

REVIEW and Herald

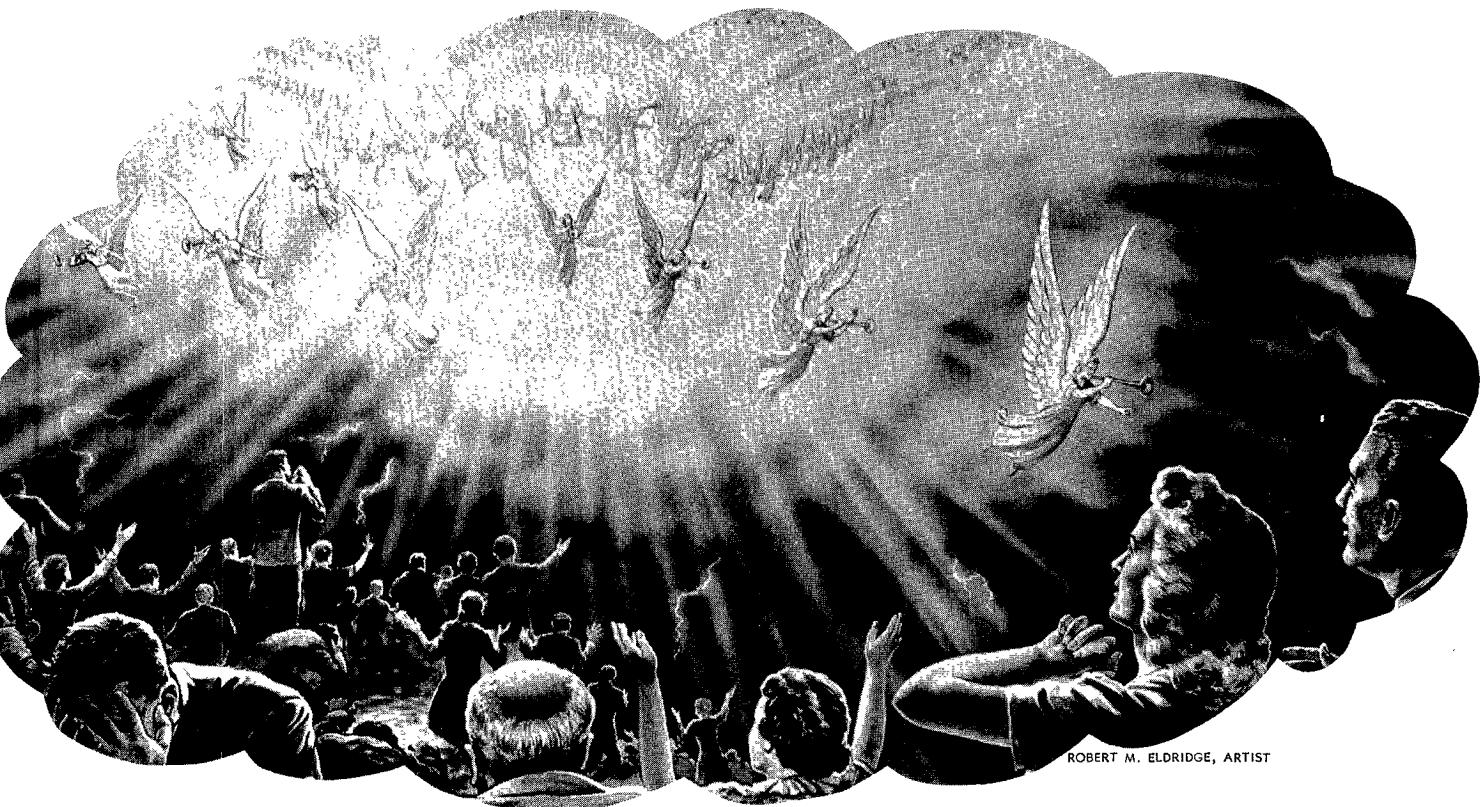
October 22, 1964

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ROBERT M. ELDREDGE, ARTIST

Peace Amid Chaos

A Meditation on Psalm 46

By HARRISON PALMER

The voice of God ere long shall rend the heavens,
Announcing to His saints the day and hour
When Jesus shall return to claim His faithful
And take them to Himself in mighty power.

Mad heathen hosts will rage as they contemplate
The glory resting on God's faithful saints
While they themselves are left in dismal darkness
To curse and rave and mutter foul complaints.

What joy, then, for these saints as Christ approaches,
Attended by the throngs of heaven's band
While skies roll back to frame the scene of splendor
Transfixing every eye on sea or land.

But dreadful fear will grip the lost, unready,
As oceans roar and mountains melt away,
As earthquakes crumble proud and sinful cities,
While islands heave and sink from light of day.

The lost will cry, as earth reels like a drunkard,
For hurtling rocks to bury them from sight;
As tempests howl and shriek relentless fury,
They'll hide themselves in caverns dark as night.

But those who've kept God's law in service faithful
Will not, amid this turmoil, fear or dread;
They know the mighty God will be their refuge
From threat and death and carnage round them spread.

No more from man-made wars shall this world suffer,
No weapon man has formed shall prosper then;
Nor chariot, bow, nor spear, nor heatproof missile,
Will bear the heat that dooms all evil men.

As earth is torn and crushed to shapeless rubble,
Once more abussos, as the day 'twas made,
Satanic hordes now first behold their prison,
Where for a thousand years they'll be displayed.

God's saints He'll then exalt before the nations,
Whose hate and persecution they endured;
They've kept God's law, held fast the faith of Jesus,
Revered His holy day; they're now secure.

And, oh, the peace these living saints of Jesus
Shall know amid the chaos of earth's doom;
They'll rise in gladsome glory to reign with Him
And fellow saints called from their dusty tomb!

THE ELECT AND THE DECEIVED

First of two parts

By Thomas A. Davis
Editor,
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THE people of God from the time of Eve in the Garden of Eden have been troubled with satanic delusions of one type and another. These deceptions are to increase and become more subtle and delusive as we near the end. For as the end approaches, Satan's powers of deception will grow stronger and the human mind will be more susceptible to his delusions. "As we near the close of time, the human mind is more readily affected by Satan's devices."—*Messages to Young People*, p. 57.

In Matthew 24:24 we are warned that so strong will some of these last-day delusions be that "if it were possible, they shall deceive the very elect."

These deceptions will succeed in taking captive not only the world, but great masses of professed Christians.

What will keep God's people from being deceived when Satan makes his supreme effort to capture the world?

In actuality most of the people will already be under the control of the master deceiver. For them these things will simply be final steps to bind them irrevocably in Satan's chains.

But while these delusions succeed in tightening Satan's grip on those who are already in his power, their main objective will be to ensnare the people of God. Ellen G. White has written these warnings: "Satan is preparing his deceptions that in his last campaign against the people of God, they may not understand that it is he."—*Messages to Young People*, p. 51.

"Spurious doctrines, spurious piety, spurious faith, much that is fair in appearance, abound all around us. Teachers will come clothed as angels of light; and if possible, they will deceive the very elect."—*Evangelism*, p. 364.

"As the work of God's people moves forward with sanctified, resistless energy, planting the standard of Christ's righteousness in the church, moved by a power from the throne of God, the great controversy will wax stronger and stronger, and will become more and more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan. Truth in its varied phases will be in conflict with error in its ever-varying, increasing forms, and which, if possible, will deceive the very elect."—*Testimonies to Ministers*, p. 407.

"Evil spirits will be put upon the track of every soul that seeks to join the ranks of Christ, for Satan wishes to recover the prey taken from his grasp. Evil men will give themselves over to believe strong delusions, that they may be damned. These men will put on the garments of sincerity and deceive, if possible, the very elect."—*Testimonies*, vol. 4, p. 595.

"Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would mislead the very elect. *If marked inconsistencies and untruthful utterances were apparent in these manifestations, the words from the lips of the Great Teacher would not be needed.* It is because of the many and varied dangers that would arise, that this warning is

given."—*Selected Messages*, book 2, p. 16. (Italics supplied.)

Note that "if marked inconsistencies and untruthful utterances were apparent in these manifestations, the words of the Great Teacher would not be needed." Here is a thought-provoking statement. People will arise within the movement teaching doctrines of such great logic that they will appear to be completely in accord with truth. Only apparently inconsequential points of difference will be seen. So subtle and specious will be these teachings that the central thread of falsehood will not be apparent to the human mind.

As we consider these words, we might ask, If such overpoweringly delusive doctrines are to be taught in our very midst, what will keep the elect from being deceived?

An Answer

In seeking an answer to this question we turn to the revelator's special message to the people who will be faced with these last, almost overwhelming delusions of Satan. In the message to the Laodiceans we read: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).

The interpretation of this symbolism is found in *Testimonies*, volume 5, page 233: "The gold is faith and love, the white raiment is the righteousness of Christ, the eyesalve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it." In these words is the key to the answer to our question.

Those of the Laodicean church who are among the elect, and those of all the periods of earth's history who are saved, will have fulfilled the requirements of this admonition. They will have faith and love; they will be endowed with spiritual discernment according to their need, and they will be covered with white raiment, the robe of Christ's righteousness. There is no other way in which one may be among the elect.

Writing of the parable of the man without a wedding garment, Mrs. White states: "All must pass the scrup-

tiny of the great King, and only those are received who have put on the robe of Christ's righteousness."—*Christ's Object Lessons*, p. 312.

"When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely."—ELLEN G. WHITE, quoted in A. G. Daniells, *Christ Our Righteousness*, p. 67. When the sinner receives Christ, he receives the righteousness of Christ.

The person who wears the robe of Christ's righteousness becomes the dwelling place of the Holy Spirit. And as the Spirit dwells within he is spiritually enlightened. As he studies and prays to know the truths of God, many matters that before were dark, enigmatic, and worrisome, become clear and understandable. That person has the eyesalve of spiritual discernment.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:12-14).

"As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error."—*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on Col. 2:8, p. 907.

"The enemy is a master worker, and if God's people are not constantly led by the Spirit of God, they will be snared and taken."—*Our High Calling*, p. 110.

"As we near the time . . . when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, our discernment must be sharpened by divine enlightenment, that we may not be ignorant of Satan's devices."—*Ibid.*, p. 172.

"The power to discriminate between right and wrong we can possess only through individual dependence upon God."—*Education*, p. 231.

Distrust of Self

Here, then, is the greatest reason why the elect cannot be deceived by Satan. It is not that they have more penetrating minds or greater intelligence than others. The fact is that many of the elect will be of the humblest and simplest of earth. They will be saved from Satan's snares because they will have learned to distrust self, to recognize the voice of God, and to follow Him. His "sheep hear his voice; and he calleth his own sheep

by name, and leadeth them out. . . . And the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:3-5).

"The perception and appreciation of truth, He [Jesus] said, depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be no hindrance in the way to its reception. But it is to be received through the work of grace in the heart; and its reception depends upon the renunciation of every sin that the Spirit of God reveals. Man's advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a conscientious surrender of every habit

and practice that is opposed to its principles. To those who yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation. These will be able to distinguish between him who speaks for God, and him who speaks merely from himself."—*The Desire of Ages*, pp. 455, 456.

There is another point which should be considered: The Holy Spirit, though possessing the mind, does not relieve the person of all need to seek enlightenment from other channels. The one in whom the Spirit dwells can never say: "I have the Holy Spirit, and that is all I need to be enlightened and guided; it is the only authority I will follow."

In the spiritual life as well as in other areas of existence, there is need for various checks and balances to enable us to keep our equilibrium. And



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T. K. MARTIN, ARTIST

The Saviour invites all of the members of Laodicea to buy of Him gold, and receive the white robe of His righteousness, as well as eyesalve.

God has provided these checks and balances in the form of godly and experienced friends and relatives, our consciences, our guardian angels, the writings of enlightened and consecrated people, the Spirit of Prophecy, the Holy Spirit, and the Bible.

The most important of these, and the final arbiter of all our decisions and opinions, must be the Bible. "The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested."—*The Great Controversy*, p. vii. "Even the work of the Holy Spirit upon the heart is to be tested by the Word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures."—*Selected Messages*, book 1, p. 43.

The time is coming when those who will be saved from the delusions and enchantments of the great deceiver will have to hold to the teachings of the Bible even against the evi-

dences of their own senses (see *The Great Controversy*, p. 652).

We earlier quoted from *Testimonies*, volume 5, that the eyesalve which the Laodicean church is exhorted to buy is "that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it." This discernment, we noted, comes through the enlightenment of the Holy Spirit dwelling in the soul. In the *Seventh-day Adventist Bible Commentary*, volume 7, page 965, we learn further from the messenger of the Lord that the eyesalve is "the Word of God."

Connecting these two thoughts, we are led to understand that the eyesalve which the Laodicean people need is the application of the messages of the Bible to their own hearts and lives, as applied by the quickening and enlightening Spirit of God. The Word, so applied and followed, will enable the elect to discern the deceptions of Satan.

hended by the authorities, who demanded that they cease promulgating their doctrines throughout Jerusalem, they firmly replied, "We ought to obey God rather than men" (Acts 5:29). Such dependence on the Lord was bound to bear fruit. Multitudes were added to the church (verse 14).

Worldly gain meant little to these godly people. Their joy was the study of the Scriptures. They committed to memory many of its passages and zealously disseminated its teachings.

H. G. Wells, in his *Outline of History*, referring to the early Christians, says, "They carried much of the spirit of Jesus; and though everywhere they aroused bitter enmity and active counterpropaganda, the very charges made against them witness to the general goodness of their lives."

Paul characterized their faithfulness, asking, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

Such declarations indicate how fully the hearts of the leaders of that church were aglow with the love of Christ. Oh, for more of this spirit today! Christians whose hearts are set to live in harmony with "the commandments of God, and the faith of Jesus" are true successors of the early apostolic church. Their lives will be permeated with the enthusiasms of Paul as they spread the tidings of a soon-coming Saviour. "Wherever I go, thank God," said Paul, "he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me" (2 Cor. 2:14, Moffatt's translation).*

What a glorious picture of the true disciple—the "perfume" of the knowledge of Christ being everywhere diffused by him, resulting in a "constant pageant of triumph." Thus may the church of Christ in these last days once more go forth "conquering and to conquer."

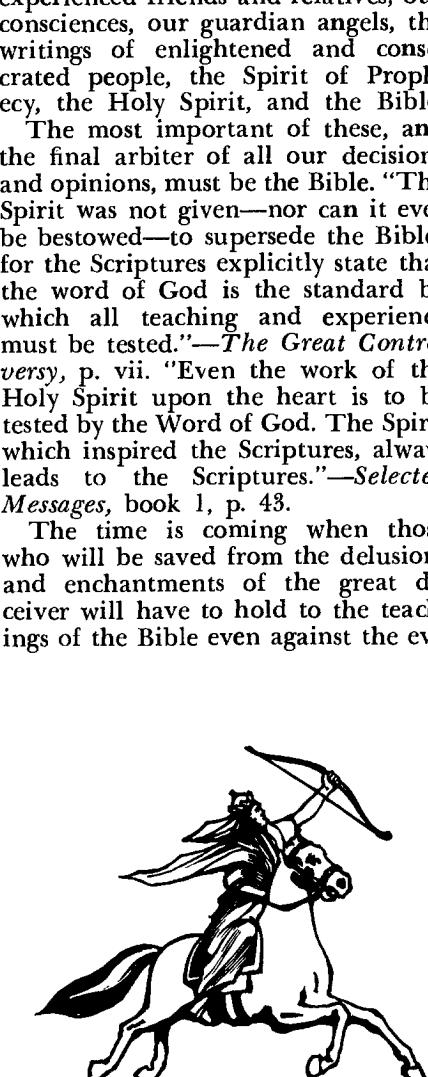
Even at peril of their lives, the apostles exhorted the populace to follow Christ in order to gain the crown of victory. Though often subjected to horrible torture and martyrdom, they remained "faithful unto death" (Rev. 2:10).

To an onlooker in those days the cause of the handful of disciples must have seemed hopeless indeed. They were hounded like wild beasts, beaten, thrown into boiling oil, banished, stoned, beheaded, crucified. Despite these persecutions they achieved marked success. They were obedient to the heavenly vision (Acts 26:19).

"Holy Boldness"

From the first these humble men of God proclaimed their message with "holy boldness." Even when appre-

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By Donald W. McKay

CHRISTIANS of the apostolic church were on fire for Christ. That's why they were successful in gaining converts.

The crystalline purity of the early church is vividly pictured in the Bible: "I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" (Rev. 6:2).

Such was the condition of the church in the century following the death of Christ. It went forth victoriously "conquering and to conquer." The white horse was symbolic of the purity of the apostolic church, as yet unsullied by paganism and politics.

The bow carried by the rider was symbolic of the Word of God, speeding the arrows of truth to sinful hearts.



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HARRY ANDERSON, ARTIST

The Christian who follows Christ's example in being baptized participates with Him in His death and resurrection.

How Salvation Is Achieved

By Earle Hilgert

Paul's Epistle to the Romans—3

[This article is based on Romans 5 and 6. To receive maximum benefit from the article, read the chapters first.—EDITORS.]

WITH the end of Romans 4 Paul completes his attempt to convince the Jew (or Jewish Christian) that we are justified by faith and not by works. With chapter 5 he begins a new section. In view of what has gone before, he can now declare, "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ" (verse 1, R.S.V.).

In verse 10 Paul makes the tremendous statement, "For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life" (R.S.V.). Here the two themes of reconciliation by Christ's death, and salvation by His life, represent what is more commonly referred to as justification and sanctification. The relationship between these two is close. Unfortunately Christians have been tempted to think of justification as God's gift of forgiveness for sins in the past and of sanctification as something quite apart from it—one's own responsibility to stop sinning and to live a perfect life. But for Paul, justification and sanctification are two sides of the same coin. They both are the work of God. Sanctification comes to the Christian through union with Christ. His life becomes ours (Gal. 2:20). His perfect obedience, His complete consecration, His sinless life, become ours and thus we are sanctified. Ellen G. White has made this very clear in the following words:

"And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute."—*Selected Messages*, book 2, pp. 32, 33.

Sanctification is indeed "the work . . . of a lifetime" (*The Acts of the*

Apostles, p. 560), both in the sense that it depends upon a lifetime maintenance of union with Christ and in the sense that every Christian, in thankfulness for his salvation, will seek ever to grow more fully into the likeness of Christ. But we must never forget that the basic work of sanctification, as well as of justification, is the work of God in Jesus Christ.

Christ and Adam

Having set forth this union with Christ in the thought that we are saved by His life, Paul is now prepared to discuss the *how* of salvation. As we noticed last week, this question is never answered by the Bible in literal language. Though many theories of the atonement have been propounded throughout the history of Christian thought, we must ever remember that these are mere theories, and at best, are figures of speech.

The basic figures of speech that describe the mystery of the atonement are those provided by the Bible. In verses 12-21 Paul gives us one of the richest insights we have into the inner workings of the plan of salvation. Ever since the early centuries of Christian history these verses have been a theological battleground. Out of them has been developed the doctrine of original sin. This doctrine is particularly connected with the name of Augustine of Hippo, the famous fifth-century theologian and Church Father.

Augustine understood this passage to mean that when Adam sinned all his posterity sinned in him. Accordingly, every child born into this world is tainted with original sin and is unworthy of salvation even though he dies a few moments after birth without ever having exercised for himself the power of choice. This doctrine, though not entirely original with Augustine, was greatly strengthened by his teaching and influence and did much to encourage and spread the practice of infant baptism.

It is our view that any attempt to derive a doctrine of original sin from the passage in question quite misses Paul's point. He is not arguing the question of the nature of man. He is concerned rather to describe figuratively how men are saved. This he does with great effectiveness by means of a comparison between Adam and Christ. For this he draws on a theme widespread in the religious world of his time, that of the "first man" and the "second man" (cf. 1 Cor. 15:47). This widely held idea was that the first or proto-man would be paralleled by or recapitulated in the "second man," the coming Saviour or Messiah.

While this view was a common one

Tithepayer's Fruit Crop Spared

By W. E. Phillips, Assistant Treasurer, General Conference

In West Australia, Brother J. Conway is a commercial fruit grower in the Carmel Valley near Perth. He is a loyal member of the church and a faithful tithepayer, for which he has received some remarkable blessings. One of the real hazards to fruit growers in his area is a sudden hailstorm, often so severe that an entire crop is ruined. On numerous occasions through the years the Lord has protected his crop from damage when his neighbors on both sides sustained extensive losses.

One Friday evening in 1961 when a hailstorm came in all its fury, the deafening roar could be heard on the iron roof of his cottage in the midst of the orchard. It was the greatest storm in his memory, and he pleaded with God to protect his crop of Elberta peaches. Brother Conway expressed his confidence that God would provide for the needs of the family; therefore, they were going to continue to enjoy their Sabbath day without fears.

Although he saw some fruit on the ground in the morning, he refrained from inspecting his trees on the Sabbath. On Sunday morning neighbors came to the orchard with containers to buy damaged peaches for preserving, having heard that crops throughout the area were completely ruined. Brother Conway took them into his orchard, and showed them a few peaches on the ground, but the fruit on the trees was quite undamaged. It later proved to be the largest crop he has harvested.

in Paul's day, evidence is clear that it caused the Jews theological difficulties. How could the first man, Adam, who had sinned, be paralleled with the coming Messiah, the Saviour? Certain areas of Judaism (as for instance the writers of the Apocalyptic book known as I Enoch) evidently sought to solve this problem by shifting the onus for the introduction of sin away from Adam and portraying evil angels at the time of the Flood as being the ones who introduced sin into this world. A similar approach is found in early Jewish-Christian literature (in the Pseudo-Clementine *Preaching of Peter*) where Jesus is identified as a reincarnation of Adam. The latter is declared not to have fallen but to have been maligned by the devil's inserting a false story of the Fall into the Scriptures.

Paul's approach to this problem is fresh and daring. He makes no attempt to dodge the fact that Adam sinned. Rather he recognizes that sin did indeed come into the world through him. At the same time he maintains an analogy between Adam and Christ which the fact of Adam's sin does not annul. This analogy is the real point of verses 12-21 and constitutes a powerful figure of speech by which Paul explains the atonement.

His analogy is this: Christ and Adam are paralleled by the fact that each one has a unique relationship with the rest of mankind. This relationship is that of "the one to the many and the many to the one." In a sense, we may say that this is a mystical relationship—a relationship in which many men are united with another one man. Paul recognizes that all men have sinned (verse 12), that sin has resulted in the death of all men, and he therefore points back to Adam through whom death en-

tered as the fountainhead of man's sin and death.

This relationship of the many to the one he then compares with the believer's relationship to Christ. It is this latter side of the analogy on which Paul focuses his attention and which constitutes the point of his argument: the believer may enjoy a dynamic, saving, spiritual union with Christ. This relationship of the many to the One means that "one man's act of righteousness leads to acquittal and life for all men" (verse 18, R.S.V.).

In seeking to understand Paul's argument we must remember that his analogy between Christ and Adam turns on only one point, the theme of the relationship between "the one and the many." We are immediately in difficulty if we seek to establish further lines of parallel between Adam and Christ. In fact, Paul points up distinct differences between them: "And the free gift is not like the effect of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification" (verse 16, R.S.V.). The relationship between man and Adam has a negative effect, that between man and Christ a positive one. The relationship between man and Adam lies outside of faith, that between the believer and Christ is one of faith.

In none of these areas should we seek to establish analogies. We should be content simply to leave the argument where Paul puts it, squarely on the basis of the fact that in each case the relation consists of a union between the one and the many.

From this we can see how unjustified it is to try to read into Paul's words about the relationship between man and Adam any kind of doctrine of "original sin." Paul is not con-

cerned with the inner mechanics of damnation and he makes no attempt to explain the *how* of our common predicament. Rather he takes a familiar theological frame of reference of his own time and uses it fruitfully and with originality to set forth the fact that while Christ is the second Adam, the last Man, He has triumphed where Adam failed.

If such ways of arguing seem long ago and far away from our modern world and its logic, we must remember that Paul is not speaking in entirely literal terms. As everywhere else throughout Scripture when the atonement is discussed, he is employing figures of speech and moving from thought to thought—not so much in terms of a chain of syllogistic logic as by subtle association of interrelated ideas. His basic point, however, is clear: Christ is God's perfect Man and He more than succeeded where Adam failed.

The Meaning of Baptism

At the beginning of chapter 6 Paul turns to baptism, an experience all members of the church in Rome had known. He uses their experience as a means of bringing home to them a realization of the importance of their union with Christ, the union between "the one and the many," which he has just been discussing. He declares, "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his" (verses 4, 5, R.S.V.). Paul here is saying that in baptism the believer has experienced this union with Christ—union in His death, His burial, and His resurrection.

This is perhaps the most important passage we have in the New Testament regarding the meaning of baptism. Baptism is a confession by the one who receives it that he believes Jesus Christ to be his Lord and Saviour; but it is much more than this. It is the sign and signal and seal of our union with Christ in those crucial saving events that took place on Golgotha and at Joseph's tomb. As Karl Barth has pointed out in his book on baptism (*The Teaching of the Church Concerning Baptism* [Toronto, 1948], p. 11), when the believer is baptized it means that he participates with Christ in His death and resurrection. Rising with Christ, he, the believer, no longer lives, but Christ. This is the beginning of eternal life.

Ellen G. White has said: "Christ became one flesh with us, in order that we might become one spirit with

Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life."—*The Desire of Ages*, p. 388.

In this view of baptism there is no thought of any kind of magical efficacy by which God is induced to work a miracle simply because man performs a certain rite. But it does mean that there is something divinely positive and dynamic in baptism. It is attended by a special blessing. It is meaningful not simply for what the believer does and proclaims by it, but also for what God does.

The dynamic of baptism may be illustrated partially by comparing it with an oath of citizenship. Let us say that two men come to a new land from abroad. One man comes as a youth, he learns a new language, marries a local girl, raises his family, and to all intents and purposes appears to belong to his adopted country; yet he never goes before a judge

to hold up his hand and say the few simple words by which he pledges allegiance and becomes a citizen.

The other man comes with a wife and family, he continues to use his mother tongue at home and with his neighbors, and in many respects outwardly remains a native of his homeland; yet one day he goes before a judge and after a short ceremony *does* become a citizen. No matter what we may say about outward appearances, we must agree that inwardly something has happened to the second man that did not happen to the first. The effect of the oath upon the latter man's heart and mind mark him off as a citizen in a way that can never be true of the first man.

This example is at least suggestive of the importance of the rite of baptism. This importance is compounded when we recognize that the dynamic of baptism is not only psychological, but is the work of the Spirit of God. As the oath of citizenship is the beginning of a new dimension of political life, so in an infinitely greater degree baptism is the beginning of eternal life.

"Too Much to Your Church"



* * *

Apprehensively, I watched the banker shuffle the papers on his desk. I had requested a loan for new equipment in my business, which was probably larger than the frugal New England banker would deem wise. Finally he raised his eyes: "We find only one thing wrong with your financial statements. You give too much to your church."

"Sorry, sir," I answered. "I would consider any other change you might suggest, but that I cannot, because I don't believe the rest of my statement would be acceptable were it not for the blessing I receive by trying to be faithful with my God."

"I knew you would say that," he answered, "but possibly you could do even more for your church at a later date if you would keep more in the business now."

My mind flashed back to the time several years before when, behind in tithe, behind in taxes, and with creditors pushing on all sides, I had made my decision to be faithful to God, for I had reasoned:

My employees get a check each week; my wife gets her check; only God is left out. I had justified this procedure by arguing that I never knew exactly how much I would make until the year was over. But then taxes seemed to take it all.

I reasoned further: You know how much you think you will make, so why not make out your check accordingly for the church each week? I vowed to do so. It had been a struggle. Some weeks I would not turn the check in until later, fearing an overdraft. It was a difficult year, the poorest I had experienced in more than 15 years in business. With the beginning of the new year I was tempted to cut back God's check for my tithe and offerings, or eliminate it altogether. I had overpaid my tithe alone by three times!

Then I thought of the years I had failed God, and decided to continue. By March it was obvious that I must increase this amount by a substantial per cent, a process that has continued ever since. Proving God had paid dividends, with blessings I would not have dreamed possible a few short years before!

Reality returned. The banker was smiling as he continued: "However, you may have the money whenever you wish."

I'm glad he knew I wouldn't change. Without God's blessing, my life would be barren indeed.

A Treasure Chest of Precious Promises

(See editorial on page 16)

"If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call, you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved."—*Thoughts From the Mount of Blessing*, p. 101.

"In the darkest days, when appearances seem most forbidding, have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day.

"He is able and willing to bestow upon His servants all the help they need. He will give them the wisdom which their varied necessities demand."—*The Ministry of Healing*, p. 482.

"When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook."—*Testimonies*, vol. 8, p. 12.

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him."—*The Desire of Ages*, pp. 224, 225.

"He bids them [those whose hearts are aching under a load of care, to] seek first the kingdom of God and His righteousness, and His promise is that all things needful to them for this life shall be added. Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet."—*The Desire of Ages*, p. 330.

"Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the



J. BYRON LOGAN

pattern of life and character that will be to His own glory."—*The Desire of Ages*, p. 331.

"Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."—*The Desire of Ages*, p. 670.

"By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go."—*The Ministry of Healing*, p. 182.

"If with a humble heart you seek divine guidance in every trouble and perplexity, His word is pledged that a gracious answer will be given you."—*Testimonies*, vol. 5, p. 427.

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

"Let the peace of Christ come into your soul. Be true in your trust because He is true to His promise. Lay your poor, nervous hand in His firm hand and let Him hold you and strengthen you, cheer and comfort you."—*Selected Messages*, book 2, p. 254.

"God would not have any of us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up to catch the rainbow of promise, and reflect light to others."

"Oh, the blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands firmly, while we cling to Him in simple faith, imploring Him to guide us. It is our privilege to rejoice in God. If we will let the comfort and peace of Jesus into our lives, we shall be kept close to His great heart of love."—*Selected Messages*, book 2, pp. 257, 258.

"Think of Christ. Look to Him in faith, believing His promises. Keep

your mind trustful. He will be your stay. Lean on Him, depend on Him. . . . Put your trust in One whose arm will never fail you. . . . Looking to Jesus you will find encouragement."—*Selected Messages*, book 2, p. 265.

"Open the windows of the soul heavenward, and let the light of the Sun of Righteousness in. Do not complain. Do not mourn and weep. Do not look on the dark side. Let the peace of God reign in your soul. Then you will have strength to bear all your sufferings, and you will rejoice that you have grace to endure. Praise the Lord; talk of His goodness; tell of His power. Sweeten the atmosphere which surrounds your soul.

"Do not dishonor God by words of repining, but praise Him with heart and soul and voice. Look on the bright side of everything. Do not bring a cloud or shadow into your home. Praise Him who is the light of your countenance and your God. Do this, and see how smoothly everything will go."—*Selected Messages*, book 2, pp. 266, 267.

"Seek the Lord for wisdom in every emergency. In every trial plead with Jesus to show you a way out of your troubles, then your eyes will be opened to behold the remedy and to apply to your case the healing promises that have been recorded in His Word. In this way the enemy will find no place to lead you into mourning and unbelief, but instead you will have faith and hope and courage in the Lord. . . . Every draught of bitterness will be mingled with the love of Jesus, and in place of complaining of the bitterness, you will realize that Jesus' love and grace are so mingled with sorrow that it has been turned into subdued, holy, sanctified joy."—*Selected Messages*, book 2, pp. 273, 274.

"In the way that leads to the City of God there are no difficulties which those who trust in Him may not overcome. There are no dangers which they may not escape. There is not a sorrow, not a grievance, not a human weakness, for which He has not provided a remedy."—*The Ministry of Healing*, p. 249.

"He desires us to lay our perplexities and troubles at His feet and leave them there."—*The Ministry of Healing*, p. 249.

"If we surrender our lives to His service, we can never be placed in a position for which God has not made provision."—*Christ's Object Lessons*, p. 173.

"Go right forward as if every prayer offered was lodged in the throne of God and responded to by the One whose promises never fail. Go right along, singing and making melody to God in your hearts, even when depressed by a sense of weight and sadness. . . . Light will come, joy will be ours, and the mists and clouds will be rolled back."—*Selected Messages*, book 2, pp. 242, 243.

"Instead of thinking of your discouragements, think of the power you can claim in Christ's name. . . . Let your thoughts be directed to the evi-

dences of the great love of God for you. Faith can endure trial, resist temptation, bear up under disappointment. Jesus lives as our advocate. All is ours that His mediation secures. . . . All experiences and circumstances are God's workmen whereby good is brought to us."—*The Ministry of Healing*, pp. 488, 489.

"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind.

The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, p. 827.



The Art of Living....when



you're

young

by Miriam Hood

Quarreling Parents—1

WHEN this column began almost two years ago we mentioned that it might be necessary upon occasion to discuss some painful subjects. This is distasteful to me, as I am sure it is to you; yet if we pretend that these subjects do not exist, we are evading our responsibility to see what can be done to alleviate serious problems. I know of few things more painful than the subject of our column this week, but since so many young friends have confided their unhappiness on this score, we must, I think, arrive at some basic attitudes with which to meet this severe test of faith.

If life were the ideal condition pictured by the "happily ever after" school of thought, all parents would be paragons of all virtues. They would be kind, sympathetic, understanding, endlessly patient, possessed of reservoirs of self-control. In other words, they would be truly mature. But this is not an ideal world. If you feel that your parents meet all these specifications, then I would suggest that you put in a little thank offering this coming Sabbath. Really—I'm serious. It is more likely, you see, that you will find your parents lacking in some of these attributes somewhere along the line.

Going a step farther, in the "happily ever after" world, a man and a woman would never marry unless they were ideally suited to one another. They would, I suppose, have a built-in evaluator, so that a girl who is fanatically neat and orderly would never be romantically drawn to a man who is hopelessly disorganized; a man who is punctual to a fault would be incapable of loving a girl who hasn't the remotest idea of what it means to be on time. Alas, opposites do seem to attract, and in the perverse way human beings have of involving themselves with insoluble problems, what seemed "cute" when both were young seems more and more annoying as the years go by. The illustrations I've used are superficial; I'm trying to point out to you, who are by now mature enough to understand, that parents may have deep-rooted personality conflicts that almost defy solution, regardless of real love between them.

So, then, the basic facts of the human condition—namely, that character faults exist and that married people are not always perfectly suited to each other—can at times give rise to a tense atmosphere, which may erupt into open hostility. Hence the question echoed by many young people: "What can I do when my parents quarrel all the time?"

First of all, I think you should make sure that you are not a part of the problem. It is easy to carry around a false sense of superiority when you discover that your parents have "feet of clay." After all, they're *parents*; you have a right to expect a good example from them! You do have rights in that area, of course, but not in a smug, critical way. Honestly now, are you *sure* that you don't bring on family quarrels by "playing one against the other" as only you can do? I'm sure I don't need to discuss the technique, which seems to be a part of youth, the technique of churning parents' emotions to the boiling point so that they turn on one another, while you, wide-eyed and with feigned, hurt innocence, ask, "Who—me? Why, all I said was . . . and you know I can't bear all these loud voices and icy silences!"

Getting Quarrels Started

Quarrels between parents can be caused by their nearly grown children in ways too numerous to mention, but here are a few:

(1) If you're a girl you can get your mother "on your side" in regard to buying more clothes than your father feels he can afford. When the bills come in, so does a quarrel. And you really didn't need the sweaters, but you know your mother can't bear it when you look pitiful.

(2) If you're a boy, the use of the family car can be counted on to set your parents at loggerheads, depending upon which one of them is more amenable to your blandishments.

(3) Curfew time. You know which parent will defend your inexcusable tardiness.

(4) Assigned chores left undone. One parent may try to "cover" for

you and, when discovered, will be catapulted into a brisk exchange of "ideas" with the other.

(5) Dating. There are so many ramifications here, I can't even begin to list them.

Ideally, again, your parents ought to have firm standards on all these points, which they have agreed upon privately, and they ought never to depart from them. But from the day you peeked out of the bars of your crib and realized that if you cried just a tiny bit harder, the He-person would pick you up or the She-person would rock you, you have known where to find the weakness in the supposed unity—and how to capitalize on it.

Perhaps you hadn't realized until now that you have been the cause, both direct and indirect, of quarrels between your parents. If you, upon sober examination of your home life, find that you are not blameless, then I would suggest that you make a scientific study of the art of doing your part to alleviate tension between your mother and father. It may mean that you won't get as many clothes, that you won't have the car as often, that you make a desperate effort to get home when you're supposed to, and that you cut down on dating or "screen" your dates more thoroughly. These outcomes may seem somewhat unpalatable, but try the system for a month. If you find that a much more tranquil atmosphere prevails at home I can guarantee that you'll consider your sacrifices small. Who in the world wants to live in the middle of a battlefield, with bullets (verbal, of course) whizzing about the ears?

We'll have to continue this subject next week, since there are problems about parents' quarrels that can't be settled so easily as the aspect we've been discussing. For now, I hope that you'll be a part of the solution rather than a part of the problem.

Achieving Maturity in Christ

By Donald G. Reynolds
Minister, White Memorial Church, Los Angeles, California

THE argument in faculty meeting was waxing hot when one of the professors—a refugee from the realities of life who had found sanctuary in academic cloisters—remarked, "I have had 27 years of experience, and I think my opinions should have some weight."

The aging president of the college replied pointedly but kindly, "My friend, according to my observation you have not had 27 years of experience; you have had one year's experience 27 times."

We smile at the plight of the pompous professor, but his condition may describe the experience of many of us. Have we had five, ten, or 20 years of Christian experience, or have we had one year's experience five, ten, or 20 times?

I have asked myself certain questions about my own Christian growth. Am I more Christlike today than I was five years ago? Am I more mature today? As a Christian I am supposed to achieve identity with Christ. Am I achieving this identity?

Too little is said about our need to achieve identity with Christ. Further, there is sufficient activity around us ready to divert our attention from this achievement. In an age when

mechanized man marches on, we tend to get lost in the forms that accompany it. But in an age of mechanical brains we still need the brains that go beyond the machines and mechanics of man.

In this day of mass production with mass packaging on every hand we must not forget the importance of man above the package. We must achieve the spiritual maturity that will answer our physical, personal, and social needs. In fact, the latter three needs find their fulfillment only as they are related to the first need. Scripture admonishes, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Paul adds, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23, 24).

Spiritual maturity is stunted in many areas by the outside forces of evil. As a boy I used to walk through the cornfields. I remember how the

corn was stunted in growth on the edges of the field near the woods and pasture land. In the middle of the field I could almost get lost amid the tall, maturing, leafy stalks high above my head. How often we dwell in the suburbs of Christianity where we tend to be indoctrinated by the subtle pseudosalesmanship of Satan, rather than living near God's throne where we may receive His power, eternal mercy, and love. In a spiritual sense we share the experience of the little boy who fell out of bed. "Mommy," he observed, "I guess I stayed too close to where I got in."

Two Basic Reasons

At least two basic reasons prevent us from achieving adequate identity with Christ. The first is indecision. We bury ourselves in the tumult of the crowd to keep from making decisions. We try to keep under the shelter of the classroom or the Sabbath school class. We are afraid of being alone, for when we are alone we must face God. Yet, eventually, every person must face the truth concerning himself and his God.

The second is an unwillingness to face reality. Recall the story of the rich young ruler who came to the

Lord. His attitude seemed different from the other people who came to receive Christ's blessing. As a boy he was probably fed from a silver platter. He would not play with the urchins down the street. Perhaps he had to have sterilized sand in his sandbox. Christ employed shock therapy when He commanded, "Go, sell what you have." Scripture discloses that the young man went away sorrowful.

If we were to face reality outside of religion, we would see that in secular education IQ is the modern god to be worshiped. In the purely social life the ego is the idol to be venerated. The self-sufficient egoist is convinced from the beginning that he can make life's journey very well under his own steam. The tragedy is that he entertains the naive notion that the power by which he lives and breathes is self-created and self-sustained.

As we understand and eliminate these undesirable traits of character in our lives we become more mature and more valuable in God's service. The following illustration emphasizes this. The ideal secretary is the alter ego of her employer. She has studied his way. She knows how he will react in certain situations. She has adjusted her thinking to his.

This is true in other professions as well. A skilled nurse, for example, can work for hours with scarcely a word being spoken between her and the surgeon. She not only thinks the way he thinks but actually anticipates his moves. What did she do to develop this technique? She laid aside any selfish ways that might hinder their working together as a team.

The person who does not have God to rely upon in this kind of relationship must find other props for support. Men may lean on their families, their business, their brains, their social standing, their physical attractiveness, or their personal charm. While these have their place they are not sufficient in themselves.

Scripture contains a text which has troubled many a person. It is found in the sermon our Lord gave on the Mount of Olives. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Perfection is deliverance from sin, maturity, fulfillment of the law, or even a state of sinlessness. Such Hebrew and Greek words as *shalam*, *tam*, *teleios*, and *katartizō* are words from which we derive the word "perfect." These words mean "to complete," "to keep a covenant relationship," "to mature," "to finish," "to repair," "to be upright," "to be full grown." Paul explains this in Colossians 1:27, 28:

"To whom God would make known what is the riches of the glory

of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." "Bring every man up to his full maturity in Christ." *

Paul speaks again on this point: "That the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:17).

Ellen G. White, a modern inspired author, has written: "Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character."—*Testimonies*, vol. 5, p. 744.

"Moral perfection is required of all."—*Christ's Object Lessons*, p. 330.

"So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained."—*The Acts of the Apostles*, pp. 560, 561.

"We need to be refined, cleansed from all earthliness, till we reflect the image of our Saviour, and become partakers of divine nature. . . . We cannot say, 'I am sinless,' till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing; complete in Christ, robed in His righteousness and perfection."—ELLEN G. WHITE in *Signs of the Times*, March 23, 1888.

"Let the recording angels write the history of the holy struggles and conflicts of the people of God; let them record their prayers and tears; but let not God be dishonored by the declaration from human lips, 'I am sinless; I am holy.' Sanctified lips will never give utterance to such presumptuous words."—*The Acts of the Apostles*, pp. 561, 562.

"We should strive to be perfect in our sphere, as He was perfect in His sphere."—*Testimonies*, vol. 8, p. 86.

The Christian who possesses the kind of perfection set forth here is growing and maturing in the uprightness of spirituality. Jesus lived a sinless life. He knew He was sinless. He challenged, "Which of you convinceth me of sin?" (John 8:46). But can we say this of ourselves, short of heaven? Will we come to the place on earth where we will never need to ask for forgiveness or pray the Lord's Prayer?

In dealing with the matter of perfection there are two dangers. On the one side are people who claim abso-

lute perfection. They are in danger of self-righteous pride and a judging attitude often centered on those who disagree with them. On the other side are the relative perfectionists who think God will accept them even while they are committing willful sin.

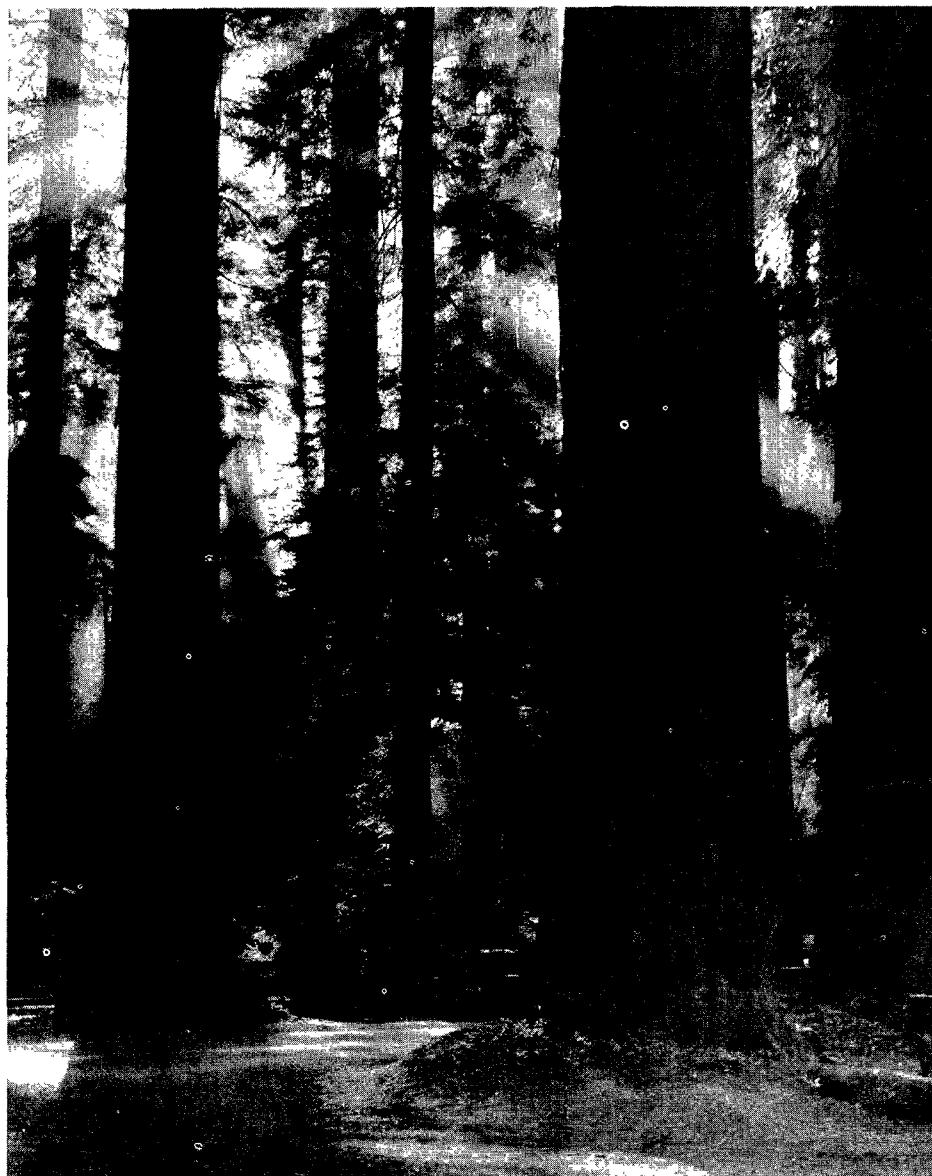
We may conclude that at no point dare we say we have arrived and that we possess sinlessness. Perfection is the absence of known and willful sin. "The Father beholds not your faulty character, but He sees you as clothed in my [Christ's] perfection."—*The Desire of Ages*, p. 357.

Love does not change. The command to love God with all the heart, soul, mind, and strength, and one's neighbor as one's self does not alter with time.

All texts speaking of perfection applied to the people to whom they were first written as well as to people in the last days. However, a large

number of church members are having a very unsatisfactory Christian experience and need a further work of purification upon their hearts. It is our privilege and duty to live daily a life free from willful sin and conscious condemnation, with the fullness of love governing all our motives, words, and actions. We need a more complete commitment, repentance, and confession. In these last days we are in a position to enjoy this richer experience, for God has been revealed more fully.

To achieve this growing identity with Christ we must accept the perfection of the righteousness of Christ. We must continue to be students of the Word, and cultivate spiritual perception. This does not come by accident. It is not automatic. Even in the physical realm this is true of perception, for perception contains both a structure and the process of



EWING GALLOWAY

How inspiring are mighty trees that have developed full growth and maturity. How tragic is the spectacle of a tree that is stunted and dwarfed.

seeing. The human eye, a minute camera, is able to take still pictures as well as pictures in rapid motion. It is able to take pictures in full color or in black and white. It has a capacity for instantaneous development. It never needs to be reloaded. It can focus automatically at various light intensities and distances. It has a built-in light meter and filters so that it can see a drop of rain at the end of the nose or view a star a million light years away.

Yet this amazing structure would be useless unless one knew how to use it, that is, to learn the discipline of sight. Maturity or perfection must have the structure and the process. The process is the same for everyone. However, development may not be identical, for it is dependent upon capacity and the degree of surrender.

Most of us have seen or heard about some of the remarkable dwarf trees grown in Japan. James Michener, author of *Tales of the South Pacific*, tells of the origin of this process. A gardener set a young pine in one inch of soil in a shallow dish 400 years ago. As the tree grew he trimmed its roots and cut back the branches. When he died his son tended the tree. The process continued through nineteen generations. This tree never outgrew its shallow dish. Today this patriarch stands in the Kuhara Gardens in Tokyo, 20 inches high, much alive, but with a twisted top only three feet across. It is 400 years old but only 20 inches high! An excellent job has been accomplished in making a tree miss its destiny. These little trees shout a warning to us, because the mind and the soul also can be cut back and dwarfed.

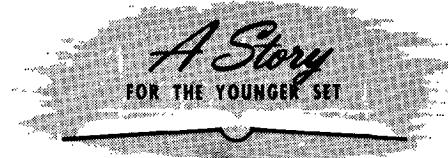
"You, therefore, must be perfect, as your heavenly Father is perfect [that is, grow into complete maturity of godliness in mind and character, having reached the proper height of virtue and integrity]" (Matt. 5:48, *Amplified New Testament*).†

† *The Amplified New Testament*. Used by permission of The Lockman Foundation, La Habra, Calif.

"This I Call to Mind"

One of the greatest declarations in the Book of God is hidden in the third chapter of Lamentations. The author of this little book knew about pain and sorrow, physical discomforts, and the bitterness of great disappointments and embarrassments. He once said: "I have become the laughingstock of all people." But his faith was such that he wrote these great lines: "This I call to mind, and therefore I have hope: the steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is thy faithfulness" (Lam. 3:14, 21-23, R.S.V.).

No matter what the trouble may be, or how badly we have failed, the love of God never ceases. We can come to the end of a hard day and go to our rest knowing confidently that His love and care and mercy will be new in the morning. It was this knowledge that kept Jeremiah going all through his long, hard years with a "stiff-necked" and backsliding people, and God preserved and honored him. It would be a great help to each of us to memorize the above words from Lamentations and have them ready to "call to mind" as did Jeremiah.



Ruth and the Doll

By Louise Meyer

MOTHER, please let's go to town so I can buy something with the money that I got for my birthday," begged Ruth.

"I can't go today because I have to do the washing, but perhaps we can go tomorrow," answered mother.

"Goody! Goody!" said Ruth. And all day long Ruth kept thinking about going to town the next day and about what she would buy with her money.

She thought she might like to buy a doll that she had wanted for a long time. Then she thought she might get a paint set like the one her friend Debbie had. Then



JEANIE MCCOY, ARTIST

Ruth looked and looked at the dolls. Then she looked and looked at the paint sets. Then she looked and looked at the lunch boxes.

By Ernest Lloyd

she thought she might get a lunch box that she had seen.

The last thing that Ruth thought about before going to bed was what she would buy the next day. When Ruth woke up the next morning she got up at once. And she was dressed and ready for breakfast in just a little while.

After daddy left for work, she and mother got ready to go to town. Ruth was so excited that she could hardly wait to go to the store to see the pretty things that she had been thinking about.

At last Ruth and mother were ready to get into the car, and before long they were in the big store. Ruth looked and looked at the dolls. Then she looked and looked at the paint sets. Then she looked and looked at the lunch boxes. But Ruth wasn't sure that she wanted to spend her money for any of the things she had thought she would buy. It seemed that she couldn't make up her mind.

Just then Ruth thought about something. She thought about Mary, a poor girl who was one of her friends. Mary didn't have many toys to play with. But Ruth had many pretty toys and she had just been given some new ones for her birthday. Ruth said to herself, "Wouldn't it be nice if I bought something for Mary?"

Then Ruth looked at her mother and said, "Mother, would it be all right for me to spend my money for something for Mary? She doesn't have many things to play with because her father and mother are poor."

Mother was surprised to hear her little girl talk like this, but she was happy to know that this was the way Ruth wanted to spend her money. And she said, "I think that would be a lovely thing to do. What would you like to buy her?"

"I think I'll buy her a doll because her doll is broken. I know she'd like to have a pretty new one," said Ruth.

Mother and Ruth went over to the doll counter. And Ruth bought the prettiest doll that she could buy with the money that she had.

How excited Ruth was on the way home! And she was much happier than if she had bought something for herself.

As soon as daddy came home he asked Ruth what she had bought. So Ruth ran and got the doll and showed it to him.

Daddy said, "That's a pretty doll. I know you'll have lots of fun playing with it."

"Oh, I'm not going to play with it, Daddy," said Ruth.

"You're not going to play with it? What do you mean?"

Then Ruth told daddy that she had bought the doll for Mary. Daddy put his arms around Ruth and gave her a big hug because he was so happy that his little girl was learning to be unselfish.

The next day Ruth took the doll to Mary. And when Mary saw it, she said, "Oh, isn't it beautiful? May I hold it?"

"Yes, you may hold it," said Ruth. "And when I go you may keep it. You may keep it for your very own all the time I bought it just for you."

Mary could hardly believe her ears. How happy she was! There wasn't a happier little girl anywhere, unless it was Ruth herself.

Fanaticism and Worldliness

By Louis F. Cunningham
Pastor, Lawrenceburg, Kentucky

SOMEWHERE between the fiery heights of fanaticism and the cold plains of worldliness lies the way into the kingdom. This medium way is not a rejection of the "old landmarks" nor a compromising type of Adventism. There is nothing wrong with the standards of our faith, but there can be much wrong with our approach to them. It is here that many sincere Christians have difficulty in their experience. Try as they may, they cannot find a way to please God. They have studied the requirements. They have searched their hearts. They have tried to be faithful. But apparently it is to no avail.

From this point of futility it is easy to go to extremes. Through discouragement we may let go and drift into indifference. Or we may divide and multiply the rules of right doing in a new approach to God. The next step is to increase the pressure to bring ourselves into conformity to these higher aims. And so it goes, perhaps to the breaking point.

But to all this comes the same response as came before the intensity increased: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

Doing our duty can become an end in itself—a dead end. Often with it is an exaggerated stress upon a favorite branch of good behavior. This was the hapless lot of some who earlier followed the dress reform in a compulsive way. To these the caution was given, "Let not the dress question fill the mind" (*Evangelism*, p. 273). Nothing in the context advises anyone to empty the mind of the principles of modesty, simplicity, and humility. One extreme does not call for another. It is the nicety of balance that is recommended.

The experience of the Jewish people shows the danger we face, particularly in what Paul calls "works of righteousness which we have done" (Titus 3:5). This is another name for obedience. But it is a kind that stresses

the deed more than the Source of righteousness. With Israel the wrong emphasis led to more and more severity, more demand for exactness. It was seen in their concern for Sabbath-keeping. To ensure against failure, every possible infraction was covered by regulation. One detail called for another, that nothing might be overlooked. So, with God as their virtual taskmaster, their Sabbathkeeping became letter perfect. But "filling the mind" with the Sabbath question worked out no better than making an issue of the dress question did a generation or two before.

The remedy that Jesus applied to the Jews' problem was a drastic one. He began to violate their code of Sabbathkeeping. Repeatedly He healed on the Sabbath day. The cases He chose were not emergencies. If they had been, the rulers might have forgiven Him. But these were chronic cases. Some were long-standing illnesses and deformities.

And we can hardly say that Christ's Sabbath healing was only to relieve suffering. The man who was born blind was not in pain, so far as the record goes. After years of blindness,

he would cheerfully have waited at least until sunset. Nor was Jesus setting a pattern of practice for the medical profession. His object was to change a wrong spiritual emphasis. The Jews had reduced Sabbath observance from a holy delight to a drudgery of gnat-straining, legal exactitude. It was to correct this that Jesus acted so decisively. Every other reason was secondary to this objective.

Where Draw the Line?

But some will ask, "Where is an earnest Christian to draw the line between the two extremes of conduct?" No one can answer that question for another, for no one can be conscience for another. But knowing the principles involved will help. Paul counsels, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2).

The apostle reveals both the goal and the means of success. From the beginning of our faith to its fulfillment, the emphasis must be upon Christ. Paul had no spiritual hobbies, no distractions. He urges us to get rid of sin as we know it and to set our standards high. Then, when we have looked to Christ and have done our best, we are to visualize God as one who "is very pitiful, and of tender mercy" (James 5:11). This is vital. No matter how well we do, nor how much, we shall ever see ourselves as "unprofitable servants." Yet by faith we may also see the cleansing blood and the covering robe of Christ's righteousness.

Here is the joy of serving God. This is the gospel of His grace—"grace that is greater than all my sin." For anxious souls who love their Lord, here is the way to set the captive free, to fill the heart with a new song, and to maintain the balance of faith and works in our reception of Christ's righteousness. Such a way of life Jesus recommended both to the people of His day and to those who live in ours.



JOHN GOURLEY, ARTIST

Jesus repeatedly violated the Jews' code of Sabbathkeeping by healing on the Sabbath day.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Toward United Families—2

"Wilt Thou Love Him, and Honor Him?"



By Josephine Cunningham Edwards

WILT thou . . . cherish him . . . so long as ye both shall live?" No matter how long ago those words were directed to you, you should and must remember them, for they were part of a sacred promise you made. To break this promise is a sin against the Lord God who instituted marriage.

"Keep this promise" might be listed as commandment number one, ingredient number one, in a recipe for happiness. It is of fundamental importance in your attempt to win your companion for Christ. Without it, all other parts of the recipe are of no account. Married life can be "a little heaven to go to heaven in" or it can be a hell of wrangling and quarreling, hate and resentment.

"Let not your married life be one of contention. If you do, you will both be unhappy. Be kind in speech and gentle in action, giving up your own wishes. Watch well your words; for they have a powerful influence for good or for ill. Allow no sharpness to come into your voices. Bring into your united life the fragrance of Christ-likeness."—*Testimonies*, vol. 7, p. 47.

"Yes," I can hear someone say bitterly, "if I did that, he would tramp all over me. You just don't know my husband. I'd never have any rights at all if I didn't assert myself!"

"Give up my wishes?" someone else will say in surprise. "Why should I? He surely gets his, doesn't he?"

Perhaps he does, but to win him is going to cost something. The price may be high, but it will be worth it in the end. "You err in your course toward your husband. You need to cultivate more gentleness and deference toward him. . . . You make the truth repulsive and cause souls to be afraid of it. Let love soften your words and give tone to your actions, and you will find a change in those with whom you associate. There will be peace, union, and harmony, instead of strife, jealousy, and discord. Let love and tenderness be exercised, especially in your family, and you will receive a blessing"—*Ibid.*, vol. 2, p. 439.

There was a time—so lovely it is pleasant to contemplate—when the man you married stood out in your mind surrounded by an aura of romance and rose-colored dreams of happiness. You thought of him in your dreams as one who would bring completeness and joy into your life. Your life would be different from the lives of the married people you saw around you. You would always hold on to the magic of those beautiful days.

You dressed for him, and combed your hair the way he liked it. You had

tender words trembling ever on your tongue to make him smile and lift up his heart. He wanted to please you, then. You wanted to please him.

God's Plans for Marriage

This is all as the Lord would have it in His plans for the lives of His earth-bound children. It was He who said that it is not good for man to live alone. He made it possible for this union to be so happy that together the husband and wife could face perplexities and anguish with strong and fortified hearts.

It was God who celebrated the first marriage. "Thus the institution has for its originator the Creator of the universe. 'Marriage is honorable,' it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."—*Patriarchs and Prophets*, p. 46.

After the aura of novelty has worn away and romance has faded a bit in the duties and pressing needs of everyday life, the wife is sure to discover some things in her husband's character she did not know were there. Indeed, both of them will begin to get an insight into each other's inner lives that was impossible before marriage. This can be a critical time. Unsuspected weaknesses and defects are discovered. Instead of being aghast, remember, dear wife, you too have weaknesses and defects that he has seen.

At this critical time, instead of being disillusioned, look for undiscovered excellencies in his character. They are there, as surely as are the faults. What a look will come over his face if instead of inveighing against him for something he was doing that he did not suspect was offensive, you would say, "Why, honey, I didn't know you could do that," or "You didn't tell me you could sing. You have a lovely voice," or "Did you make that? I didn't know you had talents along that line."

I learned early in our married life that my husband had a tender and pitying heart. If we read an article

together in which there was a pathetic or touching part, tears streamed down his face. It may be because he had had much sorrow in his life.

He was ashamed at first to let me see him weeping over some touching story of missions adventure from the REVIEW or the *Instructor*. But I had read a poem by Edgar Guest once that had in it these lines:

"We never see our God so clear
As through the prism of a tear."

Once when he said, "Oh, I'm a booby," I quoted that to him, and he smiled at me in a way I shall never forget. He had many excellencies I was to discover through our happy years together. One was his readiness to express words of appreciation. When I came home from teaching one day, while he was attending Emmanuel Missionary College, I had a letter from Lora E. Clement, who was then editor of the *Youth's Instructor*. In the letter she told me how much she appreciated the stories I had sent to that publication. "You have never sent me one that I did not like," she said.

When we read that, his arm went round my shoulders. "I'm so proud of you," he said. "You try so hard to help me in every way, and I'm so fortunate."

"I'm the lucky one," I hastened to assure him. I appreciated him more than ever for his kind, encouraging words, and they spurred me on to greater efforts. What they did for me they will do for others.

I remember one time when a most wonderful article appeared in the REVIEW. My husband read it to me with tears streaming down his cheeks. It told of the unerring instincts of wild birds to migrate, and how surely these instincts are built into them by the wonderful Creator. When certain birds are put into a planetarium, where the sky is portrayed of different parts of the world, these little fledglings will spread their wings, and face the right direction for the place indicated by the sky.

The surety of God's care even over the creatures of the air touched his heart so profoundly that he was not able to read about it without tears in his eyes and voice. To me that was an excellency beyond compare. The world is full of people who have no pity, no sense of beauty.

A Sense of Humor

A man was telling stories with a clever and delightful turn of phrase and manner. We were all charmed. The wife sat with unsmiling face watching him. There was a look of hostility, not to be mistaken on her countenance.

"Your husband has a delightful sense of humor," someone commented to her. She tossed her head. "He's an old stuffed shirt," she said nastily. "If you had heard those stale jokes as often as I have you would be sick of them too."

Yet, this same woman would pray in prayer meeting for her husband to become convinced of Christianity. It is certain he saw her look and felt her lack of appreciation. All of us must hear our dear ones repeat incidents or stories that amused them. My husband used to say to me, "Tell that story about the elephant. They'll like that." He had heard it a hundred times, but he laughed as heartily as the rest.

"Let all seek to discover the excellencies rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another."—*The Ministry of Healing*, p. 360.

You can never win your husband if you belittle and humiliate him. If he is not appreciated, if he is made to feel that he is a burden to be borne, he will get himself away and will find someone who does appreciate him. He will be happier and more relaxed away from a wife who does nothing but throw a wet blanket on every evidence of enthusiasm. Courtesy is necessary if we would keep the love we cherished so much at the first.

"Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to

advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven."—*Ibid.*

Won by Love

At one time my husband baptized a man who had been literally loved into the church by a sweet, devoted wife.

After she had come into the church she begged us to pray for him, then she set to work, in her courteous way. It did not seem too hard to win him, though he belonged to a Protestant church whose members are not easily swayed. But he loved his wife, and she loved him. He could not help contrasting her brand of Christianity with that of others even in his own church. He finally decided she had something he did not have. Because he admired her and loved her and had confidence in her excellent mind, he was curious enough to let her explain the doctrines that were sweet to her. This she did in her own artless way. It delighted him.

"Why, May, you're quite a preacher," he laughed. "I declare, I don't know how to answer you, but I do think you must be mistaken. Would you be willing to go to my pastor and see if he can explain this to you?"

"Of course," she responded. "If I'm mistaken I want to know it. But you'll see, dear. He'll not be able to explain it, and he'll not be glad we came to him. He won't be able to explain away the Sabbath, I know."

The two went to the minister, and the husband's respect for his wife increased when the very things happened that she had predicted. The minister was irritated, and instead of furnishing the proof that Jim asked for, he became abusive of any church that would get them so mixed up in regard to one of the most beautiful traditions of the Christian church.

This experience with the minister drew them closer together. I never saw a happier couple than Jim and May the day he was baptized. Baptism provided another tie to bind them closer together in the home they were going to heaven in.

Love then, the first of the laws, is of utmost importance in the science of soul saving. Courtesy, regard, kindness, are all important ingredients to be used. All of these things help to make marriage happy. And it must be, for "marriage affects . . . life both in this world and in the world to come" (*ibid.*, p. 359).

(To be continued)

From the Editors



120 Years Ago

October 22 is an important date in Seventh-day Adventist theology. It may well be *the* most important date. For on October 22, 1844—one hundred twenty years ago from the date of this REVIEW—"our High Priest entered the most holy, to perform the last division of His solemn work,—to cleanse the sanctuary" (*The Great Controversy*, p. 421).

William Miller and his associates had given careful study to the prophecies of Daniel 8 and 9, and they were convinced that the October 22 date could stand up under the most searching examination. They mistakenly thought that Christ would return to earth on that day, but they were not mistaken in their chronological calculations. After the great Disappointment "many abandoned their former reckoning of the prophetic periods, and denied the correctness of the movement based thereon, [but] others were unwilling to renounce points of faith and experience that were sustained by the *Scriptures* and by the witness of the Spirit of God. . . . As they could see no error in their reckoning of their prophetic periods, they were led to examine more closely the subject of the sanctuary" (*ibid.*, p. 411. Emphasis in this and all quotations supplied).

In this they were led of God. Moreover, they were following a sound principle—moving from the known to the unknown. The date was known; the event—what would take place when the sanctuary was cleansed—was unknown. Since they were certain of the date they sought for an explanation of the sanctuary.

They "found indisputable proof of the existence of a sanctuary in heaven" (*ibid.*, p. 415). "They found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter *beyond all question*" (*ibid.*, p. 411). "The prophecy, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' unquestionably points to the sanctuary in heaven" (*ibid.*, p. 417).

We think that the positive language used by the messenger of the Lord in these passages (see the italicized words) is of great significance. The doctrine of a heavenly sanctuary is not a cunningly devised fable.

We know not when Christ's atoning ministry in the sanctuary shall end; we do know that we are one hundred twenty years closer to its end than were the early Advent believers. Clearly, it is not enough that we be getting ready for the coming of Jesus; we must now be ready.

K. H. W.

When You Pray for Wisdom

This week we come to prayer requests for wisdom to meet perplexing problems, and for peace of mind under distressing circumstances. On page eight you will find a treasure-trove of gems from the Spirit of Prophecy on this subject. You may wish to preserve them for future reference. It is important to pray intelligently, as well as fervently and in faith.

When distress and perplexity hedge you about, or when you are troubled by doubt as to what you should

do, remember that God is near. Instead of letting your thoughts turn in upon yourself and your troubles, turn them upward to God and outward to your fellow men. When distraught with worry and care read the wonderful promises in God's Word and commit them to memory. Fill your mind with thoughts of confidence and trust in His goodness, and in His promise to guide you safely through life. Read the Bible account of divine providence at work in the lives of the faithful in ages past. Meditate on the life of the Saviour as set forth in *The Desire of Ages*. Spend time alone amid the beauties of nature, and let God speak to you through His created works. Keep a song in your heart, and commit to memory hymns of faith and courage such as: "All the Way My Saviour Leads Me," "When Peace Like a River," "Under His Wings," "Beneath the Cross of Jesus," "Anywhere With Jesus," "Just When I Need Him Most," and "Tis So Sweet to Trust in Jesus." Reach out a helpful hand to someone else; this will make your own burden lighter.

Having presented your petition for divine guidance, watch for the hand of providence pointing to the way in which you should go. You will hear a voice behind you saying, "This is the way, walk ye in it" (Isa. 30:21). God may impress your mind directly or He may speak to you through His Word or through the counsel of a friend of experience and sound judgment. When God gives you the green light that says Yes, go forward with confidence; when He turns on the red light that says No, thank Him for protecting you from unsuspected danger and disappointment; when He flashes the yellow light of caution, be alert for His providence indicating what you should do next. As you pray, and with a calm mind study the alternatives, God will eventually lift you above the mists of doubt into the bright sunlight of certainty.

Sometimes one's physical condition or emotional involvement or lack of experience makes it difficult to think a problem through clearly and to exercise good judgment with respect to it. It is often helpful, under such circumstances, to stand outside of yourself, as it were, and to consider yourself and your problem objectively. Most normal people have what might be called an emotional cycle, which varies in length from one person to another. A period of vibrant optimism and courage, when even difficult problems seem easy, may give way to one of discouragement and disappointment, when nothing seems to go right and even minor problems and irritations press heavily upon one's thoughts. Wise is the person who learns to extend the period of optimism and courage. Wise, also, is the one who recognizes when he is at the lower swing of the cycle, takes measures to escape from the forces of emotional gravity that hold him down, and compensates for the inclination to take a pessimistic attitude. Let the balance wheel of implicit trust in an all-wise Father hold you steady at all times. It is well, as a rule, to postpone making important decisions when one is discouraged, tired, or not feeling well.

Many passages of Scripture breathe courage and hope and trust. Among them are Psalms 16:11; 27; 34; 37:2-7; 40; 46; 55:22; 91; Isaiah 26:3, 4; 41:10; 55; Jeremiah 33:3; 2 Corinthians 2:14; 4:7-9, 17, 18; Ephesians 3:20; Philippians 4:7, 19; Hebrews 4:16; 11; James 1:

2-8; 1 Peter 1:4; 5:7. There are many others; look for them. The Spirit of Prophecy is a treasure chest of precious promises to cheer and guide through life's trials and disappointments. Read these wonderful promises, claim them as your own, and set out with gladness of heart to follow in the way God leads you.

R. F. C.

The Defacers

The urge to destroy and deface has been given almost free rein by many people in this disordered, mixed-up twentieth century. No clearer evidence of this can be found than in America's 201 national parks after their annual visit by nearly 100 million vacationers. According to an article in *Time* magazine, vacationers "tear out bathroom fixtures and pull up flowering plants. They use blasting powder to collect specimens of Indian hieroglyphics. They feed chocolate-covered laxatives to bear cubs and dump detergent into geysers. Sometimes they block up geysers with rocks and logs. They reverse signs on trails—a form of humor that has led to at least one near fatality. In Gettysburg they love to push over monuments."

"The aerosol paint can is science's contribution to the ancient art of public defacement, and the vacant-minded or vicious are taking to it in ever-increasing numbers—gleefully spraying their names, initials, class numerals and favorite biological functions over national monuments and natural wonders."

Seven Points

We think this mindless destruction and defacement of natural and artificial wonders is far from innocent, far from amusing. Why?

1. Because it reveals lack of self-discipline, lack of self-control. If a person feels a sudden urge to be destructive, should he yield to it? He should not. Too many people are controlled by impulse, not reason.

2. It reveals disdain for law and rebellion against authority. The law forbids wilfully damaging or defacing public property. When people disregard this prohibition they show clearly that they place personal whim and wishes above law. This attitude, if widespread and revealed toward more important enactments, would turn society into a jungle, where force and violence would reign.

3. It reveals a massive ego. "Fools' names and fools' faces are often seen in public places." And why do "fools" scratch their names on valuable property and natural wonders? Because they consider themselves of great importance. Only highly egotistical persons think themselves to be above law and the public interest.

4. It reveals selfish disregard for others. Do these vandals ever stop to think that if they ruin a geyser or a monument other people will not be able to enjoy beauty or receive inspiration from it? But what do they care!

5. It reveals a lack of any sense of values. When priceless prehistoric hieroglyphics are replaced by aerosol-can-applied pornographic graffiti, the guilty scrawler is surely not far removed from the brute creation in his understanding and appreciation of the worth while and valuable.

6. It reveals defiance toward God's law, which says, "Thou shalt not steal." Taxpayers sometimes argue that in a democracy all public property is really theirs, hence they can do with it what they want, even taking home the more portable objects. But this is rank casuistry. If an object belongs to *all* the people, what right has *one* individual to disfigure it or take it?

7. It reveals a mind not under the control of the Spirit. Neither vandalism nor pornographic scrawlings have their source in God. Obviously, then, we must take a serious view of such actions.

What we have said here about the irresponsible, destructive conduct of vacationers has more than a little relevance also to such practices as depositing chewing gum on the underside of church pews, or of carving names on school desk tops. Christians, whether young or old, should ever conduct themselves as representatives of Christ and future citizens of the new earth. How unwise it would be, to say the least, to admit through the pearly portals of the holy city any earth-dwellers whose pattern of conduct has been to deface and destroy the beautiful!

K. H. W.

Vatican II and Religious Freedom

No subject currently being discussed in the aula of St. Peter's in Rome is of greater interest and practical importance to Protestants than the section of the schema on ecumenism that deals with religious freedom. One week after the council reconvened in September, for its third session, Dr. Robert McAfee Brown, leading Protestant authority on the council, listed religious freedom as the first of ten "Protestant hopes" for the session. "No single thing the Council will do is more immediately important to the non-Catholic world than this," he said. "Approval of such a statement would open a new era in Catholic-Protestant relations. Failure to affirm it would be an ecumenical disaster."

Catholic leaders are also well aware of the vital importance of action on this issue. Cardinal Cushing, of Boston, has expressed the opinion that if the council does not make a pronouncement on religious freedom the ecumenical movement will collapse. A press release issued by the National Catholic Welfare Conference, also in September, said that "the manner in which the Council deals with this question will be regarded as a most important criterion of the extent to which the Catholic Church is prepared to pursue the path of examination of [its own] conscience and inner renewal which the Council has opened up."

Hitherto the official policy of the Church of Rome has been that religious liberty is the right to believe what the Catholic Church teaches, that error has no rights, that Catholics may espouse liberty of conscience for all only when they find themselves in the minority (and thus need it for themselves), but that the church must suppress religious liberty for non-Catholics when Catholics constitute a majority. It is little wonder that Protestants with long memories of the black pages of history when the church enforced this notorious policy, and of dark gray pages of the present on which leading Catholics of our day affirm the continuing validity of this official policy, and on which, in some countries, they find the policy still officially—and painfully—in effect, are vitally interested in the debate on religious freedom now going on within the walls of St. Peter's. Many appear to be hopeful that a real change of heart and policy will result.

The completely rewritten document on religious freedom currently under discussion has not yet been released, and what its final form may be is, as yet, only a matter of conjecture. But reports indicate that a ringing declaration on the subject will ultimately be approved by a very decided majority of the council fathers. When the council has acted, Protestants will watch with keen interest to see how the new policy works out in practice, particularly in lands such as Spain and Colombia, where the hierarchy stoutly opposes any relaxation of the status quo.

R. F. C.

Reports From Far and Near

Capturing

The COOK ISLANDS With Literature

By Gordon A. Less, President
Cook Islands Mission



WE CAME to the Cook Islands in April, 1962. From the viewpoint of the missionary, one of the chief difficulties encountered here is internal isolation. These islands are almost lost in the vast blue expanse of the South Pacific. Added to their isolation from other land areas is the fact that the 12 small, inhabited islands are scattered over 850,000 square miles of ocean, thus leaving each island isolated within its own group. Transportation between these islands is irregular and inadequate. We have no boat to serve this vast area, with its lonely outposts situated as far away as 750 miles from Rarotonga, the headquarters.

Another major problem we face is a shortage of trained workers. The cost of travel and tuition to our colleges has been so great as to prevent most of the youth from receiving the necessary training to make them workers for God.

In view of these problems, how was a new missionary with little experience to go about the work he had come to do? I prayed earnestly for guidance and sought counsel. George Burnside, ministerial association secretary for the Australasian Division, suggested we train the

lay people to give the message. As I studied the problem I discovered Ellen G. White's enthusiasm for the printed word. "Scattered like the autumn leaves," "left in every home," "for all to read," were little phrases that continually pressed in upon my mind. One night as I sat on the beach at the rear of our home meditating and praying, I felt impressed to train the church members to be workers. I must have tools to place in their hands, and the printed page would be that tool.

There was an old foot-operated press rusting away in one corner of the mission office. The type was mixed in bulk in two or three wooden packing cases. We set to work, cleaned the machine, sorted some of the type, painted the press and oiled it ready for printing. We selected several tracts and translated them with care. Setting type was a long, slow process, since most of us knew nothing about printing. I was probably the most ignorant of all in this field, for prior to coming to the Cook Islands I had never touched a press or type.

One day as I was visiting the government press the manager said: "We are going to dispose of our old linotype. Why not bid for it?"

I talked the matter over with the mission committee, and we sent a letter to the union mission. They proposed a means of financing the purchase, and we secured the machine.

It was with appreciation and pride that we settled the new possession into our already overcrowded office. "A rather large typewriter," one of our young women remarked. Our small power plant

Sisi Tupai, a Samoan missionary to the Cook Islands, operates an old linotype with new matrices given to the mission by a missionary-minded Adventist editor. Sisi is a graduate of Fulton Missionary College.

was able to operate the linotype if everything else was shut down. Getting acquainted with this new mechanical monster that was to hasten our publishing work meant work by day and study by night. There were many things to learn and mechanical troubles to correct. But even so it was faster than setting type by hand.

I was still not satisfied with the speed at which we were able to produce literature. The matrices on the linotype were worn, and caused many delays. We needed new ones.

Again I meditated and prayed over the matter. Before retiring one night I was sitting out under an unusually beautiful clear sky when the suggestion came to me, "Why not ask and ye shall receive, that your joy may be full?" "Yes," I said to myself, "why not?" I kept on asking for two months before the Lord answered. Then a letter came from our union secretary telling of a gift to the Cook Island Press, which proved to be the very thing we needed. The editor of one of our leading church papers had felt impressed to do something for the publishing work in the Cook Islands. With rejoicing we inserted the new matrices, and out came the lead type, swiftly, and well made. God was with us. We printed the tracts on a small foot-operated press. Plastic picture blocks of current events, supplied by the United States Embassy, lent interest to the literature we were able to produce.

After a time the government press decided to dispose of its old offset Rotoprint press. For us, such a press would mean speeding things along even faster. Once again we were successful in raising the necessary funds, and made the purchase. The production and distribution of literature now became one of our ma-



Edward Strickland operating the old press. Pastor Strickland has given 29 years of continuous service in the Cook Islands.

ajor evangelistic endeavors. To cope with the output of our press we organized the members of every church throughout the Cook Islands to make a census of the number of Maori and English tracts needed to blanket their respective areas. Then we went to work, and it was not long before the tracts began to reach the people in their homes. We are now looking forward to the time when we can add more up-to-date and efficient equipment.

Two years ago we placed a request for English literature in the columns of the REVIEW. The response was immediate and overwhelming. The first large consignment was like cool water on desert sands. It was absorbed immediately by people thirsty for truth. Requests began to flood in from all directions for more. Faithful REVIEW readers in many parts of the world continued to send supplies, but we were still always in need of more. Thoughtful friends began to send us other things useful in our work. We opened each new shipment with the thrill of children at Christmas time. Only those who have lived in a foreign land will appreciate the joy these parcels brought us. Names of friends who continued to send supplies became familiar, and we corresponded personally with many of them.

Seventh-day Adventist presses have literally become the major source of reading material for the Cook Islands. Adventist literature is found in every home. The impact has been tremendous. Many homes have opened up for Bible studies. Our church members have come to life spiritually as never before, and a great harvest of souls awaits us. As a result of this aggressive distribution of literature our large evangelistic meeting on the island of Rarotonga opened last Sunday night with more than 1,800 trying to find room in a hall that seats only 1,000. Pray with us that the harvest will be great and that God's Spirit, as the latter rain, may fall on the scattered Cook Islands of the South Pacific.

When Burdens Are Laid Down

By B. A. Larsen, *Retired Missionary*

When a highland Indian, crossing the Andes, reaches a high pass through the mountains he will pause to rest beside his proud llama. At every pass there is a cross of wood or stone, and beside the cross a pile of stones, often a small mountain of them.

Often there are no other stones or rocks in the vicinity, and one wonders where the stones came from. Ask the Indian, and he will tell you that travelers have brought them. An Indian will pick up a stone at the foot of the mountain, one weighing from two to ten pounds. He adds this to his regular burden, which often is already too heavy, and carries it all the way to the top. There, in front of the cross, he rubs his legs, arms, and back with the stone, in the belief that his weariness will disappear. Then he drops the rock on the pile beside the cross, kneels, and worships the cross as he would an idol. Probably this is an old heathen custom in a Christian guise.

How good it is to be able to tell the Indian not only about the true cross but about the One who so loved the world that He gave His life upon the cross. How good it is to point out that salvation and freedom do not come by dragging heavy stones up the mountain trail, but only by faith in Him who bore our burdens on the cross.

Many a time when passing the stone pile before such a cross I have thought of a spiritual lesson we may draw from this strange old custom. When we lay our burdens down at the foot of the cross we become free, and the weariness of sin departs. We lay our burdens down and take up the burden Jesus gives us—His yoke. When we carry a burden for Him and with Him, life's tiredness disappears and the journey is easier.



Oregon Camp Features Indonesia

Representing Indonesia, Elder and Mrs. P. G. Emerson, Paul, Arlene, and Mark promoted missions at the southern Oregon camp meeting held at Milo Academy. The appearance of the family group appealed especially to the young people, and children thrilled to the stories told by the Emerson children.

SHIRLEY BURTON

Religious Liberty Leaders Confer

Union conference religious liberty secretaries of the North American Division, with representatives of the General Conference, in council September 15 to 17 at Atlantic City, New Jersey (left to right): D. L. Michael, Canadian; W. J. Hackett, Atlantic; J. L. Dittberner, Northern; Alger Johns, Pacific; Glenn Patterson, Washington and Upper Columbia State Capital representative; L. E. Biggs, North Pacific; Theodore Carcich,

vice-president of the General Conference for the North American Division; M. E. Loewen, secretary, General Conference Religious Liberty Department; R. H. Nightingale, Central; E. F. Sherrill, Southwestern; M. B. Elliston, Southern; Arthur Kiesz, Columbia. Consideration was given to proposed Sunday legislation and other matters.

M. E. LOEWEN, Secretary
GC Religious Liberty Department





The evangelistic team now witnessing in Adelaide, Australia (front row, left to right): Calvyn A. Townend, John F. Coltheart (leader), Keith L. Ballard; (back): Stan H. Wood, Hugh J. Bolst, Ormond K. Anderson.

Adelaide, Australia Evangelistic Effort

By Gloria J. Carr

On May 17 J. F. Coltheart began his Adelaide lecture program in South Australia, with an audience of 4,200. After 14 weeks, a third of the opening audience was still attending regularly. As August days were quickly passing and ushering in springtime to the south of this old world, some very beautiful flowers began to appear in the lives of many who were searching and finding God through His Word in this city.

No member of the evangelistic team will forget the months of preparation under Pastor Coltheart's experienced leadership. Mrs. Coltheart will not soon forget her husband's exhaustion after speaking to four sessions that first Sunday, with a badly ulcerated throat and a cold. None of the mission helpers will forget the cold, wintry weather at the midweek sessions, when crowds queued in the dark and rain to be sure of a seat. But with a glow I recall the many strangers who told, in different ways and accents, of their gratitude for their new faith in the Bible and their desire to learn and read still more.

I remember the day when a totally deaf man, also unable to speak, wrote on a scrap of paper, "You see, I am handicapped. I can't hear you speaking, but diagrams help me. Crumbs are better than no loaf." This was his reply to Pastor Coltheart's query as to why he attended so regularly.

Perhaps my clearest memory is of one evening at the close of a midweek meeting when many present responded to the speaker's invitation to write their individual requests for prayer on cards, which were then collected. Almost all present joined Pastor Coltheart on their knees,

enjoyed fellowship with God, and claimed His promise to hear and answer.

Later, glancing through the 500 requests for prayer, I found one that read, "Please make my ears and voice better." Immediately I recalled the bright-eyed little 11-year-old who attends regularly with several playmates, bringing his own Bible and evidently gaining a blessing despite his handicap. From those prayer request cards I read a small portion of the "hurt of this world's aching heart." It brought a deep longing, which so many have felt when confronted with the problems and heartaches of earth, a longing that can only be expressed in the words "O Lord Jesus, come, quickly come."

Though now in our fourteenth week, the midweek Bible class still numbers 800 people, each of whom will receive his own marked Bible as a gift at the close of the series. We have watched many halting hands become adept at finding texts, and then filing them in the heart and mind.

These past 14 weeks have been filled with long hours of work and tense minutes for the team, with milling crowds and sad-faced stragglers. Cold, windy hours and rain-washed evenings have contrasted with warm smiles and hearty greetings. We have watched lonely, silent strangers gradually gain a sense of belonging to the group, and of their importance in God's sight.

We have watched doctors, a prominent Protestant minister and his family, a ministerial trainee of another faith, a bus conductor, a baker, an inmate on parole from the mental asylum—all in regular attendance, and together marking their Bibles and growing stronger in the wisdom that is from above.

Temperance Needs Your Support

By J. V. Scully, Associate Secretary
GC Temperance Department

World leaders are concerned over the number of human lives being destroyed by evil habits. One of these problems is alcoholism. According to a recent article in the *Medical Tribune*: "Alcoholism is one of the nation's great public health problems. Secretary of Health, Education, and Welfare Anthony J. Celebrezze admits the problem is old, persistent, and difficult, adding with candor that solutions to date are 'nearly nonexistent.'

"Despite that prognosis, a major new attempt to approach such solutions is now under way with the appointment of an HEW Committee on Alcoholism. Headed by Dr. William H. Stewart, the committee has been assigned the immediate task of formulating a national program to halt the increase in the number of alcoholics in the United States. About 200,000 new cases are reported annually.

"Speaking at the 20th anniversary meeting of the National Council of Alcoholism earlier this year, Assistant HEW Secretary Wilbur J. Cohen estimated there are 5,000,000 alcoholics in this country and that their illness affects a total of 20,000,000 American citizens.

"A public health problem which is so devastating," he said, "and which cuts across the entire fabric of our society needs the support, cooperation, collaboration, and energy which the Federal Government can bring to counter alcoholism's damaging physical, social, vocational, economic, and emotional consequences through preventive, restorative, and curative services."

Ellen G. White has written: "The man who has formed the habit of using intoxicants is in a desperate situation. His brain is diseased, his will power is weakened. So far as any power in himself is concerned, his appetite is uncontrollable. He cannot be reasoned with or persuaded to deny himself."—*The Ministry of Healing*, p. 344.

When cigarettes were found guilty as a causative factor in lung cancer and declared by scientists to be a health hazard in many ways, the sound principles of healthful living as presented in the Five-Day Plan proved to be the answer for many in finding a better way of life. This public service sponsored by the church has made a positive impression on the world. Those who have followed the plan find relief from the habit that has held them in bondage.

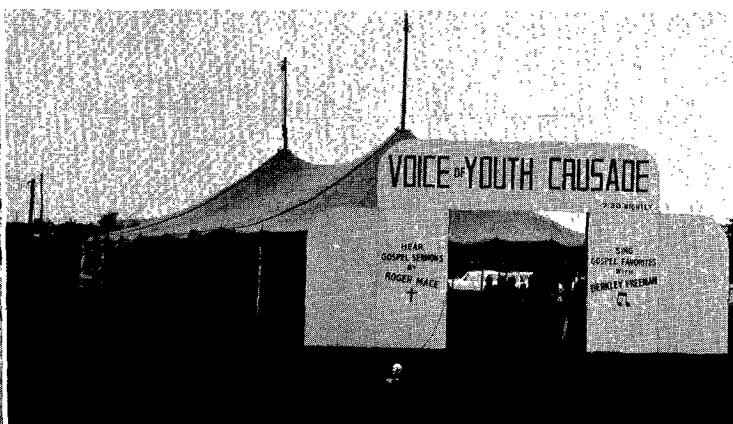
A good start has been made through the use of the Five-Day Plan. A similar plan is needed to help those enslaved by strong drink. Fifty people an hour, or twelve hundred people a day, are being added to the ranks of alcoholics in America. National leaders are becoming disturbed and are looking for a program that will help prevent the alarming increase of alcoholism in countries of the world.

We have been given through divine inspiration not only preventive measures but also counsel on how to work in rehabilitating the intemperate. What a challenge to let our influence be felt, that those dead and lost in the prevailing sins of the age may hear and receive the gospel of salvation. A program of healthful living is needed to aid those held in the grip of beverage alcohol. These people need guidance to find the will power to seek help from above. Multiplied on every hand are opportunities to serve as Christ served while on earth.

The Lord's messenger to the remnant church has said: "Often in helping the intemperate, we must, as Christ so often did, give first attention to their physical condition. They need wholesome, unstimulating food and drink, clean clothing, opportunity to secure physical cleanliness. They need to be surrounded with an atmosphere of helpful, uplifting Christian influence. In every city a place should be provided where the slaves of evil habit may receive help to break the chains that bind them. Strong drink is regarded by many as the only solace in trouble; but this need not be, if, instead of acting the part of the priest and Levite, professed Christians would follow the example of the good Samaritan."—*Temperance*, p. 127.

It is time—now—to present true temperance with all its benefits, that men may live.

"To make plain natural law, and urge the obedience of it, is the work that ac-



Left: Roger Mace, speaker of the Waynesboro, Virginia, Voice of Youth Crusade, presents the prophecies of Daniel 7 and Revelation 13. About 150 were in attendance. Right: The Voice of Youth Crusade tent on the outskirts of Waynesboro, Virginia, this summer was typical of five such projects throughout the Potomac Conference. Roger Mace and Berkeley Freeman had an average nightly attendance of 100.

companies the third angel's message to prepare a people for the coming of the Lord."—*Testimonies*, vol. 3, p. 161. To this task the temperance departments in the local conferences, the union conferences, and the General Conference have rededicated themselves. Won't you give liberally as the Temperance Offering is taken October 24?

An Emblem You May Need

By T. R. Flajz, M.D., Secretary
GC Medical Department

Many deaths occur annually because significant information concerning persons involved in accidents or found unconscious was not recognized as evidence of serious danger. Diabetics, epileptics, and others have been neglected under the supposition that they were under the influence of alcohol and only needed a little time to return to normal.

People who have severe allergies to horse serum, antibiotics, bee stings, and other allergenic substances may be placed in serious danger if those attending them are not aware of the allergy.

It is most important that all persons faced with these risks carry some kind of identification by which their condition may be known to those who may be called upon to care for them in an emergency. Medic Alert has been founded for this purpose.

Medic Alert is a worldwide organization whose specific objective is to see that people who are subject to the possible dangers mentioned above are suitably and effectively identified by appropriate means. Medic Alert provides each such person with a small metal disk, on one side of which is the title "Medic Alert" and on the other an indication of the hazard. This metal disk is worn on the wrist or on a suitable cord or chain about the neck, where those rendering first aid will be most likely to see it.

We urgently recommend that all who know themselves to have any of the above-mentioned risks acquire this identification through membership in the Medic Alert organization. Address: Medic Alert Foundation, Turlock, California 95380. ➤

Voice of Youth in the Potomac Conference

By J. N. Morgan
Departmental Secretary

A strong surge of youth evangelism has produced great results in the Potomac Conference this summer. Following camp meeting, five Voice of Youth meetings have been held by five different youth teams, each consisting of speaker, music director, and youth visitors.

Usual organizational procedure for such a program is under the direction of the local minister, but all of the public work, preaching, singing, visiting, and praying is cared for by the teen-age youth. This year the teams have been formed by Columbia Union College students, and academy students. The meetings were held in the local churches. Major youth meetings have been held or are now in progress in Suffolk and Waynesboro, in Virginia; and Garrett Park, Takoma Park, and Pennsylvania Avenue, in the Washington, D.C., area. Several baptisms have resulted.

At a recent interview with Roger Mace, president and speaker of the Waynesboro Crusade, he said, "The work has helped me to know better what I believe. The experience is valuable. I understand now what it means to preach and put your heart in it. It has certainly built up my confidence in the Lord and in His purpose to finish the work."



Obverse and reverse of the Medic Alert identification tag.

Associated with Roger Mace was Berkeley Freeman, of Anawalt, West Virginia, music director. Both of these young men are theology students at Columbia Union College. Speaking three times each week, the young men had an average attendance of 100, of whom 75 per cent were non-Adventists. This experience is typical of the other four evangelistic teams.

The time has come when the youth of the church will rise to the challenge, and turn their energies toward the salvation of their fellow youth. This has been evident in Potomac this summer, through the MV Voice of Youth evangelism crusades.

Entering the Ssese Islands of Lake Victoria

By D. K. Bazzara, President
Uganda Field

Last March the Uganda Field committee asked Yosam N. Kamya to go to the Ssese Islands in Lake Victoria to continue the gospel work begun there in 1961 by Brother Charles Sengendo. Lake Victoria is the second largest fresh-water lake in the whole world.

Brother Kamya arrived on the island of Kalangala in early April. His first task was to find a place where he could hold evangelistic meetings. He and Sister Kamya prayed earnestly about the matter. One noon they saw a stranger approaching their home, greeted him, and invited him in.

A few minutes later this stranger asked Brother Kamya whether he was the Seventh-day Adventist evangelist who had been sent to the islands. "Yes," replied Brother Kamya. The stranger smiled and said that he had come to take him to the island of Bukasa, where a family had been studying the Voice of Prophecy lessons and had been reading Adventist books for some years. That family, the stranger said, was his own. They wanted to know more about the truth.

Brother Kamya knew for sure that his prayers had been heard and answered. That very day he left Mrs. Kamya and his small children at Kalangala and went with the stranger to Bukasa, about 25 miles away. There he spent three days studying the Word of God with the peo-



Lock Haven, Pennsylvania, Dedication

The 20 members of Lock Haven, Pennsylvania, built this attractive little church. A nonmember donated the land, others in the community donated materials and skilled labor, and our members did the rest of the work. It is completely carpeted and furnished with appropriate pews and pulpit accessories.

Dedication services were held September 12. Present for the service were N. C. Wilson, president of the Columbia Union Conference; D. W. Hunter, president of the Pennsylvania Conference; W. R. Hess, local elder; H. R. Kehney, district pastor; George Creighton and George Renton, former pastors, and Roy McCaulley, construction supervisor.

D. W. HUNTER, President
Pennsylvania Conference

ple. During their discussion the host offered Brother Kamya a beer hall for religious meetings. Thanking the Lord for answering his prayers, Brother Kamya returned to Kalangala, and a few weeks later brought his family and a team of workers back to Bukasa.

At the close of the five-week effort, 25 adults took their stand for Christ. Among them were Fenenkansi Sekatumba, owner of the beer hall, and his wife. Last June, with R. H. Pierson, president of the Trans-Africa Division, I visited Bukasa and met with this new group, and some from Kalangala, in the former beer hall, now a house of worship. Only a few months ago there was not a single Seventh-day Adventist on this island. Today there are many Macedonian calls here in Uganda, "the pearl of Africa," but lack of funds prevents us from responding to them.

A chief on a neighboring island has invited Brother Kamya to hold a similar effort. To the east of the Ssese Islands are the Buvuma Islands, which have not been touched by the message. It is our hope that this gleam of the truth will grow brighter and brighter until all the islands in Lake Victoria are filled with the knowledge of the soon coming of the risen Saviour.

Missiles Hit Their Target

By A. H. Brandt, President
Central Kenya Field

Evangelist James Mwangi labors in the shadows of mighty Mount Kenya in central Kenya. The million people who live here belong to the Kikuyu tribe, largest in the country and also the least receptive of Christianity.

preaching under a tree, stones, sticks, and other missiles suddenly began to fly through the air. At first he was afraid, but he made up his mind to keep on preaching whatever happened, and to ignore the mob hiding in the bushes. This he did although he was struck several times. Only a few of the listeners left the service despite the fact that several were struck by missiles.

The culprits soon gave up and left, but the leader returned because he was impressed by the humility and courage of the evangelist. He sat down in the darkness and listened. His heart was touched, and he returned the next evening and the next. When a call was made for converts to join the baptismal class a number came forward, and to the astonishment of the congregation, the stone thrower came out of the darkness, and with tears in his eyes gave himself to the Lord.

Like the apostle Paul, this man now is preaching the faith he once sought to destroy, and through his efforts others are joining the church.

From Home Base to Front Line

Barbara McDonald left August 12, for Puerto Rico, returning after a furlough. She will continue as director of nursing service in the Bella Vista Hospital, in Mayaguez.

Elder and Mrs. Don K. Sullivan and four children left Miami, Florida, on September 7, returning after furlough to Peru. Sister Sullivan's maiden name was Dorothy June Lair. Brother Sullivan is to serve as president of the Inca Union College.

James Mwangi (left), of Kenya, with the group who joined the church. The stone thrower is at the right.



Dr. and Mrs. Ben E. Nelson and two children, of Greeley, Colorado, left New York City, on September 11, for Malawi, Africa. The maiden name of Sister Nelson was Fern Marie Seamount. Dr. Nelson is to connect with the Blantyre Clinic as a dentist.

Dr. and Mrs. Herschel C. Lamp and four children sailed from New York City on the S.S. *Eemhaven*, September 15, for Lebanon. Sister Lamp's name prior to marriage was Gertrude Marie Cunningham. This missionary family previously served approximately five years in West Africa. Dr. Lamp has accepted an appointment to be medical secretary of the Middle East Division.

Mr. and Mrs. L. Hartley Berlin and four children left New York City on September 17 for Ghana, West Africa. The maiden name of Sister Berlin was Jeanette Lea Shelton. Brother Berlin will continue as principal of the Agona Teacher Training College in Ashanti.

W. R. BEACH

Would You Be Able to Smile?

By G. E. Garne, President
Oranje-Natal Conference

At the age of 26 Sister Dippenaar, who now lives in the wind-swept town of Reddersburg in the Orange Free State, South Africa, contracted leprosy. While she was in the leprosarium her only son died of polio, her husband of cancer, and her only other relative, a sister, was killed in a motor accident. In the leprosarium a nurse accidentally gave her eye drops of carbolic acid which destroyed her sight. Later she contracted gangrene in one leg, which had to be amputated. In 55 years of life she has had 56 operations. Her hands are partially disfigured from leprosy. She hobbles about her little home on the disfigured knee of her re-



Mrs. Dippenaar

maining leg and the stump of the other, feeling her way.

What does Sister Dippenaar have to smile about or to sing about, for she is always singing?

When I knocked at her door for the first time I was greeted by a smile that immediately made me feel that I was face to face with a real angel. For the next hour I sat entranced as she spoke about the love and goodness of God. Her soul is filled with praise. Her life is one of activity and industry. Her simple little home is spotlessly clean, and her shelves are laden with fruit and vegetable preserves she has processed herself. Instead of sharing cheer with her, I found that she had shared hers with me.

What is the secret of Sister Dippenaar's joy? While she was in the leprosarium something else happened to her. The Advent message found her, and with it a vision of Christ that lives in her soul. The flame of truth in her heart keeps her looking forward to the day when she will see Him face to face.

Atlantic Union

Reported by
Mrs. Emma Kirk



► Four men were ordained during the Northern New England camp meeting: James M. Davis, conference educational and MV secretary; Walter H. Smith, conference treasurer; Clarence E. Johnson, pastor of the Rochester, New Hampshire, district; and Stig Anderson, pastor of the West Lebanon, New Hampshire, district. A. F. Tarr, R. L. Odom, W. J. Hackett, and C. P. Anderson participated in the ordination service.

► Fifteen new members were recently baptized in the Buffalo, New York, district. D. B. Reid and his faithful members have been doing an outstanding work of church evangelism, according to F. L. Jones, Northeastern Conference treasurer. During this baptism nine additional persons took their stand. It appears that Elder Reid's goal of 100 baptisms for 1964 will be realized. To date, seventy-four new members have been added in his district.

► A number of personnel changes have been made recently in the Greater New York Conference. Leonard C. Lee, pastor of the Babylon church and former counselor with *Faith for Today*, is retiring and will make his home in De Ridder, Louisiana. Oliver Libby, pastor of the Kingston-Livingston district, has been asked to take the pastorate of the Babylon church. R. A. Mitchell, pastor of the Staten Island church, was asked to assume the Kingston-Livingston district responsibilities. Keith Holman, Glendale Sanitarium and Hospital chaplain, has been called to pastor the Staten Island church. Mrs. Holman will be one of the church school teachers. Gilbert M. Krick, pastor of the English Manhattan church, has accepted a call to the Oregon Conference, and Manson Metcalf of the Torrance, California, church accepted the invitation to replace Elder Krick.

Brief News OF MEN AND EVENTS

Inter-American Division

Reported by
D. H. Baasch

► Glen Maxson, president of the Panama Conference, writes that new work has been started among the 441 towns and villages of the Darien Peninsula of Panama. This undeveloped region is now being opened for the first time to Seventh-day Adventist work, under the direction of Obed Quiroz.

► Luis A. Bolivar, president of the Pacific Colombia Mission, reports that a new church building was dedicated in Cali, Colombia, on July 25, 1964. It is

the third Adventist church in the city, and seats 300. The dedicatory sermon was preached by A. H. Riffel, president of the Colombia-Venezuela Union, and the prayer was offered by Fernon Retzer, Sabbath school secretary of the Inter-American Division.

► The West Jamaica Conference biennial session was held July 22-25 in Montego Bay, Jamaica. S. G. Lindo and A. R. Green were re-elected president and treasurer, respectively. S. M. Reid was elected secretary. It was reported that during the biennium 12 new churches were dedicated, while 29 others are presently under construction. The conference has had a net increase of almost 2,000 church members since the last session, and had reached a total church membership



Michigan Conference Float

The Michigan Conference float for 1964 depicts the gulf between the world and world peace being bridged by the Holy Bible. Thus far the float has been shown in three parades and has taken first place in two. In the third city no awards were given, but the local paper ran a picture with highly favorable comment. Behind the float is the conference disaster van, which also appears in the parades.

DON HAWLEY, Departmental Secretary



Columbia Union

Reported by
Don A. Roth

► Clinton A. Wall, food director for the Kettering Memorial Hospital in Ohio, has been asked by the Medical Department of the General Conference to address institutional administrators of the Northern European Division and to conduct a food-service workshop in Sweden. He left on September 1 on a visit to all major SDA medical institutions in Scandinavia. He attended a medical administrators' council in Sweden October 2-5, and the food-service workshop from October 5-8.

► Twenty-eight persons were baptized August 29 at the Erie, Pennsylvania, church. These are the first fruits of an evangelistic series held by W. C. Scales, Jr., evangelist of the Allegheny Conference.

► Robert M. Zamora of the Atholton-Laurel district in the Chesapeake Conference has transferred to the Potomac Conference to become pastor of the Hyattsville church.

► L. F. Kagels, for six years pastor of the Columbus district, has accepted a call to be pastor of the Toledo district.



Lake Union

Reported by
Mrs. Mildred Wade

► Literature evangelism at its best was demonstrated this summer when student colporteurs, after selling literature in the Janesville, Wisconsin, area, conducted a three-week series of meetings. The five students taking part—Paul Johnson, Roland Smith, Lou Pearcy, Gary Stanhiser, and Dave Bissell—were sponsored by J. W. Proctor, Lake Union

North Pacific Union

Reported by
Mrs. Ione Morgan

► The second council for doctors and ministers of the Oregon Conference was held at Big Lake Youth Camp, August 27 to 30, with between 300 and 400 in attendance. Guest speakers included Harold Shryock of Loma Linda University; W. M. Landeen, president of La Sierra College; F. D. Nichol, editor of the REVIEW AND HERALD; and William H. Shepard, president of Walla Walla College. Dr. W. A. Thierfelder of Forest Grove, Oregon, showed pictures of his recent visit to Ecuador, South America, where he spent three months as relief doctor at our mission hospital in Quito. Dr. E. E. Rippey of Portland is now in Quito, Ecuador, with his wife giving full time to mission service.

► Eldon Stratton and his family have transferred from the Oregon Conference, where he has served as Bible teacher and pastor. Elder Stratton is now connected with Columbia Union College as student counselor.

► A city-wide evangelistic Bible Crusade opened September 26 in Spokane, Washington. The team is made up of Herman Bauman, evangelist; Lorie Purdey, singing evangelist; Dean Edwards, campaign manager; and their wives.

► Ordell Rees, who is connected with Loma Linda Foods, was the guest speaker at the various Dorcas Federations in the Washington Conference early in October.

► Resumption of broadcasting on Walla Walla College's educational FM station, KGTS, was announced for October 1 by Loren Dickinson, instructor in speech and radio.

► Auburn Academy announces an opening enrollment of 366 students.

Northern Union

Reported by
L. H. Netteburg

► For the past three years the Dorcas Society of the Custer, South Dakota, church has furnished clothing to the Indians of Red Shirt Table. Assisted by the ladies of the Rochford, Lead, and Deadwood areas, they have prepared and delivered tons of clothing as well as infant layettes to Red Shirt Table.

► On August 14 the tract "This May Startle You" was distributed to every home in Humboldt, Iowa.

► Six people were baptized in the Detroit Lakes, Minnesota, church during June and July. V. W. Emmerson is the pastor.

► Two young people, one a Canadian and the other an American, were baptized August 29 and became members of the International Falls church in Minnesota. International Falls is on the border

between Canada and the United States. Lewis Anderson is the pastor.

► Nine young people were baptized at Gouldsburg Park near Hawkeye, Iowa, in August. Dick Beerbower is the pastor.

► A baptism of five was held in the Duluth, Minnesota, church on Sabbath, August 29, where M. C. Horn is pastor.



Pacific Union

Reported by
Mrs. Margaret Follett

► Dedication of the Shafter, California, church, which recently underwent extensive remodeling, coincided with its fiftieth anniversary and provided an occasion for former members from many States to worship together. Speakers for the weekend of March 5 were Robert E. Dunton, conference public relations secretary; E. R. Walde, secretary of the Radio-TV Department of the General Conference, who attended the Shafter school as a child; W. J. Blacker, Pacific Union Conference treasurer; and D. E. Venden, president of the Central California Conference. Aaron Wagner, recently pastor of the Shafter church, has transferred to Turlock. Melvin Heinrich is the new pastor.

► G. Nathaniel Banks, pastor of the Elmhurst church of Oakland, California, has accepted the secretaryship of the Pacific Union Conference Regional department, replacing W. S. Lee, who was recently invited to serve as temperance secretary of the Pacific Union. Elder Banks comes to his departmental responsibilities with a background of pastoral and administrative experience in the United States and overseas.

► Robert A. Midkiff of Holbrook, Arizona, is the new principal and teacher of grades seven and eight at the Kailua Mission School in Hawaii. Anelda Twedell is teaching at Kapaa Private School on Kauai. Mr. and Mrs. Vernon Oliver of the Colorado Conference have joined the staff of Mauna Loa School in Hilo, as have Mr. and Mrs. Stanchfield.



Southwestern Union

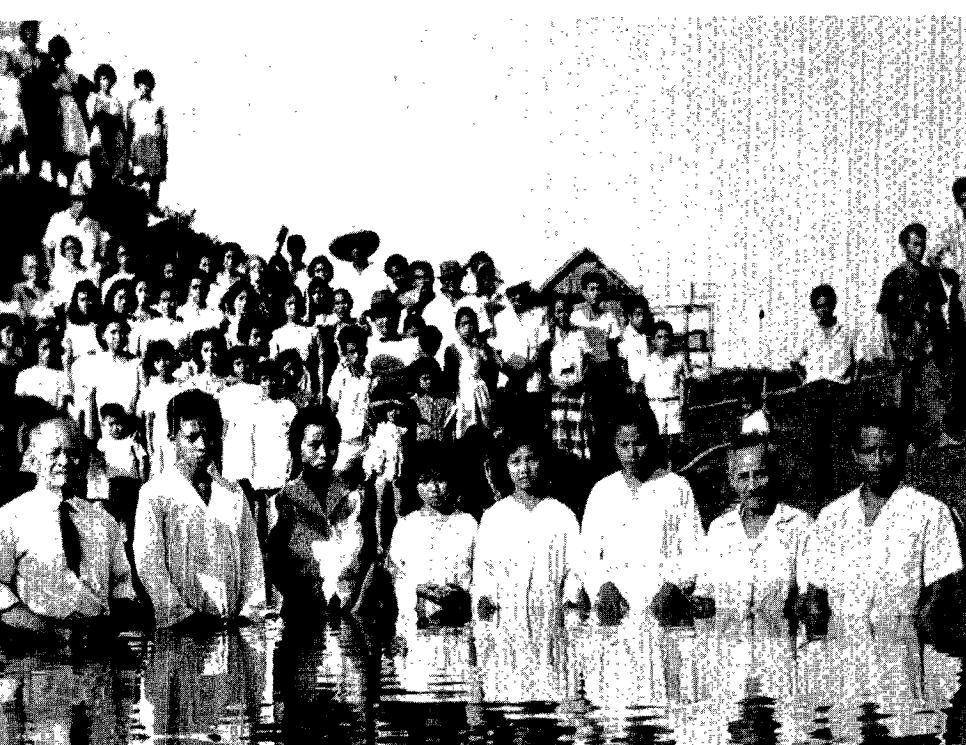
Reported by
H. W. Klaser

► Fred Speyer, evangelist of the Oklahoma Conference, is holding meetings at Oilton, Oklahoma. There are 14 members in the city, but more than 100 persons have been attending each night. The Sabbath and other testing truths have already been presented, and a good harvest is anticipated.

Filipino Laymen Share Their Faith

My three weeks' vacation took me to several churches in the Negros Mission where I assisted in conducting revival meetings, baptisms, and in soliciting funds for Bacolod Sanitarium and Hospital Clinic. These seven candidates, prepared by laymen, were baptized at Sipalay. The other baptism was in La Castellana. Our Filipino laymen are on the march, giving their time, effort, and money to reach the hearts of people around them. They are also giving food, clothing, and garden vegetables.

P. R. DIAZ, Chaplain
Manila Sanitarium and Hospital



► A new Sabbath school has been organized at Brownfield, Texas, under the leadership of L. S. Gifford, a lay member of the Lubbock, Texas, church. They are already looking for property on which they hope to build a new church home.

► Ninety-seven members of the Albuquerque, New Mexico, Central church formed what shall be known as the Albuquerque Heights church. The Central church has been so crowded that two services were necessary to accommodate those attending. This new organization will provide additional room for the hoped-for fruits from a large evangelistic effort now in progress in the city.

NOTICE

Bible Lesson Films Wanted

A request comes from Jamaica for the following lessons on film for Course 1 of the Twentieth Century Bible Course, now no longer available: 2, 6, 7, 9, 12, 16, 20-26, and 30. Anyone who would like to sell or donate these Viewmaster reels is invited to write to E. J. Heisler, 27 Hope Road, Kingston 10, Jamaica.

Church Calendar

Temperance Day	October 24
Church Missionary Offering	November 7
Week of Prayer	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign	Nov. 21-Jan. 2
Ingathering	December 5
Church Missionary Offering	December 5
Thirteenth Sabbath Offering (Northern Europe)	December 19

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH
REVIEW and HERALD

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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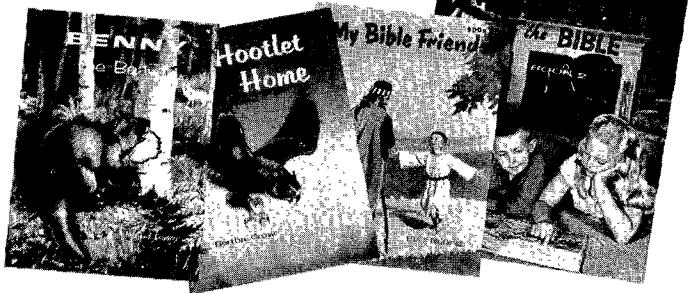
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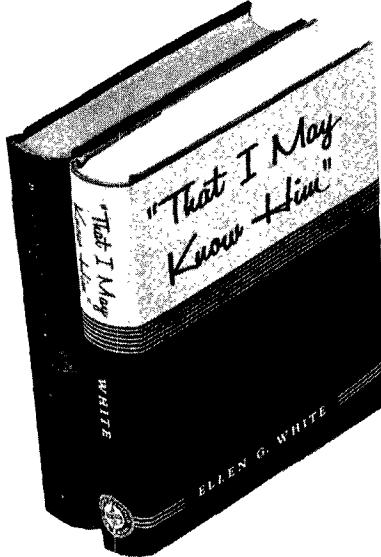
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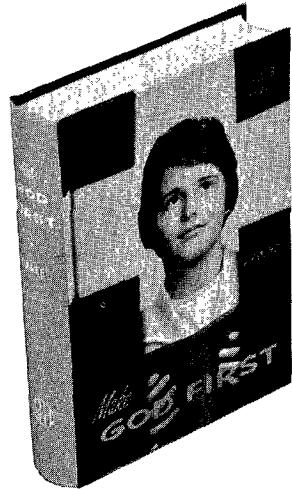
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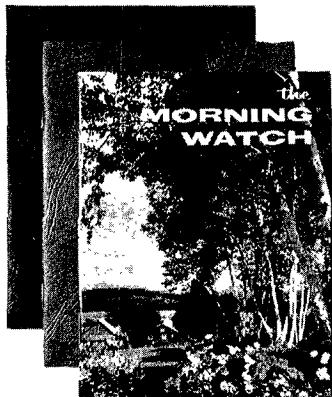
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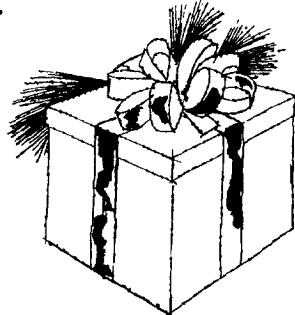
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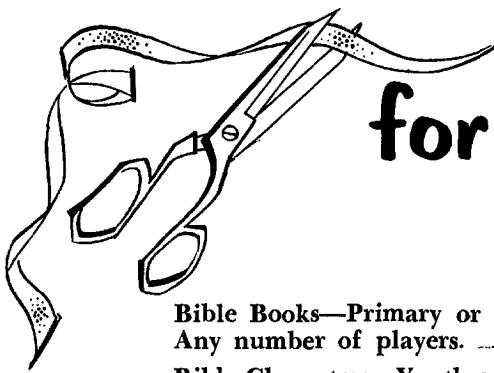
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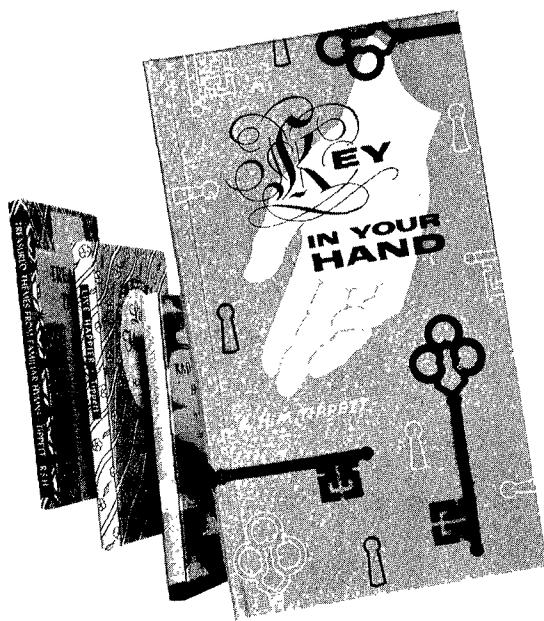
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News of Note

In This Issue

In this issue we present several articles of special merit:

We have been warned that satanic deceptions will eventually become so persuasive as to deceive, if possible, the very elect. The counterfeit will, to all appearances, be genuine. In this issue Thomas A. Davis, editor of the Philippine Publishing House, presents a study of the inspired counsel in the Bible and the Spirit of Prophecy on being able to distinguish between the true and the false. Read "The Elect and the Deceived," on page 2.

On page 5 Earle Hilgert continues his illuminating series on Paul's message to the church at Rome. This week he takes up the topic, "How Salvation Is Achieved."

You may wish to preserve the "Treasure Chest of Precious Promises" on pages 8 and 9, for comfort and guidance in times of disappointment, distress, and uncertainty.

The subject of Christian perfection is, appropriately, being given increased consideration of late. Under the title, "Achieving Maturity in Christ," Donald G. Reynolds takes up this subject as presented in the Bible and the Spirit of Prophecy, on page 10.

"Somewhere between the fiery heights of fanaticism and the cold plains of worldliness lies the way into the kingdom." Thus begins Louis F. Cunningham's consideration of "Fanaticism and Worldliness," on page 13.

Evangelism in South West Africa

Reinhard Engel, our evangelist for the South West Africa field, writes that he began a city-wide evangelistic crusade on the evening of September 6 in the capital city of Windhoek. At the first meeting 850 crowded into the hall and a thousand more stood in the courtyard, where we presume a public-address system had been set up. The publicity for these meetings was made in the Afrikaans and Ovambo languages.

We rejoice with the brethren of South West Africa at the success of these meetings. Pray for this important crusade.

W. E. MURRAY

New Film on Smoking and Health

In response to the urgent demand on the part of those operating the Five-Day Plan to Stop Smoking, and because of appeals from those showing temperance films in high schools, a new film has been produced on smoking and health. Entitled *Beyond Reasonable Doubt*, it depicts the effects of smoking on a youthful athlete, showing the shortness of breath caused by tobacco and the effects upon the heart and arteries.

Dramatically featured also are the effects of tobacco on the unborn babies of smoking mothers. It is a 25-minute, full-color film, and is priced at only \$197.50. It is available from the Film Department, International Temperance Association, 6840 Eastern Ave., NW, Washington, D.C. 20012.

"Lifesaver" in Laundromat

We have received many encouraging letters about people picking up an issue of *Smoke Signals* in laundromats, bus stations, airports, beauty and barber shops, et cetera. As a result of reading it many have quit smoking. We just received a letter from Hamilton, Ontario, from a woman who tells of picking up an issue of *Smoke Signals* entitled "So You Want to Quit." She calls it a "life-

saver leaflet." Since reading it she had passed her seventh day without smoking, and writes for additional reading matter to boost her morale and to share with her friends.

Eternity alone will tell how many people have been helped to stop smoking simply by reading *Smoke Signals*. Many of you may have stars in your crown because of your part in its distribution.

JESSE O. GIBSON

Branch Sabbath Schools Continue to Increase

C. L. Powers, president of the Inter-American Division, writes:

"Inspired by the effectiveness of the plan, Inter-American Seventh-day Adventists continue their enthusiastic support of the branch Sabbath school program. Fernon Retzer, division Sabbath school secretary, reports that at the close of the second quarter our members were conducting 14,752 branch schools weekly. Of these, 4,943 were started during that period."

Surely this is marvelous, and we thank the Lord for the faithfulness of His people.

G. R. NASH



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

NOTTINGHAM, ENGLAND—Easter Day, 1980, was set here by delegates to the first Faith and Order Conference in Great Britain as the date when member denominations of the British Council of Churches should achieve unity.

BERLIN—In a sensational and entirely unexpected move, Walter Ulbricht, chairman of the Soviet Zone State Council, issued a decree under which young East Germans who reject combatant military service for "religious or similar reasons" will be called up instead for non-combatant service as "construction soldiers."

MADRID—Bishop Santos Molina, head of the Spanish Reformed Church, expressed hope here that Spain's Protestants will receive new freedoms before Christmas. Interviewed by newsmen, the Protestant leader said he had heard that the draft legislation, endorsed by the government and the Roman Catholic hierarchy, would be introduced as a bill at the next session of the Cortes.

PORTALES, N. MEX.—Protestant clergy and members, joined together as the "Citizens Anti-Liquor League" here, defeated a proposal that would have authorized sale of intoxicants and establishment of bars and liquor stores. Voters rejected repeal of the city's prohibition ordinance by a vote of 2,094 to 476. This was the largest vote in the city's history—only

1,650 votes were cast in the most recent election. Its record on prohibition goes back to 1909, however, when the first town board of trustees outlawed saloons as their first act after incorporation. They also pointed out that Portales has the lowest rate of juvenile delinquency in the State. It is the county seat of Roosevelt County in eastern New Mexico, the only completely "dry" county in the State.

AMMAN, JORDAN—Further excavations by the American archeological expedition that unearthed the Old Testament city of Shechem some 31 miles north of Jerusalem have led to the discovery there of two pagan temples on Mount Gerizim, holy mountain of the Samaritans. For a time Shechem was the chief city of the Samaritans, who still have a small colony in Nablus. Old Nablus currency, bearing a picture of a temple on a mountaintop, was also found. The Roman emperor Hadrian is said to have built the first temple over other buildings to honor Zeus, a pagan deity, and used the bronze gates from the Jerusalem Temple destroyed by the Romans in 70 A.D. Today there are 220 Samaritans living in the Nablus area.

LONG BEACH, CALIF.—The Italian Catholic Federation of California, a lay organization designed to stem "massive defections" from the Roman Catholic Church among California's estimated 1.2 million Italo-Americans, recently marked its fortieth anniversary. Greatest number of defections are among second- and third-generation Italo-Americans. The rate is especially high among college graduates and so-called intellectuals. Only an estimated 60 per cent have retained their ties with the church. A priest said the number of practicing Catholics probably was much lower, around 35 per cent. He recalled that when the federation was founded in 1924 only some 10 per cent of Italo-Americans in California practiced their faith.