

# REVIEW

## and Herald

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## The Book That Lives and Lifts

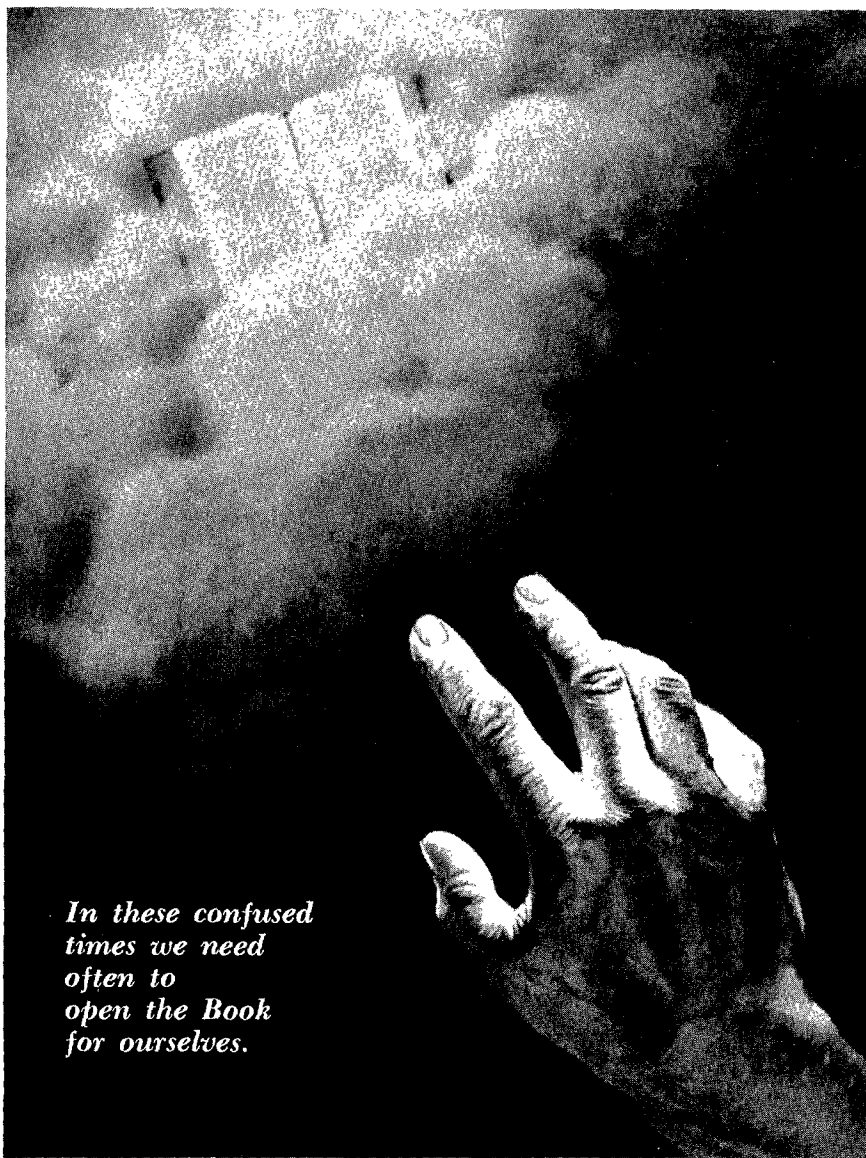
By ERNEST LLOYD

**I**N AN old issue of the *Bible Society Record* I came across this impressive paragraph: "Always moving from language to language with a facility and faithfulness unmatched in all the history of literature, the Bible . . . through the labors of devoted linguists and missionaries speaks today in the tongues of the peoples of the Orient, the Americas, Africa, and the islands of the sea at a rate that in recent decades has mounted to an average of one new language a month."

Such a statement could not be made regarding any other book ever published. The Bible is still the leading book of the world, being printed in more than 1,150 languages and dialects of earth, and going out from its publishing houses by the millions. How is the unusual vitality of this Book to be explained? Only by its divine authorship. It lives because there is divine power in it and attached to it. It is truly alive, meeting the present-day needs of men, women, and youth in every land.

There are many books, old and new, that have no life in them. They were stillborn. Their authors expended a world of effort and pains upon them, but their books transmit no blessing or inspiration to the readers. A living book is one that lifts and inspires. It charms the mind and heart. The reader comes to feel that it was written for him. He wishes to respond to its ideas, its challenges, and its appeals. In this sense the Bible is the most alive of all books.

Today's newspaper may have some life in it, but the day after tomorrow it is as dead as the empty shell of a skyrocket. The Bible, on the other hand, after long centuries of testing and trial, is not only living but is powerful. Its divinely given messages grip and change the lives of men and women, lifting them from the sordid and the mean to a high plane of thinking and being and



*In these confused times we need often to open the Book for ourselves.*

HARRY BAERG, ARTIST

doing, thus making them a genuine blessing to humanity.

The enemies of the Bible have never been able to destroy it, because God's Spirit of life and power resides in it. It contains His living word. Its truths are as essential to man's spiritual life as the sunshine is to man's physical life. It lives because it reveals the living and loving God, the Creator and Father of us all, and His beloved Son, the Saviour of sinners. It reveals to man his great need of salvation and tells him how the Lord Jesus Christ supplies that need.

The apostle Peter prophesied that the Word of God "liveth and abideth for ever." It is God's Book for mankind, and He preserves it. Where are the books of the ancient great? Where are the

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# He Is Able

*"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).*

**T**HAT God is able is one of the most glorious and thrilling messages of the word of truth. It is this assurance that gives the sinner hope and that brings courage to the Christian in his hour of trial and difficulty. In a constant array of evidence this marvelous theme is kept before us. No one who grasps its meaning and claims by faith the reality of the promise need ever again be in despair.

It is not what we can do that really counts, but what God can do. Here is the secret of the life of victory. Here in simple language is the meaning of righteousness by faith. Our text depicts a God of action, a God of power, wisdom, and love, expending His boundless energy in behalf of His weak but seeking children. He is able to keep us from falling and to present us faultless before the glory of His presence with exceeding joy.

Let us notice the four great truths embodied in this text:

(1) "He is able." Let there be no doubt about this. God is never caught by an unexpected emergency. He is never unprepared. He is always ready, willing, and able. He is always available, day or night, everywhere and all the time. He is never far from any one of us. He is more willing and able to help than we are to be helped. He is more willing to give than we are to receive. He is more anxious to save than we are to be saved, and there is no case, no problem, too hard for Him.

"Jesus does not call us to follow Him, and then forsake us. If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard, saying, 'I am the way, the truth, and the life.'"—*Gospel Workers*, p. 263.

(2) "To keep you from falling." What boundless comfort is embodied in this glorious fact! It is the nature of men to fall as it is the nature of sheep to stray. And it is significant to note that the danger of falling is not lessened by the height at which we may live or serve. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

"No one can stand upon a lofty height without danger. As the tempest that leaves unharmed the flower of the valley uproots the tree upon the mountaintop, so do fierce temptations that leave untouched the lowly in life assail those who stand in the world's high places of success and honor."—*Education*, pp. 51, 52.

Whether we serve in the high places of the earth or the church or in lowly places in either, we need to take heed



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RUSSELL HARLAN, ARTIST

**Only through the merits of the Lord Jesus Christ will we be able to stand faultless before the presence of His glory with exceeding joy.**

lest we fall. It may hurt more if we fall from greater heights, and others may be more tragically affected by such a fall. But whatever our situation we must keep in mind that there is no need of falling. It is true the danger exists, but it is also sublimely true that He is able to keep us from falling.

How can we be kept from falling and know the joy of continuing victory? The psalmist says: "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). There is saving and keeping power in the Word. We must earnestly study it daily so as to receive the spiritual strength that it is intended to supply. "If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability

*To transform sinful men and to present them faultless  
is one of the miraculous demonstrations of the grace of God.*

By N. R. DOWER, Secretary, GC Ministerial Association

of purpose that are rarely seen in these times.”—*Gospel Workers*, p. 249.

We need fully to understand and to be frequently reminded that we must claim by faith the divine promises of the Bible as precious personal treasures. We need to fill our minds with God's Word so that we may be prepared to meet the challenges of the evil one with an “It is written.” There is saving, keeping, converting power in the Word. But it is not sufficient merely to have a mass of religious knowledge in the head. This Word must be hid in our hearts if we are to be kept from sinning against God.

Closely related is the importance of earnest, fervent prayer. The apostle counsels, “Pray without ceasing” (1 Thess. 5:17). Ellen G. White counsels: “Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God.”—*Steps to Christ*, pp. 98, 99.

In prayer is our security. Without it and without the diligent, personal, heart-hungry search of the Word of God, we shall surely fall. An old truism observes, “What-ever goes up must come down.” But as scientifically sound as this theory might appear to be, it is not theologically true. God is indeed able to keep us from falling, even though we may walk at lofty heights where fierce temptations assail and where severe storms rage.

(3) “And to present you faultless before the presence of his glory.” Faultless before God—this we must be in order to survive His glory. To transform sinful men and to present them faultless is one of the miraculous demonstrations of the grace of God.

“By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now, not as a mere petitioner does the Captain of our salvation intercede for us, but as a Conqueror claiming His victory. His offering is complete, and as our Intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and the prayers, confessions, and thanksgiving of His people.”—*Christ's Object Lessons*, p. 156.

“Christ has pledged Himself to be our substitute and surety, and He neglects no one. There is an inexhaustible fund of perfect obedience accruing from His obedience. In heaven His merits, His self-denial and self-sacrifice, are treasured as incense to be offered up with the prayers of His people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His own life of perfect obedience.”—*Sons and Daughters of God*, p. 22.

Let us place alongside these thrilling pictures the following challenge: “He [Christ] is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it.”—*Testimonies*, vol. 2, p. 549.

Comfortingly assuring is the promise that “when it is in

the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit.”—*Selected Messages*, book 1, p. 382.

Christ makes up for the deficiency from the day that we accept Him as our Saviour until He comes and we shall be changed into His likeness. Until that time there is no stopping place, no point at which we can say we have fully attained. As we grow in grace, there always will be need for Christ to make up for our deficiencies “with His own divine merit.” While this is our experience, and as long as our union with Christ is not broken, we may be presented “before the presence of his glory with exceeding joy.”

(4) “With exceeding joy.” “There is joy in the presence of the angels of God over one sinner that repenteth” (Luke 15:10). This joy is real and meaningful. But to be able to keep us from falling after our repentance and conversion, and to present us faultless before the presence of His glory, gives God exceeding joy. This revelation gives us an insight into the longing desire of our heavenly Father to work in behalf of His children. It is His joy to do it. It is His good pleasure to give us the kingdom. It is His exceeding joy to present to His kingdom those whom He has kept from falling and whose deficiencies Jesus Christ has made up. To be able to stand in the presence of His glory unashamed and unafraid is the highest honor that can come to a human being.

“In place of growing anxious with the thought that you are not growing in grace, just do every duty that presents itself, carry the burden of souls on your heart, and by every conceivable means seek to save the lost. Be kind, be courteous, be pitiful; speak in humility of the blessed hope; talk of the love of Jesus; tell of His goodness, His mercy, and His righteousness; and cease to worry as to whether or not you are growing.

“Plants do not grow through any conscious effort. Jesus said: ‘Consider the lilies of the field, how they grow; they toil not, neither do they spin.’ The plant is not in continual worriment about its growth; it just grows under the supervision of God. The children of God are to cease worrying, cease looking at themselves.”—ELLEN G. WHITE, in *The Youth's Instructor*, Feb. 3, 1898, p. 84.

Let us glory in the simple reality of this precious experience. Let us thank God for the provision He has made for our salvation. Let us claim His promise, believe His Word, and trust in Him to fulfill what He has promised.



PERRY PICTURES

**Growth without conscious effort.**



*Delegates and visitors to the 1888 General Conference held at Minneapolis, Minnesota.*

Justification by Faith and the Third Angel's Message—7

# How the Work Will Be Finished

By J. L. SHULER

**I**T IS a part of God's eternal plan that justification by faith shall come to its full power and choicest fruitage in the closing work of the gospel (see Rev. 14:6-14; 18:1-4). The final phase of the gospel, the threefold message of Revelation 14, develops a people who will experience justification by faith in its fullest and truest scope. They are represented as "they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

Justification "by the faith of Jesus Christ" (Gal. 2:16) at the beginning of one's experience leads to sanctification (verse 20). The imputed and imparted righteousness of Christ manifests itself in obedience to all the commandments of God (Rom. 3:31; 8:3, 4; Rev. 14:12). Thus, righteousness by faith in its fullest scope will

be seen in those who are called out by this closing gospel message of Revelation 14.

A clearer understanding of righteousness by faith came in 1888 at a general meeting of the representatives of the Seventh-day Adventist Church at Minneapolis, Minnesota. God so ordered events that the Bible doctrine of justification by faith was brought to the forefront at Minneapolis, to provide this fuller understanding. A shift to the proper emphasis on righteousness by faith was inaugurated. This has given the church today the true New Testament concept of this part of God's truth. It has given the church a richer evangelical emphasis in all its teaching. The special truths began to be more accurately presented in the cor-

rect setting of righteousness by faith.

At its first conference, by holding fast to the doctrine of justification by faith, the early Christian church was saved from being sidetracked into legalism, even though some in the church strongly urged a different course (see Acts 15). So the Seventh-day Adventist Church in its Minneapolis conference was saved from the snare of legalism by the emphasis given to the doctrine of justification by faith, even though some at first did not see the need of the shift of emphasis. It kept the Advent Movement on the right track.

The doctrine of justification by faith was found in the creeds of the Protestant churches when this Advent Movement of Revelation 14:6-12 began to take form in 1844. But these

churches did not have the full light on it. They did not recognize the binding obligation of keeping the true Sabbath as set forth in the fourth commandment of the Decalogue.

These churches failed to follow the scriptural teaching that the righteousness of Christ, by which one is justified, will be made manifest in obedience to all the commandments of God. Such obedience includes the keeping of the seventh day. They rejected also the special truths of this closing gospel message of Revelation 14, which Seventh-day Adventists are earnestly endeavoring to publish to the world.

God was at work in the Minneapolis conference in 1888 to rescue the true doctrine of righteousness by faith from "the companionship of error," and to place it in its proper framework—His closing gospel movement, represented by the Seventh-day Adventist Church.

This shift of emphasis to justification by faith in the presentation of the truth, which began at the Minneapolis conference, was altogether necessary to prepare the way for the finishing of the work. This is evident from certain statements from the Spirit of Prophecy:

"The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. *This is the glory of God, which closes the work of the third angel.*"—*Testimonies*, vol. 6, p. 19. (Italics supplied.)

In speaking of the closing movements, in connection with what the church will do, the Lord's messenger said: "One subject will swallow up every other—Christ our righteousness."—ELLEN G. WHITE, in *Review and Herald Extra*, Dec. 23, 1890, p. 2.

In the closing work God's messengers will proclaim righteousness by faith in the most powerful manner. They will deliver to men the most powerful appeal to turn from sin to the righteousness of God. This will bring the final cleavage pictured in Revelation 18:1-4. The dividing line will be drawn between those who choose to obey God's commandments as supreme, and those who choose to obey the enactments of men above the commandments of God.

Ellen G. White said in 1892: "The loud cry of the third angel has already begun in the revelation of the righteousness of Christ. . . . This is the beginning of the light of the angel whose glory shall fill the whole earth."—In the *Review and Herald*, Nov. 22, 1892, p. 722. (Italics supplied.)

This indicates that the revelation of the righteousness of Christ marked the loud cry. It is the glory of God (Rev. 18:1-4), which shall fill the whole earth in the closing proclama-

tion of the threefold message. This is what will finish the work.

Make no mistake about this. The person who fully enters into the experience of righteousness by faith will have an early-rain experience. He will have the Holy Spirit according to his present needs. The early rain will do its appointed work in him. This is the essential preparation for the latter rain. Then will come the revelation of Christ's righteousness lighting the whole world in the finishing of the work.

This will not come by piling up a vast record of good deeds or by improving ourselves. It will not come by more organization, or by larger and better buildings, or by adding new departments, or by more favorable publicity, or by higher education. All these are needed in their places. But all of these of themselves will not bring the fullness of the loud cry. It will come only by receiving Christ in the fullness of His power in the full reception of righteousness by faith. It will come when we act upon the Laodicean message.

Many in the church have not yet learned the difference between trying to save themselves and letting God save them through the operation of Christ fully living His life in their hearts. The wise virgins are those who truly act upon righteousness by faith. The foolish virgins are those "who have received the precious light of the righteousness of Christ, but *they do not act upon it.*"—ELLEN G. WHITE, in the *Review and Herald*, Aug. 19, 1890, p. 497. (Italics supplied.)

## Infinite Love!

by LLOYD E. MULRAINE

Like peals of thunder in the sky  
A voice re-echoed from on high;  
In accents clear with power and might  
The Master said, "Let there be light."

An orb encased in blackest night  
Emerged from darkness into light.  
Amongst other worlds she took her place;  
Unmarred by sorrow, sin, disgrace.

The Architect devised a plan,  
Prepared a home for guiltless man,  
Gave him dominion o'er the earth,  
Expecting him to prove his worth.

The cunning serpent hovered round  
Determined he, man to confound.  
Beguiled, man soon gave up his place,  
Brought condemnation to the race.

The tempter was exceeding glad,  
But angels at the scene were sad;  
Thus Jesus left His home above  
To rescue fallen man. What love!

plied.) In which of these two classes do you stand today?

When Seventh-day Adventists fully act upon righteousness by faith for complete victory over sin, then we will see the long-looked-for revival and reformation. Then the message of righteousness by faith will purify God's remnant. The unfaithful and halfway ones will be shaken out. A multitude of honest souls will come out and take their stand for God's last-day message.

"Those who come up to every point, and stand every test, and overcome . . . will receive the latter rain, and thus be fitted for translation."—*Testimonies*, vol. 1, p. 187.

What is our need? It is to permit the power of imparted righteousness to give us complete victory over sin for a full entrance into the early-rain experience, thus preparing the way for the latter-rain experience. Are we cooperating with the Spirit in doing our part in removing sin? We know we are lukewarm, but are we applying the remedy? We know revival and reformation are most urgently needed, but are we stirred to meet the conditions on which Heaven sends revival and reformation? We know the swing to worldly ways is wrong, but are we doing something to check this dangerous drift?

Adventists have delayed the coming of the Lord. This Advent Movement could have gone through to victory years ago if we had acted upon righteousness by faith as we should. We have limited the Holy One of Israel. Many fail to see that back of this Advent Movement is the all-powerful God who has set His hand the second time to gather out from every land a remnant for Himself (Isa. 11:11, 12). Victory is sure. And it would come quickly if we would let God have His way. Every soul who does not let the Holy Spirit have full sway in his thoughts, purposes, words, and deeds is limiting the Holy One of Israel.

Time is running out. There should be delay no longer. These considerations—that the message of Christ's righteousness is the glory of God, which closes the work of the third angel; that the loud cry began years ago in the revelation of the righteousness of Christ—should stir every Adventist concerning his own personal relation to righteousness by faith. Each should ask himself, Do I have this experience in my life each day as I should? Do I have it according to my privilege in Christ? If not, should I not without delay do my part with God for entering into it? If Adventists would enter into it to the extent that God demands, the work would be quickly finished.

(Continued next week)



# Power for Witnessing

By DALLAS YOUNGS

**T**HROUGH the centuries God has performed many miracles, but always with a purpose. Almost without exception that purpose has been in some way to promote and advance the gospel. Pentecost was the greatest day of evangelism known to Christians. On this day the gospel of the resurrected Jesus Christ and the salvation provided through His name was launched not only in Jerusalem but with currents reaching throughout the ancient world.

The apostles, who had been with Jesus for more than three years, spent ten days before Pentecost in heart searching and confessing, preparing to receive the Spirit. Jesus had given them the commission to preach the gospel. They were to begin at Jerusalem, then broaden their scope to include Judea, then engulf Samaria, and finally encircle the earth. To do this, the power of the Holy Spirit was essential.

At the Passover season Jerusalem was filled with visiting Jews from many foreign nations. Jews had emigrated to other lands, taking with them the knowledge of the true God and retaining in their hearts the Jewish form of worship. When the great feast days came, many journeyed to Jerusalem to worship. On the day we call Pentecost thousands of foreign Jews milling about the city were able to understand only their own individual native tongues.

These visitors provided an unparalleled opportunity for soul winning, but the disciples were unable to speak their languages. The Holy Spirit made up the deficiency. By a miracle the disciples were able to speak in the languages of their audience. The visitors were amazed:

"Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . We do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?" (Acts 2:7-12).

"After the descent of the Holy Spirit, the disciples were so filled with love for Him and for those for whom He died, that hearts were melted by the words they spoke and the prayers they offered. They spoke in the power of the Spirit; and under the influence of that power, thousands were converted."—*The Acts of the Apostles*, p. 22.

The visiting Jews returned to their homes, taking with them the news of Jesus' crucifixion, resurrection, and ascension. Thus the gospel was rapidly spread.

The outpouring of the Holy Spirit at Pentecost has been designated as the "former rain." It was by the Spirit's power that Peter preached a convicting sermon that day. That same power fortified the apostles with faith and courage, even unto death. Within a short time Peter went to prison and was later crucified, James was killed by the sword, Stephen was stoned, and Paul was beheaded during Nero's infamous reign. Pentecostal power continued for many years until the early Christian church began to depart from the Lord and lost its immense power.

## Witnesses of Jesus

A witness is one who gives testimony. This is a common term used in law. An eyewitness is considered to be the best and most reliable source of information; he has personal, intimate, firsthand knowledge. Christ, an "eye witness," was supremely qualified to testify of His Father, and the Holy Spirit is equally qualified to witness of Christ. It was the privilege of Christ's early followers, under the direction and power of the Holy Spirit, to bear witness of their Lord. Jesus said to them: "And ye also shall bear witness, because ye have been with me from the beginning" (John 15:27). He had told His disciples that the Comforter, the Holy Spirit, would testify of Him, but He added that they also would bear witness by that same power. They were qualified to do this. They had been with Jesus—they were eyewitnesses of His life and ministry.

Our witnessing must be preceded by prayer as was the Pentecostal witnessing. As the apostles spent ten days in prayer and heart searching before the Holy Spirit came, we must be emptied of self to receive the Spirit.

"The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. . . . We must have a true, abiding faith that this message will go forth with increasing importance till the close of time."—*Testimonies*, vol. 9, p. 154.

Too many churches and individuals are limping along with a minimum of the Spirit's grace and power, when they need the Spirit in His divine fullness. It is true that we have the Spirit in a degree or there would be no conviction of sin, no repentance, and no conversion. But when will we begin to receive the Spirit's power in its fullness? "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10:1). The latter rain, which will parallel the experience of Pentecost, has been promised, but it is our duty to prepare for its outpouring.

"The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. . . . If all were willing, all would be filled with the Spirit. . . . Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children."—*The Acts of the Apostles*, p. 50.

Surely the time is here for us to seek the Lord most earnestly for the full outpouring of the Holy Spirit.

(Concluded)

THE eternal and omnipotent God had laid the foundations of the earth. He had hung the world in space. He had furnished it with creatures and all things necessary to sustain them. The six creative days had ended. But the Lord was about to make one more provision for man's well-being. God took the seventh day and blessed it. And because He blessed it, it became a perpetual blessing to mankind.

"When the foundations of the earth were laid, . . . then was laid the foundation of the Sabbath."—*The Great Controversy*, p. 455. Well may this institution demand our reverence, for it was ordained by no human authority, and rests upon no human traditions.

Before the invasion of sin, God set up a memorial of His Creation—the greatest memorial of the greatest achievement of all time, and one that was to endure forever. As a memorial, the Sabbath is distinctive. The any-day-in-seven theory is an open con-

# God's Temple of Time

By R. L. KLINGBEIL

Minister, Southeastern California Conference

tradition of God's statement. To hold that man can choose any day of the seven on which to rest is to maintain that all days are equally holy. But God has blessed one particular day, and that blessing can never be shifted to another day. When man attempts this he worships on a day that God has not blessed.

It is God's blessing that made the seventh day holy. It was given to enable us to cultivate our spiritual nature apart from the distracting activities of ordinary life. This does

not mean that common activities are sinful or that our spiritual nature is to lie dormant on the other six days of the week. Far from it. By emphasizing holiness on the Sabbath, we establish a balance in our lives. Sometimes we are overbalanced by worldly occupations and material concerns. How essential it is to devote one day each week to God, undiluted with secular things, so that our spiritual nature may grow symmetrically.

If we would enter into the holiness of the Sabbath we must first lay aside our earth-centered activities of the week and the tensions of life. During six days we wrestle with the world, but on the sacred seventh we nurture the seed of eternity planted in our hearts.

## The Purpose of the Sabbath

Those who observe any other day of rest usually think of it merely as a day of physical rest. But man is more than a beast of burden, more than a reasoning machine. He is a spiritual creature with the capacity to commune with God. Viewed in this light, the Sabbath was not intended merely as a day on which to make up for rest lost during the preceding six days. In fact, the weekdays should prepare us to appreciate and enjoy the Sabbath. Then it can accomplish for us that which our Creator intended. It will become a means, by His grace, of making us partakers of the divine nature. The Sabbath is not just an intermission in an otherwise ceaseless round of activity. It is the climax of life—an opportunity for communion with our Maker.

Our conversation on this day should be different from that of other days. Even thoughts of business or labor or of our own pleasure must be laid aside if we are to benefit fully from God's overshadowing presence. We are to think of God, of His handiwork, and of His purpose for us. Of this Ellen G. White wrote: "Who has the heart? With whom are our thoughts? Of whom do we love to converse? . . . If we are Christ's our thoughts are with Him, and our sweetest thoughts are of Him."—*Steps to Christ*, p. 58.

Is there any room for legalism in

## A Story FOR THE YOUNGER SET

### God's Gift

By ENID SPARKS

JEFF HAD BEEN nervous all afternoon. He knew his teacher, Miss Morgan, was going to telephone his mother. When the telephone rang, he couldn't help jumping. As mother went to answer he tried to hear what she said.

Mother didn't seem to say much of anything. She just listened. Then when she hung up she looked straight at Jeff. "Do you know who just called?" she asked.

Jeff nodded. "I guess it was Miss Morgan," he mumbled. "She said something after school about calling you."

"And you know why she called," added mother.

Jeff squirmed. "About my reading," he had to admit.

Mother sat down in the chair across the room as though she was tired. "Jeff, why aren't you reading well?" she asked.

Jeff hunched his shoulders. "I don't like to read, and I guess I'm just not smart."

"You know that isn't true." Mother began to sound cross. "You read very well last year. This year you have stopped trying. God gave you a very wonderful gift, Jeff, and He wants you to use it all the time and in the best way you can."

A surprised look passed over Jeff's face. "What gift did God give me that He wants me to use all the time?" he asked.

"Your mind," mother answered. "The ability to think and to learn is the best

gift that God can ever give to anyone. And reading is a very important part of learning. I want you to think about what I've told you. Think about it hard."

Jeff did think about it. In fact, he did something else, as well. In his room he knelt by the side of his bed. "Dear Jesus, please forgive me for not trying to read," he prayed. "I'm glad You gave me a mind to think. From now on I'm going to do my best to read well."

As Jeff arose from his knees he heard Terry calling from the empty lot across the street. This was the signal for the fellows to gather for the evening ball game. But this time Jeff didn't grab his glove. Instead, he sat down at his desk and opened his reader.

Every day Jeff tried hard to read his lesson as it should be read. He paid more attention to Miss Morgan, too. And soon he found out that he really liked reading! It began to be fun instead of a chore.

Then one day Miss Morgan called mother again. This time, though, Jeff didn't know about it. He was sitting in the front room when the telephone rang. He was surprised when mother answered and spoke Miss Morgan's name.

Jeff's heart beat fast. Why was his teacher calling this time? he wondered. Could it be about reading again? Surely his grade wasn't going to be that bad! He had done his very best.

In a few minutes Jeff learned how good his very best was.

Mother was smiling as she put down the telephone. "That was Miss Morgan," she said softly. "She has made out your report card, and she wanted me to know that you are at the head of the class."

For a moment Jeff was so surprised he could hardly breathe. Then a deep, warm feeling filled his heart. "I'm glad I kept trying to read!" he exclaimed at last. "But most of all I'm glad Jesus answered my prayer and helped me!"

Sabbath observance that follows these guidelines? Many who oppose the Sabbath do so by painting it in legalistic colors. But legalism is not true Sabbathkeeping. One can be legalistic in praying or in giving of his possessions to the poor. Legalism is a state of mind and a pattern of conduct that grow out of wrong motives. The Sabbathkeeping of a person in love with his Maker and Redeemer will not be tainted with legalism, any more than his prayers or his ministry for others.

Nothing is more meaningless or burdensome than pretended Sabbathkeeping, when the body is at rest but the mind is in a turmoil of common pleasures and activities. Where love for God is lacking, true Sabbath-

keeping is an impossibility. Legalism begins where love ends.

What is it that makes the Sabbath so precious to loving hearts? That day is a sacred temple built out of minutes and hours instead of bricks and mortar. In this temple man can be at home with God.

Where can we come closest to God? Not in the vast reaches of outer space, not on a mountaintop, nor in the silence of the sea. We will find God nearest and most real in the holy hours of the Sabbath. Oh! what would the world be like without the Sabbath? It would be like a dark room, without a window on eternity. Yet so many are content to live on in the darkness!

The Sabbath was designed to be a

delight to both the soul and the body. While the soul communes with God, the body shares in this pleasure through the energizing presence of the Spirit. Worship and praise, Bible study and missionary visitation, together with contemplation of the wonders of creation, all blend in renewing man's harmony with God.

How may we best understand and appreciate the difference between the Sabbath and other days? The hours of the other days have not been blessed or sanctified. Their hours are blank until we bring something to them. But the hours of the seventh day are meaningful in themselves. They were filled with the Creator's blessing. Unsanctified time is much like the desert. It has grandeur, but not beauty. But not so the Sabbath.

The Sabbath is more than a mere day. It is an atmosphere of grace in which the soul can thrive. This difference is not visible to the eye, but it is nonetheless real. People who are not receptive to spiritual things are impressed only by what they see or hear, and will as a result treat the Sabbath like other days. The difference in the Sabbath is its special relationship to God. It is His day. When He made it He gave it to man as an opportunity to cultivate a spirit of tranquillity, repose, peace, and harmony. It is a time in which there is no strife, no fighting, no distrust.

Tranquillity of soul is the essence of the good life. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters" (Ps. 23:1, 2). This state of mind is essential for eternal life. The Sabbath came out of a holy world, and it will lead all those who keep it in heart, back to that perfect world. It is the day upon which God reveals Himself in a special manner, and a day of restoration, of correction of all that has spoiled Creation. Tranquillity is the result of re-creation. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17). The Sabbath is the day when we are called to share in things that are eternal.

In our day—a time of forgetting and forsaking God—the Sabbath represents loyalty to Him. The almost complete denial of Creation on the part of the nominally Christian world is producing a form of godliness without power to transform lives.

In the supreme crisis that lies ahead the Sabbath will be a great bond of loyalty between us and God. Let us make sure week by week that this bond grows stronger and that it is drawing us closer to the Lord Jesus.

## The art of living

By MIRIAM WOOD

*when you're Young*

**OPTIONS CLOSED, BRIDGES BURNED** When you embark upon any sort of project, if you're determined to be successful, you'll be wise to give yourself absolutely no options in any direction other than straight ahead. A colloquial expression for this attitude is "Burn your bridges behind you." This means, obviously, that if you needed the bridges to get where you are, and if you've burned (destroyed) them, you can't go back. And since following side paths and tangents is both unrewarding and exhausting, there's just one way open to you—forward.

I'm thinking specifically of the fact that another school year is beginning, and students everywhere are formulating all sorts of glowing plans. Airily and enthusiastically they're offering glib remarks such as "Oh, yes, I'm going to ——— Academy (or College) this year. Got my acceptance a month ago. Everyone who's gone there says it's really terrific!"

Now if the speaker(s) stopped right there, there'd be nothing to cause the slightest uneasiness. But unfortunately, too often the happy planner keeps all his options. By this I mean that he adds, in a slightly different tone of voice, "Of course, if I don't like it I can always quit and come home." Even if he doesn't put the dreadful little wormlike thought into words, it's there, almost like a neon sign flashing from his forehead. And I'm becoming more and more convinced that unless you close out your options *completely* in cases of this sort, your chances of achieving success are minimal.

It doesn't take massive perspicacity to realize that as long as you leave your options open you'll view everything about your plan or project with a too-critical eye. The campus looks dry and brown and

somewhat unkempt. Well, you can always go back home where things are green and pretty. There never seems to be hot water for a shower. Unlimited supply at home—remember? The people you've met certainly aren't living up to expectations. Faculty members are hurried and harassed; students aren't friendly. Everybody loves you at home; don't forget that! And since you never had decided fully to stay unless you liked it—well, does anyone have a train or plane schedule handy?

Of course, the "no option" philosophy can, and should, be applied to situations other than the beginning of school. In the realm of jobs, for instance. Is there anything more dreary than the explanation offered by an "all options open" malcontent? There's such a *sameness* about the stories:

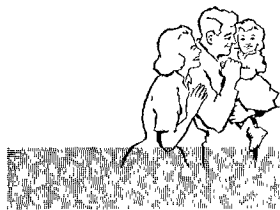
"Well, I tried office work for a while, but I was so bored, and I thought I'd like selling better, so I got into that. But you know how economic conditions are—people just aren't buying—at least not from me, and so now I'm looking around for a job I can really enjoy."

Not being possessed of the prophetic gift, I can't really be positive about this, but I'm reasonably sure that the "open option" person never *will* find what he's looking for. Strangely enough, too much looking means never finding.

The basic and hard-to-swallow truth is, I think, that you can make a success of whatever you start (within reason, of course; I'm not suggesting that you start for the moon in a homemade rocket) if you leave yourself no other possibility. Burn all bridges. Close all options.

The Bible sums up the subject: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."





# Those "Ribbands of Blue"

By BERTHA E. PARMENTIER

*"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue." Numbers 15:38.*

THE children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel for examples. If God gave such definite directions to His ancient people in regard to their dress, will not the dress of His people in this age come under His notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are His peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors? God requires this of His people. Pride is rebuked in His Word.—*The SDA Bible Commentary*, E. G. White Comments, on Num. 15:38, 39, p. 1114.

The human race is lined up in two camps. There is no neutral ground. We are either in the camp or army of Satan, or in the army of our Saviour Jesus Christ. Soldiers wear uniforms. The uniform of Satan is inadequate. In the Garden of Eden, when sin entered, Adam and Eve made them aprons of fig leaves (Gen. 3:7), an in-

adequate covering. The uniform of Christ covers, as does His robe of righteousness. When sin entered and man tried to cover himself with fig leaves, God provided coats of skins for them and appropriately clothed them (verse 21).

When Jesus was here on earth, He healed a demon-possessed man who wore no clothes (Luke 8:27). After Jesus cast out the devil, the man was clothed and in his right mind (verse 35).

It is obvious today that Satan is succeeding in his diabolical work of promoting immodest attire for women. The Lord's messenger points fearlessly to the sinister one behind these fashions. "He [Satan] invents multitudinous fashions."—*Welfare Ministry*, p. 161. The word "immodest" is seldom heard today. The dictionary defines it as "not chaste; sensual; impudent."

The Israelites were required to put a "ribband of blue" on the borders of their garments that they might be a marked people, separate from the world. God intended that all through the ages His people should come out and be different from the world. "He is dishonored by their conformity to the unhealthful, immodest, and expensive fashions of this degenerate age."—*Testimonies*, vol. 4, p. 634. "Obedience to fashion . . . is doing more than any other power to separate our people from God."—*Ibid.*, p. 647. (Italics supplied.)

It is difficult to write on the subject of dress. However, there is a growing feeling among many that the tide is reaching major proportions and that we need to rise up and do something to stem this tide. This writer is convinced that it is not indifference to God's commands regarding dress that

has led our sisters to accept the dictates of fashion; they simply have not given the subject much thought. One Christian writer has expressed it this way: "The reason that so many take an antagonistic attitude when the subject of dress is presented is that they are ignorant of the principles which the Lord has set forth in the Bible and Spirit of Prophecy." Winifred Green, a London writer, states: "Many girls who are clean and wholesome dress in an immodest way simply because it is the style. They do not realize the harm they are doing. If they knew how they are hindering their boy friends in their moral struggle, they would reform."

Doubtless many of the sexual crimes committed today could be attributed to the way women are exposing themselves in present-day fashions. "A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Education*, p. 248.

A minister stated in a radio lecture: "I say, that it is more than mere coincidence that the masculinizing of women's dress and habits have gone hand in hand with the upsurge of immorality, looseness of living, the violation of the marriage vows, and the appalling increase in divorce and the resultant evil of broken homes, juvenile delinquency, and all the other evils. Certainly, we shall do well to remind you of Romans 12:2: 'Be not conformed to this world.'"

The Bible presents two ways (Matt. 7:13, 14). The roads lead in opposite directions—the one to eternal death and the other to eternal life. So the parties that travel them are opposite in character, in life, in dress, and in conversation. "Satan is constantly devising some new style of dress . . . ; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented."—*Testimonies*, vol. 4, p. 634.

Tight, short skirts and sleeveless dresses can be seen even in the house of God these days. Not long ago a woman visited a new Catholic church.

# Summer

By STELLA KENNEDY SALISBURY

Gentle, lazy breeze,  
Droning, drowsy bees;  
Happy little barefoot boy  
Brimming o'er with health and joy,  
Gazing at a cloudless sky,  
Watching childish dreams float by;  
Roses red with perfume sweet,  
Make a summer day complete.

ESTHER HENDERSON

She discovered that all the women who wore sleeveless dresses were handed a pretty white stole when entering and were expected to wear it in the sanctuary. Should not we show as great reverence in the house of God?

We are living on the borders of the Promised Land, in the antitypical day of atonement. We would do well to review the seriousness with which the children of Israel approached this day. It was a day in which they were to afflict their souls. "Sabbath-keepers, remember that the outside appearance is an index to the heart."—*Spiritual Gifts*, vol. 2, p. 286. In the tabernacle service God specified every detail concerning the garments of those who ministered before Him. This indicates that God is particular about the dress of those who profess to serve Him.

Jesus fasted nearly six weeks to overcome in behalf of man the indulgence of appetite, and vanity, and the desire for display and worldly honor. "In dress, as in all things else, it is our privilege to honor our Creator."—*Education*, p. 248.

In vision John saw Jesus clothed with a garment to His feet (Rev. 1:13). *The Seventh-day Adventist Bible Commentary* on this passage states: "A long garment is a symbol of dignity."—Page 738. We do not wish to insist on an analogy, but we wonder whether the present-day short, tight garments are in keeping with the attribute of Christian dignity. "We must study the Pattern more closely. . . . We must be like Him in noble dignity, while our hearts are softened and subdued by the divine love that dwelt in the heart of Christ."—*That I May*

*Know Him*, p. 300. (Italics supplied.)

"Eating, drinking, and dressing all have a direct bearing upon our spiritual advancement."—ELLEN G. WHITE, in *The Youth's Instructor*, May 31, 1894, p. 174.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:9, 10; italics supplied). Concerning "broided hair" the *Seventh-day Adventist Bible Commentary*, page 295, remarks: "Any hair style that is designed to attract special, and flattering attention to its owner would be in contravention of the principle here set forth. However, hair that is carelessly done up may be equally conspicuous and in violation of Christian principles. Good taste is a part of good religion."

"Christians should not take pains to make themselves a gazingstock by dressing differently from the world. But if . . . they find themselves out of fashion, they should not change their dress in order to be like the world. . . . If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress."—*Testimonies*, vol. 1, pp. 458, 459.

"Our clothing . . . should be of good quality, of becoming colors, and suited for service."—*The Ministry of Healing*, p. 288.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting

on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

Christ's followers are to seek to improve the moral tone of the world, under the influence and impartation of the Spirit of God. They are not to come down to the world's level, thinking that by doing this, they will uplift it. In words, in dress, in spirit, there is to be a mark of distinction between Christians and worldlings.

"With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity" (Rom. 12:1, 2, Phillips).\*

\* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

## THE BOOK THAT LIVES AND LIFTS

(Continued from page 1)

writings of 500 years ago or of 100 years ago? Most of them are gone forever. No book authored by modern man, with all of his enlightenment, is comparable to the Bible. Orators, prose writers, and poets borrow ideas liberally from the Bible, for it is "the Book that lends to all and borrows from none."

It is not enough, however, that we admire the Bible as the greatest piece of literature extant, as the world's Best Seller, as the miracle book of the ages. We need in these times of confusion to open the Book for ourselves, individually, and read again the messages of the prophets who wrote under the guiding hand of God regarding the course of empires, the shape of things yet to come, and the very times in which we now live. And we each need for our daily guidance the light of truth. We need "the living bread which came down from heaven"—the life-giving words of our Lord Jesus Himself, as recorded for us in the New Testament. Blessed are they who seek for the comfort, peace, and strength that are to be found in the daily reading of God's Holy Word.

# From the Editors



## TO WATCH OR NOT TO WATCH

A specter that haunts every parent is the danger that his small boy or girl will someday be approached by a disreputable stranger, enticed with candy, and abducted. We recoil from the very thought that some evil-intentioned person may lurk along the street our child must walk.

At school and at home children are warned against talking to strangers on the street and are instructed rigorously not to accept candy that is offered to them under unusual circumstances. But in the child's mind these warnings may be vague. "What does a 'stranger' look like? How can I tell him from the rest of the people I see? Doesn't the Bible say, 'Be not forgetful to entertain strangers'?"

The "stranger" we were warned against in our childhood was (in our mind's eye) noticeably different from our neighbors. If he ever appeared he would certainly be driving an unusual car or wearing an unusual suit. His hair would not be combed the way our father and his friends combed their hair. Something about him would surely signal us that he was not where he belonged or doing what he was supposed to be doing. At least, so we had it pictured in our minds.

Children of today may not have the same mental pictures. In fact, an experiment in Phoenix, Arizona, seems to indicate that school children may shun a "clean-shaven, neatly dressed person who approaches them, but will have no misgivings at all about accepting candy from a bum." The results of this experiment are interesting, but the reasons suggested for the children's behavior are certainly significant.

The experiment was conducted by writer Larry Maddock with the cooperation of school authorities and the protection of Phoenix police. He wanted to see whether the school's method of warning the children was indeed effective. With his hair grown long, his face unshaven, and a cigarette drooping from his lips, Mr. Maddock hung about a schoolyard. When the children came by he offered them a piece of cellophane-wrapped candy, disposing of 38 pieces in ten minutes. Two children invited him home! All the children had seen the *Say No to Danger* film only three days before.

The next day Mr. Maddock, with his hair cut and his beard shaved, donned an expensive suit and approached some school children again. They shunned him. Only seven accepted the candy.

This unexpected behavior was partially explained later by several older children. Mr. Maddock reports his conversations with some eighth graders: "They were almost unanimous in crediting television and movies with teaching their younger brothers and sisters that tramps are kindhearted, lonely and misunderstood while crooks and gangsters are well-groomed and expensively dressed." The police lieutenant who observed the experiment said: "The children say we tell them 'crime does not pay,' then show them criminals in fancy suits and Cadillacs! This indicates a weakness in our program that needs changing."

We wonder whether Adventist children are being taught that all strangers are bad. We wonder, too, whether their parents are permitting television watching and moviegoing to introduce them to a make-believe world. We do not claim to know how a small child can best be taught the difference between the stranger who should be

"entertained" and the one who should be shunned, but we do claim some knowledge of the inner workings of the mass communication industry.

A little intelligent observation of television's dramatic programming and a casual reading of thoughtful TV critics shows how indiscriminate TV watching can warp a child's view of the real world.

Television is primarily an entertainment medium. The public makes use of the various mass media in different ways: The radio provides companionship; newspapers specialize in timely but ephemeral information; magazines are topical and lend perspective to the events of the day. Television, on the other hand, has limited utilitarian value. On the whole, viewers do not want information or edification. They want entertainment.

What does this mean? It means that television's dramatized programming must be planned so as to tickle the fancy of the viewer. When a particular type of program or a particular kind of entertainer brings high ratings to one network, other networks attempt to imitate. The result is that the notions, the habits, the very way of life that is portrayed by the characters in the successful program are imitated until the unthinking viewer, especially the child, has his view of life warped and he sees the same portrayal on every channel.

We believe that there is something worth thinking about in the comments that the older children made to Mr. Maddock. Of course, we cannot heap upon one aspect of modern life—TV—all the blame for the erratic and irrational behavior that we see on every side, but neither dare we blind ourselves to the subtle dangers this medium introduces into our homes.

In addition to the criteria most of us now apply to television watching—time involved, lack of exercise, disgusting portrayals of crime and lust, et cetera—we would like to suggest one of a different type: Will the program we are about to let our children watch give them a more accurate view of the real world? or will it warp their judgment by portraying contrived situations for purely entertainment purposes?

And we might even go so far as to apply this criterion to our own TV habits.

F. D. Y.

## EDUCATION FOR THE WHOLE PERSON

For about ten years—ever since late in 1957, when the first Sputnik was boosted into orbit—all aspects of education have been under close scrutiny in the United States (and in certain other countries). Searching questions have been asked as to the true purpose of education. Goals have been re-evaluated. Curricula on all levels have been re-examined.

Impressed by the fact that science had produced the first man-made earth satellite, many people demanded that greater emphasis be given to science subjects. Gradually, however, parents and educators alike agreed that education, to be of maximum benefit, must be broad, and science subjects, though important, should not be permitted to crowd out the humanities.

Many years ago Ellen G. White set forth the goal of true education: "Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pur-

sual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."—*Education*, p. 13.

This statement makes it clear that education, to be adequate, must deal with the spiritual nature of man. Any education that neglects this is partial and inadequate. It may develop the mental and physical powers but still be woefully inadequate, inasmuch as it neglects the spiritual powers.

### Prepare for the Best Life

Writing in *The Nation's Schools*, R. B. Kuiper once said: "The aim of education is not to impart as many isolated facts as possible. Nor is it merely to fit the pupil for a gainful occupation. The purpose of education should be to qualify the young for leading the best, the fullest and most useful life possible. Surely, no religious person can possibly dissociate religion from that kind of life. Not only is religion essential to it, religion is its essence."

Seventh-day Adventists are fortunate in that they have a school system designed to educate the whole person. According to recent statistics they have more than 4,700 elementary schools and about 650 advanced and secondary schools, with an enrollment of about 377,000. The total investment in buildings and equipment of the schools on all levels approximates \$160 million.

In spite of this, not all children from Seventh-day Adventist homes will be enrolled in Seventh-day Adventist schools this fall. In some places no facilities are available. In certain instances strong objection on the part of a non-Adventist parent may make it impossible to enroll the child in church school. In a few cases lack of tuition funds may make it seem impossible to place the child in a church school. Manifestly, these are difficult situations.

But what shall we say of cases where a school is available, where both parents are Adventists, where funds are available, but parents are content to let their children enroll in public school, where body and mind will be educated but not the soul? Should Adventist parents be satisfied to let their children prepare only for this life, but not for the life to come?

That the child may receive only a partial education in a non-Adventist school is serious enough. More serious is the fact that the salvation of the child may be involved. Dare parents assume that the plastic minds of their children can be molded into the divine image after years of exposure to attitudes and teachings inimical to Bible truth? Can they be sure that their children will not form associations that may lead downward rather than upward? Can they with confidence pray that God will save their children when they do not place their children in the best possible environment?

### A Time for Decision

The weeks immediately preceding the opening of a new school year are days of decision. During this time Adventist parents must examine their values; they must make a choice between what money can buy in the way of a Christian education and what it can buy in the way of material possessions. Further, they must take a hard look at their faith. Do they believe that, even if the budget looks inadequate, God will enable them to meet the financial obligations involved in providing a Christian education for their children? Do they believe that God will open today's Red Seas as He did anciently if we move forward by faith?

The Adventist educational program is not perfect. In

some places its physical facilities are inadequate and its teachers may be a step or two below the best. But though it may have some failings, its goals are sound, its subject matter is Bible oriented, its program is designed to deal with the whole person. Let us give it our full support, to the end that it may be a model for all to follow. And let us see that, whatever the necessary sacrifices, every Adventist child shall have an opportunity to attend an Adventist school—this fall.

K. H. W.

## "JUNKING" THE RESURRECTION?

Mark Corts, pastor of Calvary Baptist church in Winston-Salem, North Carolina, recently expressed his fears that the new bill before Congress to shift four legal holidays to Monday, would adversely affect church attendance. This bill, he claims "strikes fear and trembling in the heart of every pastor in the country."

We were interested not so much in his reaction as in his argument against the shift. He said these holidays would lose their meaning when arbitrarily shifted to Monday. "Sure, each holiday is only a symbol of something in the past" but "how far should a symbol go?"

To illustrate his point he referred to the symbolical significance of Sunday. He said Christians worship on Sunday to celebrate the resurrection of Christ. "It is true that every day is holy to the Christ, but Sunday is the Lord's Day. . . . There must be an analogy or similarity or else the symbol is lost. To make any other day the chief day of worship is to junk the meaning and importance of the resurrection."

While Mr. Corts may have a point when he expresses his fears that the symbolism of our holidays will become blurred with their being shifted to a certain day of the week, and while we grant that informed and devout Sundaykeepers observe the day in honor of the resurrection, and that a shift to another day would destroy the symbolism they attach to the day, yet he goes too far when he states that "to make any other day the chief day of worship is to junk the meaning and importance of the resurrection."

Seventh-day Adventists have chosen another day of worship, but in no wise have they "junked" the meaning and importance of the resurrection. They accord to that historic event all the importance attached to it by the first gospel witnesses who saw Christ after the resurrection and declared to the world that "He is risen." The resurrection of Christ was to these evangelists a principal theme of their witness. By inspiration they declared that upon His ascension He sat down on the right hand of the throne of the Majesty in the heavens. They announced that He was functioning there as man's great high priest, ministering the benefits of His atonement.

All these events, which are of utmost significance in salvation's history, Seventh-day Adventists have accepted and taught. In the face of growing skepticism they have clung to the historicity of the event. They declare with Paul that "if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:14-19).

Nowhere in all the Bible is there as much as a hint that in order to honor this great event men should "junk" (to borrow a term from Mr. Corts) the seventh-day Sabbath, instituted by God, and worship on the first day of the week. Sunday is entirely a man-made institution, and its so-called symbolism is entirely a human idea.

If men wish to honor the resurrection, let them do so,

not by external ceremony, but by newness of heart, as the Scriptures state: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5).

Paul comments further: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:9-12).

Far from junking the meaning and importance of the

resurrection, Seventh-day Adventists throughout their history have stressed the necessity of walking in newness of life and of expelling sin from the life. They do not preach the anemic gospel so popular today that calls simply for an emotional attachment to Christ; they emphasize a faith that works by love and purifies the soul. They give to law its rightful place as the great revelation of the character of Christ, which character, by faith, is reproduced in the life of the believer.

This is the symbolism of the resurrection we wish Mr. Corts and all other Christian ministers would emphasize, and that we wish might be a reality in the heart of every Seventh-day Adventist.

D. F. N.

## LETTERS



### RIGHTEOUSNESS BY FAITH

EDITORS: The statement that we as a people, now as always, believe in righteousness by faith as taught by Luther, is quite correct, as pointed out by Andrew Roedal in the Letters From Readers column (May 4).

But we must go beyond Luther. Mrs. White stated (*Selected Messages*, book 1, p. 234) that Jones's and Waggoner's messages on righteousness by faith represented an advanced concept over what we had taught before. Jones's and Waggoner's views were developed within the light of the three angels' messages, and these were not understood by either Luther or Wesley.

It was not Luther's views that Mrs. White said were rejected (on righteousness by faith) but the views set forth by Jones and Waggoner. No one contends that Luther's views on righteousness by faith were to be the beginning of the loud cry, as she stated were those of Jones and Waggoner.

RICHARD LUKENS, M.D.

Sanitarium, California

### "LANDMARKS"

EDITORS: I believe it was God who led in making "Landmarks," by H. E. Rice, the leading article for the REVIEW of May 4. "It is marvellous" (Ps. 118:23) that this devotional study, on a topic of such great intrinsic value, was chosen.

And the timeliness of the study—how very impressive that is! How greatly its message is needed in our medical institutions, in our educational work, in our publishing houses. Above all, how much we individually need to "watch" ourselves, lest slackness creep in to corrupt the inner life, and the fine gold become dim!

L. W. COBB

Portland, Oregon

EDITORS: Re the article by H. E. Rice, titled "Landmarks." I consider that a masterpiece and I hope it may be available to us in leaflet form soon. I have been somewhat worried about the sudden throw toward universalism in our denomination. Many of our best preachers and missionaries would have been quite worried if someone had attached an

M.A. or a Ph.D. degree to their names. Some of our best men wouldn't have been able to do the work they did under some of what seems to be quite the program today. But if the denomination, and especially our universities, will keep steadily and constantly in mind what Brother Rice says in this article, I will let my fears take a leave of absence.

J. M. HOWELL

Olympia, Washington

### A "SQUARE"?

EDITORS: I am in favor of the uniforms for school. If I don't were [sic] a different dress every day I am considered [sic] a square. I am in the third grade. P.S. Please make them pretty.

MARGARET FOSTER

Loma Linda, California

### THE BEST UNIFORM

EDITORS: The real answer to solving the clothing problem of young people today, is to first solve the problem of converting parents to adopt clothing that is Christian in style. As long as we have parents wearing the fashions of the world, the children will naturally want to wear the same kind that "Mamma or daddy wears."

Without question, the best uniform for both parents and children to wear is the robe of Christ's righteousness. When both parents and children desire to wear the robe of Christ's righteousness, then we will begin to see more dresses of proper length. We will also see an improvement in the style of clothing worn by Adventist boys and men.

R. K. LEAR

Cleburne, Texas

### THE NOBLE ALBIGENSES

EDITORS: The recent article on the Albigenses of southern France, written by Daniel Walther of Andrews University, was excellent. It seems good that someone would publicize the work of these noble Christians, even though they accepted some mystical ideas concerning dualism in the Deity similar to the Manicheans in regard to the forces of good and evil in this world.

Yet, according to William Francis Collier in his sketch of these people, *The Crusade Against the Albigenses*, they rejected transubstantiation with its worship as the real presence of our Lord in the wafer, and they denounced image worship as idolatry. In their worship they were simple and sincere,

and unadorned by the elaborate ritual of the Latin church. The plain preaching of the Word from the pulpit was the central figure in their worship, not an ornate altar.

In *The Great Controversy*, Ellen G. White mentions these people by name twice, on pages 97 and 271. The latter citation states, "Century after century the blood of the saints had been shed. While the Waldenses laid down their lives upon the mountains of Piedmont 'for the word of God and the testimony of Jesus Christ,' similar witness to the truth had been borne by their brethren, the Albigenses of France."

In the same volume on pages 58-60 are indirect reference to them and Pope Innocent III, who was on the papal throne when they were nearly annihilated.

The fact that these unfortunate persons met such a fate is a shining memorial of the faith of the true witnesses amid the darkest ages of earth's history. Their struggle for religious freedom has bequeathed to us, their spiritual descendants, the precious liberties of conscience we enjoy now. I sincerely hope the REVIEW's article will give many readers a renewed desire to understand the facts that led us to the truths of God in the Seventh-day Adventist Church today.

F. LINCOLN MILLET

Lancaster, Massachusetts.

### YOU OR THOU?

EDITORS: Re your editorial (June 8) "You or Thou?": "In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God . . . as they would address an equal, or even an inferior." —*Patriarchs and Prophets*, p. 252.

How true is your statement that we are living "in a world where reverence for God and holy things is fast disappearing," and therefore we should "emphasize the distinction between the worshiper and the One being worshiped." This is possible in our attitude and the very words we use when in the presence of God.

ROSE E. BOOSE

Santa Ana, California

EDITORS: An American Indian, viewing for the first time the mushrooming cloud formation following an atomic blast and thinking it to be a smoke signal, supposedly said to his companion, "I wish I had said that!"

My response to the editorial, "You or (Continued on page 22)"



# Mexican Union Holds Laymen's Congress

By C. E. GUENTHER

Associate Secretary, GC Lay Activities Department

They came, they saw, they departed to conquer for Christ.

They came from all directions, from great distances, on slow buses, at their own expense, in large numbers.

They saw Mexico City for the first time; they saw their first nationwide laymen's congress; and they saw their gospel mission with new insight and urgency.

They returned home to conquer Mexico for Christ.

"They" are the dedicated Adventist laymen of Mexico. For most it was the experience of a lifetime. Never had they journeyed so far from home. Never had they visited their beloved capital city, known to all Mexican people simply as "Mexico."

More than 1,500 official delegates were registered. The great majority had spent many hours traveling in hot, crowded buses. Those from Tijuana, in the northwest, came 2,000 kilometers (1,250 miles), and those from Chiapas, in the southwest on the Guatemala border, came 2,400 kilometers (1,500 miles). Many nondelegates came too.

The great meeting opened June 28 in a modern building designed as an ice-skating rink. Seating arrangements, acoustics, and visual problems made classwork difficult. Yet this was the only available structure that could accommodate such a large gathering. Some evenings and on Sabbath it was crowded to the roof by approximately 4,000 people. They sat in the aisles and stood around the edges.

The meeting was called to order by Chairman Sergio Moctezuma, lay activities secretary of the Mexican Union Mission. His vice-chairman, R. R. Drachenberg, was responsible for most of the organization and details connected with preparations for the congress.

The first session opened with a review of Adventist history in Mexico. The first worker was a colporteur of Italian lineage, S. Marchisio, who came from North America in 1891. Other workers came in 1893 and the first church was organized at Guadalajara about that time. The earliest convert still living, Aurelio Jimenez, was introduced to the delegates. He had been baptized in 1905 after reading the Spanish *Signs of the Times*.

A most impressive feature was the presentation of representative delegates from each of the 30 states of Mexico. They carried placards bearing their state coat of arms and were dressed in distinctive costumes. Colors were brilliant, the design and handwork exquisite.

The new lay activities flag was unveiled, with open Bible illuminated by a burning torch. The flag was carried in procession by a veteran lay preacher with 35 years of missionary service who pre-

sented it to one of the younger lay preachers.

The initial meeting closed with an appeal by Andres Riffel, lay activities secretary of the Inter-American Division. His message was based on the congress theme: "Levantate, Resplandece ["Arise, Shine"]."

Much of the next two days was devoted to instruction. Workshops were conducted in carrying out health and welfare services, promoting Gift Bible Evangelism, teaching of Bible doctrines, making contacts, and securing decisions. C. L. Powers, president of the division; Aldredo Aeschlimann, president of the union; and C. E. Guenther, of the General Conference, spoke at devotional meetings and gave instruction in workshops.

As always in lay congresses, the program high light was the enactment of

soul-winning experiences of laymen. We saw a missionary band visit prisoners incarcerated in a jail improvised from rope nets. The "jailer" who sat on guard was given a missionary magazine, which he at once began to read. We heard the visitors speak to and pray with the "prisoners." A Sabbath school has been organized by the work of this prison band.

A free medical and dental clinic was put into full operation right on the platform. A physician, registered nurses, and aides examined and treated patients for various ailments, and dispensed medicines. The physician is a medical doctor who had learned tooth extraction from his brother, a dentist. He pulls teeth with an artistic flair. He demonstrated his powers by extracting a tooth from each of two delegate-patients. One patient offered the doctor a ten-peso note for his services, but the doctor gently refused.

Lay activities representatives had been invited to the congress from the two neighboring union conferences of North America. David Olsen came from the Pacific Union with Samuel Weiss, district leader for several Spanish churches in southern California. From the Southwestern Union there were George Schram and W. C. Jones (Southwestern Region), Woodward Larsen (Texas), W. H. Elder (Arkansas-Louisiana), and Robert Rider (Oklahoma).

To Elders Olsen and Weiss there was presented a framed citation addressed to the Pacific Union for medical, welfare, and disaster relief services to the Advent people of Mexico throughout the past three fourths of a century.

To the Southwestern Union representatives a citation was also presented. It read: "For instantaneous delivery of material aid and meritorious disaster relief service—given to the victims of hurricane Inez, Tamaulipas, Mexico, 1966. This citation is made in behalf of the Adventist people of Mexico with deep gratitude and profound admiration." The Southwestern Union men were attired in their welfare uniforms they had worn as they drove their huge mobile units to aid victims of the disaster.

Señor Lopez de Lara, a representative of the Mexican Bible Society, gave a brief address at the congress on the power of the Word of God. He stated he is well aware that SDA's in Mexico are foremost among Christian bodies in the study and distribution of the Scriptures. The Bible Society gave 500 Bibles to congress delegates. Denominational organizations then made it possible for each delegate to receive one Bible, a set of printed Bible studies, and a booklet on Sabbath school methods.

The congress climax came as the five



Top: In colorful costume, congress delegates from Michoacan join the parade of states. Middle: Report of baptisms in the union revealed that the workers had exceeded the goal by 10 per cent. Bottom: A "jail" scene.

missions of the Mexican Union announced the baptismal goals set by delegates. The laymen alone set a goal of 2,120 converts for the last six months of 1967.

The most impressive and moving moment came at the close when the representatives of the 30 states and all who had participated in the program, dressed in traditional costumes, slowly marched out of the auditorium in a recessional, while the entire delegation sang "Mas Alla del Sol ["Beyond the Sun"]." To hear laymen of Mexico sing this song is a moving experience, especially in such a setting.

News coverage was notable. We were interviewed by press and TV reporters, appeared in the TV news, and were quoted in five papers on one day. One newspaper announced in headlines "Adventists in Mexico Are Growing." This is the first time such recognition has been given in the Mexican press.

Indeed, Adventists are growing in Mexico. The Mexican Union is one of the fastest growing unions of Inter-America. It has a church membership of 35,900 with more than twice that number enrolled in Sabbath school—78,000. One pastor has already baptized 102 this year and has another 100 preparing for baptism. He attributes most of these to the work of his lay members. One mission reported 80 per cent of its baptized converts were won by laymen.

On Saturday night, an hour after the close of the congress, La Voz de la Esperanza (Spanish Voice of Prophecy) jammed the auditorium again with people who came for a mass graduation of VOP students. Three hundred thousand announcements had been dropped over the city by airplane. Two thousand and two students received graduation diplomas. One student sent a large gift to cover the cost of the theater for the first evangelistic meeting of a series to begin the following week.

The Spanish Voice of Prophecy began broadcasting in Mexico only a few years ago. It is now on 43 stations. Approxi-

mately 14 million persons listen to Braulio Pérez and to the music of the VOP group.

Wayne Hooper, Marita Phillips Thomburg, and Brad Braley were present to contribute their talents to the success of the congress. Musical numbers were also presented by a massed choir composed of choirs from four churches and schools. A great many vocal numbers were accompanied by the guitar, a favorite instrument. Of course there were also marimba selections.

Through the 75 years of Advent history in Mexico, the strength of the work has been in smaller cities and rural areas. Now concentrated evangelistic efforts are building up the membership in the capital. Seven churches are presently located there. A large evangelistic campaign was recently conducted by Carlos Aeschlimann, the union evangelist, and a second was scheduled to begin a week after the congress. A well-appointed theater building has been leased in the heart of the downtown area. For many weeks laymen have systematically visited 45,000 families who live in nearby apartment complexes. One hundred lay Bible instructors have been trained to give Bible studies. Our leaders are working and praying for the establishment of another Adventist congregation.

There are approximately 43 million persons in Mexico who must hear the message. The hope of the work in this land is in its laymen—these men and women who worked two months to save enough money to attend the congress, laymen who slept at night on hard tile floors of a church building with only a sheet of corrugated paper for a mattress. The hope of the church is in men like Alejandro Herrera, a farmer who has won 22 to Christ, and Miguel Diaz, another farmer, who has already won 34 this year. And in men like the delegate who raised up two churches and built two church buildings before his own baptism!

The message is in good hands and in devoted hearts in old Mexico.



In Avondale ceremony K. H. Emerson (left) unveils plaque. E. G. McDowell is at right.

## Avondale College Opens Food Service Facility

By S. S. PRESNALL  
Avondale College PR Bureau

A new dining room and kitchen unit at Avondale College was opened June 13 in ceremonies attended by K. H. Emerson, treasurer of the General Conference, and L. C. Naden, Australasian Division president.

This A \$440,000 (U.S. \$493,000) block is the most recent construction in a A \$1.6 million program that has provided this Australian college with three buildings and an addition since 1961. The new cafeteria replaces one that occupied the ground floor of a women's dormitory and had been in use for many years, serving about 400 resident students under tre-

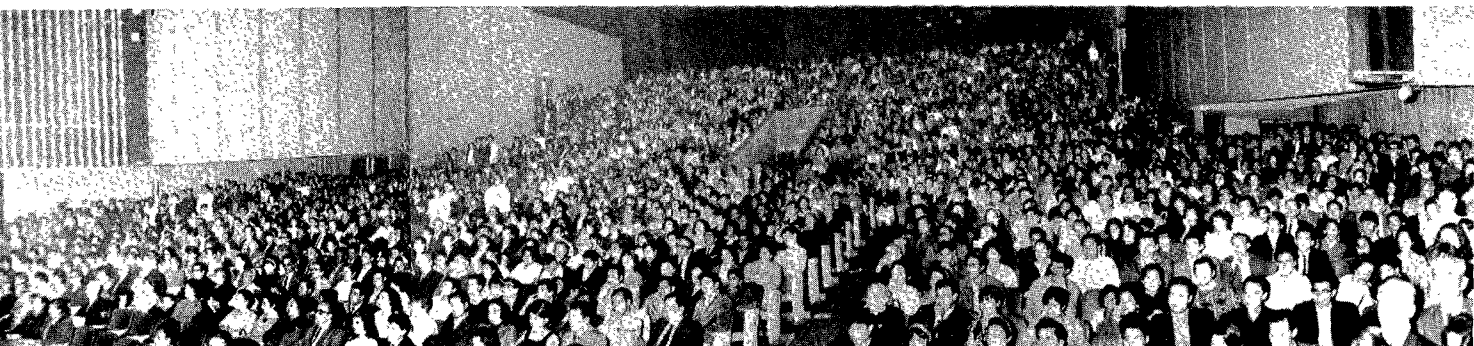
## Opening Meeting Draws 3,000 in Mexico City Campaign

An evangelistic crusade in Mexico City by Pastor Carlos Aeschlimann and his group of 27 workers is drawing capacity audiences. Nearly 3,000 attended the first dual-session meeting, despite torrential rain. Hundreds were unable to crowd into the building.

The meetings are being held in the Manolo Fabregas Theater in

the heart of the city. Approximately 3,500 homes are being visited. This is the second large-scale evangelistic series held on behalf of the 6 million inhabitants of this capital city.

CARLOS E. AESCHLIMANN  
Union Evangelist



mendous difficulties. The new kitchen, with the latest in equipment, will be capable ultimately of producing 1,000 meals in one hour and forty-five minutes.

Apart from the modern kitchen and dining room is a large lounge, which is equipped with a stereo system—a gift from J. B. Donald, of Auckland, New Zealand. There is also a milk bar and canteen. Below the kitchen is a modern electric bakehouse and refrigerated storerooms for dry food, fruit, and vegetables.

The official opening took the form of a banquet. Pastor Emmerson, who was visiting Australia at the time, performed the opening ceremony.

This latest project in Avondale's building program was possible because of the generosity of the Sanitarium Health Food Company and the gifts of thousands of church members.

## AU Extension School Conducted in Germany

By **EARLE HILGERT**  
*Vice-President for Academic Administration, Andrews University*

A Seminary extension school with 64 ministers and Bible instructors enrolled was held at Mühlenrahmede, Germany, May 22 to July 13.

Workers from all three divisions in Western Europe attended: 56 from Central Europe, eight from German-speaking areas of Southern Europe, and one from Northern Europe. Significantly, a large percentage of the students were younger workers.

Teachers included Robert L. Odom, of the General Conference, who taught the Spirit of Prophecy; Harold G. Coffin, of the GeoScience Research Institute, who taught science and religion; Winfried Müller, of the Marienhöhe Missionary Seminary religion department, who taught Old Testament theology; and Artur Strala, principal at Marienhöhe, who taught evangelism.

Earle Hilgert, from Andrews University, was institute director and taught New Testament theology. Hans Werner, Central European division secretary of education, was general coordinator and acted as translator. W. R. Beach and E. L. Minchin, of the General Conference, visited the school and served as guest lecturers.

In addition to scholastic study, the students and faculty participated in daily worship services and prayer bands.

## Guatemalan Area Entered by Ministerial Interns

By **LYNN BAERG**  
*President, Guatemala Mission*

Seventh-day Adventists are just beginning to establish work in the vast state of Petén in Guatemala. A sparsely settled area, Petén has all-weather roads connecting its main towns, but not until next year will its capital, Flores, be connected with Guatemala City.

Colporteurs have canvassed the towns of Petén, but no permanent workers have ever been stationed there. A few months ago the Guatemala Mission committee again studied the possibility of establishing work in Petén. As a result two young ministerial interns in Flores are doing house-to-house Bible work and literature distribution under supervision from mission headquarters, an hour and a half away by commercial plane.

The two young men selected were both accustomed to a fairly comfortable way of life. Graduates of our college in Costa Rica, they had been working successfully, one in Guatemala City for a year, the other for several months in Quezaltenango, second city of the nation. When broached about the new assignment, however, they were both enthusiastic. Though their living conditions are far from ideal—they cook for themselves and import vegetables by air from Guatemala City—they are thrilled with the prospects.

Their first experience showed God's protection. Shortly after their arrival they were both thrown out of an open trailer in a highway accident, but were miraculously spared serious injury. Battered and bleeding, they continued their trip on foot. At their destination they found a number of interested people, and were able to organize a small Sabbath school. A jungle chapel has now been erected at this place, and several families are preparing to join God's remnant church.

Flores is on a tropical island in the middle of a sky-blue, jungle-lined lake. On the shore immediately opposite, two little towns have sprung up, practically forming an extension of century-old Flores. Just weeks before our young men arrived, a causeway was built joining the island to the mainland, making it much easier for them to carry on work in Flores and the nearby communities.

Because of its importance as the oldest residential area, as well as Petén's capital, the island city of Flores was selected as primary target for personal Bible evangelism on the order of the Go Tell Guatemala program. Free Bibles are offered if the individuals will engage in a Bible-study program in their homes.

This plan, already a proved blessing throughout Guatemala, has proved effective in Petén as well. Without the arousing of public prejudice, the truth is quietly introduced from house to house, where people can consider its merits, free from the atmosphere of hate so often invoked to combat public Bible evangelism. Many families have thus become interested in the truth.

One of the keenest Bible students in Flores is Francisco Romero, who is totally blind and hard of hearing. He accepted Jesus as his Saviour years ago when, after the accident that caused his handicap, he had a dream in which Jesus invited him to be His follower. Since then Francisco has faithfully lived up to all the light he has had, and has witnessed for the Lord all over the little island. He visits everybody, tap-tapping his cane up and down the cobblestoned streets, talking to all who will listen to the message of his personal experience and happiness in Jesus. He also distributes portions of Scripture and simple gospel tracts, as he can obtain them.

Although Francisco's own brothers and sisters have rejected his message, his children have experienced the gospel power in their lives. When our interns (who usually work as a two-man team) visited their home, they were cordially received, and studies began at once. Francisco's daughter, Betty, is particularly interested. While one of the young men presents the message to her, the other one sits close to Francisco and presents the study right into his ear. Later Betty repeats and clarifies the lesson to her father. They are about to finish their first series of studies.

With the consecrated work of these two interns and the intense interest of Francisco and his children, surely God will cause His work to be established and grow in not only Flores but throughout Petén.



Faculty and students at the Andrews University Seminary Extension School conducted recently in Germany. All three European divisions were represented among the students.

# Growth in the Far Eastern Division

Compiled by PAT HORNING

Adventism is growing rapidly in the Far East. In addition to physical growth in new churches, schools, and clinics, there are achievements also along spiritual lines. Progress reports in evangelism, education, and new programs are thrilling to read. Conversion stories and news about people add a flavor of human interest to the complex story of growth in the Far Eastern Division.

## Giving the Good News

Three annual festivals were canceled this year in one community in the Philippines because the barrio (village) captain accepted Christ and was baptized with his family.

This man was one of 36 persons who accepted Christ as a result of an evangelistic effort held in Gubat, Lagonoy, Camarines Sur, by J. D. Haniel, lay activities and Sabbath school secretary of the Southern Luzon Province, and his daughter Judy.

This effort and others like it are a part of a concerted drive by the departmental secretaries and the field workers of the mission to evangelize unentered territories this summer, thus responding to the call of the General Conference president for total evangelism.

In Tamban, Tinambac, Camarines Sur, C. C. La Villa, who cares for the MV and educational work of the mission, joined with Zoroastro Villamejor and won 34 persons to the church. Others are being prepared for baptism.

Now that the rainy season is on, all the workers in this field, including the mission president, are preparing to do revival work in the churches. The program calls for week-long revival meetings in the larger churches and shorter meetings in smaller churches, as well as a visit to every Adventist home in the entire mission.

Nine hundred miles south of Luzon, on Indonesia's Celebes Island, the first public evangelistic effort that the Bible teacher at our North Celebes academy ever held brought threats of murder, robbery attempts, and a face-to-face confrontation with a gunman. But Daniel Pungus, the teacher, continued undaunted and brought his meetings to a successful close.

This effort was held at Tompasso Baru in the southern part of the North Celebes Mission. As the meetings got under way, a group of young men determined to stop the work and, if possible, to murder the leaders of the Adventist church together with the young evangelist. However, the Lord intervened, and the leaders of this plot were apprehended and imprisoned by the police.

As the evangelistic meetings progressed,

Material for this report was provided by T. V. Barizo, president, Southern Luzon Mission; John Raranta, president, North Celebes Mission; Mazie A. Herin, associate secretary, GC Medical Department; R. B. Castro, MCC Corps commander, Mountain View College; L. A. Shipowick, lay activities secretary, Far Eastern Division; D. A. Roth, assistant secretary, Far Eastern Division; and J. O. Bautista, lay activities secretary, North Philippine Union Mission.

hundreds attended each lecture, and a spiritual awakening was begun. However, the enemy of truth was also active, and many times in the middle of the night the home where Mr. Pungus was staying was stoned, and men tried to break into his room. Finally the police were called to protect the house through the night, and again the plot to disrupt the work of God was brought to nought.

One evening during the question-and-answer period an unidentified man stepped from the crowd, and standing at the rear of the open shed being used as a meeting hall, he leveled a gun directly at the speaker's head and pulled the trigger. A loud click was heard by the entire audience, but the shell failed to fire. The silence of terror settled over the people as the man cocked the gun, replacing the unused cartridge. Again the snap was

heard, and again the gun failed to fire. In nervous haste he tried once more, then turned and fled into the darkness. Then the pent-up tension of the crowd broke loose, and everyone began talking at once. It was with difficulty that Mr. Pungus was able to quiet the congregation and resume the meeting, but he went ahead as though nothing had happened.

At the close of this series of meetings 52 persons were baptized. God had indeed performed a miracle in preserving the life of His servant, but an even greater miracle took place in the lives of those who gave themselves to Christ as a result of Daniel Pungus' first evangelistic effort.

## Lay Preacher for Moslems

Mr. and Mrs. Jimmy Adil, former Moslems, attended the recent general meeting of the Southern Mindanao Mission. They were bubbling over with enthusiasm in their new-found faith, for already they have guided many Moslems to Christ.

Jimmy became a Seventh-day Adventist through self-study. In 1955 he attended a Protestant school. For the first time he encountered the name of Jesus. He bought his own Bible and read it diligently. Even after quitting school he continued to read and study the Word of God.

Soon he began to wonder whether the Koran was in any way similar to what he had found in his Bible. When he found in the Koran that Jesus was referred to as the Redeemer and Messiah, he became definitely interested in Christianity.

After ten years of searching his Bible and attending many churches, he decided that the Seventh-day Adventist Church fulfilled his search. Soon he and his wife were baptized.

But Jimmy's family, being strict Moslems, were hostile to Christianity. Jimmy's father, mother, and older sister had gone to Mecca and had become high priests. They were antagonistic to Jimmy and his wife and even denied them the privilege of being members of the family. It became so difficult for Jimmy and his own family that they were forced to leave a newly built house and move into an area where they would not be persecuted.



L. A. Shipowick, lay activities secretary of the Far Eastern Division, talks with Mr. and Mrs. Jimmy Adil, enthusiastic workers for Moslems, at the Southern Mindanao meeting.





**Mrs. H. M. Baldwin cuts the ribbon, opening the new offices of the Southern Luzon Mission. Others are (left to right): B. O. Gravino, T. C. Murdoch, T. V. Barizo, H. M. Baldwin, Mrs. E. S. Morel, and Dr. Morel.**

In spite of the persecution Jimmy and his family were kind to the parents and brothers and sister. Just recently the parents told the children that they must leave Jimmy and his family alone, because they had made a good decision.

In 1966 Jimmy conducted his first lay effort. The average attendance was 250, and as a result 17 new members were added to the church, plus 13 backslidden Seventh-day Adventists. Later, as a result of another effort, five more were baptized.

Because of this layman's mighty witness for God, he has been encouraged to go to Mountain View College to receive training in the ministry to become a worker among his own people.

## Providing New Headquarters

The new office quarters of the Southern Luzon Mission in Legazpi City were officially opened July 28.

Special guests were T. C. Murdoch, union president; H. M. Baldwin, out-

going treasurer; J. O. Bautista, union lay activities secretary, and Dr. E. S. Morel, medical director of the Manila Sanitarium and Hospital. The ribbon was cut by Mrs. Baldwin and Mrs. Morel. This ceremony was followed by guided tours for the public. Elder Murdoch gave the main address.

The old office building, constructed in 1947, had outgrown its usefulness, but there were no funds on hand for a new building. The solution was to add a third story on the elementary school building. Cost of the addition was P22,000, P13,000 of which was raised locally.

## Training the Youth

The PUC of the Philippines—Philippines Union College—reports two new projects that have strengthened the school's program: a new building and an unusual research program.

A nursing-education hall was recently opened at PUC. It provides offices for the school of nursing, a lecture room, nursing-arts laboratory, and other needed facilities. The financing of this building was a joint undertaking of the nurses' alumni and the college. Graduates of PUC's nursing program serve in Adventist institutions around the globe.

The research program is under the direction of Dr. Gottfried Oosterwal, head of the department of church history at PUC. The project, a new missionary translation of the Bible, is sponsored by the Inter-Seminary Committee on Research and Publication in cooperation with the Philippine Bible Society. This new translation project is an attempt to understand and proclaim the Christian message in the cultural setting of the people who receive the message.

In the Philippines the problem of communicating the Biblical message to persons speaking 87 languages and dialects is compounded, because Filipino ministers are educated in English. But Dr. Oosterwal and another PUC teacher, Gil Fernandez, are working to overcome some of these problems. They are studying with scholars of other seminaries and Bible translator groups.



**Members of the Northern Luzon Mission raised P12,324.37 by putting aside one centavo a meal. Here boxes are being opened.**

The other Filipino college—Mountain View College—has an active Medical Cadet Corps. Brigadier General Albert Friedlander, commanding general of the Fourth Military District of the Philippines, spoke at the MCC graduation ceremony this year. The general and his staff also inspected the MCC training.

Following the graduation service and a review, the general commented: "You have the smartest cadets found in this area. . . . I am convinced that you have one of the best organized cadet programs in the Republic."

## Systematic Giving

Almost all the believers who came to the two large district meetings held recently in the Northern Luzon Mission, Philippines, carried small money boxes in the shape of nipa huts. These boxes represented their love for Christ, and, like Mary's alabaster box, they meant much sacrifice.

The Centavo-a-Meal plan was inaugurated January 1 by President J. C. Medina and the mission committee. The goal was for every member of every family to place one centavo a meal in a box as a thank offering. This money was to be devoted to evangelism.

The first count when all the boxes were opened was P12,324.37. But when the two academies and the Cagayan Valley Sanitarium and Hospital saw what our members were doing for evangelism, they too joined in this plan. Others from the North Philippine Union headquarters became enthusiastic to help the struggling mission of 9,840 members, and now over P20,000 has come in.

This continuing plan of one centavo per meal is greatly multiplying the re-



**This is the recently inaugurated nursing-education hall at Philippine Union College.**



sources of the mission. For many years the Northern Luzon Mission has been indebted to the North Philippine Union, and it has been extremely difficult to find means to expand the work. This systematic giving since the beginning of the year has changed the financial picture entirely. Debts have all been paid, and the mission already has 58 per cent of its required operating capital. Systematic giving has also resulted in a greater number of baptisms so far this year. This mission leads all the other missions in baptisms for the first quarter of 1967. Two hundred eighty-six new members have joined the church during this period.

This plan is taking hold of the other missions, and if our 37,323 members in the North Philippine Union Mission will follow along, more than P400,000 will be added to the union evangelistic budget.

We believe that this program of systematic giving is one of God's answers to the new call for revival and total evangelism.

## Two Units Added to Home for Children in Holland

By F. J. VOORTHUIS  
President, Netherlands Union

Netherland Children's Home officially opened two new group houses May 30 and is hoping to begin building a third one soon. These new units will make it possible for children of Zonheuvel to live in smaller groups and enjoy a family-life atmosphere.

Zonheuvel is greatly appreciated by officials. When the burgomaster of Zeist spoke at the official opening, he said, "The postwar years have presented us with two problems: how to improve the standard of living for everyone, and how to provide adequate housing. Your board has concerned itself with these two problems, and it is most rewarding to see how you have been able to help solve them."

In addition to serving the community and nation as it does, this home for orphans and children from broken homes creates good will for the church. It gives us an opportunity to train these children to serve their fellow men and by the grace of God to become citizens of the heavenly kingdom. The nurses tell them about Jesus, read them stories from the Bible, and study Sabbath school lessons with them. As a result, a number of children become baptized members.

Since 1933, when the villa that now serves as the home main building was purchased, the children have lived in one large group, but studies made some years ago indicated that a new system should be introduced so that no "family" would consist of more than 15 children.

Funds for the building program now in progress have come from generous donations by our church members in the Netherlands, as well as contributions from philanthropic organizations. Total cost of this project is about \$100,000. The third unit will be built when additional funds become available.

## Brief News

### MIDDLE EAST

IMMEDIATELY after the recent Middle East conflict, Elders Salim Japas and Manoug Nazirian made available 472 blankets and five tents to the Jordanian Government for refugees in Syria. They also purchased a truckload of food consisting of cheese, milk powder, butter, and jam for those in need. Teachers and other employees of Middle East College gave an average of four days' salary each for those who were suffering the effects of the war. One hundred and seventy pairs of shoes

were donated to the Mobarat El Um El Hussein orphanage in Amman.

ALTHOUGH the American University in Beirut did not open for summer school this summer, our Middle East College, under the leadership of Ignatius Yacoub, dean and acting president while Dr. K. L. Vine was absent from the country, continued to function. Thirty-four students are enrolled for the summer session, and plans are being made for a full school this fall.

RAY L. JACOBS, *Secretary*

### SOUTHERN ASIA

D. DAVID, president of the Kannada Section, South India, conducted an evangelistic crusade in the Kolar Gold Fields recently. Four persons were baptized at the close of the meetings, and another group is preparing for baptism soon. One hundred fifty adults attended the first meeting, and after the Sabbath message was presented, attendance increased. A Vacation Bible School was held in conjunction with the meetings.

THE buildings for the new Kerala hospital in South India are not yet completed, but already a number of persons have been converted. S. Alayam, building supervisor, studied with two young couples doing coolie work on the sight and prepared them for baptism. The electrical contractor of the project has been baptized by Pastor W. F. Easterbrook.

SIXTY-SEVEN persons were baptized in a village in South India at the conclusion of an evangelistic campaign conducted by the section lay activities secretary, P. R. Israel, who was assisted by local pastor S. David and two Spicer college students, Israel and Singaravelu. At least one person from every village family was included in the baptism conducted by Pastor R. D. Riches, union lay activities secretary.

D. P. THOMAS is conducting a series of meetings in a Hindu village ten miles from his home. Five persons have been baptized. Pastor Thomas declares that the whole village comes to the meetings. "The Holy Spirit is working on their hearts in a wonderful way. More than ten families have come forward to follow Jesus Christ. The villagers have offered to give us an unfinished school building for a church. I believe with our heavenly Father's blessing we will have more than 25 baptized here."

I. K. MOSES, *Correspondent*

### TRANS-AFRICA

J. W. NEWMAN, president of the Transvaal Conference, is traveling to the United States on leave of absence. In his place, Geoffrey E. Garne was elected president. His former position as president of Oranje-Natal Conference was filled by Eric Webster.

DR. RAY FOSTER is heading the leprosy rehabilitation and research project recently inaugurated at Mwami Leprosarium in Zambia. With the use of a Cessna plane he hopes to extend this work.

PEGGY DAWKINS, *Correspondent*



Two new group houses have been constructed at Zonheuvel, a Netherlands children's home.

## National SDA Osteopathic Group Meets in Kansas City

Dr. Ralph Waddell, secretary of the Medical Department of the General Conference, was featured speaker at a recent meeting of the Seventh-day Adventist Professional Club at the Kansas City College of Osteopathy and Surgery. This meeting coincided with the first annual meeting of the National Association of Seventh-day Adventist Osteopathic Physicians and Surgeons.

Dr. Waddell, who has spent most of his life in mission service, challenged club members to practice the type of medical ministry that will lead their patients to accept Christ as their great Physician. Dr. Waddell was presented the first associate membership in the newly formed NASDAO, of which Dr. Tom Campbell, of Bradford, Tennessee, was elected president at the organizational meeting held during the last General Conference session in Detroit.

Dr. Eugene Powers, president, and Dr. Kenneth Davis, dean of students of the college, both urged that the flow of Seventh-day Adventist students continue. These Christian students are appreciated for their Christlike conduct and attitude among the other students in the school, they said.

Student Dr. Burton Cox is the retiring president of the SDA Professional Club, and Student Dr. Larry Ward is incoming president.

Other guests were A. V. McClure, president of the Missouri Conference; H. E. Curl, pastor of the Park Memorial church in Kansas City; H. W. Pritchard, secretary-treasurer of the Texico Conference; and Edmund Newell, D.O., administrator of Portland, Maine, Osteopathic Hospital.

JOHN MILTON  
Departmental Secretary  
New York Conference

## Atlantic Union

### BRIEF NEWS

SHORTLY before he retired this summer (for the second time), August Anderson, of the New York Conference, conducted a baptism of seven persons. Elder Anderson has given 31 years of dedicated service to the New York Conference and served in seven districts of the State. Prior to coming to New York he preached in the Northern Union Conference.

DIANNA FLOOD, of Bermuda, was awarded a government scholarship to attend either Warwick Academy or Berkeley Academy, both top government schools in Bermuda. However, she has chosen to attend the Adventist school, Bermuda Institute (just recently upgraded to an academy), giving up her scholarship.

LITERATURE EVANGELISTS of the Greater New York Conference have set a record by selling more than \$50,000 worth of literature during the first six months of 1967.

This compares with \$67,000 in sales for all of 1966. Highest in individual sales was Robert Berger with \$13,000 for the nine months he has been in the literature ministry—since October, 1966. Chester Shumaker, conference publishing secretary, believes his working force will top \$100,000 this year.

THE Worcester, Massachusetts, congregation is building a 432-seat sanctuary. Their educational unit is now complete.

A COMBINED school dedication and graduation program was held at the Middletown, Connecticut, church June 8. Lowell Bock, the conference president; Arthur Harms, conference secretary-treasurer; and Fred Stephan, conference educational superintendent, led out in the dedication of the debt-free Portland church school. The district members under the supervision of Paul Wethey, local elder of the church, have sacrificed to build and pay for the structure. Graduation exercises followed the dedication, and four young women received their diplomas from Elder Stephan, and Roger Cumming, the school principal.

EMMA KIRK, Correspondent

## Canadian Union



### Alberta Ordination

Delbert Richard Sudds was ordained July 15, at the Alberta camp meeting.

J. W. Bothe, Canadian Union Conference president, gave the ordination address; N. R. Dower, secretary, Ministerial Association of the General Conference, gave the ordination charge; J. V. Scully, General Conference Religious Liberty associate secretary (center), gave the ordination prayer; and A. W. Kaytor, Alberta Conference president (right), extended a hand of welcome to Elder and Mrs. Sudds (left).

For the past five years Elder Sudds has been publishing secretary of the Alberta Conference.

JACK MARTZ  
Departmental Secretary

## Columbia Union

### BRIEF NEWS OF COLUMBIA UNION COLLEGE

A CUC summer graduate in business education is to be an accountant in the transportation and purchasing office of the Far Eastern Division. Dale Bidwell and his wife, Reda Gross Bidwell, will leave in September for their mission appointment in Singapore.

THE college graduated 88 seniors at the close of the third trimester August 5. Fifteen of these were graduated from CUC's England-based affiliate, Newbold College. C. D. Brooks, secretary for the Columbia Union Ministerial Association, held the consecration service Friday evening; Wilber Alexander, professor of theology at Andrews University, presented the Sabbath baccalaureate service; and Congressman Gilbert Gude of Maryland delivered the commencement address.

THEOFIELD G. WEIS, librarian, retired August 6, after 36 years of service. He and Mrs. Weis are sailing for England, where Professor Weis will spend three weeks helping Newbold College with its library. Returning to the campus late in October, he will complete the work of indexing Seventh-day Adventist periodicals and write a history of the college.

ZELLA HOLBERT, Correspondent

## Lake Union

### BRIEF NEWS

AT THE close of the spring Week of Prayer for the Cedar Lake, Michigan, church school, more than 20 students joined the baptismal class. On April 29 H. L. Alexander, the pastor, who conducted the services, baptized the entire group.

AFTER less than six months of ownership-occupancy, the 30 members of the Watertown, Wisconsin, church dedicated their church. This building, with a seating capacity of 175, was purchased from the Christian Science denomination in December, 1966. Under the leadership of its pastor, Duane R. Peterson, who is also Bible teacher at Wisconsin Academy, it has been completely renovated inside and out. R. E. Finney, Jr., conference president, spoke at the dedication service. The city mayor was also present and spoke.

ON JUNE 11 the first sod for a new church school at Clearwater Lake, Wisconsin was turned by Andy Peters, a first-grader next year. Construction is to begin immediately on the two-room, \$24,000 building. Among guest speakers for the occasion were John Holstein, the

district pastor, and Edward Royce, chairman of the town, who commended Adventists for maintaining their own school system.

THE Michigan Conference set a new record in their crusade for *These Times* this year. According to W. M. Buckman, lay activities secretary, the final figures as of June 30 were 17,836 subscriptions. This is a gain of 3,088 over last year's total.

MILDRED WADE, *Correspondent*

## North Pacific Union

### Committee to Aid Conference Planning Voted at Sessions

At conference sessions held in connection with 1967 camp meetings in the North Pacific Union, steps were taken to bring the ministry and the laymen closer together.

Lay advisory committees, to represent the churches and districts at council meetings at least twice a year, were voted by each conference. These committees will study and comment on the plans and programs anticipated by the conference administrations and the conference committees. Such items as financial and educational conditions and policies, stewardship, and evangelistic and building plans will be studied.

The conference committee will review the membership of the advisory lay committee each biennium. It may add, change, or reappoint members of the committee to keep the representation actively participating in conference planning.

W. J. HACKETT  
*Union President*

#### BRIEF NEWS

A WOMEN'S friendship group is one of several new activities at Green Lake church in Seattle. Group meetings, led by Vicki Parkhurst and her associate, Ruth Komarniski, have had an average attendance of 40. The purpose of the organization is to provide fellowship, discussion, instruction, and missionary activities for the women of Green Lake church.

IONE MORGAN, *Correspondent*

## Northern Union

#### BRIEF NEWS

A CAMP for 42 underprivileged boys was held this summer at Flag Mountain MV Camp in South Dakota.

WITH 8,500 subscriptions, Iowa has surpassed all previous records in the *Signs of the Times* campaign.

A RETREAT for Minnesota Conference

workers was held at North Star Camp July 10-13. J. P. Winston, temperance and medical secretary of the Central Union, was guest speaker.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### SDA Literature Advertised by Newspaper Insert, Television

The mass distribution of 3 million advertisements to inform the public about Seventh-day Adventist literature is now under way in the Pacific Union.

An eight-page, full-color newspaper ad entitled "Direction" forms the backbone of this effort to reach large numbers of people. Designed as an insert for Sunday papers, 2 million copies of "Direction" are being used by local conference publishing departments.

A reply card is included for persons to indicate their interest. "Direction" advertises *The Bible Story*, with full-color sample pages.

One million copies of "Search," a four-page advertisement telling about student salesmen, is aiding 200 student literature evangelists working in the Pacific Union this summer. The brochure is distributed where the students are working, as a forerunner of their presentations at the door.

Experimental television advertising has been tried in the union. A one-minute commercial based on *The Bible Story* has resulted in increased sales and enrollments in gift-Bible study courses.

"The opportunity to present the story of salvation through these mass media is most promising," says A. R. Reiswig, union publishing secretary. "The future for sales and souls seems bright indeed!"

HERBERT FORD  
*Departmental Secretary*

## Southern Union

#### BRIEF NEWS

R. B. McDANNEL and P. E. Anderson were ordained at the Alabama-Mississippi camp meeting. Participants in the service were D. H. Baasch, from the General Conference; W. D. Wampler, conference president; H. E. Metcalf, director of the Southern Union School of Bible Prophecy; and H. H. Schmidt, union president.

SIXTEEN persons were baptized at the end of the Rainey Hooper-Ben Glanzer evangelistic meeting in Ridgetop, near Nashville, Tennessee. Doyle C. Phillips is pastor.

DR. FRANK McMILLAN, secretary-treasurer of the Florida Conference Association, received his Juris Doctor degree from the University of Florida in De-

cember, 1966. In spring, 1967, he took his bar examination, and in June was admitted to the Florida bar.

NINE students participated in the fourth annual theological field school conducted by Southern Missionary College. Six persons were baptized, and others continue to study. The five-week school was held at Covington, Kentucky. The students earned four hours of college credit as they attended classes, visited homes, and helped with the nightly meetings.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

#### BRIEF NEWS

NEARLY 300 delegates representing 100 churches in the Texas Conference assembled in Austin, July 9, in a constituency meeting to consider a proposal by the Oklahoma Conference that the two conferences join in building an academy near the Oklahoma-Texas State line. Neal C. Wilson, vice-president of the General Conference, was present for the discussion.

FORTY-TWO young people, under the sponsorship of the Southwestern Union Missionary Volunteer department, held the union's first canoe safari, June 30 to July 4. They report rich blessings from fellowship together and from the experience of overcoming obstacles in wilderness living.

RICHARD WHITE and Roy Pendleton, of Pasadena, Texas, have ended a three-week series of meetings with a baptism of 11 persons. Some of those baptized included the husband or wife in three families that were not previously united in the third angel's message. This is the final series of meetings to be held in Texas by Pastor White, who has accepted a call to the Central California Conference.

THE El Paso, Texas, church held its grand opening and dedication July 15, with the pastor, C. Robinson, leading out.

THE San Antonio church opened the doors of its new sanctuary June 24. This modern plant is air-conditioned, complete with new furnishings, and has a seating capacity of 300. A. R. Carethers is pastor.

MINISTERS in the Arkansas-Louisiana Conference have reported 157 baptisms for the first half of 1967. This is an increase of 35 over the first half of 1966.

THE San Antonio, Texas, Laurel Heights church recently celebrated an achievement: in six months they increased church membership by 10 per cent. Pastor A. C. Rawson was challenged at workers' meeting by the 10 per cent goal set by the conference president Charles Dart. Now the San Antonio members have set a new goal of a 20 per cent increase this year.

J. N. MORGAN, *Correspondent*

## LETTERS FROM READERS

(Continued from page 13)

*Thou?*" in the June 8 issue is the same as the Indian's—"I wish I had said *that!*"

The growing use of "Your" and "You" by both ministers and laymen in prayer to God has concerned me. I yearned for the ability to express my feelings with words, but could not. For that reason, my sincere thanks to you for so aptly pointing out this seeming lack of awe and reverence due His holy name.

GARNETTE HIGGINS

Takoma Park, Maryland

EDITORS: We appreciated the editorial "*You or Thou?*" in the June 8 issue. We have been quietly disturbed with the seeming commonness of the use of "You" in addressing God; and especially when the forms are mixed. Thank you for your excellent treatment of the subject.

ALICE AND HARRY MORSE

Pebble Beach, California

## STARTLED BY QUOTATION

EDITORS: Elder Pierson's message "Jesus Is Coming Soon" (May 18) really struck home in our thinking. We were startled by his opening quotation, "A storm is coming, relentless in its fury . . ." and his closing question, "What are *you*, what am *I*, doing about it?"

We are trying to do something about it by producing a motion picture on wilderness survival that opens with the warning, "A storm is coming, relentless in its fury," and

shouts the theme, "Prepare for the Storm."

In our conference wilderness survival seminars we take groups out in the forest to practice wilderness living and develop spiritual vigor. This program stimulates physical, mental, and spiritual preparation to survive the shock of leaving the cities when the test comes.

J. S. DARNALL

Portland, Tennessee

## TOO SOON BAPTIZED?

EDITORS: Re the letter in the May 25 issue, asking for longer indoctrination before baptism: The New Testament teaches that baptism is partly a sign of being accepted into the family of God after spiritual birth. How long do parents think their babies should be kept in the nursery at the hospital before being welcomed into the love and care of the family, and of the mother and father? Certainly six months or a year would be tragic! New babes in the faith grow best when they are included in the family of God with all the sense of belonging and the love that should go with it.

Baptism is not an initiation into a club of those who have proved themselves faithful. If this were the case, the New Testament would read differently than it does. People were baptized usually in a matter of hours from the time they first believed, having been instructed in what it meant to be a Christian and professing a willingness to walk in the pathway. This included not only those with a Jewish background, such as the thousands at Pentecost, but also those who were brought into the faith from pagan backgrounds, such

as the Philippian jailer, the Ethiopian eunuch, and others.

The miracle of the new birth is not dependent upon a time element or even a prescribed series of indoctrination studies. When a person knows what it means to be a Seventh-day Adventist Christian and is willing to walk that pathway, he is ready for church membership, and the church that has the spirit of the New Testament will include him in the family and give him all the love and concern that a family gives a new baby. It is understandable that in certain mission fields where illiteracy and ignorance prevail, people often have to be taught to read and write and to understand the basic principles of life. This takes some time before they are ready to be baptized, but certainly this is not the rule, but the exception.

ELDEN WALTER

Richardson, Texas

## Church Calendar

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
IMV Pathfinder Day	September 16
Bible Emphasis Sabbath	September 30

## REVIEW and HERALD

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

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REVIEW AND HERALD, August 24, 1967

## AVENUES TO Reading Pleasure

By H. M. TIPPETT

Is your reading grooved? That is, do you tend to stay with one kind of reading, biography or travel for instance, and bypass other types of good literature such as history, homilies, moral essays, expository accounts of procedures, scientific discussions, literary portraits, et cetera? It is something to think about, for obviously the mind cannot grow on a one-sided diet. "It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar."—*Fundamentals of Christian Education*, p. 127.

In choosing a broader scope in reading, however, let us heed the important counsel, "Let all repress the desire for reading matter that is not food for the mind."—*Testimonies*, vol. 7, pp. 203, 204. It is stultifying to read only that which entertains or only that which informs or only that which is obvious. "Food for the mind" suggests that which not only delights but challenges, not only that which is true but also that which increases our capacity to think, compare, judge, and perform.

Josephine Cunningham Edwards has the vision to see "books in the running brooks" and a narrative gift to make others see virtue, courage, faith, and heroism in dedicated lives of men and women whose life stories might be otherwise lost in the obscurity of passing time. She goes all the way back to the Albigenses to pick up the story of the Cottrell family, and in particular, of Roswell F. and Myrtie Cottrell, whose labors in Old China grace the record of progress of the Advent Movement in the Far East. The account of early struggles for an education, of privations in forlorn lands, of stout courage that sustained this couple in dismal situations, warms the heart and inspires faith. The title of the book is *Pioneers Together*. 235 pages, \$3.95. Southern Publishing Association.

Any child who owns a dog will surely like this book-length story about Cookie, whose color was "like mother's cookies." Chasing squirrels up trees, fighting ground-hogs, sleeping with the calves, hunting the woods with her big pal, Ginger—what a busy life she led! And best of all, she made Kenny, her owner, get well. That is why Theo. L. Norris, who wrote the book, called it *Cookie, A Puppy's Tale*. A dozen lovely line drawings. 58 pages, \$1.95. Southern Publishing Association.

The leaders of the Seventh-day Adventist Church have thrown out a challenge for  
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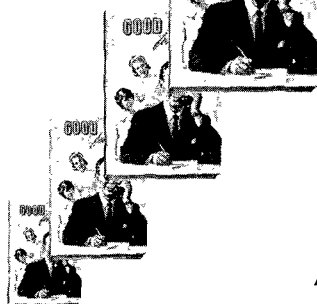
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—ROBERT H. PIERSON, President, General Conference



Here is a book that answers the questions people are asking. The author treats timeless truths in his usual interesting style and with language that grips and commands attention. I predict a record circulation.

—THEODORE CARCICH, Vice-president  
 General Conference



Everywhere men and women . . . are desperately seeking relief from apparently insoluble and frustrating problems. This book offers satisfying solutions to these universal problems and concerns. Those who read this volume as I have done will discover more than simply a book filled with hope and enjoyment. They will find the way to Christ, the source of all happiness, true fulfillment, and eternal well-being.

—NEAL C. WILSON, Vice-president, General Conference  
 North American Division



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—J. ERNEST EDWARDS, Secretary, Lay Activities Dept.  
 General Conference



# News of Note

## Evangelistic Breakthrough Occurs in Cuenca, Ecuador

An unusual interest in the Advent message has developed in Cuenca, a city where the established church has always been strong. Ruben Pereyra, ministerial association secretary of the Inca Union, says that attendance was so great that a second theater was rented for a second preaching session. The combined seating capacity of the two theaters is more than 2,000.

It is evident that the Holy Spirit is being poured out in a marked measure in an area where previously it has been extremely difficult to get a hearing.

J. R. SPANGLER

## Loma Linda University Names Dean of Arts and Sciences

Dr. Ralph Koorennny, chairman of the Department of Business and Secretarial Administration at Loma Linda University, has been named dean of the university's School of Arts and Sciences on the La Sierra campus.

The president of the university, David J. Bieber, has indicated that Dr. Koorennny will assume his responsibilities immediately on his return in September from a leave of absence in Ethiopia, where he has been serving as assistant to the academic vice-president of the Haile Selassie I University in Addis Ababa.

CHARLES B. HIRSCH

## U.S. Senate Bill Proposes Cutback on Beer Ads

Senator Wayne Morse of Oregon recently introduced in the United States Senate a bill that would prohibit advertising of alcoholic beverages on television and radio between 3:00 and 10:00 p.m. daily. This bill is an attempt to shield American children and youth from the barrage of beer and wine advertisements aired during that time.

Senator Morse needs the support of all who believe in temperance. We urge you to write to your own United States Senator, telling him you believe in Senate Bill S-2202. Urge him to support this bill and add his name as a co-sponsor. When you write this letter, you are helping to build a protecting wall against alcohol around millions of American children.

E. J. FOLKENBERG

## South Philippines Reports 1,903 Won in Six Months

Baptisms in the South Philippine Union during the first quarter of 1967 reached 694, and now comes the thrilling news from the union's headquarters in Davao

City that 1,209 have been baptized during the second quarter.

Rejoicing in this large ingathering of 1,903 converts, L. A. Yutuc, ministerial association secretary, writes: "You see all the reasons we have in praising the Lord again. Our union has answered the call for evangelism in a spectacular way." He reports that 47 have been baptized in Davao City as a result of efforts launched by the union office workers.

DUANE S. JOHNSON

## Picture Rolls Appreciated in West Africa, Ethiopia

Picture Rolls are a potent entering wedge for spreading the gospel, according to a letter from B. B. Beach, Sabbath school secretary for the Northern European Division.

"Picture Rolls are highly appreciated throughout West Africa and Ethiopia. I have seen them used in the open, under trees, in grass huts, in well-built cement block churches and in up-to-date structures. Picture language can be understood by even the most primitive people. They draw the attention not only of children but of adults also. May I express hearty thanks to our churches in North America from the countries of West Africa?"

G. R. NASH



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

VIENNA, Austria—Vienna's Roman Catholic archdiocese has initiated a system of taped recordings to help keep its clergy informed on current problems involving theology and spiritual guidance. The eight tapes a year are described as a "theology magazine in sound." They are accompanied by a written text.

PHILADELPHIA—Part of Philadelphia's 660 lay teachers in 26 Catholic high schools have affiliated with the AFL-CIO. The Association of Catholic Teachers has affiliated with the American Federation of Teachers. It is believed to be the first time a group of Catholic lay teachers has joined the national labor organization.

WHEATON, ILL.—Sunday school enrollment and attendance are on the increase, according to the National Sunday School Association. All but three of the 24 denominations reporting to the association showed increases during the past five years.

## Annual Chaplains' Meeting Held at San Antonio, Texas

All Seventh-day Adventist military and civilian chaplains not currently on overseas duty met July 23-27 at Fort Sam Houston, in Texas, for the twelfth annual Seventh-day Adventist chaplains' conference. The conference was directed by Clark Smith and C. D. Martin of the National Service Organization, a division of the General Conference MV Department.

Coordinator of the conference was Chaplain (Major) Richard Sessums, of Fort Sam Houston. Guest speakers included Chaplain (Major) Oliver E. Kolberg, deputy post chaplain; and Colonel Carl G. Giesecke, commanding officer, U.S. Army Medical Training Center, both of Fort Sam Houston.

The topics considered at this annual conference were designed to assist SDA chaplains in better serving Seventh-day Adventist young men in military service.

C. D. MARTIN

## Subscriptions at Lowest Rate Through "Perpetual" Plan

Subscribers to church magazines published by the Review and Herald may avoid annual renewal notices and may take advantage of the lowest current subscription rates by placing their names on the continuous renewal list. This plan applies to any one, any combination, or all of the following: *Review*, *Instructor*, *Guide*, *Life and Health*, *GO*, *Worker*, *Liberty*, *Ministry*, and *Journal of True Education*.

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## West Indonesia Evangelism Results in 2,044 Converts

After a united evangelistic program in the West Indonesia Union Mission, the early part of 1967, a combined baptism of 2,044 persons was held June 24. Of this number, 368 were former Moslems.

W. L. WILCOX