

# NEW and Herald

## ★ Counterfeit Goodness

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# Summer Dawn

By MRS. C. R. VESLEY

*How silently the wondrous dawn  
Creeps quietly o'er the strand—  
How delicate the rosy hue  
That silhouettes the land.*

*A tranquil hush is over all,  
Which calms the troubled mind—  
A breathless calm pervades the air  
And noise is left behind.*

*In reverent awe we feel the hush  
And stop to stand and stare  
As in the presence of the One  
Who made all nature fair.*

*Then gradually the sun appears  
In gentle rosy haze—  
And gradually the birds swell out  
Their song of morning praise.*

*So once again the morn begins,  
And so we go our way—  
So restful in the peace we found  
With God at dawn of day.*

# Calculated Goodness Is a Counterfeit

*Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Luke 6:35, 36.*

THE dominant thought in this admonition of our Lord is to love, to give, to do good to others without thought of expecting anything in return. The hope of being repaid is not an honorable or valid motive for doing good. Our Father in heaven "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). We are to "be sons of the Most High; for he is kind to the ungrateful and the selfish," and to "be merciful, even as" our "Father is merciful" (Luke 6:35, 36, R.S.V.).

The life of Christ illustrates this principle. He "went about doing good, and healing all that were oppressed of the devil" (Acts 10:38). He spent His life doing good to those who could least help Him—the poor, the outcast, those without position or power. Even those who would harm Him—the betrayer Judas, and Peter, who denied Him in the judgment hall—were recipients of His kindness and consideration. He went about doing good with a prodigal and impartial love.

The love of Christ for suffering humanity was not a calculating love. No ulterior motive led Him to do good. He did not heal the ten lepers on the condition that they thank Him for the gift of health, nor did He heal the demoniacs with a view to increasing the size of the little group that followed Him. Jesus did good for no other reason than that He was good. To this kind of love, to this kind of doing good, He calls us.

In every relationship we should take care that our goodness is not a calculating goodness, based on the expectation of receiving some benefit in return. Between employee and employer, student and teacher, rich and poor, minister and layman, minister and conference president, goodness can have ulterior motives. It is easy to do good when we want a job, a raise, or a better position.

## The Genuine and the Counterfeit

Jesus showed this plainly in the parable of the Sheep and the Goats. When Jesus said to those on the left, "Depart from me, ye cursed, into everlasting fire," they answered, "Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Jesus answered, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Those on His left hand protested that they had never seen Jesus to help Him. If they had seen Him in need, they would gladly have done anything for Him, that He might reward them appropriately. In effect Jesus said, "The least of these my brethren, the hungry and the thirsty, the

stranger, the naked, and the prisoner—these can never return your kindness. You could gain nothing from them, so you passed them by. Yours is a calculating goodness."

Those on the right hand also protested when Jesus said they had helped Him, knowing that they had not helped Jesus personally. They had never seen Him thirsty, hungry, naked, or in prison. But Jesus said that in helping unfortunate ones they had helped Him. The test of sincerity and spontaneity in the doing of good is seen best in our attitude toward those from whom we can expect to gain nothing in return.

Such was God's relationship to us, for we read in Romans 5:7, 8 (R.S.V.): "Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us." We were enemies when God set about reconciling us to Himself. God could expect nothing from us. Being weak, sinful, and finite, we are far from being any benefit to God, yet He loved us and acted in our behalf.

Jesus develops this aspect of truth further in Luke 14:12-14 (R.S.V.): "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just." We are not to do good in order to be recompensed. What a radical philosophy in this age of materialism and commercialism!

We despise the man who does good simply because, as we say, he knows on which side his bread is buttered. We despise the woman who marries a man simply for his money. We despise the man who becomes a friend in order to gain something from us. How do people feel about us when we do good with the ulterior motive that they might become Christians? Leslie Weatherhead relates the following experience:

## The Influence of a Kind Act

He once met a family in which a boy was partly paralyzed. The father became ill and died, but no one seemed

# Take an honest look at your motives for doing good to others.

By SAKAE KUBO

Associate Professor of New Testament  
Andrews University



ALFRED U. SOORD, ARTIST

*Christ's mission to this earth was a living demonstration of the infinite goodness of God. He invites us to emulate His great example by doing good to others—without thought of reward.*

to care. Neither the minister nor the members of their church expressed sympathy or concern. But some Roman Catholics gave them material assistance, and helped the semiparalyzed boy to regain confidence in himself.

"Then," Weatherhead relates, "looking at me, the woman spoke a sentence that has lived with me ever since. She said it with a half-frightened look in her eyes, as though she were afraid I would rebuke her: 'I hope you won't think we have done wrong,' she said, 'but we have become Roman Catholics.' She added quickly, without waiting for me to reply, 'They never said a word about religion. They were just unceasingly kind to us.'

"I felt rebuked and humbled. The thing that remained with her was the love shown her by these devout Catholics, who never asked for any return in terms of churchgoing, creed believing, or religious training. They had found her in need, and that was sufficient reason to help her."

How does it feel to be given the "red carpet" treatment when one is not a church member, and then suddenly be left to himself upon becoming a member? What kind of goodness is that? And how do we treat the fellow who once seemed interested, but finally decided not to accept our message?

## Our Motives in Helping Others

Our medical work is the right arm of the message, and our Dorcas welfare work is an agency for softening hearts to the message. But if we are using them simply as strategy instruments for soul winning, then in what way are they different from the other acts of calculating goodness of which we have spoken?

Is a person whom we have helped back to health, for that reason obliged to listen to our message and become an Adventist? Are these humanitarian activities a manifestation of the spirit of the Master, done out of spontaneous love without expecting anything in return? It is not our responsibility how the recipients respond to our acts of kindness. It is only our responsibility to do good. The medical work must not be simply the right arm of the message, but the heart of the gospel. The medical work, welfare work, and other humanitarian endeavors must not be simply agencies for soul winning, but expressions of the spirit of Christ.

I am not saying that kind acts, and the medical and welfare ministries do not bring results. I am saying that they should be done in the same manner as Jesus did them. He did not make friends to get people to come to church. He did not heal or do good to get them to join His movement. Many did, to be sure—because they were attracted to His prodigal, spontaneous love. But their response was not the determining factor in His doing good.

The story of the good Samaritan illustrates how we ought to do good. He did not look around to see if there were photographers or newspaper reporters present, nor did he examine the man to see if he was a good prospect for his church, nor did he calculate that if he would be kind to him, he might become a Samaritan. No, he just saw a fellow man in need of help, and helped him out of the goodness of his own heart. His was goodness for goodness' own sake, with no ulterior motive.

## The Key to the Golden Palace

A Russian legend illustrates this point.

The Golden Palace was said to contain everything a child would desire, and all children sought to do something good to obtain the key to the palace.

One child brushed her hair and cleaned her clothes, but was turned away with the admonition to do something good for somebody else.

She went out in search of that someone, and found a beggar into whose hand she poured all the precious coins she had saved. Having completed her mission, she rushed

back to the Golden Palace with high hopes of receiving the key. But again she was turned away. She was disappointed, but encouraged to try again.

Seeing an old woman carrying a heavy bundle up a steep hill, she rushed up, took the bundle, and ran up the hill. Depositing the bundle at the top, she dashed down the hill and demanded the key. But again she was turned away. This time she was thoroughly disappointed, and her spirit was broken. Though told to try again, she completely gave up. She didn't want the key anyway.

As she was returning home she heard a cry in the bushes. Trailing the cry to its source, she found a dog caught in an animal trap. She tried her utmost to release the dog. Her hands were bleeding but she finally succeeded. She tore off strips of her dress to make bandages, and wound

them around the dog's bruised paw.

Suddenly the doorkeeper from the Golden Palace appeared before her, offering her the key. But she protested, "I don't deserve the key. I didn't help the dog for the key. I forgot all about the key."

The old doorkeeper, with tears in his eyes, said, "You forgot yourself, dear child; the key is for those who forget themselves."

And so it is. Unexpected rewards often come when we forget all about rewards.

We must be like our Father in heaven. He loves us because He is love. He loved us while we were yet enemies. He did not love us only because He expected us to love Him in return. He loved because He is love, and because He loves us, we find it in our own hearts to love in response.

## The art of living

By MIRIAM WOOD

*when you're Young*

**NOT TO BE FOUND** Too many people, I think, spend a large share of their lives waiting around for happiness. Having absorbed (from infancy, apparently) the concept that happiness is the most desirable of all estates, they begin a determined search for it—in a vague, fuzzy, nebulous future. So many authors have written about happiness in this way that it's almost standard procedure to pair the verb "find" with the noun "happiness." The logic is inescapable: Happiness doesn't *come*; you have to find it or wait for it, and when it arrives, pulling into the harbor of your life like a glorious ship in full sail, the matter is settled. You jump aboard, and go sailing off, away from "all this."

There's only one flaw in this concept—it isn't true. First of all, happiness can't be cornered at the foot of the rainbow or anywhere else. It doesn't wear a label or placard. It can't be bottled and sold. (Many sad alcoholics will testify to this fact—and before long, many sad drug users will do the same, I'm sure.) Happiness is not an entity in itself. It's a corollary, a by-product, a result of something else. And it almost never comes in large packages. Like the manna given to the children of Israel, there's enough for "one day only," although I'm not suggesting this in a completely literal way.

If you've been planning to be happy when all your current problems are solved, please prepare yourself for some

sad news. You very well *may* solve the particular problems that are now tormenting you—but you'll go right on to a new set. And it's quite possible that the new ones will be even more revolting than the present ones! I'm not suggesting that problem-free periods don't exist during one's life; I'm just suggesting that they're rare. Therefore, it's pretty tragic to put off being happy because of problems.

At the risk of being thought horribly cruel I'd like to propose that you never try to "find" happiness. Forget the word. Instead, substitute phrases and clauses such as "living up to the best within me," "doing my work in the best possible way," "sense of duty," "reaching my goals."

Next, try substituting "gladness" for "happiness." This may strike you as a bit of hair splitting in a semantics sense, but the two words really do have vastly different connotative meanings.

Last, make a game of discovering "gladness" in very small, insignificant things. (Do I sound like Pollyanna? Well, she wasn't far wrong.) A beautiful sunset. Two hours to spend in any way you like on a soft spring day. An unexpected compliment. The smell of hot rolls. A letter from that special person. A chance conversation that results in a new, rewarding friendship.

Going out on limbs isn't my favorite exercise, but I shall do so this time. I'll guarantee that if you follow this simple routine, you'll "find happiness"—without ever searching for it.

## Living Hands

By FELIX A. LORENZ

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ONE of the great tragedies of history is a bold and virile people slowly disintegrating until later generations are, in effect, only a lifeless monument to a great and noble past.

Historian Edward Gibbon, speaking of the Macedonian Greeks of the tenth century, laments "the reproach and shame of a degenerate people." A thousand years later these countrymen of the great Philip of Macedon and his illustrious son Alexander the Great, "held in their lifeless hands the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony" (*Decline and Fall of the Roman Empire*, vol. 5, p. 488).

How many nations—and churches—have lost their greatness because they bore the sacred heritage of their valiant forebears in lifeless hands! To inherit a great nation or a great cause is not enough; the hands that shaped that greatness must also be inherited.

The historian's warning could rightly apply to our nation, our culture, or our civilization. But it seems more important that we direct his challenge to our religious heritage. As we compare our hands with those of our ancestors—are they alive, full, vibrant, or do they hang limp and empty at our sides, lifeless hands?

### Living Hands of the Pioneers

When lame James White, leader of the young church, hauled stone for the railroad, chopped cordwood for



With his own hands James White labored to provide means for preaching the gospel.



50 cents a day, and cut 100 acres of hay with a hand scythe for 87½ cents an acre—all to be spent in the cause—his were living hands.

Joseph Bates, an affluent retired sea captain, spent his entire fortune propagating the truth he loved until he was down to his last York shilling—12½ cents. At the post office was a letter with postage due, but he didn't have money to redeem the letter. At his request the postmaster opened the letter and found, as Bates had expected, money—a ten-dollar bill. God had honored those living hands.

Gibbon continues, "They [the Macedonians] read, they praised, they compiled, but their languid souls seemed alike incapable of thought or action." There was no present courage or inspiration; the virility and the valor were gone. All that later generation could do was to read, praise, and compile information about their glorious past. They held it aloft in lifeless hands.

Mary Hunter Moore tells how a section of floor in the administration building of Union College was completed. Construction funds had been depleted, and there wasn't enough flooring to finish the building. One day a pioneer couple from up-State came to Lincoln to buy flooring for their home. Seeing the need at the college, they donated the funds they had saved for precious flooring, and went back to live awhile longer with a dirt floor. Those were living hands.

About the same time the call for funds to build Union College came to the German churches in Kansas. Brother Huenergardt had only one possession he could spare—a good span of carriage horses, his pride and delight. But he sold that team and donated the proceeds to the college building fund, and he and his family rode to church behind a team of draft horses.

There is something sacred about those old buildings—they are symbols of sacrifice from living hands.

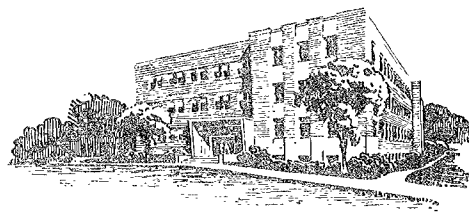
We have become great and strong, and we rejoice. But how about our hands? Do they compare well with those of our forefathers in this message—in activity, in faith, and especially in sacrifice? There are many of our people in all lands whose spirit of sacrifice gives evidence of living hands. But how about you and me?

Let us resolve, and then let us pray, that God may keep ever fresh in our memories the living hands of our pioneers. May we not be content merely to read, to praise, to compile their noble exploits, but may we share their spirit of faith, devotion, and sacrifice—so that when our Lord returns we will not stand before Him with lifeless hands.

## DATELINE— WASHINGTON

By Arthur H. Roth

*A monthly roundup of happenings at General Conference headquarters*



**PRINTING SERVICE.** Printing has always been a handmaiden of the Advent Movement. Church members generally know about the denomination's excellent printing plants in many parts of the world, which produce hundreds of thousands of tons of truth-filled books and periodicals in many languages. Few may be aware of the fact that one of the busiest service departments at headquarters is the General Conference Printing Department, situated on the ground floor of our world office building. This service, under the direction of Winston Adams, prints most of the materials needed by the General Conference administrative and departmental staff. Twelve full-time and some part-time employees serve in "the print shop," operating offset presses, a Miehle vertical press, job and letter presses, mimeographs, gathering and punching machines, doing composing work, and other printing-related activities. It is estimated that this printing service saves the General Conference between \$50,000 and \$75,000 annually over what it would cost to secure these printed supplies commercially. As this note goes to press "the print shop" area is being expanded to almost double the present size.

**BIBLE TEACHERS.** The Advisory Committee on Bible Teaching met in Washington from May 30 to June 2. It was a pleasure to see Bible teachers W. G. C. Murdoch, A. Graham Maxwell, Wilber Alexander, Paul Gordon, R. M. Hillier, R. E. Harris, G. S. Balharrie, F. E. J. Harder, and G. A. Keough as they mingled with Bible teaching committee members residing in Washington.

Bible teaching is a distinctive feature of the denomination's schools. If our schools and teachers do not excel in imparting Bible truth and knowledge, they have not clearly understood the purpose of Adventist education. The committee, seeking ways to strengthen the teaching of Bible in all grades starting at the first grade of the elementary school through all levels until graduation from college and university, recognized that the chief purpose of Bible teaching is to provide for Adventist youth an experimental knowledge of God and His Word. They were cognizant of the inspired counsel, which says, "The teaching of the Bible should have our freshest thought, our best methods."

Not only were the Bible teachers interested in having the Bible occupy its right-

ful, foremost place in the Adventist curriculum but they were also interested in the preparation and education of Seventh-day Adventist Bible teachers.

The guiding principles of Bible teaching as stated in the chapters titled "The Bible Lesson" and "The Bible Teacher" in *Counsels to Parents and Teachers* were before the Bible teachers as they did their work.

**MISSIONARIES.** Overseas missionaries who in recent weeks visited the General Conference were: Prof. and Mrs. J. H. Tegler, Kamagambo Training School, Kisii, Kenya, East Africa; Dr. and Mrs. H. M. Schaffner, medical secretary, Trans-Africa Division, Salisbury, Rhodesia; Glenda Rolfe, Taiwan Missionary College, Taipei, Taiwan; Elder and Mrs. L. G. Lowe, Ceylon Union, Colombo, Ceylon; Elder and Mrs. A. J. Johanson, South India Union, Bangalore, India; Dr. and Mrs. D. J. Parsons, Longonjo, Angola, Portuguese West Africa; Dr. Gottfried Oosterwal, Philippine Union College, Caloocan City, Philippines; Mr. and Mrs. R. G. Anderson, Raymond Memorial Higher Secondary School, Falakata, India.

**VISITORS FROM ABROAD.** The world headquarters of the church has the continuing opportunity to welcome workers and church leaders from abroad. In the past month we were pleased to welcome: Mildred Foster, Dorcas worker from Trinidad, West Indies; Pastor Victor C. Medina from the North Philippine Union, Manila, Philippines; Mr. and Mrs. David Schmidt from Adventism's first church in Argentina—Crespo, Entre Rios—and their son and daughter-in-law, Mr. and Mrs. S. D. Schmidt, who expect soon to connect with our Montemorelos college in Mexico.

**MIDDLE EAST.** Hardly any place on earth can erupt into trouble without causing problems for the world church. General Conference office workers have been particularly busy since recent political and military developments have harassed sections of the Middle East. Telegrams, cables, letters, and telephone calls have come and gone from this office carrying information about the safety and well-being of our members, our workers, the institutions, offices, and churches in the areas of disturbance. Staff members have been alert to developing situations, so as to be able to give whatever counsel and help seemed indicated.

# The Wide-Angle Lens of JUSTIFICATION

By J. L. SHULER

SOMETIMES a photographer uses a wide-angle lens to bring more into the picture he is taking than would be possible with a regular lens. Let us use the wide-angle lens of the Bible on the doctrine of justification.

Many think of justification as applying only to pardon for one's sins and acceptance with God when one first receives Jesus as his Saviour. They say, in effect, "Isn't justification simply the change in one's standing before God, which prepares a person to enter upon the lifelong process of sanctification? Is it not completed in the moment when a person receives Jesus as his personal Saviour?"

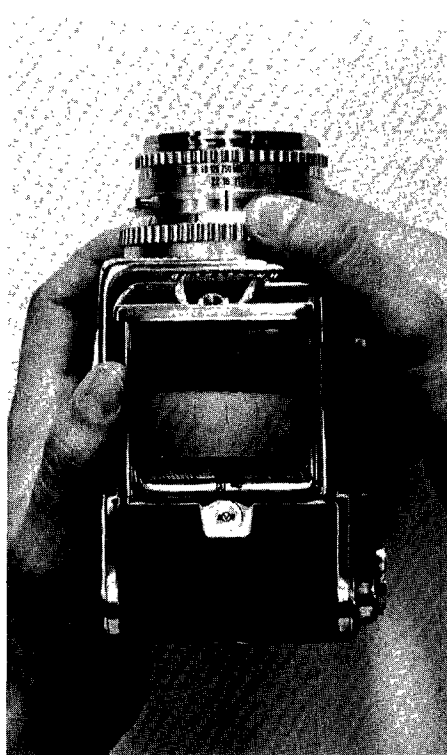
It is true that the first phase of justification does take place the moment the penitent soul receives Christ. It does prepare the believer to enter upon the process of sanctification. But in addition to that first, instantaneous phase of justification, there is the continuous, progressive process of retaining it day by day, by obedience to God's will.

"In order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul." "It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained."—*Selected Messages*, book 1, pp. 366, 397.

The continuing phase of justification is a process of retaining it, day after day. It can be retained only by continual surrender of the will to God—a process identical with that of sanctification. Or we might state it this way: Sanctification is the outworking of the experience of justification in the daily life.

Charles Erdman is right in declaring "that justification and sanctification may be separated in thought, but they are united in experience. For one who is justified by faith, there begins at the same time a new life of holiness."—*Epistles of Paul to the Romans*, p. 70.

Some prefer to designate this continuous phase of justification—this retaining of justification by continual willing obedience—as sanctification.



J. BYRON LOGAN

This is entirely proper. But this broader view of justification, including both the receiving of it in a moment and the retaining of it thereafter by continual surrender, is more in keeping with the concept of justification by faith being the third angel's message in verity, as stated in *Evangelism*, p. 190.

In this broader sense justification is not limited merely to pardon for one's past sins and the imputation of Christ's righteousness to cover those sins. It includes the transformation of the character. "Justification by faith in Christ will be made manifest in transformation of character."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 3:19-28, p. 1071.

This continuing phase of justification—of retaining it day by day—embraces the reception of righteousness for victory over sin and for transformation into the image of Jesus. Thus understood, justification embraces the whole extent of righteousness by faith.

It is self-evident that once a per-

son is justified—in a moment—he needs to retain that experience in order to be saved in heaven. "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). He can retain justification to the end only as he permits the Lord Jesus to transform him into a new man by regeneration. This will give him a new heart, so he can obey God's commandments. God does this for everyone who truly receives Jesus into his life.

The Lord says: "I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them" (Eze. 11:19, 20). This kind of obedience in the converted person will have a purifying effect on the life. "True sanctification is an entire conformity to the will of God."—*The Sanctified Life*, p. 9.

The receiving of justification in a moment by the imputing of Christ's righteousness gives the believer his title to heaven. His retaining of justification by the imparting of Christ's righteousness for a holy life, fits his character for heaven. Thank God that by justification he is ready for heaven all the time, as he is being further fitted for heaven by the slow process of Christian growth during the rest of his life.

Full justification, then, is the whole of righteousness by faith—imputed righteousness to cover the sinful past before conversion, and imparted righteousness for right living day by day thereafter, and for character development into the image of our blessed Lord.

A person is justified when he receives Christ. But when he receives Christ, he is born of God, he is transformed (John 1:12; 2 Cor. 5:17). He is justified when he is in Christ. If he is in Christ, he will also have Christ within him for an obedient life of sanctification. When he comes to Christ for justification he will be submissive and obedient to Christ (1 John 2:3-6; 3:24). He can retain the sanctified life experience only so long as he retains his status of justification.

The faith in Christ that brings jus-

tification is a living faith that works by love and purifies the soul. This again is sanctification. The pure, holy, and obedient life of continuous justification after receiving it instantly is identical with sanctification. This is the sense in which the New Testament sometimes uses "sanctification" and "justification" as essentially equivalent terms.

The two phases of justification may be compared to an apple. An apple comes into existence immediately when the blossom sets. Then comes the continuous, progressive development into a mature, ripe apple—the finished product. So it is in the two phases of justification.

In like manner the Bible shows that salvation has its instantaneous phase. The believer is saved from the guilt and penalty of his sins the moment he receives Christ into his heart. Then follows the continuous phase in which day by day he is saved from the dominion of sin by the indwelling Christ.

In Romans 8:30 glorification is mentioned as following justification. "Whom he called, them he also justified: and whom he justified, them he also glorified." Here, justification is identified with the entire saving process of making the believer ready for glorification at the coming of Christ.

Justification in its two phases, the instantaneous and the continuous, takes in both aspects of righteousness by faith—the imputed righteousness of Christ to cover confessed sins and the imparted righteousness of Christ for right living and being kept from sin. So these three terms—justification by faith, righteousness by faith, and salvation by faith alone—are in a sense identical in meaning and may be used interchangeably.

In this sense justification includes every gospel truth. It is God's method of preparing a multitude that no man can number, from every land and every age, to enter heaven at the second coming of Christ.

Martin Luther well said: "If the article of justification be once lost, then is all true Christian doctrine lost. . . . He then that strayeth from this 'Christian righteousness,' must needs fall into the 'righteousness of the law'; and that is to say, when he hath lost Christ, he must fall into the confidence of his own works." "For if we neglect the article of justification, we lose it altogether."—Quoted by A. G. DANIELLS, in *Christ Our Righteousness*, pp. 90, 91.

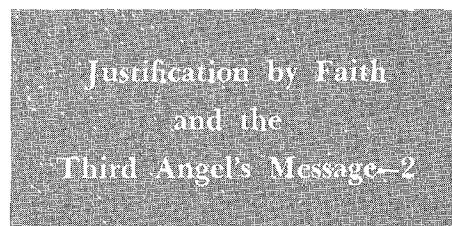
### For Our Justification

In Romans 4:25 we are told that Jesus Christ was raised for our justification. It is also true that He was born for our justification. He gave up His place in heaven on the Father's

throne and entered this world as a baby for our justification. The Incarnation was for our justification.

He lived a sinless life—for our justification. "By the obedience of one shall many be made righteous" (Rom. 5:19).

He suffered and died on the cross for our justification, for we are justified by the blood of His vicarious death (verse 9). Paul speaks of the



death of Christ as a "propitiation through faith, in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (chap. 3: 25, 26).

"The dearest gift that heaven itself had to bestow has been poured out that God 'might be just, and the justifier of him which believeth in Jesus.'" —*Testimonies*, vol. 5, p. 739.

Christ arose from the dead and ascended to heaven to intercede as our High Priest, for our justification. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

He is coming the second time to bring eternal salvation to all who have entered into the experience of full justification. This is why Paul linked the cross with the Second Advent. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (chap. 9:28).

Thus it is that all Jesus has done for men, is doing, and will yet do, centers in our justification. For this reason justification means everything to the believer. His present happiness,

his way of life, his life purpose, and his eternal destiny are all wrapped up in it.

No person can ever be right, nor can he live right, unless he experiences justification by faith. "As Scripture says, 'he shall gain life who is justified through faith'" (Rom. 1:17 N.E.B.)\* He who is righteous by faith shall live. He who is not righteous by faith shall die.

Justification by faith is the connecting link between man and God, through which His saving, transforming power, His life, and His righteousness flow into everyone who truly believes.

A. G. Daniells well said: "To lose sight of this precious truth of justification by faith is to miss the supreme purpose of the gospel, which must prove disastrous to the individual, no matter how well meaning and earnest he may be regarding doctrines, ceremonies, activities, and anything and everything else relating to religion."—*Christ Our Righteousness*, pp. 88, 89.

Justification by faith is—the means of saving the soul from perdition (*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Thess. 4:3, p. 908).

the theme needed by a perishing world (*ibid.*, p. 964).

water to the thirsty traveler (*Selected Messages*, book 1, p. 360).

a mighty beacon to the repentant sinner (*The Acts of the Apostles*, p. 373).

one of the sweetest melodies sent from God through human lips (*Testimonies*, vol. 6, p. 426).

"the third angel's message in verity" (*Evangelism*, p. 190).

"our title to heaven" (*Messages to Young People*, p. 35).

The righteousness of Christ which justification brings to the believer is priceless (*Evangelism*, p. 191).

The robe of Christ's righteousness that justification bestows upon the believer is the richest gift that mortal man can receive (*Testimonies*, vol. 9, p. 114). It is equivalent to the gift of Christ Himself, for no one can ever receive Christ's righteousness apart from receiving Christ.

It is the revelation of the glory of God for the closing of the work of the third angel, who has come to enlighten the world (*ibid.*, vol. 6, p. 19).

What a superlative value all this places on justification by faith! What an incentive all this should be to study this matchless theme, and above all to enter fully into experiencing it in our lives!

## Consecration

By NATHANIEL KRUM

I give myself to Thee,  
My Lord of Calvary.

Upon Thine altar lay  
My contrite heart today.

Accept this gift I bring  
In love to Thee, my King.

\* From *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

**I**N CONSIDERING preparation for life, why go to the trouble and expense of acquiring an education? Is it merely because an education makes a person socially acceptable and thus better able to compete in the world's market place, where the smoothest dealer is the one who receives the crown of riches, honor, and power? Or should its primary objective be to distinguish men and women by their idealism and deeds, and so make the world a better place in which to live? If so, there must be more in our schools than can be obtained in mere books and courses of study.

"Is there anyone among you considered wise and well prepared to instruct others?" asks the apostle James, who immediately answers, "Let him show by correct deportment his technique, and by a wisdom full of sweetness" (James 3:13, Torres Amat Spanish Version).

The wisest educators understand this emphasis on conduct over content. West Point Military Academy's motto places emphasis where it belongs, on heart culture: "Character first." Ellen G. White emphasizes this thought when she says that the product of education is character.

The verb form of the word *character* in its native Greek means, "to engrave." In other words, our character is what we are; reputation is merely what others think we are. Character may be intrinsically evil or intrinsically good, though when we use the word we usually think of its good meaning. A noble person, we say, is a man of character.

Education and instruction are not necessarily the same thing. Instruction is the culture one receives from another, or by his own efforts. This difference is clearer in the usage of the two words in Spanish. What we speak of as the department of education, in Spanish is called the department of instruction, while the word "education" is reserved for the highest concept of culture. An educated person is a refined person.

In the highest sense of the word, education is the culture that comes from God. Therefore true education finds its real expression in service to God and our fellow men. Conversely, a false education is manifest in the service of self.

This difference may be seen in the parable of the buzzard and the bee. The bee, attracted in flight by the scent of a fragrant field of clover, made a beeline to it. Filling his baskets with nectar, he returned to the



## Does an Education Pay?

By H. B. LUNDQUIST

hive with his precious cargo, where it was made into honey and used for the preservation of the members of the hive—and his human caretakers as well. The buzzard, on the contrary, was attracted by the remains of a dead animal, on whose decaying flesh he feasted with never a thought of his fellows.

A male cardinal that has taken possession of our bird feeder scarcely allows even his consort to feed with him, much less other birds. Our beneficence is interpreted by this feathery epitome of selfishness as his, and his only.

A true education always serves a practical end. A crude illustration may be seen in the refinement of a pound of iron ore worth, let us say, ten cents. After the process is finished, it may be converted into razor blades worth \$100. If, in the process, another ingredient is added, the product may be hairsprings used in the construction of fine watches, and in this form the metal brings \$10,000 per pound.

Thus, even from a mere economic standpoint refinement pays off abundantly. An old-style farmer and his college-educated son, upon the father's challenge, entered into a contest. The father, a little irked by the idea that scientific methods could produce more and better corn,

planted his 40-acre plot. The son first analyzed the soil, so he might know how to prepare his 40 acres for planting, and secured hybrid seeds.

At the outset the father's corn grew faster, and the father felt that he had won. However, the son's 40 acres overtook and passed his father's and produced 50 instead of his father's 40 bushels to the acre. The morning after the crops were in the bins, the elderly gentleman delayed his arrival at the breakfast table. Finally he appeared on the scene, arrayed in his best clothes, carrying a suitcase. To the astonishment of his family, he said in all seriousness, "I am going to college to learn to raise corn."

But an education is not only rewarding economically. It increases its possessor's ability to serve his fellow man. A few years ago on a return trip from Havana, the *Morro Castle* caught fire off the coast of New Jersey. The conflagration spread with alarming speed. A few of its more fortunate passengers threw themselves into the wintry Atlantic to escape the flames. Others perished with no chance of escape. In answer to the dying ship's S O S, a well-meaning but inept captain circled her, noted her name, and then sped on to New York to give the dire news. Fortunately for the freezing survivors still



afloat in the ocean, another ship, the *Empress of Bermuda*, captained by a man worthy of the title, launched lifeboats, and rescued more than 30 of the shipwrecked passengers, wrapped them in warm blankets, and delivered them safe to waiting loved ones at his destination.

A bus was speeding over the central highway of Cuba, between the cities of Havana and Santiago. On the same highway a bus coming in the opposite direction rounded a curve too rapidly and crashed into a truckload of telephone poles. This resulted not only in the destruction of the bus but also in injury and death for many of the passengers.

A small convoy of young people who had just completed a ten-day course in first aid at our Antillian College arrived almost immediately at the scene of the disaster, en route to their homes in western Cuba. They immediately alighted and, with their first-aid kits in hand, administered help to the wounded and bewildered passengers, while one sped back to call for ambulances. Upon the arrival of the ambulances, all the first-aid work had been neatly accomplished. All the ambulance personnel had to do was to remove the injured to a nearby hospital. The next morning, newspapers all over the island gave enviable publicity to the efficiency of the educational program of the Seventh-day Adventist college.

The future belongs to those who prepare for it. The great king and sweet singer of Israel, David, who met and overcame the Philistine champion Goliath, first went through a course of preparation that included, among other things, the slaying of a lion and a bear with his bare hands. Then, wading through the little brook that separated him from his foe, he picked up five smooth stones. He might have taken only one or two. But that was not David's way of doing things. Although one was sufficient to vanquish this boastful giant, he might have needed more than one.

Many a youth wonders why he should go on and finish an advanced course, when he might begin enjoying the good things of life at once. At the outset the difference in salary may be to the advantage of the uneducated. But in the long run the more education a person receives, the greater his reward and, certainly, the greater and better service he can render.

Witness the reward of the great lawgiver and leader of Israel, Moses. Educated and trained in all the sciences of the greatest nation of antiquity over a period of 40 years, and then, for 40 years more in God's

own school in the desert, he was able to accomplish one of the greatest feats of all time. He conducted a nation of emigrants from their home on the Nile to their home in Palestine. In addition, he provided this people with a code of political, sanitary, and moral laws, and with a well-trained army that completed the conquest of the Land of Promise in only six years. Did his education pay off? Yes, and richly; for he was resurrected and taken to heaven after a short time in the grave. Later he had the honor of being sent by God to comfort His Son and prepare Him for the ordeal of the cross.

Last but not least, take Jesus, our Saviour. He spent 30 years in His home school and His father's carpenter shop, and later, 40 days in the desert, preparing for His lifework. He devoted 30 years to preparation and only three and a half in the accomplishment of the greatest task ever committed to man—the salvation of the human race. In three short centuries the world embraced

the faith that He had proclaimed, and today the greatest single religion of the world is called by His name.

The noblest task of all time is committed to the youth of the Advent Movement—the giving of the everlasting gospel to the whole world in a single generation. Will it be accomplished? Well did the servant of the Lord say, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

"Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard."—*Fundamentals of Christian Education*, p. 82.



## OPENING DOORS—1

By HELEN KELLY

WHY DID SHE return to the red brick church on the corner of Broad and Fairview anyway? Meg Perkins really didn't have any friends there, although she did know the names of a few of the people. Would any of them even remember her?

Meg remembered when mother, who was a church member, had taken her and the four older children every Sabbath morning to this church. Often Mr. Blair had come for them in his black car. They thought the Sabbath ride was a real treat.

Meg was older, and now there were two younger children in the family. The visits to church had become less and less frequent, especially since mother began working.

The public school was close by, on the same street as Meg's home, and on Sunday morning Meg frequently went to church with some of her school friends.

Still Meg could not forget that the seventh day is the real Sabbath, no matter what she and her family might do on that day. Finally one Sabbath morning she decided to revisit the large church in the city, all by herself.

At the church a smiling young woman who looked familiar greeted Meg. "I'm glad to see you, Meg," she said. "It's been quite a while since you've been here, hasn't it? I'll show you where the young people meet."

Meg followed the tall young woman into the large room where the youth met for Sabbath school. Later, during the church service, Meg noticed Brother Blair on the platform.

Now that she had opened the church door once more, Meg began going more often. Soon she realized that she would have to make some changes in her life if she was going to be a true follower of Jesus. The dime-store necklace that she wore with her brown sweater was not part of a Christian's dress. Neither was the make-up she and her classmates at the junior high wore.

Baby-sitting on Friday nights was not honoring the Sabbath. She could not keep the Sabbath when she was at the beach and amusement park. She would have to stop eating bacon and sausage and some other things.

An afternoon at the movies was certainly not Christian entertainment. Card playing and comic books would also have to go. How would she explain to her girl friends that she could no longer do many of the things she had been enjoying with them?

Meg baby-sat a few afternoons a week for a piano teacher who had a four-year-old boy. She had learned that one tenth of what she earned belongs to the Lord. This was the tithe. Meg had heard this word before, but now she understood what it meant.

Meg thought about all of these things for a long time. Then one Sabbath Elder Kendall, the new pastor, spoke to her after the morning service. "Meg, we will be having a baptism in a few weeks, and we think you are ready to be baptized. Clair Alton, who is about your age, is planning on being baptized then. Wouldn't you like to follow the Lord Jesus all the way?"

(Concluded next week)

# Into the Remnant Church

By THELMA MURLEY

[This personal testimony came as a letter to the editor. We want to share with readers of the *Review* the inspiration and note of courage it brings.—**EDITORS.**]

**T**HIS coming week is the anniversary of a very special time in my Christian experience. It was six years ago that I first stepped into a Seventh-day Adventist church. That was a thrilling day, for I knew that the Lord was leading me.

Early in 1960 the women's society of the church to which I belonged asked me to lead out in a Tuesday morning prayer and Bible study group. I was hesitant, for I knew that I was fearfully ignorant of God's Word. However, a dear Christian friend encouraged me to accept the challenge. She gave me two clippings which I read to the newly organized group—about a dozen were present—and asked them to take a pledge with me to make these two statements the charter for our study: "I pledge allegiance to the Holy Bible, God's Holy Word, and will make it a help unto my feet and a light unto my pathway. I will hide its word in my heart that I may love and serve God." The second was a prayer: "O God, forgive us for our neglect of Thy holy guidance. Lead us to accept the truth of Thy Holy Word and to rely upon the guidance of Thy Holy Spirit. Use us to encourage others in the way that leads to salvation and to peace. In the name of Christ our Redeemer, Amen." I entered into this pledge in all sincerity, little realizing the path along which it was to lead me.

It was not long before I found many things in the Bible that I had not known were there. Some of them seriously contradicted my former beliefs. After a few months I was in a quandary, and did not know where to turn for help.

About this time the *Signs of the Times* began to visit our home. It answered some of my troubled inquiries, but stirred up others! Later that year I came across an enrollment blank to the Voice of Prophecy lessons and sent it in, and early in 1961 I sent in the first lessons.

The first four went in rapidly, but by then I had begun to realize that I did not want to follow where I was being led. I had been a church member for 40 years. I put the lessons away

and tried to forget them altogether. For about six weeks I stubbornly refused even to look in the drawer where I had placed them. Yet the Lord did not let me throw them away as I had been inclined to do.

By the first part of March I could resist no longer. I completed the next lessons hurriedly one morning and had my husband, who was then postmaster, take them back with him at noon so that they would be on their way. To my great surprise, the following morning I received an inquiry from the Voice of Prophecy noting that I had not continued with the lessons. Did I have a question or a problem? Could they pray for me? I am certain that if the letter had come a day earlier I would have tossed it out, or felt that they were pressing me.

## A Bitter Conflict

In April I entered into a bitter conflict. My husband and I were cochairmen of the Spiritual Life and Membership Commission in our church, and during these same weeks we had been going through a training session with some 20 other couples, preparing for a "two by two" mission to bring people into the church. I found myself more and more certain that I could not ask others to join the church when they had no definite conversion experience, and particularly when I was being inwardly urged to leave it myself. I still did not know or understand the Sabbath question, and I knew nothing of Seventh-day Adventist teaching as such.

In desperation I asked for a personal visit with my pastor, hoping that somehow through prayer and counseling I would be shown how I could remain in my church and at the same time be loyal to God's Word. The meeting was heartbreaking for both of us, I am sure. He was true to his office as pastor of his church—how could he reconcile my convictions? We did not quarrel or argue, but disappointment was there. After he left I called the only Adventist I knew—a young woman who had been a babysitter for my grandchildren and who had sent me the *Signs*—and asked about the local church and the pastor. There was a small church, she said, but the pastor lived about 28 miles

away. I asked for an appointment.

That afternoon there came a knock on my door, and there stood the young pastor and his lovely wife. The following short time with them was such a contrast to the morning session! What a blessing it was to kneel in the presence of the One who hears the cry of the needy. I do not remember the words the young man spoke, but I knew angels were present, that we communed with the Lord, and that He was leading me in the right path. At the close of the prayer the young couple dismissed themselves with the comforting statement that they did not leave me alone, that they were leaving me with God, with His open Word, and with the Holy Spirit as my guide. They assured me they would be happy to return whenever I needed them.

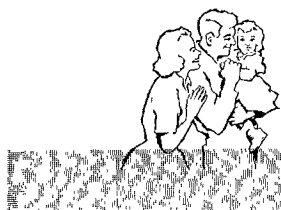
The following morning the young man returned—with a book he and his wife thought I might enjoy. By the time I finished the introduction I knew that I held in my hands the writing of someone who spoke for God. I had never heard of Ellen G. White, but that day she became my friend, and I have never doubted that God sent her to me as His messenger. The book was *The Great Controversy*.

April 26, however, was the most memorable day of all. That evening before I prepared supper I went into a room to be by myself, realizing that God wanted me to make a decision. I was still hesitant about leaving the church to which all of my friends and beloved family belonged. In desperation I told the Lord that I could not make the decision; would He please make it for me! I felt as if the adversary was literally forcing me to my spiritual death, and I was powerless against him. But the Lord accepted my request, and instantly I knew that the choice had been made. What relief welled up in me!

On April 29 I attended the little Adventist church for the first time. I found it different from the church I was used to, but not strange. At once I recognized my spiritual home.

I was handed a *Quarterly* with the lesson title "Righteousness by Faith in Christ." I felt that the Lord was starting me on the path toward an understanding of this all-important teaching that had been so sadly neglected in my learning. The lesson was exactly what I needed, "Restoring the Union With God." What could be a more appropriate subject for one's first day at Sabbath school? On June 3—when the lesson was about "Doing God's Will"—I was baptized.

As I review the way by which the Lord has led me, I praise Him for all that He has done.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



The Talent of Speech—3

## Children Can Learn Appreciation

By PATSY MURDOCH

**A**CCORDING to Webster, a child is "a son or daughter of human parents." The word brings to mind a house, a mother and daddy, and a boy or girl or any combination thereof.

Whether there's one, two, or a dozen, you think of youngsters working, playing, sharing, praying, and, too often, squabbling together. From the time Cain became angry with his brother, Abel, there have been all kinds of children.

I remember that I was stubborn when I was young. If someone suggested I should do something, I'd likely do the opposite. I guess I thought I was being independent. But I wasn't. I was just being miserable and making those around me miserable too!

Listening to the birds in the trees around our hillside home reminds me of the story of the teeny-tiny bird. The wee fellow was just a bit of fuzz, and too teeny-tiny to eat much at a time. He spoke to his brothers and sisters in a teeny-tiny voice, but when he called his mother—oh dear!—"Mo—ther-r-r-r!"

Are there ever any teeny-tiny birds in our own homes? Is there a tendency to be more polite to strangers than to the parents? There shouldn't be!

"Our youth profess to be among those who keep the commandments of God, and yet many of them neglect and break the fifth commandment; and the rich blessing . . . cannot be fulfilled to them."—*Messages to Young People*, p. 331.

Once a friend was giving me directions to a downtown place of business. Her son stood near me by their

locked car, opposite his mother. "Oh come on, Mother!" he complained. "You're the slowest person I know!"

I don't believe his mother heard him, but I asked, "Are you in a hurry, fella?"

"YES!" he snapped.

In the delightful book *I'd Like to Ask Sister White* are answers to questions we all might have asked Ellen G. White could we have visited her. A number of her letters to her children are quoted. In one of these is the statement: "Children, strive to do right. . . . Obey those who have the care of you. . . . Be kind to each other, and yield to each other's wishes."—Page 86.

Tommy and Steve were brothers, and they loved each other. But they also loved to pester each other, and

occasionally their words turned to blows.

Families seem, at times, to get in one another's way, and it is hard not to fight and fuss. That is just the time when we need to be kind to one another.

Nearly all parents try to teach their children good manners, from "Please" and "Thank you" on down the line; but too many times young people forget. "The manners also should receive attention."—*Testimonies*, vol. 4, p. 406. The lessons of politeness need to be repeated over and over again.

A teen-ager was home from the academy for a long weekend. Somehow he and mother got to talking about how so many people are "un-noticing."

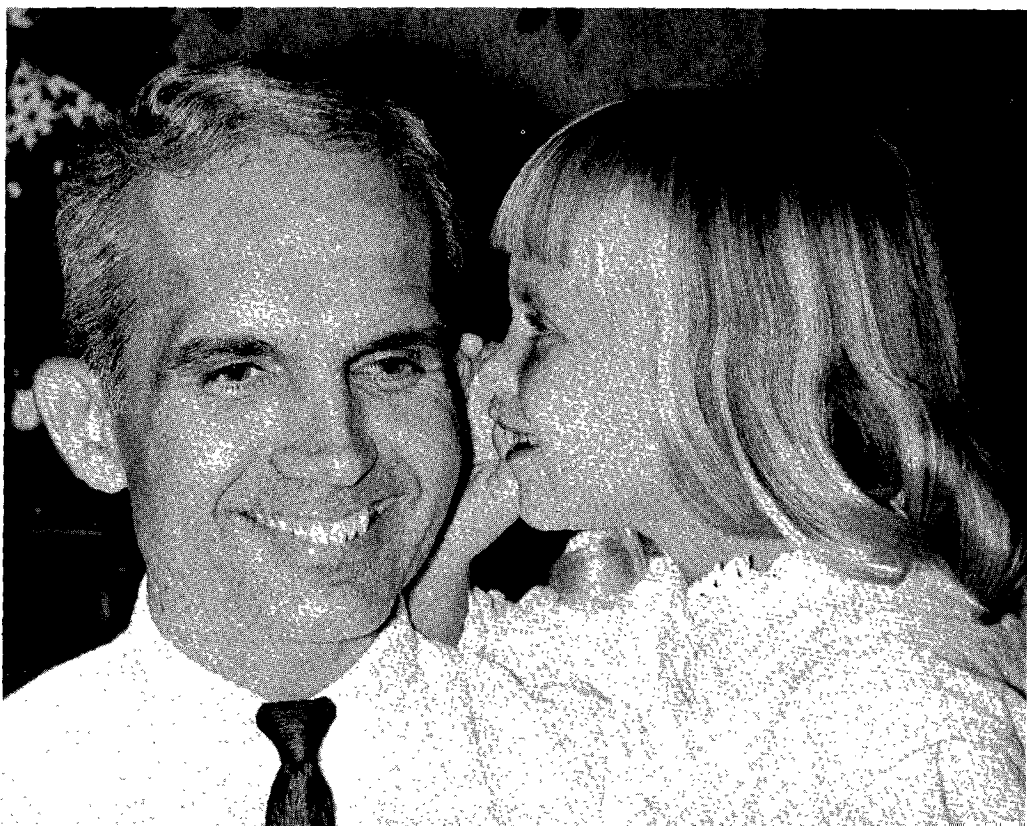
"Women, especially, like to be told they look pretty, or that the house looks nice, or that a certain dish tastes good."

"Are you trying to teach me a lesson, Mother?"

"Yes I am, dear!"

The lesson apparently "took," for during the next long weekend the boy found several things to remark about—from mother's new glasses and shoes to the way she fixed some macaroni!

Warren took Tim and me minia-



ALAN CLIBURN

*Little words of appreciation bring smiles of pleasure and gratitude to daddies' faces.*

ture golfing one evening for the first time, and we really enjoyed ourselves. Tim's "Thank you, Daddy, that was fun!" brought a happy smile to daddy's face.

Most daddies don't say much, but they too really appreciate a sincere "Thank you, Dad," or "Dad, you really look neat in that new suit!"

"The golden rule is the principle of true courtesy, and its truest illustration is seen in the life and character of Jesus."—*Messages to Young People*, p. 420.

What a wonderful illustration to follow!

(Continued next week)

# Only Weeds Unfold Just Naturally

By BEATRICE S. STOUT

**Y**OU want it?" The little five-year-old boy smilingly held out the lone piece of candy clutched tightly in a small hand. I felt a tug at the heartstrings. The badly burned child, so willing to share, was a familiar sight in the hospital. No doubt he had seen the trait of generosity demonstrated at home, and perhaps endless days and nights of pain had taught him early that life has both sweetness and bitterness, and that love makes the bitter bearable.

Personality difficulties may be born in early childhood. The capacity to love may be stifled or encouraged. Love and hate are constructive and destructive instincts of life and either can be misdirected. In children the love instinct is greater. As Paul so wisely said, if you don't have love your life is barren indeed. "The greatest of these is charity."

Many people in mental institutions are running away from life. They are out of balance. Parents, be

careful what you do. Indulgence and neglect are alike unfortunate. "What shall I do with my daughter?" the distracted mother of a teen-ager plaintively questioned. "She won't tell me a thing and she wants to leave home. I realize I always have spoiled her." This question came sixteen years too late. The child who learns early that life is not self-service, cafeteria style, that everything he wants won't fall into his lap, is best prepared to deal with the problems he will meet as an adult. With frightening swiftness the years slip by and in the time allotted to parents, tireless and total devotion is required.

The danger of initiating wrong habits can scarcely be overrated. By beholding we become like. Behind the parent is a row of footprints showing where he has been and pointing where he is going. He is the guide, and children are quick to respond to leadership. "What you do speaks so loud that I can't hear what you say." The best way to make certain your child will listen to you is to set a good example. As God has so plainly pointed out, the virtues and the sins of fathers and mothers are passed on—"to the third and fourth generation."

The story was told recently of a twelve-year-old girl describing how a boat with a motor was lost in a storm. The man who owned the boat was insured, but the motor, owned by the girl's father, was not. "But daddy signed a bill of sale pretending he had sold the engine to his friend before the storm. So the friend collected the insurance and gave some to daddy." What did this dishonesty of the father do to the morals of his child? "Consistency, thou art a jewel." There can be no question that blatantly inconsistent lives of parents are a cause of delinquency.

Children must be shaped and molded. They will not grow up learning to be upright and honest just naturally. Only weeds unfold just naturally.

A child reared in an atmosphere of faith will carry this quality through life and will not run away from reality. A living experience in the things of God is a legacy that adversity cannot destroy. The future looked bleak to a boy with a crippled leg. He wanted a happy, normal life. That life might be more meaningful, one night he prayed that he might be healed. But when he awoke in the morning he discovered that his prayer had not been answered. Nothing had prepared him for this tragic reality, and his faith was shattered.

Where had he absorbed his limited view of faith? His environment had not provided a basic sense of trust and security. Early experiences in faith could have prepared him for the why of unanswered prayer. The very young pick up from adults important attitudes that form the basis of their later values.

We little realize how much children absorb from our words and actions. My little grandson, Ronnie, often surprises me. Seemingly interested only in his own affairs, playing with toys, he will look up and say, "What does that word mean?" naming a word he has just heard used in our conversation. Or, intent on crayons and pencils in church, he will look up and whisper the same question about a word the speaker has used. Successful parenthood is not the result of luck but of planned preparation. Through education and training we meet the challenging task of helping children to face life. With the accent on living—giving, sharing, caring—examining our attitudes, shall we ponder these ideas for what they are worth?



## Your Denominational IQ

By Idamae Melendy



Match the following associate secretaries of General Conference departments with their departments.

1. W. Melvin Adams
2. W. W. Fordham
3. W. A. Higgins
4. C. D. Martin
5. Marvin Reeder
6. Fernon Retzer
7. H. E. Rice
8. V. W. Schoen
9. W. R. L. Scragg
10. George Vandeman

- A. Lay Activities
- B. Medical
- C. Ministerial
- D. North American Regional
- E. Public Affairs and Religious Liberty
- F. Public Relations
- G. Publishing
- H. Radio and TV
- I. Sabbath School
- J. YPMV

ANSWERS: 10 I, 1 I, 10 I, 10 I, 10 I, 10 I, 10 I, 10 I, 10 I, 10 I



## RELATING TO THE SUPERNATURAL—1

During the past few months—as throughout its long history, beginning in 1850—the REVIEW AND HERALD has published articles reporting apparently supernatural events. These events have at times involved miracles of healing; at times visits by angels; at other times truth-revealing dreams.

One of the most remarkable stories was published in 1955 under the title, "An Angel Fills the Woodbox." The article described the experience of a dear widow in Alaska who, crippled and unable to obtain human help in 30°-below-zero weather, was saved from freezing to death in her small cabin by the timely appearance of a heavenly messenger. In the form of a tall young man, this messenger relighted the fire in her wood-burning cookstove, filled her teakettle with water, then brought in enough wood to tide her over the crisis. Neither she nor the young man said anything to each other, but after the stranger had disappeared our faithful sister looked outdoors to see if there were footprints in the freshly fallen snow. There were none.

The experience was so out of the ordinary that Elder F. D. Nichol, the editor, wrote an editorial to accompany it. In the editorial he said, in part: "Some stories of heavenly visitants that have been told to us do not have quite the right ring. That is not to say that the person telling such a story is not sincere and thus desirous of conveying the truth. But the evident sincerity seems to be mixed with equally evident instability of the nervous system and an abnormally stimulated imagination. To the skeptic such persons provide irrefutable proof that all claims in behalf of miracles are to be explained as the product of a lively imagination and overwrought nerves. To the intelligent Christian such persons serve only to put him on his guard, lest he confuse the genuine with the spurious.

"We are ready to confess that we are on our guard in such matters, and believe we ever should be, for the world abounds with people of unstable emotions and easily stimulated imaginations. And some of them, drawn by the divine Spirit, who is no respecter of persons, are found within the church.

"We make these remarks to assure all our readers that we are not abandoning our policy of great care and even caution. We publish this article to assure them that we firmly believe that the God who sent His angel to shut the lions' mouths and to deliver Peter from prison, still sends His angel on special assignments at times to perform some very specific act of mercy for His children on earth."

### The Genuine

We were on the REVIEW staff when this editorial was published in 1955. Our position then was the same as it is now: We agree with the late editor. We believe that there are genuine miracles. We believe that holy angels occasionally appear to men. We believe that there are genuine cases of divine healing. We believe that God at times reveals Himself to people in dreams. How can we believe otherwise, when God inspired the prophet Joel to write, "It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your

young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29)?

Of the time when the three angels' messages will be preached with greatest power, Ellen G. White declares: "Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers."—*Early Writings*, p. 278.

As Adventists we believe in the supernatural. In contrast with a growing segment of the Christian world, we accept the Bible accounts of miracles as being history, not myth.

This does not mean that we accept as genuine every alleged miraculous event that is brought to our attention today. We do not. We dare not, for Satan will use supernatural manifestations as one of his chief weapons to deceive the world in the final crisis (Matt. 24:24; Rev. 13:13, 14). We must test every happening by the standards set forth in the Bible and the writings of the Spirit of Prophecy. We must know the character of those who allegedly have supernatural experiences, and those who report them.

Some manifestations are patently false. Some, as pointed out in the REVIEW editorial quoted above, have their origin in the minds of sincere but nervously unstable people. Other experiences are not evil-spirit produced, but neither do they have their source in God. They seem, rather, to be the result of natural causes.

K. H. W.

(To be concluded)

## LOVE, NOT CENSURE

The other day we ran across a unique turn in the golden rule: "All who are followers of Christ should deal with one another exactly as we wish the Lord to deal with us in our errors and weaknesses."—*Testimonies*, vol. 3, p. 93.

If the golden rule is hard to keep, this maxim, which we might describe as a corollary to the golden rule, is even more difficult. Whereas the golden rule sets forth as the criterion for conduct the way we wish others to treat us, this corollary holds up as the standard the way we wish God to treat us.

How do we wish God to deal with us in our errors and weaknesses? The answer is self-evident. We want Him to exercise all His infinite patience toward us. We desire Him to be, as the psalmist described, "merciful and gracious, slow to anger, and plenteous in mercy" (Ps. 103:8). When we err we do not wish Him to deal with us after our sins nor reward us according to our iniquities (verse 10), but we want Him to remove our transgressions far from us (verse 12). We want Him ever to remember that we are dust (verse 14).

We are assured of even more understanding treatment, for some time after the psalmist penned his words of eulogy about his God, the One who inspired the sacred song took on human nature to become better acquainted with the temptations that beset men, so as know how to succor them that are tempted. Undeserving as we feel, we wish Jesus to deal with us in our errors and weaknesses in the light of His sympathetic understanding of human nature, based on His experience in the flesh.



This is the way Christian brethren should deal with one another. How different life would be if we all practiced this corollary!

### Our Reaction

But when our brother exhibits a weakness or commits an error, what are we tempted to do? Talk about it; not to him privately "in the spirit of meekness," but to our friends in malicious gossip. Do we expect this course to bring about his recovery? Unfortunately, this thought may not even have entered our minds.

Or, we may speak to our brother directly, but in stinging and humiliating rebuke. Is this calculated to win? Again, the idea that winning is involved may not even have crossed our minds.

In the context where the corollary to the golden rule is found appears the following thought-provoking question, where the application is ministers' dealings with one another's errors: "They should inquire if such a course, pursued by another toward themselves, would bring about the desired effect; would it increase their love for, and confidence in, the one who thus made prominent their mistakes?"—*Ibid.*, p. 94.

We have often thought of this principle when we have seen critics of the church publishing far and wide the church's alleged errors. We have concluded that it is not the critics' aim to reform the church, for they are following a course least calculated to produce such results. If a man had an erring wife whom he was endeavoring to reconcile, how far would he advance his goal if he circulated documents setting forth in lurid details his wife's straying course? If he truly loved his wife, he could never stoop to such a dastardly device. Neither could the critic, if he had any love for the church—"the object of his [God's] supreme regard"—bring himself cruelly to expose her wrongs in widely circulated invectives.

"Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*Ibid.*, vol. 6, p. 42.

"There is greater power in love than was ever found in censure. Love will melt its way through barriers, while censure will close up every avenue of the soul."—*Ibid.*, vol. 3, p. 94.

D. F. N.

## STRENGTH FOR THE SABBATH SCHOOL

As the membership of the church grows, all departments of the church grow too. Recent world reports from the Sabbath School Department of the General Conference show that for every 200 Sabbath school members at the beginning of 1966, there were 205 at the close of the year. The total number of Sabbath schools increased almost four in 100.

The success of the Sabbath school is not to be measured, however, in simple growth in the number of schools or the number of members. It can be measured by how many of the *potential* members are attending and what benefits they are deriving. The potential membership of each local Sabbath school consists of (1) the church members, (2) the unbaptized children of church members, and (3) interested neighbors, relatives, and friends and their families. Obviously, Sabbath school membership ought to be considerably greater than church membership.

For many years the membership of Sabbath schools outside the North American Division has indeed been greater than the church membership, particularly in those lands where one or two years in the Sabbath

school is a prerequisite to church membership. Because methods of evangelism vary from country to country and because converts who are already Christians do not require long prebaptismal training, the ratio is less in some parts of the world than in others. The relationship of Sabbath school membership to church membership at the close of 1966 is shown here by divisions:

Trans-Africa	184.3%	Southern Asia	144.7%
Middle East	171.9%	Southern Europe	136.0%
Northern Europe	165.9%	Central Europe	116.4%
Far East	160.8%	South America	110.0%
Inter-America	159.5%	North America	96.3%
Australasia	156.4%		

The report for North America has concerned us for many years. The most generous explanation we can give for a Sabbath school membership that is lower than the church membership (376,568 to 391,014 last December) is that a good many folks whose names are on the church rolls do not come to Sabbath school or church. They are inactive. We do not know whether such a condition is more common in North America than elsewhere, but we are quite sure that this handy excuse is not adequate. The truth is that not all those who attend church are Sabbath school members, and not many non-Adventists are being enrolled, except in branch Sabbath schools.

General Conference Sabbath school reports reveal another alarming fact: since 1962, when North American Sabbath school membership was reported to be 103.6 per cent of church membership, there has been a steady decline to the present figure of 96.3 per cent. We hope this drop reflects certain fluid factors in reporting rather than a statistically significant trend.

### Plans Are Not Enough

Every effort is being made by our church's Sabbath school leaders to devise ways of reclaiming missing members, who in 1966 amounted to 49.5 per cent of the church membership, despite the fact that branch Sabbath school members were counted in. But these plans and hopes of godly leaders will not change the picture unless every pastor, every church board, every Sabbath school officer, puts forth extra effort to make each Sabbath's program attractive.

Let us ask ourselves some questions about the Sabbath school and our personal relationship to it. Does the Sabbath school help keep us and our families close to the Lord Jesus? Does it increase our understanding of the Scriptures? Does it lead us into a life of Christian service? Does it open our eyes to the needs of missions? Does it hold our children in the church? Does it attract and win men, women, and children outside the church?

If the answers to these questions are Yes, we know that our own local Sabbath school is healthy and is being led in a creative, energetic manner. If the answer to any one of the foregoing questions is No, it is time for the Sabbath school council of the church to meet and correct the situation.

Congregations of some other denominations hire full-time, college-trained workers to guide their Sunday school departments. This field, called the field of Christian education by other church bodies, attracts young women who wish to devote their lives to full-time church work and are willing to secure specific training in Christian colleges. To the best of our knowledge, no Adventist college offers a curriculum in Sabbath school evangelism, nor do any Adventist conferences hire workers particularly trained to lead out in the Sabbath school work of the local church. We have youth pastors and Bible instructors in some of our churches—why not Sabbath school evangelists?

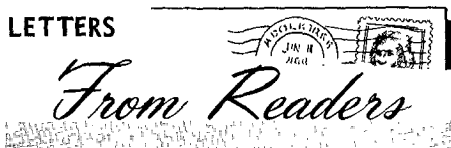
Whether local church Sabbath school officers are volunteers or not, they must be well trained. In this day,

when millions of dollars and the greatest talent are being poured into market research, advertising, and broadcast programming, can the Sabbath school program afford to be quaint and bland? It dare not be. Let it never be said that those who attend Sabbath school come solely

from a sense of duty. Let them come because they know that their very spiritual life depends upon what they receive and what they impart from Sabbath to Sabbath. Let them come because they would rather attend Sabbath school than do anything else!

F. D. Y.

## LETTERS



### FOR "AMENS"

EDITORS: In your April 27 issue a reader pointed out the disrupting influence of the use of a loud "Amen" after every sentence when public prayer is being offered. I agree in part with the author of this missive. But I do not agree that a person should hesitate to say "Amen" for fear of becoming like the hypocrite standing and praying in the synagogue, et cetera.

There are numerous Christian duties, especially in the area of witnessing, which could be classed as hypocritical if this theory is held. I agree that the constant, repetitive wholesale use of "Amen" is obnoxious. On the other hand, the tomblike silent atmosphere of the majority of churches I have visited—and I visit scores of them every year—would be greatly warmed if some of the saints would declare their positive position by saying "Amen" from time to time.

In this age rebellious congregations of one type or another, such as the antiwar demonstrators, et cetera, call out their loud amens in the form of shouts and screams from street corners, parks, and buildings. Why should not the people of God show their enthusiasm and fervor for the grand truths we hold dear by properly using hearty amens. True, as the author said, "Nothing you say is as effective as how you act," but how much more effective is a right-acting person who lets it be known vocally that he is in agreement with right principle.

Washington, D.C.

J. R. SPANGLER

### INCREASING INTEREST IN VEGETARIAN FOODS

EDITORS: For almost 15 years I have been on the "front line" in presenting our food companies' products to Adventists and non-Adventists alike. In view of some recent letters published concerning vegetarian foods, I would like to make a few comments.

Food technologists are concerned today for an adequate supply of good protein to feed the world of tomorrow. Land animal source will be insufficient, they say. Their interest now is toward the sea and vegetation. Last year the Food Technology Division of the Department of Agriculture from the University of Florida asked one of our food manufacturers for samples of the new spun soy-protein products. Because we were the closest source for samples, this department was referred to us. Dr. Matthews, one of the professors in food technology, drove 100 miles each way to look into our supply. We spent an interesting hour together. Their interest is primarily in the new soy-protein foods, which imitate meats such as ham, chicken, beef, and turkey.

This year the University of Florida invited between 600 and 800 graduating high school seniors who were interested in the field of food technology, to Gainesville for a weekend to develop their interest. This time two of the professors asked us for samples and information, and we had a most enjoyable conversation with them. They state that these new soy-protein products, which are manufactured to resemble various meat products, are developing a real interest among the members of their field.

Between the two appointments we had three of the County Home Demonstration agents from different counties in Florida visit our warehouse and secure samples for worth-while presentation of such to their meetings. The food chemist from the State children's mental hospital recently spent an hour with us. What is happening here in Florida is happening in other States and universities as well.

From such contacts we have felt it rather providential that such foods have been produced. They have been entering wedges many times. We have felt that stories we have heard about our professors in our own colleges holding such products up before their students and calling them "images of the beast," and the letters in this column concerning the restriction of advertising of such, come from a lack of understanding of the impact these foods are making.

It is true that those who have been church members all their lives and have never tasted flesh products have no desire for foods that imitate meat textures and flavors. However, these do not know the empty feeling that can be felt in the stomach area of new converts when flesh is dropped from the diet. Use of the vegetarian products among the church members since the production of these latest foods has increased many times. We often say that these are a weaning-away process from a less desirable diet toward the perfect diet of heaven.

I believe that if we look beyond our prejudices and lack of understanding we will agree that God is directing and impressing the minds of the leaders of these food factories in developing foods that not only will help meet the world's food needs but will also help in evangelism.

Forest City, Florida

C. MARTIN RUSS

EDITORS: In the April 20 Letters department, a reader objected to the advertising of meat imitations that feature "chicken flavor," "ham style," et cetera, saying that some Adventists "wouldn't know what it's like" to eat real ham or chicken.

As an Adventist who *does* know what it is like and who became an Adventist after years of living like the rest of the world, I would like to suggest that in the times in which we are living and expecting to see thousands come into the fold of the True Shepherd—people who will have a real struggle to part from the articles of food to which they have been long accustomed—the "ham style" and the "beef style" and the "chicken style" meat

imitations fill a real need in helping them bridge the gap from real ham, chicken, and beef foods. Those Adventists who have never tasted ham, chicken, or beef cannot know the struggle of appetite which newcomers to the faith are experiencing, for they have never had this struggle. I can only say, Thank God for such foods! Some of us would never have been able to make the changeover without them. It is my personal opinion that this is "presenting a better way" to those with an appetite problem which some lifelong Adventists have never known.

WILMA G. LOEW

Riverside, California

### OUR SUSTENTATION FAMILY

EDITORS: A recent letter from Elder J. C. Kozel of our sustentation office at General Conference headquarters informs us that we now have 3,000 retired workers in our sustentation "family." Let me take the liberty of voicing very briefly the heartfelt appreciation of the members of the family for Elder Kozel's informative, sympathetic, and very helpful monthly letter. He is a good encourager. If I remember correctly, the sustentation program was begun about 1910 with a half dozen needy workers.

We believe that every one of the 3,000 is happy to help in one or more ways to serve the cause we all love. Blessings upon them as they go on giving their daily lift here and there as best they can.

ERNEST LLOYD

Sanitarium, California

### P.S. ON DRESS

EDITORS: Much has been said already on the dress question, yet much has been left unsaid. "Modesty," is the cry, and this is good and right. Sleeveless and backless dresses do seem out of place in church. We're there to worship God, and His presence with us is an awesome thought. Sitting on the platform poses a problem for a woman. For her sake and that of the congregation knees look best covered.

But why emphasize only modesty? There is much more to dress than that. As a good beginning read what Mrs. White says in *Testimonies*, volume 1, pages 275 and 276. She also stresses neatness, simplicity, and good taste. Too many critics condemn others for lack of modesty, completely ignoring their own untidy, tasteless appearance. We have been told that even around the house we are not to look like "images to frighten the crows from the corn" (*Testimonies*, vol. 1, p. 464).

My plea is that we take a well-balanced view of dress, and in a constructive, helpful way encourage not only the young but those of us who proudly display some strands of gray, to dress like consecrated Christians. To borrow Christ's words in Matthew 23:23, "These ought ye to have done, and not to leave the other undone."

MRS. BETTY HOLBROOK

Takoma Park, Maryland

# A Pilot's Jungle Parish



By W. W. MUIR  
Departmental Secretary  
Inca Union Mission



1. On the preparation day for the Sabbath, the Campa Indian women carefully brush each square inch of sand surrounding the church. 2. Pastor Johnson examines an old jungle man who came for medical help. He serves as both doctor and dentist to the Indians of the territory. 3. An Indian mother of four died and was carried to the Campa burial ground farther down river. Now the mission plane has come to improve life here. People who would once have died can now be flown to a hospital for additional medical care if Pastor Johnson cannot treat them.



Cline Johnson, missionary pastor and pilot, has one of the most interesting parishes in the world. His base is the jungle mission station of Nevati on the eastern side of the Andes Mountains in the great Amazon jungle of Peru. For years our missionaries have worked in this area, spending long days on hot trails or riding in dugout canoes through rapids.

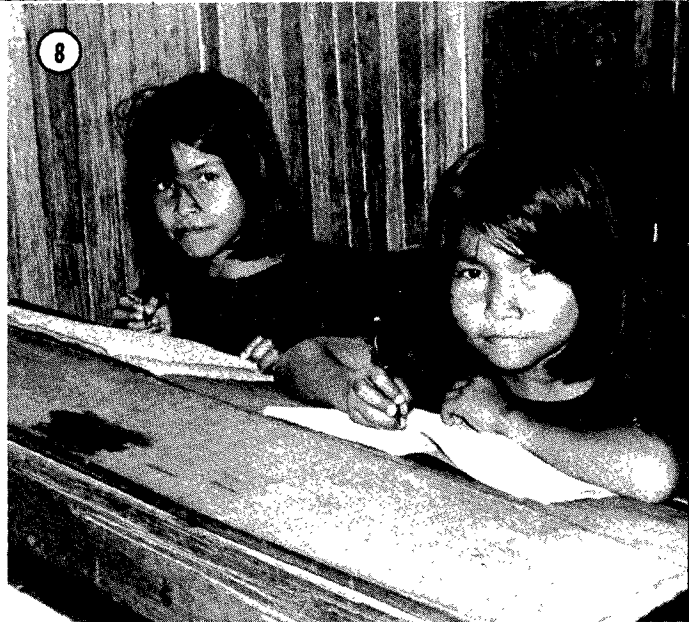
Last year Pastor Johnson began flying with his own Super Cub. One trip that used to take eight days now takes but ten minutes. Because of the speed and efficiency of modern aviation our mission program in this area is growing as never before. He baptized 163 persons in his territory last year.

In addition to his pastoral duties, Pastor Johnson is the jungle doctor and dentist. Recently a Campa Indian mother was about to give birth. Since a difficult labor was anticipated, Pastor Johnson decided to fly her to a hospital 30 minutes away where she would receive special care. The air was rougher than usual, and despite his good intentions, Pastor Johnson was faced with the dual difficulties of piloting a plane while delivering a baby! But both mother and her "sky baby" are doing well.

Mission schools and Christian teachers, landing strips and dedicated pilots, are advancing the Lord's work in the Inca Union.



4. A converted Amuesha chief holds his own precious Advent hymnal. He now loves to sing the familiar gospel songs. 5. Jungle children learn early to care for themselves. By the time they are four or five they are able to build a fire and prepare their food. Perhaps they will ultimately hunt for souls. 6. The tithes and offerings brought in the form of produce will be sold and the cash put in the treasury. 7. Campa and Amuesha Indians listen attentively during church. 8. Bright-eyed girls in our mission school learn of the love of our Lord Jesus Christ.



# Golden Jubilee at Philippine College

By SALVADOR G. MIRAFLORES

Alfonso P. Roda, eighth president of Philippine Union College, has declared 1967 as the golden jubilee year of PUC and announced the jubilee theme as "Progress Through Unity and Consecration."

Philippine Union College is the largest Seventh-day Adventist educational institution outside continental America. It began as the Philippine Seventh-day Adventist Academy in 1917 with 36 students, but is now Philippine Union College with nearly 2,000 students. In five decades of service to youth this college of the Philippines has become, in the language of Philippine Senator Camilo Oseas, "a distinct asset to the nation."

Already 1967 has brought unusual witnessing opportunities. Dr. Engracia Arguelles Rasa, head of the biology department, was given a research grant to study *cadang-cadang*, a disease that has destroyed millions of coconut trees in the country. A metropolitan daily announced her work as a "breakthrough in the frustrating *cadang-cadang* research." Dr. Gottfried Oosterwal, an anthropologist, was requested by the state university to lead out in the study of the religious situation in the Philippines. PUC has been invited to participate in making a dictionary of religious terms in the different vernacular dialects of the country. In addition, the Manila post office has designed a special canceler featuring the college. The caption "Golden Jubilee \* Philippine Union College \* 1967" has been used to cancel about one million pieces of mail over a period of ten days. These letters have gone to 120 countries.

L. V. Finster, who came to the Philippines in 1908, is credited as the first to see the need for starting a school. The academy became Philippine Junior College in 1926, with Oliver Fisk Sevens as first president. Philippine Union Col-

lege School of Nursing began in 1930. In 1932 the junior college became Philippine Union College with Lawrence M. Stump as the first president. This was the first senior college of the denomination outside the United States.

Students from other unions and divisions were beginning to come to PUC. In time, division leaders felt that the college should be the training school for other unions in the Philippines and other countries in the Far East, so it was upgraded in 1957 to offer graduate courses. More than 60 students from 16 countries of four world divisions are at present studying here, many taking graduate studies.

Many of its 1,600 graduates are now working in the three unions in the Philippines and as national workers in Hong Kong, Laos, Cambodia, Pakistan, Taiwan, Japan, Malaysia, Singapore, Thailand, and Libya. Some are employed in the United States. The present tally shows no less than 120 alumni serving as doctors, nurses, teachers, treasurers, medical technologists, and evangelists. Many have found themselves snapped up as public and private school teachers. Indeed "The School That Trains for Service" has lived up to its name.

"It is the school where the students earn while they learn," said Dr. L. L. Carreon, former director of private schools. One leading businessman said to a Seventh-day Adventist leader, "I would like to hire your group of workmen to do something for me when your buildings are finished." He was surprised to learn that the workmen were students of the college led by the head of the school.

Through the years recognition has come to PUC when it was least expected. When the radio announcer Velma Verne Ritter received her A.B. in 1940, the commencement exercises were broadcast over

KZRM. The PUC choir sang for Evangelist Billy Graham when he came to the Philippines, and the male chorus was invited to sing in the Evangelistic Center in Hong Kong. PUC has the largest telescope for school use in the Philippines.

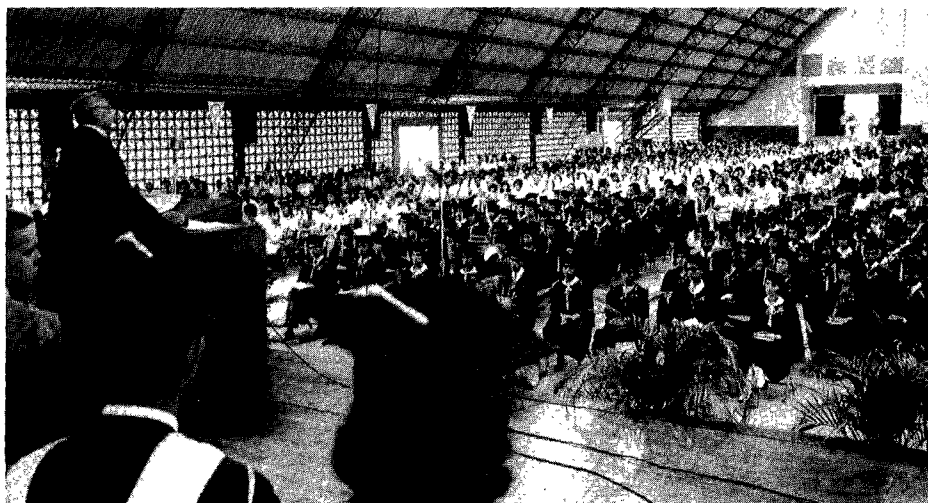
Many Adventist medical students who had their premedical foundation in PUC are scholars in the medical schools in the city. One received a certificate of honor and was congratulated by the president of the Philippines. Another became a well-known ophthalmologist and vice-president of the Philippine Medical Society. Still another won membership in the International College of Surgeons.

Two nurses placed first in the government examination at different times, and another took second place. Every year PUC's School of Nursing has consistently garnered the highest percentage of nursing candidates who passed the government board examination.

In marking this golden anniversary, PUC's President Roda said: "What has been accomplished in the past has been due to God's direction. . . . This institution has demonstrated its vitality and intellectual strength through its graduates and has proved a mighty factor in the onward progress of the work of God in the Philippines. As we unite our efforts, we know that progress will be ours."

An editorial in the Manila *Daily Bulletin* called the college "an educational institution deserving commendation for its positive contribution toward the moral, social, intellectual, and spiritual uplift of our countrymen. Its growth from humble beginnings 50 years ago has been matched by the dedication of its graduates to the high ideals for which the institution stands."

The pioneers who blazed the gospel trails in the Philippines do have a tangible result of their sacrifices. Some of them laid down their lives for the cross in this country, far from home and homeland. To those who are still living, there is the glory of knowing that the once obscure little school in Pasay is now, according to the director of private schools, Dr. Narciso Albarracin, "one of the prestigious colleges in the Philippines."



Left: Dr. L. M. Stump addresses graduates. Right: President A. P. Roda honors missionaries at their graves in the Philippine Islands.





**E. E. Cleveland preaching the dedication sermon at the new church in Port of Spain.**

## Port of Spain Converts Dedicate New Sanctuary

By **ROY L. HOYTE**  
*PR Secretary*  
*Caribbean Union Conference*

Earl E. Cleveland, associate secretary of the General Conference Ministerial Association, preached the dedicatory sermon for a new church at Port of Spain, Trinidad, May 7.

The new building was needed because of the addition of 1,271 members baptized in Port of Spain as a result of the Cleveland and Rainey crusades—824 persons were baptized by Elder Cleveland and 447 by G. H. Rainey, associate ministerial secretary of the Atlantic Union Conference.

The crowds started to assemble for the 3:00 P.M. ceremony before 11:00 A.M., to secure seating accommodations. About 3,500 persons attended.

This beautiful church, called the Cleveland Temple, is built on a hill overlooking the suburban Belmont area. Its graceful lines rise to a height of 40 feet, and its attractive and sturdy masonry is a tribute to the skill of S. C. Charles, the builder, and Pastor S. L. Gadsby, who guided the construction from excavation of the first shovelful of earth to the final polishing of the floors. The church is 40 by 92 feet and has a seating capacity of 600. Additional Sabbath school space is provided in the new two-story primary school building, 23 to 60 feet, which was constructed at the same time.

Representing the prime minister, was the Honorable A. A. Thompson, minister of social affairs, and among the special guests were B. L. Archbold, secretary of the Inter-American Division, and the Honorable L. M. Robinson, minister of agriculture in the Trinidad and Tobago Government.

## Trip to Assam Shows Great Need for Workers

By **GLORIA THOMAS**  
*Assistant Sabbath School Secretary*  
*Southern Asia Division*

"I hope you will plan to go, even if you must forfeit some other plan. The need is great in that area where some of us are not permitted to enter." These words of W. F. Storz, division Sabbath school secretary, gave me a strange feeling. He was a foreigner in my country and was not permitted to enter that certain section. I was going in his stead to represent the work and to instruct the people. I prayed for special wisdom that I might not fail in the responsibility assigned to me.

My invitation was to hold a Vacation Bible School instruction class in the state of Manipur in the Assam Section of the Southern Asia Division.

I went by plane from Calcutta to Imphal, the capital of the state of Manipur. There are an estimated eight lakhs (800,000) of people in the state of Manipur, but we have only four Seventh-day Adventist workers in that whole area, with eight organized churches and 28 Sabbath schools. The site chosen for the meeting was out in "nowhere" on the road to the Burma border.

Many of our members in that area are poor, but they left their fields and made their way to the meetings, some by foot and others by bus. Each contributed two kilos of rice (about four and a half pounds). Our "dwelling place" was improvised with sticks laid over with leaves, a roof of thatch, and the "floor" was the ground covered with straw. While this work was being done by laymen, others cleared and prepared the grounds.

The Vacation Bible School instruction meetings were attended by 24 laymen and four workers. One of this group reported seven villages in one area that were calling for someone to come and tell them of God. Another told of three villages in his neighborhood that had received some light and were calling for more. But the few believers are not able to meet the need. Only one of the 35 graduates of the Spicer Memorial College class of 1967 is from Manipur State. He will be teaching at Assam Training School, where a portion of the September 30 Thirteenth Sabbath Offering overflow is to be used.

I asked the section Sabbath school secretary about the possibilities of translating the Sabbath school lesson quarterlies into the Manipuri language. He had already approached the union president with this request. I cringed at his reply: "We will have to dismiss a worker if we hire a translator. There is no budget."

When the objective of winning the children and reaching out for the parents through the Vacation Bible School was presented to the laity, my appeal made little impression. I tried to enlarge their vision. Soon I discovered their thinking. "What, all the children bring just their parents? Too slow! We have too many people. They will have to witness to more

than just parents, and go where we cannot. In this way we can hasten the coming of Jesus." Such zeal and longing in their hearts for the Second Advent!

My last meeting was the morning devotional. My heart was touched as they sang earnestly, "Far and near the fields are teeming . . ." continuing in sincere plea, "Lord of harvest, send forth reapers." While the music rolled around me, I wondered whom the Lord would send. It could not be a foreigner, it had to be one of us! Then, as though by coincidence, the last words of the next selection in the song service were, "Here am I, O Lord, send me." This was their testimony to reach out for more souls in their section of the world field.

## Korean College Offers New One-Year Program

By **RUDY E. KLIMES**  
*President*

A new school joined the Far Eastern Division educational family this spring. Housed on the campus of Korean Union College, the government-accredited Sam Yuk Higher Technical School offers one-year programs in sewing and knitting.

As a "school of technical evangelists," it endeavors to train self-supporting workers so that they can earn a living while evangelizing. Classes are offered in child evangelism, personal evangelism, Christian home, health and hygiene, Christian beliefs, and technical areas.

Mrs. Im Oon Auk is the dean of the school, which now enrolls 30 students. Future plans call for similar programs for men.

Also this spring the Korean Minister of Education, Dr. H. C. Moon, visited Korean Union College and planted a memorial tree. Dr. Moon spoke to student groups, praised the practical emphasis at the college, and described the educational program as "productive."

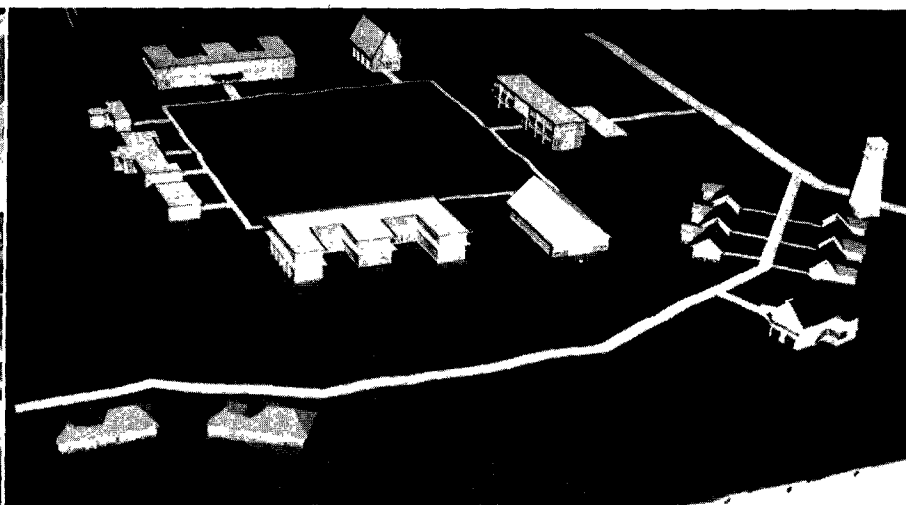
The minister referred to Korean Union College as an "idea bank" in education and recommended to his chief secretary certain KUC educational innovations as patterns for Korean education.

## New College Opens in East Indonesia Union

By **A. M. BARTLETT**  
*President*  
*East Indonesia Union Mission*

Mount Klabat College, Indonesia, formally opened its first major building and was dedicated May 18. About 300 persons—including the governor of the North Sulawesi Province, a special representative of the military commander, the secretary of the Department of Education, and a number of other prominent citizens—watched the governor's wife cut the ribbon at the gate of the campus.

Mount Klabat College is one of the newest of the educational institutions in the Far Eastern Division. Classes were be-



Left: At the dedication ceremonies of Mount Klabat College, Indonesia, Principal E. W. Higgins guides visiting dignitaries on a tour of the new campus. Right: This model shows how the three teachers' homes and East Hall (at extreme right) will fit into the proposed campus.

gun in the autumn of 1965 in a rented house at Airmadidi. This old house had served as the church for Adventist believers in Airmadidi, but they gladly turned it over to the infant college. With a bit of repair and remodeling, it was made to serve as classroom, study hall, and library, separate dormitories for girls and boys, assembly hall, and an apartment for one of the teachers.

Immediately college officials began the search for a suitable permanent location. The purchase of property in Indonesia is not easy at any time, and with the political unrest throughout the country in 1965, it seemed hopeless. However, the

Lord directed His people, and before the beginning of the second school year enough land was in hand to proceed with plans for moving the school from the old house to some temporary buildings on the new campus.

Also construction was started on several teachers' homes and on East Hall, which will temporarily serve as the administration building. Later it will become the maintenance and applied arts building. With the dedication service of May 18 these buildings were formally opened. The teachers have now moved into their new homes, and classes and church services are being held in East Hall.

## Brief News

### TRANS-AFRICA DIVISION

PRISON visitation near Ngoma Hospital in Rwanda, Central Africa, is yielding good results. Many inmates are taking the Bible correspondence course. Nine have already been baptized, and others are preparing for baptism.

M. E. LIND, secretary of the Trans-Africa Division, recently held a three-week revival campaign in Cape Town among the Coloured believers. Capacity audiences included many non-Adventists and relatives of members.

H. MATUSSEK, Central African Union's publishing department secretary, reports that deliveries for the first three months of this year are three times higher than for the same period last year. More than 200 have joined the baptismal class, and 137 baptisms have resulted from initial contacts by literature evangelists.

BENI RWARAMBA, a young man crippled by poliomyelitis, was baptized recently at Ishaka Hospital church in Uganda, East Africa, one of ten new members there.

PEGGY DAWKINS, Correspondent

### SOUTHERN ASIA DIVISION

L. S. PHILIP, of the Andhra Section, reports opening the work in a new village near Rajahmundry. Already 25 people are preparing for baptism and an offering of Rs. 1,000 was made to start a church building. I. K. MOSES, Correspondent

### FAR EASTERN DIVISION

THE Far Eastern Division committee has voted to divide the work of the secretary-treasurer in the Japan Union Mission. An overseas treasurer is being called, and K. Yasui has been named new secretary of the union mission.

D. A. ROTH, Correspondent

## Condensed News

### Graduation at Finland College Marks Fifth Year of New Program

Finland Junior College recently graduated its fifth senior class in the university-preparatory program. The school has been at the present site, 14 miles from Turku, since 1932, but only since 1960 has the school expanded to include college-level work. This year 170 students were enrolled in the middle school, gymnasium, and mission seminary.

Students must pass Government examinations. One girl, although she studied very hard, had not been doing too well.



The class of 1967 at Finland Junior College.

As the final exam drew near she began to study especially hard, but she did not forget to ask the Lord for help in her studies. Two of her friends prayed for her during the entire testing period—six hours. When the results were ready the principal was delighted to learn that this average student had made an excellent record.

Toivonlinnan Yhteiskoulu, as the school is called in Finnish, is highly rated by the Government education department. Recently an official recommended it to an upper class non-Adventist family as being "a good seat of learning."

V. A. JAAKKOLA, Principal

### Kenya Witch Doctor Converted; Burns Paraphernalia Publicly

Before a crowd of more than 200, Juma Chege, a witch doctor for 46 years, burned his equipment to convince his patients that his doctoring days were over. He had heard the third angel's message preached by Robertson Ndegwa, who recently completed his course at Bugema Missionary College.

Among items destroyed were shells, cow horns, roots, snakes, gourds, animal claws, herbs, and crocodile teeth.

P. D. BAKKER

President, Central Kenya Field

## Atlantic Union

### BRIEF NEWS

A NONPROFIT corporation has been formed in the Northern New England Conference to build and operate a 40-bed nursing home in the West Paris, Maine, area. Detailed plans for the Ledgeview Memorial Home are now before the FHA.

FORTY-THREE seniors graduated from South Lancaster Academy, South Lancaster, Massachusetts, June 3. The commencement speaker was D. W. Holbrook, president of the Home Study Institute. The seniors were presented by Robert H. Mills, registrar and class sponsor. Diplomas were presented to the graduates by Principal D. D. Lake. The valedictorian was Jesse Perry and the salutatorian was Bona Remick.

THE leading Ingathering solicitor for the Southampton church in Bermuda for the past 12 years has been Earl Anderson. His average is nearly \$300 a year.

A NEW audio-visual department, a division of the college library, has been added to Atlantic Union College. It will be directed by Gilbert H. Gibson, formerly associate professor of mathematics and physics. He will direct the use of campus audio-visual equipment and teach a class in the use of audio-visual aids.



By H. M. TIPPETT

If you think as much of your books as I do mine, here are a few hints as to their care:

Don't force a book open to keep it open. You'll break its spine.

Don't use old letters or pamphlets as markers. They give a book backache.

Don't leave a book open face downward unless its contents are something to be ashamed of.

Don't insult the dignity of a book by using it as a doorstep, to prop windows open, or as support for a flowerpot.

Don't turn down the corners of pages to mark places of interest. There's nothing so unsightly as a dog-eared book.

Don't carry a book uncovered in the rain. A book swollen by dampness is the opposite of being a "swell" book.

Don't tear out pages or illustrations of a book. It's like smashing the windows and shutters of a house.

Don't read a book with dirty hands. You mar its face value.

If you are ever confronted with problems in leadership of a kindergarten,

THE New England Sanitarium church has been renamed the New England Memorial church, according to Arnold Swanson, pastor. The name change was effective June 15.

THE annual Northeastern Pathfinder Camporee was held June 1-4 at Camp Victory Lake, Hyde Park, New York. Two hundred twelve staff and Pathfinder Club members attended. The camporee involved eight clubs from Amityville, Bronx, Ephesus, Jamaica, Linden Boulevard, Mount of Olives, Nyack, and Poughkeepsie. The Mount of Olives Pathfinder Club won first place; Amityville, second; and Bronx, third.

SEVENTY seniors received diplomas in the second graduation exercises at Pioneer Valley Academy, New Braintree, Massachusetts, June 24. Speakers for the services included H. Carl Currie, pastor, Bridgeport, Connecticut, consecration service; E. J. Folkenberg, GC Temperance Department secretary, baccalaureate sermon; and D. W. Holbrook, president, Home Study Institute, commencement address.

SEVENTEEN persons have been baptized and joined the Bath and Brunswick, Maine, churches as a result of a series of meetings conducted in May by the pastor, N. M. Frost. Still others are studying for baptism.

EDWARD L. WALL, former administrator at Bates Memorial Hospital in Yonkers, New York, now heads the unit management program at New England

Memorial Hospital, Stoneham, Massachusetts. Blair Warman, who has been developing the program over the past two years, has established a foundation on which to build the department. The purpose of unit management, a relatively new concept in hospital management, is to relieve nursing personnel of administrative duties not associated with direct patient care.

EMMA KIRK, Correspondent

## Canadian Union

### Radio-TV Secretaries Hold Banff Evangelistic Meeting

Radio and TV workers attending the recent council at Banff, Alberta, took time out to hold an evangelistic meeting. With representatives from Faith for Today, the Voice of Prophecy, and Your Story Hour, the potentialities for soul-winning were too great not to utilize.

Not knowing of any Adventists in the area, they decided Banff was an ideal place to hold a service. A hall was rented in the morning, and by afternoon H. M. S. Richards, Jr., J. J. Aitken, J. E. Edwards, and W. R. L. Scragg were blanketing the town with 2,000 handbills. During the distribution, an Adventist family, who had recently moved to Banff, was found.

One local radio station gave free time

you will be delighted with the counsel and objective illustrations of procedure in the beautifully bound volume *Teaching Tiny Tots*, by Kathleen Louise Meyer. The most important question, "What is Christ-centered material?" receives an unequivocal answer in the 160 pages of this book. Drawing upon a lifetime of experience in this important service of training preschool children in the ways of God, Miss Meyer has spared no pains to make clear the outlines of successful procedure. The themes, pictures, line drawings, teaching plans, all glow with the assurance that comes from having been tried and found effective. \$4.25. Pacific Press.

In this era of colorful paperbacks, our publishing houses are in the popular groove. They help answer the murmuring on advancing costs of good reading material. I've just picked up *When They Were Children*, by Helena Welch, and know I'm going to enjoy reading it, for I see from the table of contents names of the world's great people I've known about all my life: Whittier, Stevenson, Jenny Lind, Audubon, Florence Nightingale, Dickens, Livingstone, and dozens of others. The unique feature of the book is that the stories are out of the childhood of these people—stories you have probably never read before. The nice

large print gives excuse for grandpa to read it to the little ones. He'll love it too. A Summit Book, 136 pages, illustrated, paper, \$1.00, cloth, \$2.95. Southern Publishing Association.

Written before Robert H. Pierson was elected president of the General Conference, this new book published by the Pacific Press should find an avid company of readers in every area of the Lord's service. Its title, *So You Want to Be a Leader!* will be provocative to every student and worker eager to develop his talents and personality resources for the advancement of the kingdom. Elder Pierson writes out of an extensive background of administrative responsibilities, from pastoring churches in America to the leadership of two world divisions, antedating his present appointment. It is a spiritual, human relations, and promotional approach to church leadership on all levels. It is replete with case histories of workers in various parts of the world field who succeeded, and why they succeeded, of some who failed, and why they failed. Read about Elder Busyfellow and Sister Shoulderrall; about President Deliberate and Brother Blank. You'll think you're reading Bunyan. Fascinating! You'll peruse it more than once. 152 pages. \$2.50 in paper covers, \$3.95 in cloth.

to advertising, and another charged half price for time. Even the hotel secretary helped by duplicating handbills!

As a result of the meeting, names of 32 interested persons were secured. One non-Adventist woman told a minister that she was a member of one church, had studied with another, and as a result was so confused she had contemplated suicide. She was moving to a large city, and the Adventist pastor there plans to keep in touch with her.

THEDA KUESTER

## Central Union

### Kansas Ordains Two Workers

Don L. Weatherall, principal of Enterprise Academy, and Glen D. Farnsworth, pastor of the Phillipsburg district, were ordained in services conducted in the Kansas camp meeting auditorium at Enterprise, Kansas, on June 3.

Those participating in the service were: R. H. Nightingale, president of the Central Union Conference, who gave the sermon and the charge; S. S. Will, president of the Kansas Conference, who gave the welcome; and Robert H. Pierson, president of the General Conference, who gave the prayer of ordination. The service was conducted on the closing Sabbath afternoon of camp meeting.

S. S. WILL



Left to right are Elders Nightingale, Will, and Pierson congratulating the two new ministers, Elders Weatherall and Farnsworth.

#### BRIEF NEWS

BEN HARTMAN, pastor in Wellington, Kansas, addressed 160 members of the local high school graduating class at the baccalaureate exercises. His sermon topic was "Youthful Foresight of Aged Hind-sight."

Two students of the Grand Junction, Colorado, junior academy were honored this spring by the local Optimist Club. Steven Schwarz and Laurena Dabbs were chosen for their outstanding performance in scholarship and citizenship.

CLARA ANDERSON, Correspondent

## Columbia Union

### Kettering College Announces Faculty for First Term

Kettering College of Medical Arts, the newest Seventh-day Adventist college, will open at Kettering, Ohio, on September 18. It will offer associate in arts and associate in science degrees in nursing, radiologic technology, respiratory therapy technology, food service management, housekeeping management, and laundry management.

The college recently announced its faculty. Those transferring from other places are William C. Sandborn, dean of the college (formerly academic dean at Salem College, Salem, West Virginia); E. R. Cowling, registrar and director of student finances (formerly principal at Mount Vernon Academy); Edward M. Collins, librarian and assistant professor of religion (formerly librarian at West Michigan State College); C. Gordon Hewes, professor of anatomy and physiology (formerly professor of anatomy at West Virginia University Medical Center); Richard A. Krumholz, chairman and associate professor of respiratory therapy technology (formerly instructor in medicine at Indiana University Medical Center); Robert Spratt, instructor of physical education (formerly instructor at Dayton Junior Academy); Lois Walker, librarian (formerly librarian at La Sierra College); and Helen C. Sandborn, assistant professor of English and nutrition (formerly assistant professor of English at Salem College).

Other instructors will be drawn from those who are connected with Kettering Medical Center in various capacities.

#### BRIEF NEWS

THE newly organized National Adventist Choral Society presented its first evensong concert June 24 at Capital Memorial church in Washington, D.C. Guest artists were Virginia-Gene Rittenhouse, violinist, and Carolyn Rhodes, soprano. Neal C. Wilson, General Conference vice-president, gave the thoughts for meditation. This organization, under the direction of Francisco de Araujo, is planning a series of evensong concerts.

MORTEN JUBERG, Correspondent

## Lake Union

### Firm Gives Hush Puppy Shoes to Michigan Welfare

A shipment of 13,100 pairs of factory-fresh shoes was recently donated to the Michigan welfare department by the Wolverine Shoe Company, of Rockford, Michigan.



### Wisconsin Ordination

LeVerne Bissell of Clear Lake, Wisconsin, was ordained to the gospel ministry on May 13. Officiating at this sacred service were R. E. Finney, Jr., conference president, and W. F. Specht of Andrews University. Elder Bissell is under appointment to Indonesia as a union MV and educational secretary.

Pictured with the newly ordained minister and his wife are Pastor David Bissell and Elder Ronald Bissell, both of the Wisconsin Conference. Elder Specht is at the far right.

H. J. HARRIS  
Departmental Secretary  
Wisconsin Conference

Since 1964 the company has given nearly 43,000 pairs of Hush Puppy shoes to our lay activities work. The original contact was made by W. M. Buckman during the Ingathering campaign, hoping to secure 100 or 200 pairs. The market value of the shoes received since that time is nearing the half-million-dollar mark!

E. N. WENDTH  
Public Relations Secretary

### Adventist Youth Active in Bible Speaks Evangelism

Charles Brainard's Bible Speaks program is only one of his many interests in church work. Charles and his partner placed more Bibles in homes in the DeWitt, Michigan, area than any other team participating, but he also raised more than \$100 during the Ingathering campaign and actively participated in the Liberty crusade.

Standing firm for Adventist beliefs, Charles, as manager of his class swimming team at Lansing Eastern High School, has taken much good-natured jesting from his classmates for his vegetarian diet and other scruples. Yet this does not alter his convictions or cause him to be discriminated against by other students. They admit that Charles is a "good guy."

A. K. PHILLIPS  
Departmental Secretary

#### BRIEF NEWS

NINETEEN persons were baptized recently at Kalamazoo, Michigan, in the first baptism at the new Kalamazoo church. H. Duane Miller is pastor.

THE Shelbyville, Indiana, church was recently dedicated. Since 1962 the church membership has doubled. R. L. Mummert presently pastors 71 members.

STUDENTS from 17 foreign countries

REVIEW AND HERALD, July 20, 1967

visited Hinsdale Sanitarium and Hospital June 5 for orientation on operating a private hospital. They are members of a six-week course under the Chicago International Program for Youth Leaders and Social Workers. Hospital volunteer workers acted as hostesses at a luncheon and gave the students a tour of the hospital.

As a result of the three-week Bible Speaks Crusade conducted by William G. Draper in Muskegon, Michigan, 13 were baptized and others are preparing for baptism. Dave Kuebler and Ed Vogel assisted as ministers of music.

WHEN a series of newspaper articles denouncing vegetarianism appeared in Burlington, Michigan, Mrs. Cora West, a member of the local Adventist church, contacted the editor of the paper. He invited her to write a series on her viewpoint—as a 76-year-old vegetarian. Her 12 articles "Facts About Vegetarianism" were printed.

THE "Four Score Club" of Milton Junction, Wisconsin, consists of eight octogenarians, all active members of the church. Recently they presented a Sabbath school program.

SINCE 1966, 417 persons have completed the Go Tell program sponsored by the Detroit Independence Boulevard church. Under the direction of Patrick Nelson, lay activities leader, and his assistant Louis Johnson, 65 church members participate in taking study guides to homes in the area. Recently Xavier Butler, Lake Region lay activities director, presented 20 graduates with diplomas and gift Bibles.

MILDRED WADE, *Correspondent*

## Northern Union

### South Dakota Members Give \$17,000 Evangelism Offering

Members of the South Dakota Conference gave a \$17,000 offering for evangelism June 17. This offering, taken during the conference camp meeting, represents an average of \$10 per member.

The South Dakota Conference is composed of 28 churches, with a membership of 1,700. Thirteen ordained ministers serve the conference as administrators and pastors. M. R. Walter and D. C. Perry are engaged in educational and evangelistic work among the Indians. Population is decreasing in the State of South Dakota, but the members are working to strengthen the work of the church.

From the small church at Colman have come 50 denominational workers.

DUANE S. JOHNSON

#### BRIEF NEWS

MAX, North Dakota, church members conducted an experiment in evangelism when they invited neighbors and friends to a one-night community service program. The service, designed to enroll residents in the Bible in the Hand program,

resulted in 90 per cent of nonmember families signing up for the course. Siegfried Roeske is the pastor.

L. H. NETTEBURG, *Correspondent*

## North Pacific Union

#### BRIEF NEWS

MRS. LUELLE GLENN, of College Place, Washington, has attended camp meeting for 65 consecutive years! Her first was the 1902 camp meeting in Walla Walla. At the 1967 meetings R. C. Remboldt, Upper Columbia Conference president, presented Mrs. Glenn a picture as a token of appreciation of her faithfulness.

DONALD REIBER, pastor at Newport, Washington, was ordained at the Upper Columbia Conference camp meeting. Participating in the service were R. S. Watts and A. A. Esteb, of the General Conference; Willis Hackett from the union; and R. C. Remboldt of the conference.

A RECORD enrollment of 595 summer students are studying at Walla Walla College. Of this number, 201 are registered for graduate work.

WALLA WALLA COLLEGE Speech and Hearing Clinic has been named a member agency of the National Association of Hearing and Speech Agencies, according to Roy E. Hartbauer, chairman of the speech department. Member agency is the highest rank of membership. Clarence A. Wood, instructor in speech, is associate director of the clinic with responsibilities in speech therapy. Dr. Hartbauer's field is audiology.

IONE MORGAN, *Correspondent*

## Pacific Union

#### BRIEF NEWS

NEW employees in the maintenance department of the Paradise Valley Sanitarium and Hospital are Lee Stilwell from Corona, California; Kenneth Trussell from Walla Walla College; and Donald Wertz from Auburn Academy in Washington.

THE Walter-Jones-Pumford evangelistic team of the Northern California Conference recently completed a series of meetings in the Fortuna, California, Seventh-day Adventist church. Sixty were baptized during the campaign.

MARGARET FOLLETT, *Correspondent*

## Southern Union

### Florida Meetings Feature Mass Baptism, Evangelism

A mass baptism, in which 65 persons publicly took their stand, was the concluding feature of the 1967 Florida camp meeting. Evangelism was the theme of the week.

The conference ministerial department felt that with 6,000 people attending the meetings, the great potential for soul winning should not be overlooked. J. A. Crews, speaker for the radio broadcast Amazing Facts, was the speaker for the evening meetings. His messages were



The 1967 Florida camp meeting featured a mass baptism of 65 persons. The whole slant of the meetings was different—evangelism was the aim of nightly meetings by Elder Crews.



evangelistic, and at the close of each meeting he made an appeal. In addition to the 65 persons baptized during camp meeting, 37 others took their stand and will soon unite with the church.

HENRY J. CARUBBA  
Public Relations Secretary

## Tithes Increase; Members Give \$70,000 for Evangelism

An increase in tithes and offerings was climaxed recently in the Kentucky-Tennessee Conference, with an offering of \$70,000 given for conference evangelism.

Culminating five weeks of promotion throughout the conference, the closing Sabbath afternoon service of camp meeting featured a graphic portrayal of evangelistic plans and the presentation of scores of recent converts. When the need was presented for a second full-time evangelistic team, members pledged an additional \$20,000 for conference evangelism, bringing the grand total to \$70,000.

Within the past six months record-breaking tithe receipts have been reported, as well as an offering of \$50,000 that was given for local academies.

F. W. FOSTER  
Departmental Secretary

## BRIEF NEWS

THE Tallahassee district of the South Atlantic Conference has already met its 1968 Ingathering goal, setting a new record for the conference. May 27 was victory day for the Tallahassee, Florida, and Thomasville, Bainbridge, Valdosta, and Dixie, Georgia, churches. O. H. Paul is pastor.

MEMBERS of the Senior Neighbors, of Collegedale, Tennessee, collectively have spent 886 years in denominational employment. This group is a club of retired denominational workers who meet for companionship and work on projects for others. Some of the women knit bandages for lepers.

OSCAR L. HEINRICH, Correspondent

## Southwestern Union

## BRIEF NEWS

MEMBERS of the Women's Christian Temperance Union of Albuquerque, New Mexico, were guests of the Texico Conference camp meeting at Sandia View Academy, June 19.

THE Tres Piedras church in New Mexico was dedicated free of debt June 10. It serves Spanish-speaking people of the area.

YOUNG people from throughout the union participated in a weekend of recreational activities under the direction of H. E. Haas, union MV secretary. The group spent three days in wilderness living and canoeing near San Marcos, Texas.

J. N. MORGAN, Correspondent

## Andrews University

### Dental Association Intern Studies Educational Methods

The School of Dentistry is one of six United States dental schools carrying on a unique internship program in educational psychology this summer.

A graduate student of educational psychology from the University of Southern California, Arthur J. More, will spend eight weeks at the Loma Linda school, making observations, studies, and suggestions.

### Wives Study Nutrition at AU

Thirty-one General Conference certificates for lay instructors in home nutrition and healthful food preparation were awarded at Andrews University recently. The certificate represented 40 hours of classwork.

Class members observed and took part in food demonstrations, calculated diets, and studied books and guides. Special instruction was given concerning food fadisms—how to deal with them.

Classes were under the direction of Alice Garrett Marsh, chairman of the department of home economics, and Dorothy Christensen, instructor. The stu-



### Broadcaster Honored

The honorary degree of Doctor of Divinity was conferred on W. A. Fagal, speaker for Faith for Today television program, during commencement exercises at Andrews University. Dr. Richard Hammill, university president, who conferred the degree, stated that Pastor Fagal's ministry has extended throughout North America, molding the religious thinking of thousands.

Dr. W. G. C. Murdoch, dean of the theological seminary, read the citation. "Those who know Pastor Fagal best regard him highly for his vision, his resourcefulness, his humility, and his complete devotion to the cause to which he has dedicated his life. . . ."

Pastor Fagal also gave the commencement address to the 242 graduates.

dents were all members of the Graduate Guild, a club composed of wives of graduate school and Seminary students.

### London Youth Evangelism Is Goal of Andrews Group

Seven Andrews University Seminary students are spending their summer piloting a new approach to youth evangelism in London, England.

Under the direction of Edward Heppenstall, seminary professor of theology in charge of extension schools in California, the evangelistic effort in London will be accredited through the Seminary.

After three weeks of intensive study under Andrews University Professor E. W. H. Vick, currently assistant professor of historical theology at Newbold College, Bracknell, Berkshire, the men will go to London.

Their personal and group meetings are to be directed to three classes: beatniks, Adventist youth, and non-Adventist and non-Christian friends of the church people. These meetings will be held in the New Gallery Centre, an Adventist evangelistic center in London.

Music will be provided by the Seminary quartet—Caleb Rosado, Les Palinka, Bob Bird, and Jim Robison. The other members of the group are Chuck Scriven, Dan Snider, and Gary Stanhiser. In August they will be joined by the Wedgewood Trio, three 1967 graduate students from Southern Missionary College, who have been hired to sing with the Voice of Prophecy for the summer.

The main purpose for going, according to Stanhiser, is "to discover how Adventism and Christianity can be made relevant to modern youth."

## Loma Linda University

### University President Accepts History Department Position

Godfrey T. Anderson has accepted an appointment as professor of history in the Loma Linda University graduate school. His resignation as university president became effective June 30.

Dr. Anderson is returning to his "first love," teaching history. Both his B.A. and Ph.D. degrees are in the field of history. During his terms as president of La Sierra College and Loma Linda University he retained faculty standing as professor of history and taught some classes.

Dr. Anderson expects to carry on a program of research and writing, combined with a light teaching load next year.

## BRIEF NEWS

LOMA LINDA UNIVERSITY has awarded its first Master of Arts degree in religion to a School of Medicine graduate. Gary H. Harding received both the M.A. and M.D. degrees at the June commencement.

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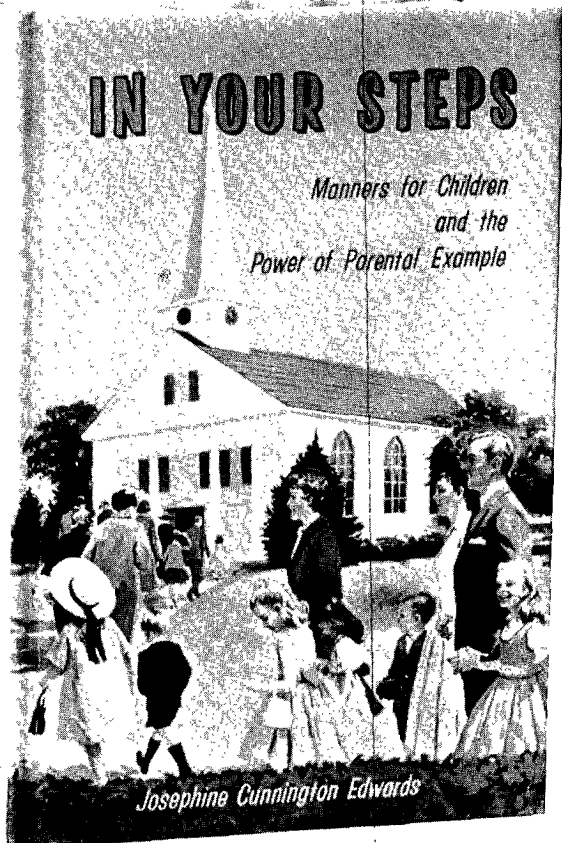
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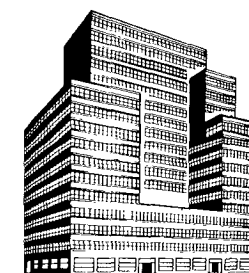
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**Dorothy Hessong**, assistant dean of girls, Auburn Academy (Washington), formerly piano-organ teacher and assistant dean of girls, Platte Valley Academy (Nebraska).

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**Thomas McMeekin**, principal-teacher (Colorado) from Canadian Union College.

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**Joseph Whedbee**, assistant publishing secretary, San Bernardino-Riverside area (Southwestern California), previously a literature evangelist in the same conference.

**E. R. Cowling**, registrar, Kettering College of Medical Arts, formerly principal, Mount Vernon Academy, Ohio.

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**Floyd Murdoch**, faculty of Walla Walla College; formerly registrar and history teacher, Walla Walla Valley Academy (Upper Columbia).

**Mrs. Edna McDonald**, librarian and English instructor, at Walla Walla Valley Academy (Upper Columbia), formerly teacher, Upper Columbia Academy.

**I. D. Evans**, pastor, Tahoma church in Tacoma (Washington), formerly pastor, Las Vegas, Nevada (Nevada-Utah).

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

**Lawrence A. Eldridge** (LSC '60, AU '61 and '63), **Mrs. Eldridge**, nee Carol Yvonne Hollingsworth (LSC '56), and two sons, of Old Bridge, New Jersey, left Los Angeles, California, May 15 for Manila. Elder Eldridge is to be Bible teacher at the Philippine Union College.

**Jamile Jacobs** (SMC '51), **Mrs. Jacobs**, nee Lois Lucile Heiser (AUC '43, NY Univ. '48), and two children left Los Angeles, California, June 15 for Lahore, West Pakistan, returning from furlough. Elder Jacobs is departmental secretary in the Pakistan Union.

**Robert G. Burgess** (WWC '50 and AU '62), **Mrs. Burgess**, nee Treva Annie Graves (OMC '47), and two children left Portland, Oregon, June 13 for Taipei, Taiwan. Mr. Burgess is to be business manager of the Taiwan Sanitarium and Hospital. The Burgess family formerly spent a term in the Southern Asia Division.

## LITERATURE REQUESTS

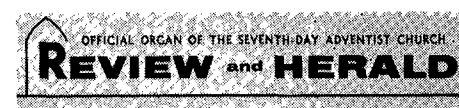
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Send missionary literature to the following: Pastor C. C. Nebblett, P.O. Box 115, St. George's, Grenada, W.I.; Rodrigo Elemangco, Loreto Central SDA Church, Loreto, Surigao del Norte, P.I.; George Swanson, 710-53d Ave., N., Minneapolis, Minn. 55430; Gn. Langsamang, SDA Mission, Tiddim, Chin Hills, Burma; Charles Iceta, Hyaribari Location, Kegati D.E.B. School, P.O. Box 412, Kisii, Kenya, E. Africa; U Kay Paw, Box 977, Rangoon, Burma; U Pein Gyi, Box 977, Rangoon, Burma; U Tun Sein, Box 977, Rangoon, Burma; U Mg Twa, Box 977, Rangoon, Burma; U Ba Nyein, Box 977, Rangoon, Burma; U Brown, Box 977, Rangoon, Burma; U Tun Mg, Box 977, Rangoon, Burma; U Thein Ngwe, Box 977, Rangoon, Burma; U Johnny, Box 977, Rangoon, Burma; U Mg Sawt, Box 977, Rangoon, Burma; U Peter, Box 977, Rangoon, Burma; U Baw Dee, Box 977, Rangoon, Burma; U Elisha, Box 977, Rangoon, Burma; U Tun Mg II, Box 977, Rangoon, Burma; U E Dwe Tha, Box 977, Rangoon, Burma; Saya U Moses Po, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Saya U Stephen Peter, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Saya U Pyai Kya, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Saya U Tem Ber, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Saya U Jimmy David, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Saya U Kyaw Sein, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Saya U Doe Doe Shin, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Saya U Freddy Ba Tin, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Saya U Maung Sein, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Saya U Kyaw Yai, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Miss Pricilla Po, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Naw Ohn Kyi, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Naw Lu Lu Tin, SDA Church, 68 U Wisara Rd., Rangoon, Burma; Sayama Than Myaing, SDA

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## Church Calendar

Pioneer Evangelism	August 5
Church Missionary Offering	August 5
Oakwood College Offering	August 12
Educational Day	
and Elementary School Offering	August 19
Literature Evangelism Rally Day	September 2
Church Missionary Offering	September 2
Missions Extension Day Offering	September 9
Review and Herald Campaign	Sept. 9-Oct. 7
JMV Pathfinder Day	September 16
Bible Emphasis Sabbath	September 30
Thirteenth Sabbath Offering	
(Southern Asia Division)	September 30
Neighborhood Evangelism	October 7
Church Missionary Offering	October 7
Health Emphasis Week	October 7-13
Sabbath School Visitors' Day	October 14
Voice of Prophecy Offering	October 14



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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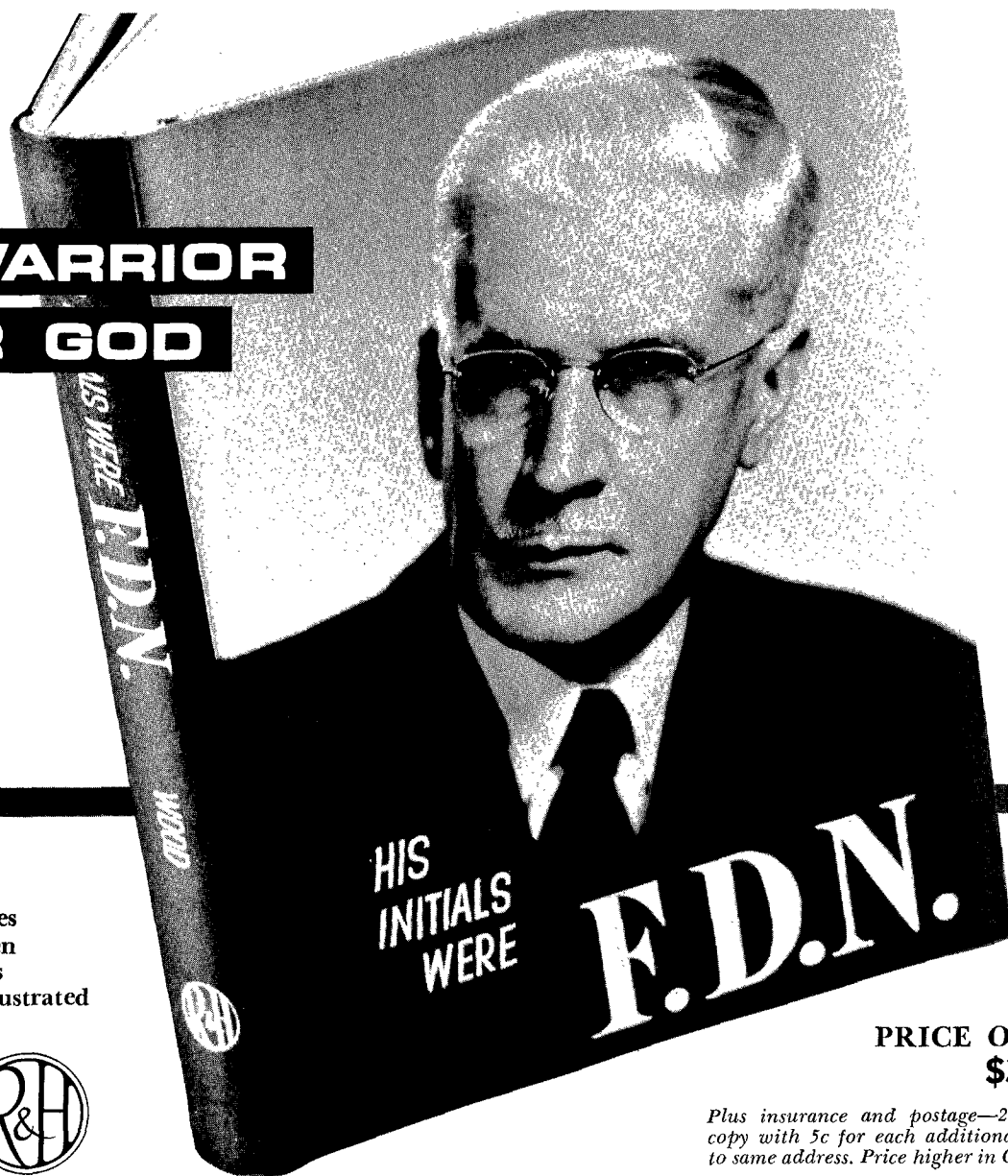
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# News of Note

## New President Elected at Oregon Biennial Session

Francis W. Wernick, president of the Ohio Conference, was called to be president of the Oregon Conference at the forty-first biennial session in Gladstone, July 6. He succeeds Henry L. Rudy, who is relinquishing his administrative work after 44 years in denominational service, the last eight years in Oregon.

Elder Rudy's first post of labor was in the Oregon Conference, and he has since served many years overseas, two years in South Dakota, seven in Canada, and nine in the General Conference. During his eight years in the Oregon Conference, the membership has grown more than 3,000, and the tithe increase has averaged \$272,000 annually. Present membership is more than 18,000.

Invited to fill the vacancy created in the Sabbath school department by retiring Ernest J. Bergman is William V. Clements from the Upper Columbia Conference. All other members of the conference staff were renamed to their positions.

W. J. HACKETT

## SAWS Provides \$103,500 in Relief for Middle East

Seventh-day Adventist Welfare Service is responding to the emergency in the Middle East by sending relief supplies and funds to be distributed by our own workers to victims of the war.

SAWS immediately sent \$2,000 cash to be used as needed. We are shipping 400 family-size tents, 2,000 blankets, and 600 bales of winter-weight clothing to bring temporary relief to many in their time of need. The value of this emergency aid is \$103,500.

The liberality and spirit of concern of our church members make it possible to have relief supplies on hand and funds to bring help to the needy and unfortunate at times of natural and man-made disasters.

W. E. PHILLIPS

## 1967 Student Missionaries Serve Many World Divisions

Every college in the United States except one is sending one or more student missionaries overseas this summer. One college is sending nine.

Some of the fields where these non-salaried volunteer workers will serve this year are Panama, Trinidad, Argentina, Peru, Honduras, Ethiopia, Japan, Hong Kong, Taiwan, Korea, and on the *Luminar II* launch in South America.

A student missionary is chosen from candidates who have met exacting requirements. The student selected goes out by arrangement with one of the world divisions for a limited period of service

in a chosen area. Sometimes the work is specified; sometimes the student does anything that needs to be done. Usually he is sponsored financially by the college, the Student Association, and the Missionary Volunteer Society.

The plan began spontaneously eight years ago, and enthusiasm has mounted steadily.

CLARK SMITH

## Gift Bible Evangelism Continues to Bear Fruit

As a result of Gift Bible Evangelism 3,791 new members have been added to the church in North America since January 1, 1966. The total for the entire crusade stands now at 4,964 souls.

Before January 1, 1966, 48,523 Bibles and guide sheets to the study of the Word of God were given out. But since then 182,852 Bibles have been added to this report, which gives us a total of 231,375 Bibles for the crusade. Of this total 10,377 were Catholic versions.

The Oregon Conference reports the largest number of participating churches—100. The largest number of Bibles—30,000—has been given away in the Northern California Conference, and the greatest number of persons won in a conference—700—is in Oregon.

A report on Gift Bible Evangelism has just been received from the Colorado Conference. C. V. Brauer, the lay activities secretary, writes: "We officially launched the Gift Bible program in Colorado on January 28, 1967, and by the end of February more than 6,000 Bibles had been placed in Colorado homes. This number includes 975 Catholic versions, 750 Missionary Volunteer special red Bibles, and 200 Spanish Bibles.

"Every church in Colorado has entered wholeheartedly into the program with some churches reporting 100 per cent participation. Over the conference as a whole, about one third of the members have entered into the program. We believe that the Gift Bible Evangelism plan is proving to be the most effective plan in leading our membership to work for souls, and already we are seeing some first fruits, mostly former Adventists who are attending church again and requesting rebaptism."

V. W. SCHOEN

## Military Edition of Listen

The July issue of *Listen*, a one-theme number encouraging better living habits among the military, has received this commendation from the office of the U.S. Joint Chiefs of Staff: "This can do only good."

Under the challenging title "What Is Your Life?" this *Listen* is a serviceman's special. It is being publicized by the Army, the Navy, and the Air Force through their official chaplains' publications.

FRANCIS A. SOPER

## Freedom Program Broadcast by 250 Stations July 4

Voices of Freedom—a 25-minute public-service program—was released coast to coast on 250 stations on July 4. The program featured a musical salute to freedom by the Columbia Union College Choir under the direction of Paul Hill. A tribute to our religious heritage was given by Roland R. Hegstad, editor of *Liberty* magazine.

The program was identified as "a public service of this station and your neighborhood Seventh-day Adventist church."

J. O. IVERSEN

## Montana Constituency Meets

At the Montana Conference camp meeting June 21 to July 1 the constituency re-elected Guy Williamson as president and W. H. Dick as secretary-treasurer. The departmental secretaries also were all re-elected for the coming biennium.

The new principal of Mt. Ellis Academy at Bozeman is John Sipkens, and the treasurer is Arthur Robinson. These two men have recently returned from Ceylon, where they labored together, and as they join forces at this academy we know they will contribute to the growth of this school.

RALPH S. WATTS

## Island Flood Near Celebes Claims Nine Adventists

Nine Seventh-day Adventists were drowned in a flood on the island of Ambon in the East Indonesia Union Mission territory, according to a cable received June 21 in the Far Eastern Division office in Singapore.

Ambon is one of several islands in the Molucca group situated east of the Celebes in Indonesia. The mission has 17 churches and more than 800 members.

D. A. ROTH

## Largest Sacrifice Offering Reported by Australasia

The Week of Sacrifice Offering for the Australasian Division, taken in April, amounted to \$66,131, according to a cable received from L. C. Naden, division president. This is four times as large as the 1966 total and is the largest single offering ever received by the church in the Australasian Division.

"Some of the best giving was in the islands where our people have so little," writes Elder Naden. And Dr. Saleem Farag, of the Sopas Medical Center in New Guinea, writes: "Many of our workers who earn only a few dollars a month asked to have a week's wages deducted."

R. R. FRAME