satan may suggest. The children need . . . to be instructed, to be guided in safe paths, to be kept from vice, to be won by kindness, and to be confirmed in well-doing." "One of the surest safeguards of the young is useful occupation. . . . Parents cannot commit a greater sin than to neglect their

God-given responsibilities in leaving their children with nothing to do; for these children will soon learn to love idleness and grow up to be shiftless, useless men and women."—*Ibid.*, pp. 33, 122.

What is a correct method of fulfilling the need to identify, to feel a part of something? "As early in life as possible they [children] should be trained to share the burdens of the home. From childhood boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm."—*Ibid.*, p. 119.

Let the parent continually divert the attention of the young away from self-expression to Christ expression. Let the motto be impressed again and again, "For to me to live is Christ" (Phil. 1:21). Repeat often the theme, "Neither count I my life dear unto myself" (Acts 20:24). Encourage the goal to be, "Not I, but Christ, be honored, loved, exalted; not I, but Christ, be seen, be known, be heard."

God grant that parents today will not be led into following the worldly path of least resistance and permissiveness. May we as parents awake to the precarious position of our children in today's society. May we recognize the danger signals evidenced all around that point to errors in modern reasoning. May we immediately implement decided reforms, and pick up the dropped stitches of parental discipline. Let us first become converted and seek for the true Spirit of obedience, and we will then have a saving influence upon our children.

From the Editors



A COAL MINE IN THE BASEMENT

While expanding the basement of their home about ten years ago, a West Virginia family discovered a seam of coal that has ever since provided them with all the fuel they need. The mine tunnel is now 50 feet long and has electric lights. At first the dynamite blasts got on the family's nerves, but they soon became used to the noise and the jolts.

How many untapped opportunities are there in the basements of our lives, awaiting discovery and exploitation? A little exploration may prove richly rewarding.

R. F. C.

The God We Worship—3

REACHING OUT FOR GOD'S ABUNDANCE

That God is a God of abundance is evident everywhere in nature. God never gives merely enough, He gives more than enough; He bestows His blessings lavishly. Think, for example, of the endless varieties of birds, animals, insects, fish, and plants in the world. God might have provided but a few kinds. Instead He established an arrangement that would result in varieties so numerous as to forever challenge the interest and scholarly curiosity of ornithologists, biologists, entomologists, ichthyologists, and botanists.

Consider, also, the "abundance" factor in the reproductive process. Fish lay millions of eggs. Plants and trees produce millions of seeds. Insects multiply so prolifically that the destruction of a few million seems scarcely to dent their population. Birds refill their nests so rapidly that in spite of disease, natural disasters, and hunters—both human and animal—their numbers keep increasing.

And look up into the heavens on a clear night. Count the stars. God might have created but a few. Instead, He made billions upon billions—more than enough to challenge astronomers throughout eternity.

It is important that we understand this aspect of God's character. Further, if we are to live the life of faith (Heb. 11:6; Rom. 14:23, last part), if we are to live triumphantly, if we are to meet the tremendous challenges of the gospel commission, we must reflect this trait in our own lives. We must attempt great things, believing that God has infinite resources. We must give irrationally (as judged by unbelievers), confident that the more we give the more we shall have wherewith to give. We must adopt as our own the philosophy set forth by Christ in Luke 9:24: "Whoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

The Woman of Zarephath

Apparently this was the dynamic philosophy by which the woman of Zarephath lived. In a time of drought and famine in Israel she believed God. She acted on the word of His prophet. When Elijah said, "Make me thereof a little cake first, . . . and after make for thee and for thy son" (1 Kings 17:13), she did just that. "And the barrel of meal wasted not, neither did the cruse of oil fail" (verse

16). Through the period of famine "she, and he, and her house, did eat" (verse 15).

What would have been the result if she had refused the proffered partnership with God? Would she and her son have starved? We do not know. We do know that because with the eye of faith she saw God as a God of abundance, she had food not only for herself but for others—for her son, for "her house," for Elijah. How exciting this was! How good the food must have tasted as the members of the household ate it together!

Moreover, she received an added dividend. When her son fell sick and died, Elijah "cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived" (verses 21, 22). Clearly, the woman lost nothing by "losing" her life (for, indeed, that is what her meager food resources represented); she "saved" it. God did for her "exceeding abundantly above all that . . . [she could] ask or think." He not only multiplied her food, He restored her son to life.

In less dramatic ways, followers of Christ can demonstrate continually that God is a God of abundance. A woman in Connecticut had a flower garden behind her home. Realizing that relatively few people could see the flowers there, she cut a basketful each day and placed them by her front gate. Thus as people passed by on the sidewalk, they enjoyed their beauty. Many expressed appreciation for the thoughtfulness of this woman. One person gave voice to a question shared by others, "Aren't you afraid that you'll run short of flowers for yourself?" Back came the answer promptly, "Oh, no, the more I cut, the more I have!" Not only did the act of sharing bring the woman abundant happiness (something she would not have had otherwise) but the cutting process promoted proliferation of blossoms, thus making it possible for her to continue to share and keep increasing her joy. Through this experience she demonstrated for herself that God is a God of abundance.

Trying to "Out-give" God

Some in the church have experimented with this principle in the matter of financial contributions (as did the widow with her two mites—Mark 12:42). They have tried to "out-give" God. But as they have stepped up their giving they have found that their ability to give has increased. God has proved His ability and willingness to provide additional resources so that they can keep giving.

"Blessed are ye that sow beside all waters" (Isa. 32:20). "To sow beside all waters means a continual imparting of God's gifts. It means giving wherever the cause of God or the needs of humanity demand our aid. This will not tend to poverty. 'He which soweth bountifully shall reap also bountifully.' The sower multiplies his seed by casting it away. So it is with those who are faithful in distributing God's gifts. By imparting they increase their blessings. God has promised them a sufficiency that they may continue to give."—*Christ's Object Lessons*, pp. 85, 86.

Some have become acquainted with God as a God of abundance in areas other than money—in health, for instance. In our own ministry we have seen church members expend their limited strength in God's work, in

helping the needy, in giving Bible studies. And we have seen their health improve. Concerning this we read:

"The blessing of God is a healer, and those who are abundant in benefiting others will realize that wondrous blessing in their hearts and lives."—*Testimonies*, vol. 4, pp. 60, 61.

"Some plead their poor health—they would love to do if they had strength. . . . You who are suffering with poor health, there is a remedy for you. If thou clothe the naked, and bring the poor that are cast out to thy house, and deal thy bread to the hungry, 'then shall thy light break forth as the morning, and thine health shall spring forth speedily.' Doing good is an excellent remedy for disease. Those who engage in the work are invited to call upon God, and He has pledged Himself to answer them. Their soul shall be satisfied in drought, and they shall be like a watered garden, whose waters fail not."—*Ibid.*, vol. 2, p. 29. Many church members would discover God's willingness to give them abundant health if they would follow His counsel to forget themselves and go to work for others. By "losing" their health, they would "save" it.

Reservoir of Power

Professor Rufus Jones, the American philosopher, once said, "Let a person's inner being be fortified with a faith in God, and all his creative powers are quickened, his marching strength is heightened, and his grip on everyday things is immensely increased. It is as though he has tapped a hidden reservoir of power."

This is precisely what happens when one lives the life of faith. The believer becomes a channel through which Heaven's unlimited blessings can flow to others. Some of these blessings are spiritual, some are temporal, some are physical, some are mental. All have their source in the great God whom we worship. As we understand Him as a God of abundance, and extend the hand of faith ever higher, we shall discover new dimensions in Christian living. We shall throw away our timidity and caution. We shall give ourselves and our substance without reserve to the work of the Lord. We shall attempt the "impossible," and achieve it. Surely, in this dark, faithless hour of earth's history we dare delay no longer in accepting God's blessed invitation, "Prove me now herewith." His windows are open. We must be ready to receive . . . and share.

K. H. W.

(Concluded)

THIS FAITHLESS GENERATION—1

"When the Son of man comes, will he find faith on earth?" (Luke 18:8, R.S.V.), Christ asked His disciples a few weeks before the close of His earthly ministry. "In the last days . . ." Paul later wrote to Timothy, "men will be . . . lovers of pleasure rather than lovers of God, holding the form of religion but denying the power of it" (2 Tim. 3:1-5, R.S.V.). Lifeless form without living faith, profession without the power of a changed life, religiosity without religion—an apt description of much that masquerades as Christianity in our day!

The gospel of Jesus Christ set forth in the Bible is the good news of a personal God who created man perfect, whose infinite love prompted Him to give His only Son to save man from the power of sin and to restore him to his original state of perfection, and who will, one happy day, inaugurate His own universal and eternal reign of righteousness. Contemporary Protestantism, on the other hand, is deeply in doubt as to whether there is a personal God. It has decided that even if He does exist, He had nothing to do with Creation. It no longer believes in the incarnation, vicarious death, and resurrection of the Lord Jesus Christ; it is no longer concerned with man's basic

need for a reorientation of character; not believing that God created this earth to begin with, it has lost interest in His promise to create a new heavens and a new earth.

Mainstream Protestantism has sold its priceless, God-given, other-worldly birthright for a mess of this-worldly pottage. It has exchanged the spiritual gospel of salvation from abject poverty of soul, for the social gospel of salvation from physical and material poverty. Instead of being dedicated to excising the cancer of sin, it is intent on administering sedatives designed to mitigate the pain and suffering that sin has brought upon the human race. As for sin itself, some Protestant ministers are even suggesting that it is possible to love God and one's neighbor while violating God's commandments, while engaged in "enlightened" theft, deceit, and fornication!

A Strange Paradox

For the seventeenth time in the past 18 years, church membership gains have exceeded the nation's population growth rate. The current *Yearbook of American Churches* reports membership in the various religious bodies of the United States at an all-time high of more than 123 million. This 64.4 per cent of the total population represents a sizable increase over the figure of 50 per cent at the close of World War II, 21 years ago. Nowhere else in the world has such phenomenal growth been recorded. Evidently, more people in this country are making a profession of religion than ever before.

But according to a survey conducted by George Gallup for the *Catholic Digest* (June, 1966), over the past 14 years the number of people who believe in God has dropped 2 per cent, and their certainty about that belief has decreased by 6 per cent. The greatest loss of faith was registered among Jews, of whom 31 per cent fewer now believe in the reality of God. Sixteen per cent of the Jews covered by the current survey describe themselves as atheists or agnostics, as compared with only 2 per cent in 1952.

Faith—as Christ said it would be—is apparently well on the way to extinction unless His promised return takes place soon. Contemporary Protestantism, it would seem, is suffering from an acute case of spiritual amnesia. Lost in the strange city of the modern world, it has forgotten what it is, where it has come from, why it is here, and where it is supposed to be going. A generation or two ago mainstream Protestantism tossed its compass—the Bible—overboard, having become skeptical of the unseen force that keeps the needle of truth forever pointing heavenward. In the heavy seas of evolution, skepticism, and secularism it also lost the rudder of faith—faith in the Bible as an authoritative guide to the ultimate questions of existence, duty, and destiny.

With no reliable sense of direction, the great Protestant theologians of our generation are foundering about in a morass of speculative theology, uncertain whence they have come or whither they are going. Take, for instance, the late Paul Tillich, who until his recent death was the unanointed high priest of contemporary American Protestant theology. His "religion" was essentially an agnostic, secular philosophy promenading in the garb of Christian phraseology, quite worthy of a Plato or an Aristotle, but not of Christ. Or take Bishop John A. T. Robinson and his book *Honest to God*, which may be summed up in the proposition that, to be honest with himself, a man must admit that there is no God—at least no personal God. Or take Dr. Thomas J. J. Altizer and his dreary proclamation that God is dead.

If these and the other bright stars in the forlorn constellation of contemporary Protestant theology have proved anything by their learned but vapid speculations, it is that Protestant theology is bankrupt.

R. F. C.

(Concluded next week)

LETTERS

From Readers

APPRECIATION FOR NEW FEATURES

EDITORS: I very much appreciate the new feature Letters From Readers, and even more so the one on the General Conference by Arthur Roth. Please increase this frequency to twice or more a month if possible. There is so much news from the General Conference that we would like to hear about!

AARON J. HARDER

Riverside, California

EDITORS: I wish to tell you that I think Date-line—Washington is a good idea. May I also thank you for the General Conference Bulletins. I've enjoyed them all the years I've been an SDA. I enjoy all of the REVIEWS and read them from cover to cover.

GERTRUDE BORCK

Milwaukee, Wisconsin

EDITORS: That letters to the editors column is terrific. Long, long overdue. Keep up the good work and you will double the REVIEW circulation in no time.

DONALD F. HAYNES

Glendale, California

HAIR CURLERS IN PUBLIC

EDITORS: I like the column Art of Living because it seems to meet a need. It is outspoken and direct. . . . Thank you especially for being so definitely against hair rollers in public. That was good! Why didn't someone tell me before I got to college? So many women in our church wore pin curls to Friday night meeting that I did not know any better. When I learned how improper hair rollers are in public I was horribly embarrassed at what I was allowed to do in ignorance, and not one person ever told me before the housemother did. The columns on proper decorum in church and on fashion show you are keeping up the good work!

CRYSTAL SHATTUCK

Glendale, California

EDITORS: It was with appreciation that I read the article "Curlers Must Go" [Feb. 10]. As I have thought over these matters I feel I would like to express my emphatic agreement with what you have written. Sometimes I wonder what can be done to stay the inroads of conformity to worldly customs in our midst. It is not only curlers that should go but many immodest forms of dress paraded in the sacred presence of God in His house of worship. I do not know whether you are confronted with backless, sleeveless dresses, above-the-knee skirts, et cetera, as we are here in Australia. Frequently we see displays of such scanty attire, especially by those seated on the rostrum, or giving a talk, that modesty stands aghast.

How can anyone so dishonor his precious Redeemer and Friend by coming into His courts for the purpose of worship so distastefully attired? It is sad to see that many people professing to be Christ's, take His name but do not seek to possess His character. A form of godliness will not save any. Few seem to realize the need of a deep and living experience. Few seem to make the work of right-

eousness their highest goal. How much we need truth in the heart—not merely in the head. Truth in the heart has a correcting influence on the character. "Those who travel in the narrow way are talking of the joy and happiness they will have at the end of the journey. . . . They do not dress like the company in the broad road, nor talk like them, nor act like them."

It's truly a delicate situation to deal with the heart that is not surrendered to God for discipline. We need a heart that is warm with love and sympathy for the offenders, but also a firmness of character that shows we will not purchase peace by compromise. Harsh criticism or a holier-than-thou attitude will never bring about the desired reform. These methods only excite greater rebellion. I feel so deeply that we must be careful that our own influence is pure and fragrant with the attributes of Christ.

The voice of faithful rebuke must be heard in the church and I am glad we have consecrated leaders in our ranks, men and women of deep consecration, men and women of faith and prayer.

Again I wish to say how happy I am to note your stand in these important matters of principle. If we love Jesus as we should, it will be our chief aim to please Him in every detail of life and not occupy our time romancing with worldly fashions. Jesus made things beautiful and I am sure He is pleased to have His children represent His character in neat and attractive dress, because He has purchased us at infinite cost. I pray your pen will not cease to give counsel in this day and age when we wrestle not against flesh and blood, but against those powers contending to destroy the soul.

MRS. HELEN GIBLETT

Cooranbong, N.S.W., Australia

When Faith Lays Hold of God

By Adlai Albert Esteb

An old idea is spreading and it daily mounts—
"It's not what you believe but what you do that counts!"
This says it makes no difference what a farmer sows,
The only thing that matters is what he grows!

And e'en the poet subtly says, "So many creeds,
So many paths that wind and wind,
When all this old world really needs
Is just the art of being kind."

Is "being kind" as simple, friend, as that?
Do not deeds come from what we think is right?
We'd brand them idiots who merely sat
And chanted this refrain from morn to night:

So many clods, so many seeds,
So many useless clouds on high,
When all this old world really needs
Is just more corn and wheat and rye!

Now look: to harvest corn or wheat,
We know we must prepare the soil,
And still we'll have no food to eat,
In spite of all our futile toil,

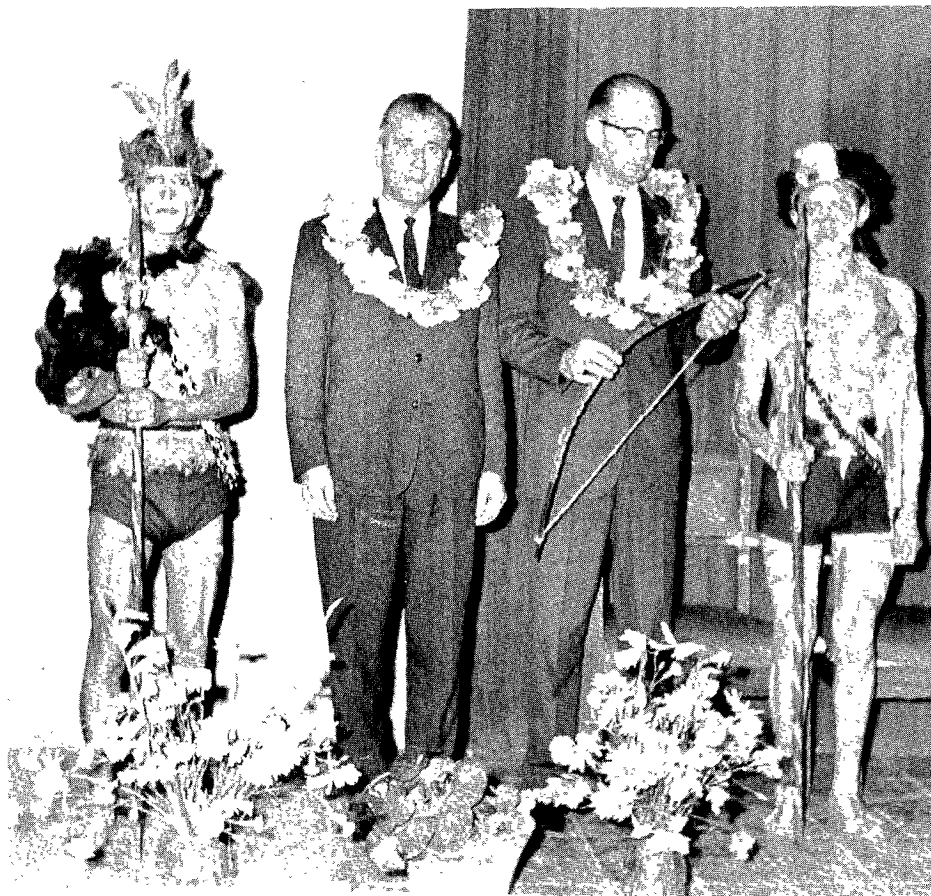
Unless we plant our choice of seed.
Alas! There's only one thing worse,—
To think we really have no need
For powers of the universe!

When sun and rain enrich the sod,
A bounteous harvest we will find;
Just so when faith lays hold of God,
We learn the art of being kind.

Of course it's what we do that counts,
But we must think straight or we're caught.
'Tis law that leads to higher founts,
Each deed is fathered by a thought!

Wrong thinking can't make living right.
To call bad good won't make it so;
Be not deceived; black is not white;
In life we'll reap just what we sow!

Reports From Far and Near



D. R. Christman (second from left) and N. M. Merkel flanked by representatives of Ecuadorian highland Indian tribes in the Ambato, Ecuador, church. These Quechua Indians, dressed in the Jibaro costume, appealed to us to begin work in the jungle for the Jibaros.

Cable car (on 700 feet of cable) crosses Napo River in Jibaro territory of Ecuador.



The Challenge of the Ecuadorian Jungle

By N. M. MERKEL

The much-used but reliable DC-3 hovered between the low-lying clouds and the jungle treetops as it approached the airstrip at Shell Mera in Ecuador's oriental jungle. The windshield wipers made an energetic attempt at keeping two small spaces rain free as the pilot and co-pilot aligned the craft with the runway and settled it down to a bumpy landing.

A few days before, we were in the Andean city of Ambato, gateway to the jungle, awaiting bus transportation. There, in an impressive ceremony, two highland Indians, dressed in the garb of the jungle, made an appeal to the missionaries to lay definite plans for preaching the gospel in their vast eastern territory.

Now, with Don R. Christman, then Inca Union president, and Segundo Andrade, district leader, we were making a five-day reconnaissance tour of Ecuador's jungle east of the Andes.

When the Gonzalo Pizarro and Francisco de Orellana expedition of 1537-1543 traveled from the coast at Guayaquil to Quito, then over the Andes to the headwaters of the Amazon River, they passed through this territory that is home for 100,000 whites and mestizos and approximately 70,000 Indians. Among these are the head-shrinking Jibaros, the dreaded Aucas, who took the lives of five Protestant missionaries in 1956, the Canelos, Cofanes, Záparos, and others.

In 1928 Elder and Mrs. Orley Ford crossed this area on their return from Ecuador to the United States. For a short time the Ecuador Mission maintained a mission station that was set up in Jibaro territory near the Napo River. There is only one Seventh-day Adventist, however, living in all this area, which is equal in size to the State of Pennsylvania. The task of carrying the gospel into this territory presents a tremendous challenge.

Besides the dangers of steel-hard black palm spears and curare-poisoned arrows from blowguns, the barrier of dialects that have no terms for God, salvation, repentance, or forgiveness, faces future missionaries. There is still another problem to consider. Although the distance between two villages may be short, travel by dugout canoe in the rapids-filled rivers and by muddy trails in the dense jungle consumes time and physical energy.

A journey that requires four days of daylight-to-dark travel through the jungle could be made in an hour if there were roads. But there will be no roads available in this primitive area for many years to come, yet these people must hear the gospel soon.

God promises to protect His light bearers from harm, and assures us that He will find a way to make the message of repentance, forgiveness, and salvation

clear to the people, but He leaves the problem of getting to the people to be solved by man.

It seems incongruous in this age of space travel that our missionaries must slog over muddy trails, and laboriously pole and push canoes up rushing rivers when there are better means of transportation. Precious time must be spent traveling over difficult terrain that could be spent in teaching, healing, and preaching. Surely God requires that with all haste the oriental provinces of Ecuador receive the everlasting gospel!

Huge Enrollment Gain in Pennsylvania School

By WADIE FARAG

Minister, West Chester, Pennsylvania

Six years ago a small group of Adventists built a new church in West Chester, Pennsylvania, about eight miles from Du Pont's Longwood Gardens. In spite of obstacles this same group decided to have a church school. Last year they had only nine students and two teachers, James Pastor and Hilda Steigerwalt. They were assisted by Mrs. Winifred Zerne, who donated her time to teach music and French.

At the close of the school year the school board met and determined to double the enrollment. E. F. Koch met with the joint church boards of Media and Chester and urged the members of the two churches to purchase a bus and send their children to the West Chester church school.

One brother who had been saving for years to buy a larger house for his growing family gave all of his savings to the project. Others followed, donating various amounts. Before the matter was presented to the church, the members of the boards had practically paid for the bus. The brethren of the First SDA church in Coatesville, of the Allegheny Conference, also bought a bus. In one weekend

two buses were purchased, and several desks were donated.

When O. D. Wright, newly elected Pennsylvania Conference president, heard of the great interest in Christian education, he met with the five churches on Sabbath to celebrate the opening of the new school year.

Two days before school started the members donated hundreds of dollars' worth of free labor to prepare for the opening of school. They tore down a wall to enlarge one classroom, painted desks, and prepared the playground. Dr. Palmyr Brown offered to serve as school doctor. Three other specialists, Dr. E. G. Zerne, Dr. Lawrence Longo, and Dr. Paul Jackson, also volunteered to help.

More than 50 students have enrolled—six times as many as last year. The future of Christian education looks bright in the West Chester area of Pennsylvania.

Mr. Nam Sang Hae Meets the Test in Korea

By ROBERT M. JOHNSTON

Bible Department

Korean Union College

This story is about Nam Sang Hae, treasurer of a Korean *myun* (a large division of a county, roughly equivalent to a township).

Every serviceman who has served in Korea knows where Uijongbu is. Explorer types may also know that there is a back road, a short cut between Korean Union College and Uijongbu. It passes through a narrow, rocky valley between bleak, eroded hills made beautiful for a time in the spring by wild azalea blossoms. The few villages and isolated houses are mostly of mud bricks and rice-straw thatched roofs. But the northern end of the valley widens out into rice paddies and larger farms. As the traveler approaches Uijongbu he comes with increasing frequency upon numerous mili-

tary units, around which have grown up fairly large population settlements.

Midway in the valley is its most important community, the town of Songsan. Songsan is the end of the bus line from Seoul. The bus runs whenever the road is passable. Songsan is also the seat of the *myun* office. And Songsan is where Nam Sang Hae lives.

A few years ago a branch church was started in Songsan through the joint efforts of students from Korean Union College and church members of the Sam-man-li church. But the work was difficult, as is usually the case near military units. A neat little church building was erected, through the generosity of several dedicated individuals, but membership grew slowly. Respected members of the community stayed away. Permanent results of evangelistic meetings were few.

Then it was that Lee Gi-un, an older student at Korean Union College, agreed to go and live at Songsan with his family in the little room behind the church. He would be leader of the company.

Mr. Lee immediately began a vigorous program of visitation and personal evangelism, which soon bore fruit. One of the new converts was the wife of the treasurer of the *myun*, baptized in July 1965. Her husband, Nam Sang Hae, was baptized the following October.

Mr. Nam immediately began to have problems because of the Sabbath. Since the treasurer was expected to be in his office on Sabbath, Mr. Nam asked to have his duties changed. But his successor proved incapable, so Mr. Nam was asked to resume his duties as treasurer. He was respected for his capability and honesty. They told him he could keep Sabbath if he worked on Sunday. This he did, and prospered.

He was an exemplary Adventist, and sent his children to the church school at Korean Union College. In bad weather, when the road was impassable, all three had to walk the eight miles, each way, even the smallest girl. Mr. Nam was faithful in everything.

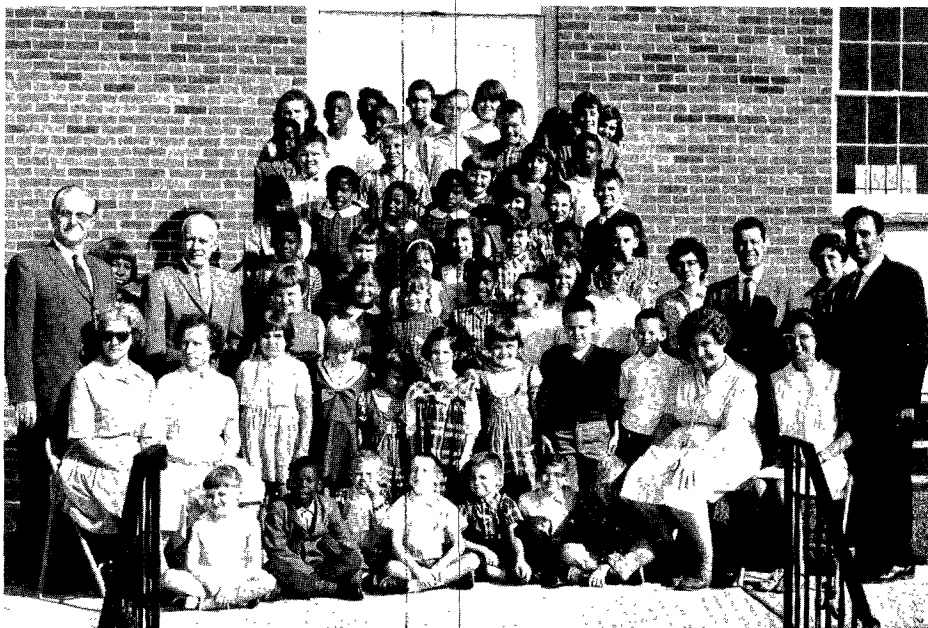
Then came another crisis. The new Korean Government, showing commendable zeal in reform, embarked on a program of calling in groups of local officials for one-month training courses in the capital city of Seoul. All must pass the final examination or forfeit their office. Classes were held every day including Sabbaths. It was Mr. Nam's turn to attend.

What was he to do? For each absence 10 per cent would be deducted from the examination grade; if he kept Sabbath each week he would fail the course and lose his job. At the beginning of the course he asked to be excused on Sabbaths, but was refused.

With a heavy heart he rode the bus home that Friday afternoon. With his family he talked about the problem and prayed over it. As they rose from their knees his wife said, "If you do God's will He will care for you."

When Mr. Nam returned to the training school on Monday, the men in charge were angry. "Don't let it happen again!" they admonished him vehemently, "and we want you to put in writing the reason for your absence!"

The West Chester, Pennsylvania, church school children. Second from the right, seated, is Hilda Steigerwalt, a teacher. Behind her, standing, is Louis Canosa, educational secretary of the Pennsylvania Conference. At the right, seated, Mrs. Wadie Farag. Behind her is Wadie Farag. At left, standing, is E. F. Koch, and seated in front of him is Mrs. Koch. Next to them are Mr. and Mrs. Vernon Hill. The enrollment has sextupled this year.





Brother Nam Sang Hae (left), faithful township treasurer and member of the company of Adventist believers at Songsan, Korea. At right is Brother Lee Gi Un, leader of the company and theology student at the Korean Union College. Mr. Lee converted Mr. Nam.



The little company of believers at Songsan. More than 20 have been baptized so far, mostly the fruit of diligent personal evangelism by Lee Gi Un, who stands at the far right. Brother Nam Sang Hae can be seen in the back row, under the word "Church" on the sign.

Mr. Nam made his written reason a confession of faith: "I am a Seventh-day Adventist," he said, "and cannot violate my conscience." In amazement the man in charge asked, "What do you do about your official duties on Saturday?"

"I do them all on Sunday," Brother Nam replied.

So the man in charge read Mr. Nam's statement to the staff of the training school. Most of the staff were indignant and opposed to making any concession. But the head instructor had noticed Mr. Nam and had been impressed by his character. At length he stood up and said: "This man is conscientious, and his problem is a religious matter. I say we must give him a chance without violating his religion." So they agreed to excuse his absence and penalize his absences for religious reasons only 2 per cent instead of 10 per cent.

At the end of the training period there was to be a graduation ceremony—scheduled for Sabbath! "Surely you will come for this," said his instructor, who had now become friendly.

"If I could come for the graduation, I need not have been absent before!" replied Brother Nam. So he kept Sabbath as usual and went to pick up his diploma on Monday.

"Your diploma? Oh, we sent that to you in the mail last Friday. We knew you wouldn't be coming."

The Songsan company of believers is blessed by having Brother Nam as a member—a man with character. Like other followers of Christ in the past, he has been tested and found faithful.

The Medical Missionary Work in Brazil

By GIDEON DE OLIVEIRA
Teacher
Brazil College

With an area of approximately 3 million square miles and a population of 85 million, Brazil is the fourth largest country in the world in area, and seventh in population. The Amazon basin has a tropical climate with excessive rain and intense heat. The northeast region also has a tropical climate but is subject to periods of drought, which are as great a calamity for the population as are the continental rain and the heat farther north.

The vast central hinterland with its large rivers, mountains, woods, and variable climate has more inhabitants than the north. But it is in the south, where the climate is temperate, that we find the greatest density of population, higher agricultural and industrial production, and a higher cultural and economic standard. Portuguese is the official language, and Catholicism is the major religion.

Owing to the vastness of the country, climatic differences, varying economic conditions from region to region, and the widely scattered population, 60 per cent of whom live in rural areas, the Public Health Service has not been able to provide adequate medical and social service to the millions of poor who live far from the principal cities. Many of these people suffer from nutritional deficiencies

and tropical diseases and are infested with parasites, which cause a high infant mortality rate. In certain sections, of 1,000 babies born, 300 die before they reach the age of three. These needs present a real challenge to our medical missionary work in Brazil.

In 1902, when Dr. Abel Gregory, doctor and dentist, came with his wife to work as a self-supporting medical missionary in Brazil, the country had only 15 million inhabitants. Dr. Gregory did much in his eight years of service in South America to alleviate the sufferings of those who came under his care, and contributed much toward overcoming the religious prejudice against our work.

However, it was not until 1931 that the medical missionary work in Brazil really took root. In that year Leo B. Halliwell and his wife opened our medical missionary launch work. Plying the mighty Amazon River and its tributaries, first on the *Luzero*, and later with more modern launches, they treated more than 250,000 patients during their 25 years of service.

Today there are 12 medical missionary launches doing free medical welfare work in different parts of Brazil. This work has earned great favor for our denomination.

In 1942 the first Adventist hospital in Brazil was established. Known as the "Casa de Saúde Liberdade" (São Paulo Hospital), its beginning was small, but it was soon enlarged to 60 beds to care for the increasing number of patients. This hospital was the first in São Paulo to offer special treatments for poliomyelitis. At the present time the facilities are



Layman of the Year

Billy Gatewood (left, second row), a recently baptized layman of the Berrien Springs Village church, has been designated Layman of the Year. He has studied with the families shown in the accompanying picture. By uniting his efforts with those of G. A. Coffen, the church pastor (right, second row), six were led to Christ.

MRS. ALRED DOERING, Press Secretary

no longer adequate to meet the needs of the city.

After the São Paulo Hospital was opened, three other Adventist hospitals were established—the Silvestre Hospital in Rio de Janeiro, the Pênfigo (Savage Fire) Hospital near the city of Campo Grande in the state of Mato Grosso, and the Belém Hospital in the capital of the state of Pará. All of them enjoy high standing with the public.



Four Walla Walla Valley Academy students display Indian crafts that they brought back from Monument Valley Mission and Hospital. Left to right: Erwin Farnsworth, Gary Harp, Nathel Barrett, and La Jean Lawson.

Eight Weeks in Utah Indianland

By MAE MACKLIN LAY

Four teen-age Walla Walla Valley Academy students recently returned from an eight-week summer mission project at Monument Valley Mission Hospital, in Mexican Hat, Utah: Erwin Farnsworth, 19; Gary Harp, 16; Nathel Barrett, 16; and La Jean Lawson, 15. They were chosen last May from among many applicants for the academy's first summer mission project.

This project was suggested by E. G. Schneider, youth pastor of the Walla Walla College church, and sponsored by the academy and supporting churches. Monument Valley Mission Hospital and clinic personnel welcomed the idea, and a local church member, Dale Tillay, flew the young people from College Place, Washington, to the Monument Valley mission station.

Nathel worked in the hospital's business office, doing routine bookkeeping, tour guiding, and occasionally working in the medical records office. Erwin and Gary assisted in the maintenance department, which included doing anything from painting buildings to hauling garbage. Erwin plans to major in industrial education, and return to the mission in four years. La Jean, who had previous experience as a nurse aid, worked in the mission clinic.

The students found that superstition still dominates the lives of many Indians. Christian and health education is the answer to the needs of the Navahos, the teen-agers concluded.

From Home Base to Front Line

Dr. and Mrs. Philip A. Pritel, of Vancouver, Washington, left Vancouver, July 5, for Vietnam. Mrs. Pritel's name before marriage was Irene Clark. Dr. Pritel is to give relief service for several months in the Saigon Adventist Hospital. He will do so in connection with an assignment to help in Project Hope.

Elder and Mrs. Dean L. Hubbard and three children, of Rice Lake, Wisconsin, left Portland, Oregon, September 13, going to Korea. The maiden name of Mrs. Hubbard was Aleta Ann Thornton. Elder Hubbard will serve as ministerial and radio-TV secretary of the Korean Union Mission.

Dr. and Mrs. Rolet A. Moore and four children, of Hudson, Massachusetts, left Los Angeles, California, for Indonesia, on September 14. Before marriage Mrs. Moore's name was Ruth Ada Bailey. Dr. Moore is to serve two years as a physician in the Bandung Mission Hospital.

Melvin E. Northrup sailed on the S.S. *Valiente* from New York City, September 15, returning to Brazil after furlough. Mrs. Northrup and the children are to go a few weeks later. Elder Northrup is YPMV and educational secretary of the North Coast Mission.

Elder and Mrs. Merle L. Mills left Boston, Massachusetts, September 19, en route to Salisbury, Rhodesia. Mrs. Mills's name was Elizabeth Louise Penn before marriage. Elder Mills is president of the Trans-Africa Division.

M. H. Morovati left New York City, September 20, for Iran. He had recently taken studies at Andrews University. He is now returning, and will serve as principal of the Iran Adventist Academy.

Elder and Mrs. Arthur E. Anderson and two children, of Lethbridge, Alberta, Canada, left New York City, September 20, going to Ethiopia. They formerly served in the Southern Asia Division. Mrs. Anderson's maiden name was Lois Lenora Dillon. Elder Anderson is to be director of the Wollo Mission, and pastor-evangelist in Dessie.

D. H. BAASCH

Pacific Union Holds Medical Cadet Camp

By HERBERT FORD
Departmental Secretary
Pacific Union Conference

The need to prepare themselves both spiritually and physically for possible military service brought about 125 young men from throughout the Pacific Union Conference together at Soquel, California, recently in an eight-day accelerated Medical Cadet Corps training camp.

Directed by Major Harry Garlick, associate MV secretary of the Pacific Union, and a cadre of some 20 officers, the camp provided 16-hour-a-day training of the same rugged quality that draftees receive when they enter basic training centers of the U.S. armed forces. But there was one extra ingredient: character guidance courses and uplifting discussions on how to maintain an every-day, every-moment relationship with Christ while in military service.

The training course, normally 14 days in length, was compressed into eight days to accommodate the dismissal of the Central California Conference camp meeting on the grounds, and the onset of academy classes in early September. Though the short time rushed the instructors, it seemed to challenge trainees.

"After only eight days of drill instruction these fellows look like trainees usually look after six or eight weeks at a regular Army basic training camp," affirmed one member of the camp's officer corps.

The camp drew unusually thorough attention from the press. This attention resulted in picture pages of camp activities in newspapers, films on seven major West Coast television stations, reports on the New York *Times* News Service, an article in *Newsweek* magazine, and stories by a free-lance writer being sent to major magazines in Europe.



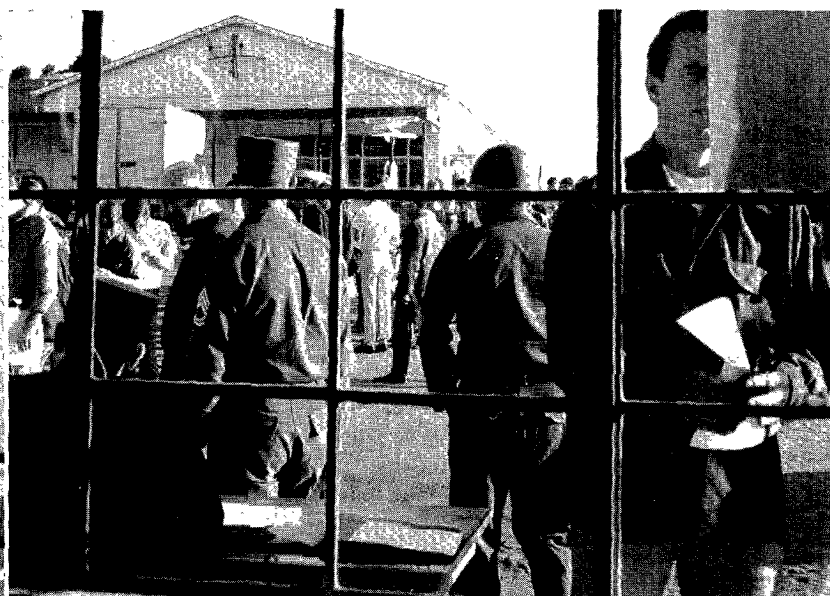
SDA Chaplain Awarded Medal

GIESSEN, GERMANY — Chaplain (Maj.) Glenn I. Bowen (center), who joined Hesse District, July 1, was recently awarded the Army Commendation Medal by Headquarters, U. S. Army Training Center, Infantry, and Fort Ord. In a ceremony held at Kassel Sub-District Headquarters, Col. William A. McKaney, Jr. (right), Hesse District commander, pinned the medal on Chaplain Bowen, as his wife June M. Bowen (left) looked on.

The 47-year-old chaplain was cited for "meritorious service and performance of duty while serving as hospital chaplain, U.S. Army Hospital, Fort Ord, Calif., from Sept. 1964 to May 1966."

After graduating from Pacific Union College in 1942, Chaplain Bowen spent five years in pastoral-evangelistic work in various California communities. He joined the Army in 1947. Since then he has been stationed at Fort Ord, and in Korea, Japan, and North Carolina.

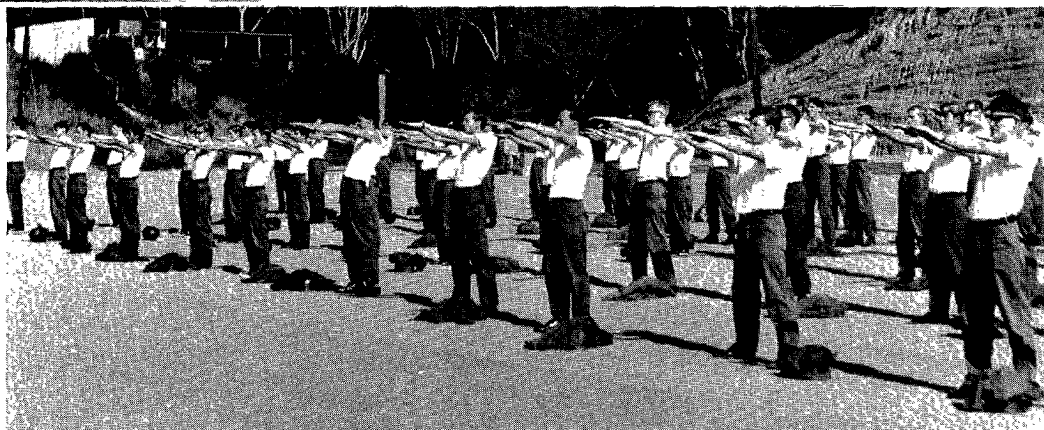
INGA BROOKS



Registration day at the Soquel Medical Cadet Corps training camp found new trainees standing in long lines waiting to pay entrance fees, receive their uniforms, and be formed into platoons. Enrollment was about 125.

Col. Clark Smith (left), international commander of the Medical Cadet Corps, discusses plans for the Soquel camp with Major Harry Garlick, camp commander.

Calisthenics as given at basic training centers of the U.S. Armed Forces were a daily part of the rugged Soquel program.



With lieutenant barking out cadence, trainees at the Soquel training camp move out to varied assignments.

**SEE STORY
ON
OPPOSITE
PAGE**

Sgt. Rex Moore shows a young trainee at the Medical cadet camp how to achieve a military posture.



Lariat Boys Ranch of Stapleton, Nebraska

By MARVIN H. REEDER
Associate Secretary
GC Public Relations Bureau

How would you like to search out the toughest boys from several States and invite them to live in your home? Don and Gladys Lair, of Stapleton, Nebraska, have done that very thing.

Fifteen years earlier the Lairs sold a profitable trucking business to buy a ranch where they could rear their own six children in a rural atmosphere. The results were so pleasing that they decided to offer the same opportunity to unfortunate boys.

They were successful in business, and life was comfortable on their 2,600-acre ranch near Stapleton, Nebraska. It was far removed from the world of juvenile delinquents. They had reached the age when they could begin to live off the fruits of hard work and productive lives.

But this Adventist couple was not satisfied with merely making a good living; they wanted to make a life—a contribu-

tion to their fellow men. Now that their children were grown they could turn their interests to others. They knew what they wanted to do and they set out in earnest to do it.

Their first step was to incorporate. The result was 1,000 acres of their ranch deeded to Lariat Boys Ranch, and the corporation was born in April 1956. Almost immediately they had six boys with six distinct problems living with them in the ranch house. With love, personal attention, recreation, and an active work program the boys began to respond. Horseback riding, playing with cats, dogs, and the other farm animals, worked wonders. Courts, social workers, and psychiatrists took notice of the successful way the Lairs worked with their problem boys. Referrals followed immediately and continued to grow in number.

When I asked what determined a boy's



Mr. and Mrs. Don Lair, founders and managers of Lariat Boys Ranch in Nebraska.

acceptance at the ranch, Don replied, "We accept only boys who have problems, serious problems, home problems, emotional problems, or problems with the law. A boy must also remain at the ranch one year or longer—preferably longer. It takes time to remold character."

The ranch now has an accredited eight-grade Seventh-day Adventist church school. This was not so in the beginning. A boy named Butch read about the ranch in a newspaper. This was just the place he wanted to be. His mother was separated from her husband. She spent most of her time in taverns. Much of the food money went for drink and cigarettes. The houseful of children were hungry and undernourished. Butch begged his mother to let him go to Lariat Boys Ranch. Good at heart, his mother made the necessary arrangements.

Life on the ranch was even better than he had expected. The happy years passed quickly. Now Butch was entering his late teens. All this time he and his fellow ranch mates had to attend public school. The summer before his senior year in high school Butch made his decision to join the Adventist Church. It did not seem right for him to attend a public high school with the many problems that face an Adventist boy. So Don and Gladys made arrangements for Butch to attend an Adventist academy.

For a few months following graduation Butch again worked on the ranch, but he wanted to live at home and try to help his mother. A short stay at home convinced him that he could not remain there. Mother had remarried and, well, they did not live as Butch had learned to live. So Butch rented a couple of rooms and made a home for himself and a younger brother who also spent a few years at the ranch. However, Butch kept taking his little sisters to Sabbath school and church.

Some time later the church planned a mother-daughter banquet. Naturally, the girls invited their mother. Mother wanted to attend, but did not have a suitable dress for the occasion. Church women

Three boys and a dog at Lariat Boys Ranch—a good combination.



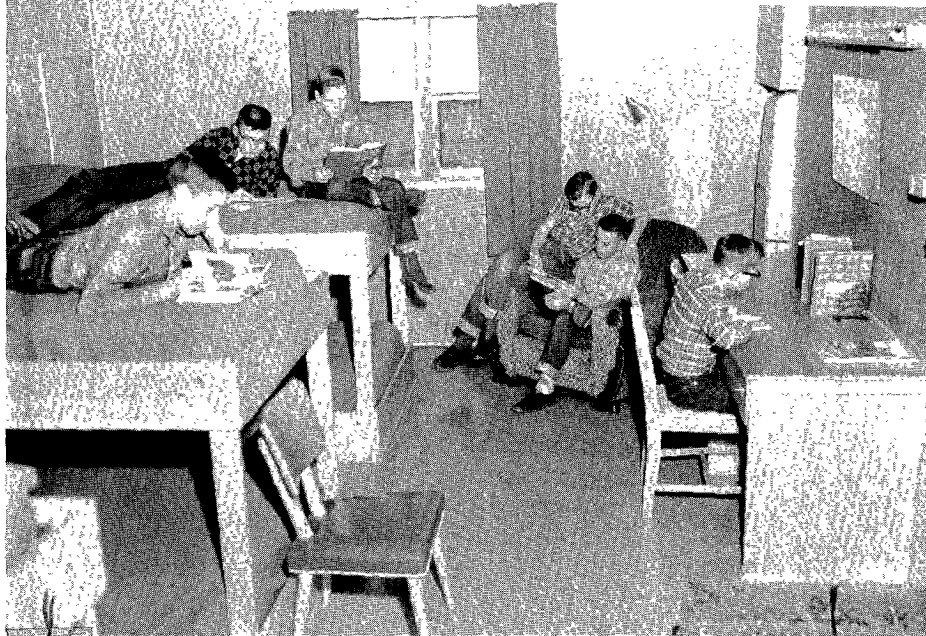
hearing of her plight said, "We made dresses for the girls so they could attend church, so why not make a dress for mother too." So mother attended the banquet. From that time on, the mother never missed attending either Sabbath school or church.

Last summer Butch wrote to the Lairs, and enclosed a letter from his mother. She wrote, "We pray our family will be as welcomed into the church as Butch was. We feel we owe you folks a lot because you accepted Butch and taught him to love the Lord." Not many weeks later mother, three daughters, and another son were baptized—six from this one family in the church!

"Do you ever turn a boy away from your ranch for lack of finances?" I asked. "Thus far we never have," Don replied, "but it appears we will have to become more realistic and say No sometimes. We have 18 boys at the ranch now. With our staff of ten, including parents for our four homes, we have sizable expenses to meet each month. However, our greatest needs are not financial. Our urgent need is qualified men and women, teachers, house parents, and others who can help us love and work for these boys. Here," he affirmed, "is an almost unlimited field of evangelism. Many of the boys give their hearts to God while here. Only through dedicated, qualified men and women can we continue to realize this primary goal of the ranch."

I asked Wesley Amundsen, General Conference secretary of the Seventh-day Adventist Association of Self-Supporting Institutions, about this growing member of the association. "They are doing a wonderful work," he replied. "Their success is attested by many letters from judges, social workers, and Congressmen from across the nation. If the Lairs can do this work without special training, why cannot others do the same and help meet the need of thousands of boys and girls who are without help or hope in the world?"

Butch, standing center, his mother, second from right, and seven brothers and sisters. All except one are members of the church. Two more children are attending church school. All are Sabbath school members. The story began with Lariat Boys Ranch, in Nebraska.



Boys relax in one of the bedrooms at Lariat Boys Ranch.

Reaching the Portuguese in South Africa

By N. G. LANDLESS

In the years since the Transvaal Audio-visual Bible Study Association (TABSA) was formed, the two major language groups of the Republic of South Africa have had the blessing of hearing and seeing the gospel in their mother tongues (English and Afrikaans). Through this medium and the labors of a steadfast group of lay workers and follow-up ministers, more than 550 people have been baptized.

The city of Johannesburg, one of the most cosmopolitan on the African continent, has great needs. Although the beautiful churches and cathedrals of the major denominations are generally well filled, many thousands of people of all nationalities, nominally members of some denomination or other, never attend a place

of worship and are, to all intents and purposes, lost to Jesus Christ. Among this throng of hurrying, faceless humanity are some who are proficient only in their own language and are quite unreachable in either of the official tongues of the country.

It was when faced with the problem of contacting the large Portuguese-speaking community in the city that N. G. Landless, director of TABSA, and Pastor Steve Ioannou, then TABSA secretary of the Transvaal Conference, came to a decision—they must make a Portuguese-language series of 20th Century Audio-visual Studies available for TABSA workers in Johannesburg.

Correspondence with the South American Division and the Review and Herald revealed that a set of filmstrips were available that had Portuguese texts and superscriptions. South America was using printed lesson outlines from which the instructors read while the filmstrip was being shown.

The filmstrip and the lesson outlines were ordered and after a long delay were received. To make tapes a narrator must be found. There was no Seventh-day Adventist minister in the Republic or Rhodesia who was fluent in Portuguese. Brother Landless located one, finally, in Lourenço Marques, Mozambique. This was Pedro Ribeiro, president of the Mozambique Mission. With the help of Pastor Ioannou, this brother made the long journey to Johannesburg. Pastor Ribeiro cannot speak English or Afrikaans, and brethren Ioannou and Landless do not understand Portuguese. Fortunately all speak French, so this became the medium of communication.

With the enthusiastic approval of the Orange Grove congregation the beautiful little church that serves this area of the city was transformed into a recording studio. First, it was necessary to prepare scripts for the 30 lessons. For more than 100 hours, Brother and Sister Ribeiro worked and researched and prayed, and Brethren Landless and Ioannou organized recording equipment and arranged to record from early morning until late into the evening.

When all was ready, prayer was offered

for a blessing on this gospel work, and the recording started. One hundred and eight work hours later the master narrative copies were completed.

Problems were not over. All efforts to find suitable music in Portuguese locally were quite fruitless, and finally, South America took an interest in Brother Ioannou's description of the project and sent 1,200 feet of gospel songs sung by a male quartet. That the Lord's hand was guiding our efforts was obvious.

To vary the opening musical theme on all TABSA tapes, it was decided to use a pipe organ instead of the electronic type. The city's Adventist churches all have excellent electric organs and organists, but this did not meet the need. Brother Landless went out to seek a suitable organ.

Remembering that the Anglican church of St. Andrew in Kensington has a fine pipe organ which is often used for broadcasting, he visited the parish priest and explained his mission and the TABSA work, and asked the minister's help. After listening in silence, the vicar said, "This is the telephone number of our organist. Tell him I would like him to give you every assistance."

The opening theme and closing music were duly recorded in St. Andrew's church, and at the close of the work both the organist and the minister expressed their willingness to help in the future should any other music be needed. The minister, in fact, asked for further details of our audio-visual Bible study work in Johannesburg and accepted the demonstration that was offered. So it was that the following Sunday morning Brother Landless arrived with his equipment and presented the study "The Word of God—The Bible Your Textbook" to the Anglican congregation in their church hall before divine service.

Such was the enthusiasm after the study that the Sunday school superintendent addressed the meeting and exhorted them to take a renewed interest in the Bible as it is the pathway to Jesus Christ and salvation.

A new member who joined the Orange Grove church in 1965 was Duane Patten from California. Brother Patten is an electronics technician at the American space tracking station at Hartebeesthoek, Transvaal, and he was soon ably working with Brethren Ioannou and Landless on editing and copying. With his help, the first audio-visual Portuguese-language series will soon be on its lifesaving mission in this great city where many people among the Portuguese community are eagerly awaiting its coming.

Caribbean Union Holds Fifth Session

By RALPH S. WATTS
Vice-President, General Conference

Caribbean Union College, in Maracos Valley, Trinidad, was host to the 138 delegates who attended the fifth session of the Caribbean Union Mission, August 31-September 4.

These delegates, representing more than 26,000 believers, came from that



Opening of New Library in Ceylon

Our Lakpahana Training Institute in Ceylon has a new library. It was opened by E. H. de Alwis, director of education in Ceylon. A representative gathering of parents and friends was present.

In the picture Mrs. de Alwis is shown unveiling the name plate of the Kate Wagner Library. Looking on are Pastor B. F. Pinghe, secretary of the Ceylon Union, and Pastor A. W. Robinson, principal of Lakpahana Training Institute.

At the end of the program a copy of the book *Education* by Ellen G. White was presented to Mr. de Alwis.

BERNARD F. PINGHE

crecent-shaped chain of islands that rings the eastern reaches of the Caribbean Sea, including Antigua, Dominica, Grenada, Barbados, and others known as the Lesser Antilles. They came also from Guyana and Surinam, two new independent countries on the northeast coast of South America, and from the country of

Trinidad and Tobago, perhaps the most cosmopolitan of all the West Indies islands.

The Adventist Church is well established in the West Indies. The past few years has witnessed a healthy growth in many of the islands. Missionaries and national workers laid a solid foundation.

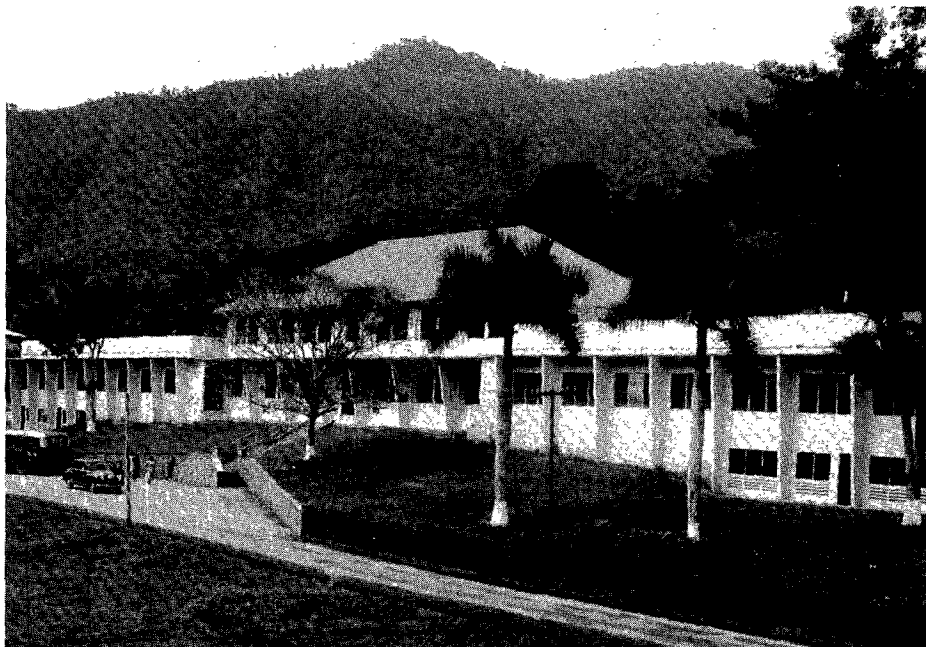
This fifth session was historic and memorable, for it marked the transition of the work from union mission status to that of a union conference. This step was approved by the General Conference session held in Detroit last June.

The constitution for the new Caribbean Union Conference was unanimously accepted by the delegates. For a number of years two of the four subsidiary church organizations have enjoyed local conference status: the East and South Caribbean conferences.

The delegates placed a call with the General Conference for a union president, who will join with Pastor Eric Murray, the re-elected secretary-treasurer, and the executive committee in promoting a strong program of evangelism throughout the islands.

During the conference session the Prime Minister of Trinidad and Tobago, Dr. Eric Williams, addressed the delegates. This was his first visit to the campus of Caribbean Union College, and he was most complimentary in commenting on our system of education and the outstanding work done in our Port-of-Spain Community Hospital. He stated: "Among the religious denominations of the country, it would be difficult to find an entire denomination that is more law-abiding than the Seventh-day Adventists," and added that the larger the Adventist community gets in Trinidad, the better will be Trinidad and Tobago.

The excellent spirit of unity throughout the meetings demonstrated that these West Indies are more than just unique tropical islands under a perpetual sun; they represent a blending of many races in a common hope that is all its own.



Caribbean Union College, site of the recent Caribbean Union session.

Ordained to the Ministry



Northern California

On August 6 four men were ordained at the Fortuna camp meeting in California. These include (front row): W. L. Richards, A. H. Johns, Jr., Robert Green, and Lynn Mallery. Participating in the ordination (back row): D. W. Hunter, General Conference associate secretary; R. R. Bietz, Pacific Union Conference president; James E. Chase, Northern California Conference president; and Alger Johns, Pacific Union Conference religious liberty secretary.

JAMES E. CHASE
President

Northern New England

Pictured here are Elder and Mrs. Clayton F. Child (left), and Elder and Mrs. Raymond O. Richardson. Elders Child and Richardson were ordained at the close of the annual camp meeting held in Freeport, Maine. Those participating in the service were J. E. Edwards, of the General Conference Lay Activities Department; C. P. Anderson, Northern New England Conference president; J. R. Spangler, associate secretary, General Conference Ministerial Association; and K. W. Tilghman, Atlantic Union Conference treasurer.

JAMES M. DAVIS
Departmental Secretary
Northern New England Conference



Pennsylvania

One of the high lights of the Pennsylvania camp meeting, held at Blue Mountain Academy, was the ordination to the gospel ministry of five young men. Ordained, and pictured, left to right, were: M. Wesley Shultz, principal of Blue Mountain Academy; James F. Ball, Sayre district; Burton D. Maxwell, Brockway district; Reginal N. Shires, Lewistown district; and Herbert E. Coe, Wellsboro district. D. W. Hunter, associate secretary of the General Conference, welcomes Elder Coe as Neal Wilson, vice-president of the General Conference for North America, looks on.

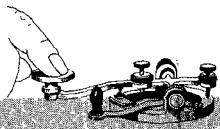
JOHN A. TOOP, *Departmental Secretary*



Texas

B. E. Leach (left), president of the Texas Conference (now president of the Southwestern Union), welcomes four recently ordained ministers into the family of Texas workers. The ordination took place on the first Sabbath of the camp meeting held at Keene, Texas. With Elder Leach, left to right, are: Floyd W. Eccles, principal of Jefferson Academy; Richard C. White, pastor of the Pasadena-Baytown district; Michael Petricko, pastor of the Houston Pecan Park and North Side district; and Charles J. Griffin, former pastor of the Longview-Tyler district.

L. E. TUCKER, *Departmental Secretary*



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Twenty-seven nursing students, the first to graduate from Atlantic Union College's two-year nursing program, were among the 50 who participated in commencement exercises at the college on Saturday night, September 3. E. J. Folkenberg of the General Conference spoke at the pinning ceremony for the nursing graduates on Friday night; J. R. Hoffman of the Atlantic Union Conference spoke at the baccalaureate service on Sabbath; E. L. Latimer, M.D., chief of surgery at the New England Sanitarium and Hospital, gave the commencement address. Summer graduation served as a fitting climax to a school year filled with enrollment and graduation records. Three hundred and seven students attended the summer sessions, 851 were enrolled during the regular school year, and a total of 119 graduated from AUC.

► Fred Stephan, newly elected educational superintendent for the Southern New England Conference, has moved to South Lancaster and has taken up his new responsibilities. Elder Stephan received his B.A. degree in religion and later earned a Master's degree in school administration at Andrews University.

He has taught both on the elementary and secondary levels and was engaged in pastoral work for six years. He most recently served as principal of Wisconsin Academy.

► Stanley Folkenberg, New York Conference evangelist, has accepted a call to return to the mission field of Inter-America. He will serve as president of the Colombia-Venezuela Union. In 1922 E. E. Andross became the first president of the new Inter-American Division. He was Mrs. Folkenberg's grandfather. In 1927 her father, C. E. Andross, was called to Trinidad, and later Jamaica, to head our work. In 1938 the Stanley Folkenbergs went to Inter-America and served 13 years in that division. In January when Robert Folkenberg and his wife arrive in Panama this will be the fourth generation of Androsses or Andross descendants to work in the Inter-American Division.

► Leonard Myers is now serving as chief accountant and office manager of the Fuller Memorial Sanitarium, South Attleboro, Massachusetts. He graduated from Atlantic Union College and served a year as a business intern in the Atlantic Union Conference office assisting F. R. Aldridge, union auditor.

► John Williamson is the new leader of the Auburn, Maine, district. The North-

ern New England Conference committee has asked David I. Shaw to be associated with Pastor Williamson, and be responsible for the Woodstock church.



Canadian Union

Reported by
Evelyn M. Bowles

► W. E. Kuester, home missionary and Sabbath school secretary for the British Columbia Conference, recently was elected to the same office in the Canadian Union Conference. He has served in the British Columbia Conference for the past seven years, and replaces W. G. Soloniuk, newly elected president of the Manitoba-Saskatchewan Conference.

► E. J. Wyman, formerly district leader in the Chilliwack, Mission City, and Hope churches in British Columbia, has accepted a call to the Oregon Conference, where he will be pastor of the Ashland district. P. C. Long, formerly of Vernon, British Columbia, will be taking over Brother Wyman's district.

► One hundred fifty-four boys and girls spent two enjoyable weeks at Camp Hope, August 7-21. The weather was perfect—nature was at its best. One of the high lights was the visit of John Hancock of the General Conference MV Department, who spent a week at the camp.

► L. E. Dasher, who has served the Calgary, Alberta, church as pastor for the past three and one-half years, has accepted a call to the Ontario-Quebec Conference where he will become pastor of the Willowdale church.



Columbia Union

Reported by
Morten Juberg

► As the result of evangelistic meetings conducted in Newark, New Jersey, by Charles D. Brooks, 122 have been baptized. The campaign was a joint venture of the Allegheny and New Jersey conferences.

► A group of laymen from the Allentown-Bethlehem, Pennsylvania, churches have begun an evangelistic campaign in Slatington, a nearby village. This is the second campaign held by the group this year.

► Dale Sanford, Columbia Union College's 1966 student missionary, has returned from a summer spent at Ayer Manis School in Sarawak.

► Gale Gabbert, a worker in the Chesapeake Conference for the past 12 years, has accepted a call to the Oregon Conference as associate-stewardship secretary. For the past two years he has been stewardship and public relations secretary of the Chesapeake Conference.

► Eight new doctors have begun their



Three Ordained in Arkansas-Louisiana Conference

At the 1966 Arkansas-Louisiana camp meeting in Gentry, Arkansas, three young men were ordained to the gospel ministry. K. C. Beem, secretary-treasurer of the Southwestern Union Conference, delivered the sermon. T. J. Mostert, Sr., of the Central California Conference, and father of one of the young men being ordained, offered the ordination prayer. P. I. Nosworthy, secretary-treasurer of the Arkansas-Louisiana Conference, gave the charge and O. D. Wright, president of the Arkansas-Louisiana Conference (now president of the Pennsylvania Conference), extended the welcome.

Left to right: Elder and Mrs. T. J. Mostert, Jr., Elder and Mrs. W. R. Watson, Elder and Mrs. M. H. Rossier.

W. H. ELDER, JR.

Departmental Secretary, Arkansas-Louisiana Conference

internship at Kettering Memorial Hospital. They are Dr. Dan Ekkens, Gobles, Michigan; Drs. William and Peggy Ford, from Washington, D.C., and Dayton, Ohio, respectively; Dr. Kathe Mueller, Cincinnati, Ohio; Dr. Richard Ruhling, Washington, D.C.; Dr. Ray Poon-Phang Seet, Malaya; Dr. Paul Shenk, Los Angeles; Dr. Keith Wedin, Wisconsin.

► Harvey A. Rudisaile, administrator of Hadley Memorial Hospital, Washington, D.C., has been made a member of the American College of Hospital Administrators.

► Ground has been broken for a new \$85,000 church in Cumberland, Maryland. R. W. Moore, president of the West Virginia Conference, was the guest speaker. William F. Hawkes is the pastor.



North Pacific Union

Reported by
Mrs. Ione Morgan

► From time to time local pastors in the union conference participate in the camp meetings in Alaska. John Trude assisted this year.

► Ministers and literature evangelists of the Montana Conference met at Bozeman, September 11 and 12, to discuss and make plans for total evangelism in Montana. They also became acquainted with the following new personnel: G. C. Williamson, president; Wayne Moore, educational and MV secretary; Don MacIvor, lay activities, Sabbath school, and public relations secretary; Elford Radke, Book and Bible House manager; and Halvard Thomsen, ministerial intern who will work with Charles Allaway in Kalispell and later join Kenneth Mitteleider's crusade in Billings.

► Curtis Rossow, a summer graduate from Union College, is teaching algebra, advanced math, and physics, as well as coordinating the audio-visual facilities for Gem State Academy.

► Dr. Albert Grable, assistant professor of biology at Walla Walla College, has received word that a \$24,700 cooperative agreement, extended over three years, has been granted for research on the pea aphid parasite by the U. S. Department of Agriculture, Agricultural Research Service, Entomology Research Division. Working under Dr. Grable will be graduate students Harold Schultz, Gerald Wasmer, Lloyd Dull, and Judy Toop. B. J. Landis, research entomologist at the Yakima Entomological Research Division, and Dr. Grable will work in collaboration.



Pacific Union

Reported by
Mrs. Margaret Follett

► The 130 teachers of the Central California Conference spent their recent convention at Wawona studying the book *Education*. Giving leadership were Max Torkelsen and Mrs. Bernice Hanson of the conference education department, and D. E. Rebok, A. N. Nelson, L. R.

Rasmussen, W. O. Baldwin, Joe Engelkemier, E. R. Walde, and R. W. Engstrom.

► Edmund Jones, pastor of the Phoenix, Arizona, Camelback church, has accepted a call to serve in southern California. New workers in the Arizona Conference are J. A. Maddy and Steven McPherson who have recently arrived from Andrews University, and J. B. Currier, formerly of the Central California Conference.

► One hundred and twelve boys from non-Adventist homes in the Los Angeles area attended the Good Neighbor Camp held at the Southern California Conference Cedar Falls youth camp during the last week in August.

► More than 230 persons attended the Northern California Conference teachers' convention, which was held at Rio Lindo Academy from August 22 to 25. Guest speakers included D. E. Rebok, James Chase, and Alonzo Baker.

► Robert D. McIntyre, pastor of the Colton, California, church since 1963, has accepted a call to Alberta, Canada, where he will pastor the college church.



Southwestern Union

Reported by
J. N. Morgan

► Travis Dennis, former leader of the McAlester district, in Oklahoma, has accepted the invitation of the Jay Memorial Hospital to become chaplain and pastor of the Jay church.

► E. D. Clifford, Oklahoma Missionary Volunteer and temperance secretary, along with Alfred Webb, recently held a Five-day Plan workshop in Elk City, Oklahoma. The workshop was supported by many clergymen, church groups, and civic officials of the city. It received good radio and press coverage.

► Groundbreaking services for the new Jay, Oklahoma, church were held in September. This new congregation, organized just one year ago, will build a

Groundbreaking in Davenport, Iowa

The mayor of Davenport, Iowa (left), the pastor of the district, Charles Shobe (center), and K. D. Johnson, president of the Iowa Conference (right), join in breaking ground for a new church school at Davenport, Iowa.

After long and careful study the Davenport church purchased an excellent 14-acre site on the northwest edge of the city. It is situated a short distance from Interstate 80.

F. J. KINSEY
Departmental Secretary
Iowa Conference



place of worship costing approximately \$28,000.

► Glen Gibson, a student literature evangelist of the Oklahoma Conference, delivered \$1,400 worth of literature during student Big Week. This is the highest student delivery in the Southwestern Union Conference.

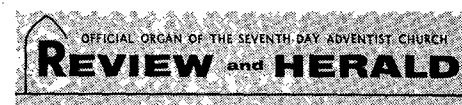
► Camp meeting for more than 200 members of the Spanish churches of the Texas Conference was held at Valley Grande Academy in Weslaco, September 16 and 17. This small group of Spanish believers is working hard to reach the more than one million Spanish-speaking people in Texas.

NOTICE Lost - Found

After the General Conference session in Detroit, a number of Lost and Found articles were transferred to the General Conference office in Washington. Where information was available, these have been returned to the owners. There remain a number of articles such as Bibles and articles of clothing. Unless claimed promptly, these will be given to welfare work. Write Personnel Director, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Church Calendar

Temperance Day Offering	October 22
Week of Prayer	November 5-12
Church Missionary Offering	November 5
Annual Sacrifice Offering	November 12
Ingathering Campaign Launching Day	November 19
(Campaign dates Nov. 19, 1966-Jan. 7, 1967)	
Ingathering Campaign Promotion	December 3
Church Missionary Offering	December 3
Thirteenth Sabbath Offering (South America)	December 24



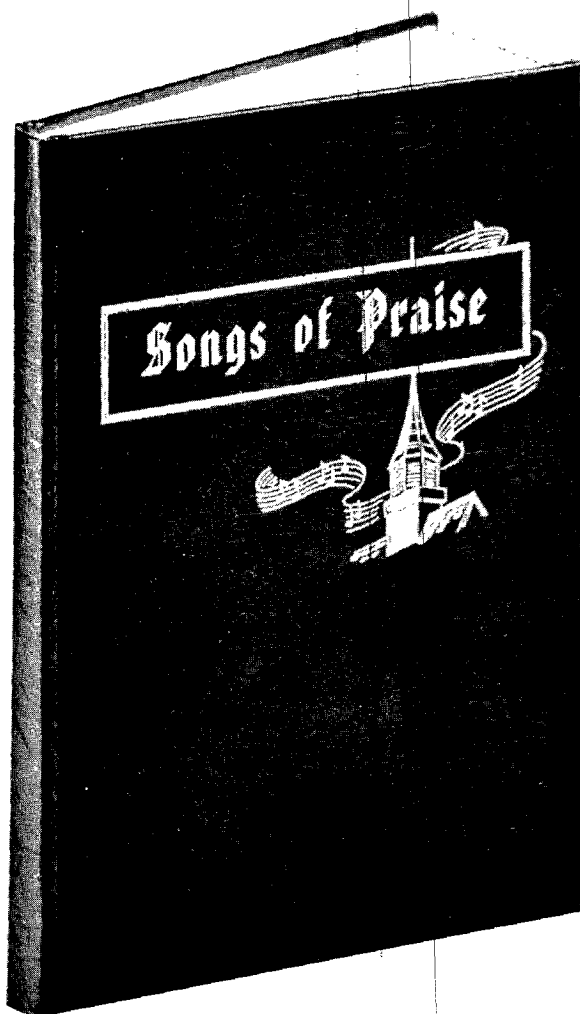
In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath 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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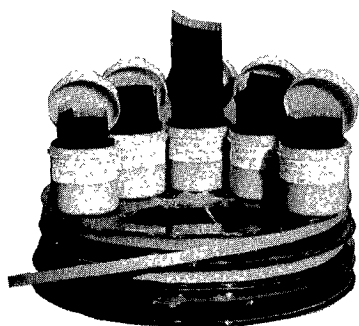
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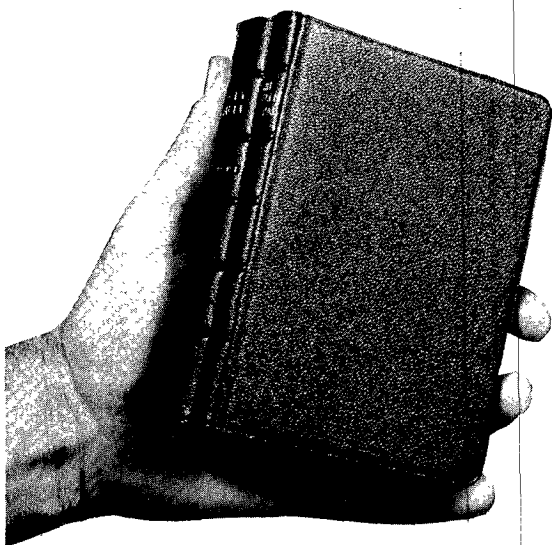
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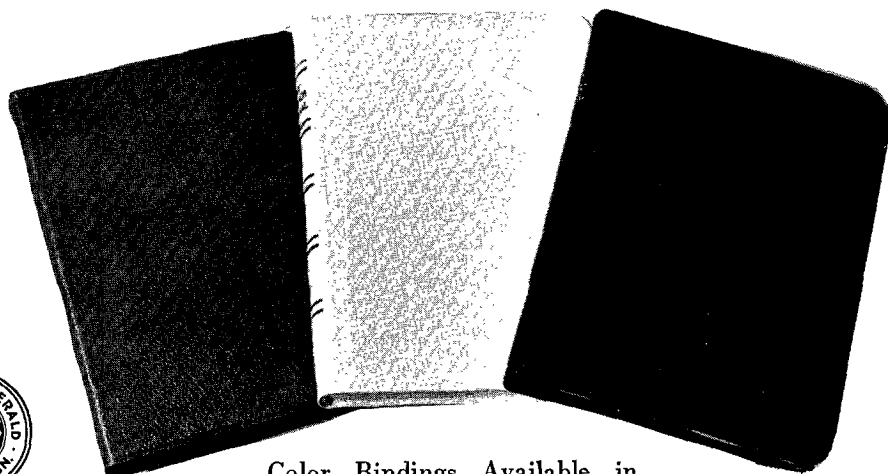
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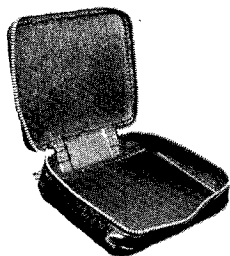
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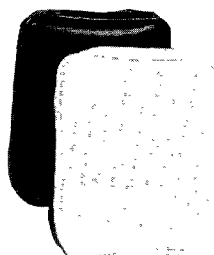
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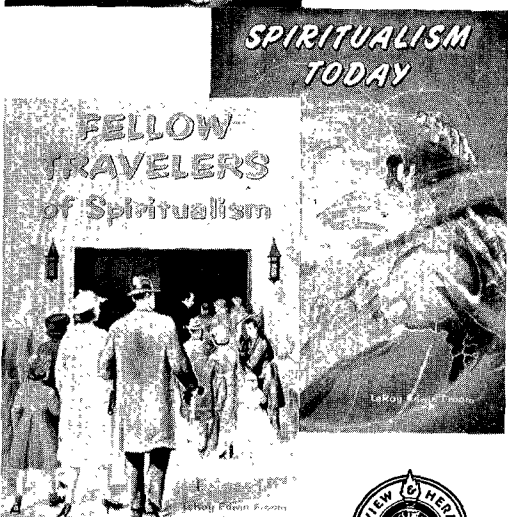
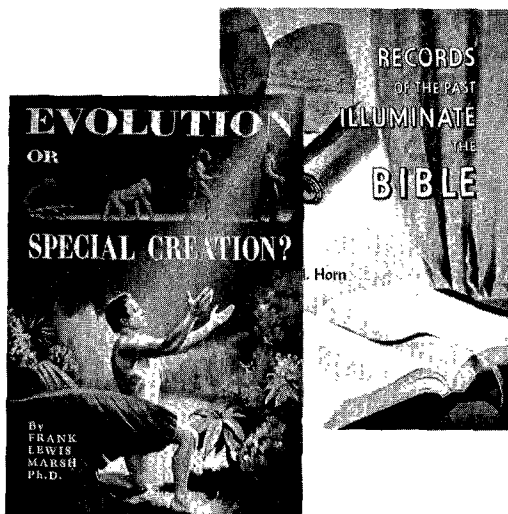
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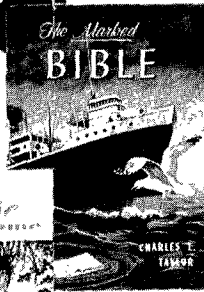
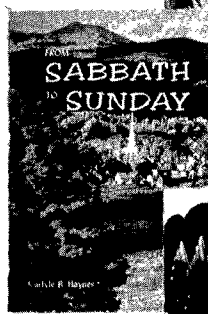
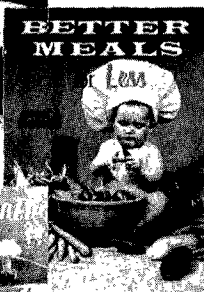
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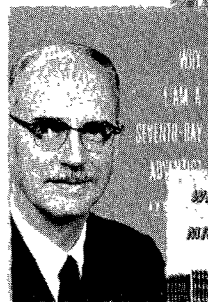
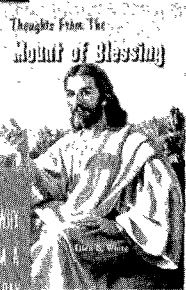
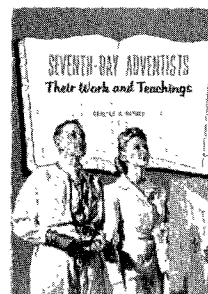
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News of Note

Evangelism on the March

E. E. Cleveland, associate secretary of the General Conference Ministerial Association, is at present holding a campaign in Port of Spain, Trinidad. He reports that his total attendance for the first four nights was well over 10,000.

Word received from the Far Eastern Division reveals that Milton Lee is conducting a campaign in Saigon for the one million Chinese of that city.

A letter from C. E. Dudley, president of the South Central Conference, tells of seven tent meetings that have just been completed in that conference with a baptism of 476 precious souls.

These reports are good. Let us pray for our evangelists. N. R. DOWER

Progress in Vietnam

A letter dated September 26 from V. L. Bretsch, publishing secretary of the Southeast Asia Union, brings the following news from Vietnam:

"In Saigon our work is moving very well. With help from this year's Missions Extension Offering we are planning a new office building for the Vietnam Signs Press. This will give much-needed floor space in the factory.

"The Saigon Hospital has a man coming to help in a fund-raising campaign to help build a new hospital. Literature evangelists and others are holding branch Sabbath schools throughout the country. Two baptismal classes have been started in one of four large prisons in Saigon.

"In spite of floods, war, and many other hardships, the courage of our people is strong. Yesterday morning I met 45 of our literature evangelists in a short rally. You would never believe that some had been prisoners of the opposing forces. They were radiant with hope and courage.

"The work is prospering, but the needs are tremendous. Floods have ravaged many homes in the south of Vietnam in the past two or three weeks. We are awaiting reports of our colporteurs and members to see whether help is needed."

Canadian Union College Features MV Programs

In a ten-hour Leadercraft Course conducted at Canadian Union College, September 30 to October 1, a pilot program for the Canadian Union presented the new laboratory-type approach to leadership training. At the commitment service, 57 completion certificates were awarded.

Joining the writer in the Leadercraft training program were F. B. Wells, MV secretary of the Canadian Union; and MV secretaries Ray Anderson of British Columbia; Carl Groom of Manitoba-Saskatchewan; and Arnold White of Alberta.

Missionary Volunteer activities also were

featured during a special MV Weekend on the college campus, September 23-25. Don Melashenko, college MV leader, and Ray Marx, sponsor, with union and local conference youth leaders, conducted MV Weekend services.

C. D. MARTIN

Large Baptism in West Indonesia

Gordon E. Bullock, treasurer of the West Indonesia Union Mission, writes as follows:

"No doubt you have learned of our wonderful May 14 baptism of approximately 2,200 persons. That amount was nearly double the number baptized by any other union in the Far East. We hope to duplicate this again, with the Lord's blessing, on November 19."

The brethren in that field work daily with complex and frustrating social, economic, and religious problems, but they are looking beyond these things to the primary task of evangelism.

DUANE S. JOHNSON



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

DALLAS—Southern Methodist University is making available the chapel of its Perkins School of Theology for the celebration of mass for Catholic students every Sunday at 9:30 A.M.

COLLEGEVILLE, Minn.—Once religion was a taboo that neighbors of different denominations didn't discuss much for fear of jeopardizing their social relationships. But now at least 1,500 neighborhood interfaith groups of 10 to 15 members each across the nation meet regularly to discuss what their beliefs mean to them. Word of their progress was brought here to Minnesota's Second Annual Laymen's Ecumenical Encounter by a Paulist priest, Father William B. Greenspun, of Washington, D.C. He was coeditor of the book *Living Room Dialogues*, which many of the groups use as a basis of their discussions.

SANTIAGO, CHILE—For the first time in Chile's history, other churches as well as the Roman Catholic will be permitted to conduct religious teaching programs in Chilean state and private schools.

MILWAUKEE, Wis.—The Milwaukee Roman Catholic archdiocese will build its own educational television network to link 235 elementary and 25 high schools

Pacific Press Board Elects New Chairman

At a meeting of the Pacific Press Publishing Association, held in Mountain View, California, September 29, Neal C. Wilson was unanimously elected chairman of the board. Elder Wilson is vice-president of the General Conference for North America.

The Pacific Press, operating under the efficient direction of General Manager L. F. Bohner, has shown a gain in sales of \$320,148.00 for the first eight months of 1966. The *Signs of the Times* now has a circulation of nearly 300,000 a month. Thirty-one other missionary journals in 27 languages are now published.

Well over \$2.25 million worth of books have been placed in the field during the first eight months of this year. Twenty-five new books have come from the presses during this same period, and it is the expectation of the management that this list will increase to 40 by the close of the current year.

ROBERT H. PIERSON

in a 10-county area of southeastern Wisconsin. The network is expected to begin operations in the Milwaukee metropolitan area in 1968. It will be completed by 1971.

ELYRIA, OHIO—The Roman Catholic parish of St. Mary, of Cleveland, Ohio, has responded affirmatively to an invitation to join the Greater Elyria Council of Churches, a Protestant organization.

LONDON—The numerical strength of the Protestant Church in China is given by church leaders as 700,000. This contrasts with a membership figure of about a million in 1949. Peking is reported to have four churches open and Shanghai about 20. Attendance at some churches is said to be quite good, with 400 morning attendances, for instance, in churches in Canton, Shanghai, and Tientsin. All educational and social work is undertaken by the state. There is no outreach through evangelistic preaching, and there seem to be no Sunday schools or religious instruction of children and young people. In some areas the names of candidates for baptism must be cleared by the authorities.

STAFFORD, ENGLAND—Fourteen clergymen representing three denominations came out of jail here after ten days "inside." But it was all in a good cause. With official sanction, the 14 had been allowed to enter Stafford Prison to give a mission to the 800 inmates. Arrangements were made for them to eat with the inmates, move among them at work, and also sleep in the prison. The clergymen comprised seven Anglicans, four Roman Catholics, and three Methodists.