

FEBRUARY 3, 1970

The Youth's Instructor

Sabbath School Lesson for February 7



THE YOUTH'S INSTRUCTOR is a non-fiction weekly. It is published for young adults who are capable of asking sincere questions, and who seek to know the counsels of Scripture. Its contents are chosen to serve readers who want to reach maturity—spiritually, socially, intellectually, and physically. Its staff holds that God is man's heavenly Father; that Jesus is man's Saviour; that genuine Christians will strive to love God supremely and their neighbors as themselves.

Its pages reflect an expanding objective from 1852 to 1970. First it was essentially a vehicle for providing youth Sabbath school lessons. Now it also provides many added services for a generation that should witness the literal return of Jesus and the restoration of a sinful world to the universe of God.

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VOLUME 118, NUMBER 5 FEBRUARY 3, 1970

► King Sobhuza II, ruler of tiny Swaziland in Southern Africa, has reigned since 1921, longer than any other living monarch. National Geographic Society

► Estimates place the number of vegetarians in Spain at over 50,000. A number of cities have associations and clubs for persons who follow a vegetarian diet.

IDES

► Fifty years ago only three free nations appeared on the map of Africa—Liberia, Egypt, and Ethiopia. Today the continent has 43 of the world's 142 sovereign lands.

National Geographic Society

► So popular has snowmobiling become in the National Forests of New England and the Lake States, that the United States Department of Agriculture's Forest Service has developed more than 1,000 miles of snowmobile trails in those areas.

Ford Times

► Of the 850 bird species found in Africa south of the Sahara, 450 different kinds are represented in Kruger National Park. Mammals living in the Park number one million. This game reserve is one of ten under the control of South Africa's National Parks Board.

ISSA

► Nearly a thousand ships afloat or under construction are too wide for the Panama Canal's locks. Another 1,200 squeeze through partially loaded; they cannot navigate the channel with a full cargo. To meet future traffic demands, engineers continue to study the feasibility of a new sea-level canal.

National Geographic Society

► Public Health Service officials estimate that 11 per cent of preschool children in poor urban areas are without polio vaccination, and 25 to 30 per cent are incompletely vaccinated. Only 11 cases of paralytic polio had been reported as of September 1969, but officials fear that if the current percentage of unvaccinated children is allowed to increase over a period of years, outbreaks of polio could greatly increase. Science

► As pollution ruins more and more rivers and lakes, glaciers may become increasingly valuable as one of the few sources of water still untapped. About three fourths of all the fresh water in the world—equivalent to about 60 years' precipitation over the entire globe—is locked in glacier ice. The icy melt not only can help purify rivers but, channeled through spillways, can set new hydroelectric generators humming with cheap and plentiful power. Norway, Iceland, Switzerland, and France are already getting electricity from many glacier-fed rivers. In arid regions, such as eastern Washington State, glacier runoff helps irrigate the desert.

National Geographic Society

► Replacing Britain's 44-year-old 10-shilling note, a unique seven-sided 50-penny coin was issued in October of 1969.

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Campus Riots

by W. JOHN CANNON, Ph.D.

AT THIS time in American history it is scarcely possible to discuss any relevant area in the behavioral science field without sooner or later discussing the impact of campus riots on the life of the academic community and on youth generally.

Analyses are often made in an attempt to discover the reasons for these disturbances. Frequently the unrest is seen as a resentment against some sort of injustice. The focus may be Vietnam, the draft, or the failure of the college administration to understand students' needs and difficulties. Attempts have been made to meet these problems, but the unrest and the disquiet seem to be deeper than the apparent causes.

Not that the movements are led by people who are insincere or devious.

But the suggestion is made that perhaps the youth are not themselves aware of the hidden reasons for the strong emotional fervor urging their campaigns.

Psychologists are trained to suspect the obvious explanation for a behavior. We rationalize too readily. Oftentimes the real motivating factor is not as easy to accept nor as easily understood. We rationalize and a superficial reason is found to satisfy, at least in part.

There is no question that the issues of Vietnam and the draft are disturbing to modern youth as well as many older people. But are these the real issues stirring up campus riots? The President's plan of disentanglement from Vietnam and the propositions to change

the draft do not seem to reduce the uneasiness in the academic communities, nor among youth in general. All that seems to happen is that the residual unhappiness and disenchantment find new and other avenues through which to channel a basic dissatisfaction with the *status quo*.

There is another consideration in these seething forces of revolt. One has stated that many youth-reactionary movements are clear in what they are against but not so clear in what they are for. They know what they are eager to get away from, but have no real idea of whither they are bound. Could this be touching the heart of the real issue?

Youth are happiest when they are challenged. They need high aims and positive goals. They need to see clearly the direction they should follow. The success of Hitler in the thirties depended much on the *Führer's* appeal to youth. He challenged them with the "Strength Through Joy" movement, "Hitler's Youth," et cetera. He portrayed difficulties, hardships, struggle, and eventual glory as he saw it. The youth were ready for trial as long as they saw it as a path toward a goal.

Churchill mobilized a nation on the edge of what seemed certain defeat. He could only promise "blood, sweat, and tears," but he also promised ultimate victory and a record in history that this would be their "finest hour." That goal was enough and he did lead them to victory.

We must keep our eyes on the important over-all goal and let nothing deflect us from following our dedicated path. There will be other events to sidetrack us. Nehemiah was building the Temple walls by God's commission. He seemed to be threatened by Sanballat and others. The enemies offered to parley.

It would have been so easy to have rationalized a good reason for turning aside to avoid an attack, and possibly avert a destruction of his forces. But Nehemiah's answer was, "I am doing a great work, so that I cannot come down" (Neh. 6:3). He had a job to do and that was all important. He depended on God to work out the problem, and God did. The line of vision is not only important for the future but changes the present.

"Two men looked through prison bars; One saw mud, the other stars."

Attitude is the basic form of reference in facing all problems. Perhaps we have little control over many problems

that come to us but we can control our attitude toward them. A constructive attitude will help immeasurably in finding a solution. A negative attitude defeats us before we begin.

The real problem facing many youth today is not a need for serious thinking. Scarcely has there been an age when youth have been so concerned about great issues. The diversity of issues and the multitudinous variety of important crises cause many to be confused about what part each can play in answering the call of the world's need. There is a lack of commitment to our specific project. Only as each dedicates his life to our overriding call can he be really effective and find true satisfaction.

A young evangelist was holding a successful campaign in a large city where the need for Christian revival was great. The day after the first meeting he was interviewed by a prominent politician. The statesman was complimentary about the evangelist's ability and felt he had before him a bright future. Said the statesman, "But why waste your time on pie in the sky? The world needs your help now. Help us solve the problems of the poor, social injustice, and jobs for all now."

The young man replied, "Sir, I am aware of the crying needs you mention, but I believe the real and permanent answer to these problems is not found in some new piece of legislation or the creation of some new political front. The only real, lasting answer will be to hasten the coming of our Lord Jesus Christ. This is the answer to the world's ills. I am committed and dedicated to doing all I can to hasten that day."

There needs to be a commitment to one specific goal. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). There needs to be a singleness of purpose. The greatest purpose in all the world is to prepare the world for the Second Advent.

The Master said it was useless to put a new patch on an old garment (Matt. 9:16). To do this would only make matters worse. This world calls for divine re-creation. It is beyond patching up. If the youth would arise and unitedly commit their lives to a finished task of ushering in the new heavens and new earth wherein dwelleth

righteousness, we could soon see all these mundane problems resolved and we could have that brave new world.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever;' where 'the inhabitant shall not say, I am sick,' and 'the voice of weeping shall be no more heard.'"—*Counsels to Parents and Teachers*, p. 555.

At all times we should remember that there are today as always shining examples of dedicated youth who have clear goals and are committed to ideals of unselfish service. Every Sabbath afternoon at one of our colleges, groups of enthusiastic youth go down to the inner city to serve those who need help. Their ambitions are not merely

to relieve social inequalities, but they have their eyes on the world's need and the great day of final deliverance. So did the young woman who traveled to an overseas country to teach a Vacation Bible School. The difficulties were great but she was eminently successful. Her eyes were on a great goal.

We need many more such dedicated youth. The greatest want of the world is the want of men. The greatest need is the focusing of clear, specific goals, the harnessing of tremendous potential energies into constructive instead of destructive protest. There needs to be more directing of wills to what we plan to accomplish under the grace of God rather than what we plan to do in preventing other plans.

Never was there a time when the zeal, enthusiasm, motivation, drive, and desire for better things were greater than now. The difficulty is the absence of focused, positive goals. The call is not to patch up this old order of things but to look forward to a "new heaven and a new earth, wherein dwelleth righteousness."

So You Goofed!

by DOROTHY EMMERSON

HAVE you ever known a person who, no matter what happens, never admits a mistake?

I used to know a girl like that. One time she cut out some curtains for her room and they were too short. But did she admit she had made a mistake? No, indeed! In spite of the fact that the curtains looked skimpy, she smugly announced, "I like them like that."

This type of person always gives me the feeling that even if their house burned down, they would no doubt find some reason to like it that way—an extremely unrealistic outlook on life for sure.

Oftentimes mistakes can become the forerunner of an inventive way to correct a problem, and the outcome turns out even better than the original plan.

For instance, if this girl had admitted her mistake in cutting the curtains too short, she could have come up with a corrective idea such as

adding a wide hem of contrasting color to the bottom of the curtain—picking up the color scheme of her room—and the outcome would have been prettier than the original plain ones ever could have been.

Any woman who sews knows it is quite easy to pick the wrong pattern. After visualizing the perfect little dress and spending hours of painstaking sewing (and on lovely material, too), what happens? It looks simply terrible when you put it on.

This type of thing can happen to anyone. Even the best typist uses an eraser, you know. So the smart thing is to face up to the fact that you goofed, and if possible do something to correct the error.

But if you cannot correct the mistake and it will never please you as it is, then get rid of it. It's truly a relief to admit a mistake, and once admitted, take corrective measures that will minimize the possibility of making the same mistake again.

Broken Cisterns

As the young men and women of the Seventh-day Adventist Church have become affluent, more and more of them have been able to afford a good education. Probably most of the youth of the church finish either their elementary grades or high school or collegiate studies on a church-operated campus. Happy is that youth who can finish all sixteen years in a Seventh-day Adventist institution.

With two universities in the United States, more and more of the members of the church can now continue their graduate studies under Seventh-day Adventist teachers. This is equally good, and even more important.

We have attended a university "of the world." Two, in fact. We know what a youth faces in the classrooms where agnostic and atheistic teachers hold forth. It is not easy to maintain one's faith under the daily barrage of spurious faith.

Spurious faith? Exactly. For every man, regardless of his profession, has some kind of faith. Either it is based on Sacred Scripture, or on the teachings of the schools, or on the individual's own research. No man alive, at least in our opinion, lives without a faith of some kind.

If the teacher, man or woman, believes the Bible, happy are his students.

If the teacher is an evolutionist or a higher critic of God's Word he is dangerous. Beware of everything he says beyond the pure exposition of historical fact or test-tube science.

If the teacher is agnostic or atheistic, as soon as you discover this, quit his classroom.

We are approaching the time of Jacob's trouble. Some have already left our ranks under the tutelage of godless teachers. Others are on the fence in matters of faith. They join the company who say, "In our opinion," or "As I see it," or "It appears to be thus and so."

How many read "Special Section" in *Time* for December 19, 1969? If you haven't, we think you might find it enlightening.

Every one of you, man or woman, sixteen or thirty, is going to face some real pitfalls in the days ahead.

We have already quoted from one magazine that predicted the soon coming of Jesus. The book *Did Man Get Here by Evolution or by Creation?* sets forth the idea that Christ is returning to this earth. Copyright on the book is 1967.

More and more, in our belief, the religious publications of the world are going to stress the literal return of Jesus Christ. Why? Because the false revival, followed by the simulated coming of Christ by Satan, can benefit from such groundwork. If much of the thinking world has already been "softened" by a superficial presentation of the idea that Christ is coming in the flesh, how easy it will be for the whole world to accept the antichrist.

This is but one of the terrible tests in store for every intelligent human being, this decade, or next, or next.

Do you study the Scriptures daily, as did the Bereans? If not, why not? It will be your only protection in the day of master deceit.

wtc

Grace Notes

Canal The cover this week pictures a vessel in the Canal of Saimaa. This canal is located at Lappeenranta, Finland. It is the first color photo to be used from Teuvo Kanerva. He has been a faithful Photo Mart participant.

Conscience Next week will bring the final article on conscience from the pen of Elder Gerald Minchin. We regret that he was stricken with a fatal illness last May while in Singapore. His by-line meant perceptive writing.

After Twenty Years

by GORDON F. DALRYMPLE

PART FIVE—CONCLUSION

FAITH FOR TODAY films became popular not only on TV stations, but were in wide demand otherwise. They have been shown in servicemen's centers across North America. In addition, more than 4,000 of them have been sent to mission fields, hospitals, and prisons. They have brought untold blessing. Note the reaction from Barry L. Crabtree, president of the Fiji Mission: "We have been making good use of Faith for Today films for about ten years now. Recently we acquired a shipment of films from you and have been putting them to good use. In the Fiji Mission we have four movie projectors with mobile lighting plants. We use these in our evangelistic efforts in towns and villages throughout Fiji.

"While it is true that the people in the rural areas do not understand English well enough always to get the message from the Faith for Today film, they do love the singing. This in itself brings a blessing to their hearts. The prejudice of the non-Christian people in Fiji during recent years has been marked. Bitterness of heart has prevented many from attending evangelistic meetings until we managed to get to show these films. The films have indeed brought the people to the meetings. Once they have heard that our preacher uses the Bible so faithfully, their prejudice in many instances has been broken down.

"The singing has proved to be very popular with the people, for they all love to sing, and endeavor to make up their own quartets. In many cases they copy very accurately the singing of the Faith for Today quartet.

"We have used another method to show the films in rural areas where language is a problem. After the singing, we turn down the sound at the time of the dialog and preaching. Then we give a commentary in the Fijian language to describe what is being said on the film. This has been quite good,

but in most instances we have found that sufficient number understand English well enough to get at least some of the message. It always impresses them to know that a Christian organization is responsible for these films.

"One more thing I would like to point out. When we began to use these films in public evangelistic work, our soul-winning efforts became tremendously effective. It took seventy years to get 1,200 members in the Fiji Mission as of the end of 1960. However, during the past eight years we have had 811 baptisms. These have chiefly been the result of public evangelistic efforts where films have been used. We will be forever grateful for the blessing that the Faith for Today films have brought."

The program was becoming constantly better known. J. Edgar Hoover, director of the Federal Bureau of Investigation, personally received Pastor Fagal in his offices in Washington, D.C. He made the following statement about the telecast's ministry. "Certainly, Faith for Today in depicting wholesome aspects of family life and in emphasizing those basic values of love, discipline, faith, and work, which give true meaning to life, performs a commendable public service."

The Faith for Today overseas ministry began to pick up momentum also. Today eight overseas areas televise the program, including Australia, Guam, Korea, Liberia, the Philippines, Puerto Rico, Trinidad, and the Virgin Islands.

Nor is it possible to gauge finally the impact of a given television program. A graphic portrayal of Christian witness and ministry in Korea resulted in a gift of five thousand dollars for the building of new churches in Korea—and from a non-Adventist at that. In Florida a businessman contributed hundreds of dollars after learning about mission work in South America. He, too, was not a member of the Adventist Church.

University professors, doctors, teachers, lawyers—these are only a few of the folks who have written in. From every avenue of life have come responses. This has been gratifying because the ministry of Christ appealed to all groups. Faith for Today telecasts have endeavored to do the same.

With God's blessing the office staff has grown steadily. From a handful of volunteer workers at first, today there are seventy who serve the Faith for Today ministry.

Best of all are the men and women won to Christ through the program. Some remarkable conversion experiences have taken place.

Sam Tannyhill was a long way from being a wholesome Christian. His record ranged all the way from forgery to murder, and it began when he was only eleven years old. The years had hardened him, making him more adept at crime of every kind. He left a trail of forged checks in cities across Midwestern America. He escaped jail several times, and, indeed, after his arrest for murder successfully broke out of prison, only to be recaptured. Now he was under sentence of death.

Pastor Fagal first visited Sam in April of 1956. His first execution date had been set for February, but an appeal had led to a stay.

It quickly became evident that there was no sham or counterfeit in the conversion experience of Sam Tannyhill. Prison officials had come to recognize this also as they associated with him.

But what to say on the first visit? How to reassure one who is under sentence of death? As best he could, Pastor Fagal said, "Sam, it is hard to find you here and to meet you in this place, realizing why you are here and what lies in store for you."

Not the best beginning surely, but at least it provided an opening for Sam to speak. The reply came immediately and it was surprising.

Sam said, "Pastor, don't feel sorry for me: I am the happiest man in the world." The condemned criminal went on to say, "When I was out there in the world, I had no hope. Now I have found Jesus Christ as my Saviour. Now I feel that what happens to me in the next few days doesn't matter; it is what happens to me over there that counts. And I've got all the hope in the world for 'over there.'"

Before his death Sam gave his concluding credo in Christ: "I am just going to go to sleep tonight as I have done every other night. No one should feel sorry for me, and I don't want this to be a solemn time for long faces. The way I look at it, my work is done. Everything is made right between me and God. The records are clear in heaven. My sleep will seem but a moment, and the next voice I hear will be the voice of Jesus Christ, waking me to spend an eternity with Him in the earth made new. Rather than your feeling sorry for me, it should be the other way around. I should feel sorry for you, for you must remain to fight the good fight of faith. The future struggles will be yours rather than mine."

His love for Jesus and confidence in his Lord had completely transformed his life. The last words the two exchanged, television pastor and condemned criminal, were: "Pastor, I am going to be looking for you over there." Pastor Fagal's response came: "Sam, I know that you're going to be there, and by God's grace so am I." Finally Sam said, "Good-by. I'll see you in the morning."

Traveling on a New York subway, William R. Jackson was absorbed with thoughts of his preparation for the gospel ministry. When a Seventh-day Adventist layman invited him to take the Bible course, he had no idea of how far-reaching the results would be. He made his final decision to accept Christ and become a member of the Adventist Church after he had actually begun his ministerial career.

Today he is pastor of the Manhattan church in New York City. God is blessing his evangelistic ministry as men and women take their stand for Christ. More than thirty have already been baptized through his ministry.

An experience just as thrilling was that of Mark Regazzi who was studying science at Notre Dame University in Indiana when he enrolled in the Bible course and had his first contact with Faith for Today. Earnestly studying God's Word, he became convinced that

the seventh day is the Sabbath. Despite the intercession of a priest, who talked with him for some hours, and friends and loved ones, Mark was baptized in Jersey City, New Jersey, August 20, 1966.

Today he is studying at Andrews University and preparing to tell others about Christ. Says he, "Nothing has meant more to me than the stand I

have taken for Christ. I am grateful for modern methods of communication and the Bible course for helping lead me to Christ."

Richard Mannell was an outstanding student in high school. He was looking forward to college when he enrolled in the Bible course and began viewing Faith for Today. His first con-

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A Faith for Today evangelistic series reaps a candidate for baptism.



IT HAS BEEN twenty years. Yet I can still hear the disappointment in my mother's voice as she talked to me.

"Someday you'll have children of your own," she predicted. "Then you'll know how I feel."

This twenty-years-ago conversation stabbed into my heart last night as we drove home from your school. Yes, now I know how she felt.

Twenty years ago I was in college. Our school's field representative visited my home church on his speaking tour through our State. I suppose he may have gone through the files beforehand to check the records of the students whose parents he would be meeting. I didn't know he had visited our church until my mother mentioned it afterward.

"At the close of the sermon," she told me, "he said he wanted to have a personal word with the parents who had students at the college. So we went down in front to talk to him. The Mannings did too. And of course Elder and Mrs. Evans."

The Mannings were a large family who belonged to our church. They seemed openly careless in ways that some members thought brought disgrace to the name of the whole church. So folks around home hadn't thought of Dick Manning as college material. At least not Seventh-day Adventist college material. But he was there. Dick Manning, Barbara Evans (the minister's daughter), and I were the three from our church.

"Elder Evans introduced us all," mom went on. "The man said he was so happy to know us and to see three families from this church who were sacrificing so that their children could have the best in Christian education. Then he turned to the Mannings first.

"'Dick is a wonderful boy,' he told them. 'A real credit to the school and to the family and church that sent him there. He is going to make a fine minister.'"

My mother said you could just see the Mannings glow. Then he turned to the Evanses to say he was glad Barbara was back for her third year. Such a good, steady, sensible sort of girl. Then he turned to my folks.

"There are lots of parents who have problems with their children," he told them. "You certainly aren't alone in this. But with the parents and the school both doing all they can to help, many of these students turn out

Someday You'll Know



very well. So don't be discouraged. I'm sure you'll be thankful someday that you made the effort and sent your daughter to a Christian school."

Well, of course such a speech would deflate a mother, my mind conceded. Especially a mother like mine, who made it her business to be thought of as a leader in the church.

"Look," I told her. "That man doesn't even know me from Adam. Well, anyway, from Eve. If he said something like that about me, it had to come from somebody else. The dean of women, maybe. She doesn't like me."

The fact was, she hardly knew me. In

a school that large there wasn't time for the dean to get personally well acquainted with every girl in the dorm. But I had been in her office a few times to pay fines for such things as going without hose, or skipping worship, or leaving campus without permission.

"It was a terrible letdown," my mother went on. "Someday you'll have children of your own. Then you'll know how I feel."

I wasn't too concerned, then, about how a mother feels. It was how *I* felt that was important. Somebody should be concerned about how a teen-ager feels, I wanted to tell her.

But all that was a generation ago.

I was tidying my bedroom yesterday when the telephone rang. I grabbed it quickly so it wouldn't ring again and wake the baby.

"I have a collect call from Susie Brown," the operator said. "Will you accept charges?"

"Yes." (Of course! Need anyone ask a mother whether she'll accept a call from her daughter?)

"Mamma?" you said. "Mamma, can I come home and go to a different school?"

"Why?" I asked. "What's the matter down there?" Something had to be wrong. You loved your school so much you were willing to stay and work summers in order to help earn your own way.

"Mamma, they've sent my roommate home. Now they won't even let me room with the girl I want to. The dean won't say why, or anything. She has it in for me. I just can't stand it here any longer."

"Well, you can't change schools at this time of year," I told her. "But we'll come down to see you."

The tears in your voice cut deep into my heart. If something was hurting you it hurt me, too. I yearned to see your heartache chased away, and the smile back on your face. A mother wants her girl to be happy.

"Will you come this weekend?"

"Maybe," I said. "We'll see. Daddy has dentist appointments at the end of this week, and might not feel like making the trip then."

After we had hung up I pondered over this question of the dean. Could it be that she really did have it in for you? There was the matter of your citizenship grade—D. I had been so shocked that I called the school immediately and demanded to know why. The registrar couldn't tell me much except that the marking down had come from the dormitory, from the girls' deans.

"I think it is a matter of such things as skirts too short, bangs too long, worship skips," she said.

But should things like that take a citizenship grade way down to D? Did the dean really have it in for you? A mother feels protective toward her child, defensive if some prejudice threatens her offspring.

The more I thought about it, the more I wanted to see you sooner than the weekend. I wanted to go that very afternoon. So I called daddy at work, and he said he could get off and

we could begin our trip right away.

You were at supper when we arrived, so I talked with the girls' dean before going to your room. I asked her about the roommate situation first.

"Yes," Miss Morgan said, "Susie did mention a certain girl she would like to room with. But I don't think it would be the best thing for her. Some combinations just don't work out for the good of either girl."

"Well, you're the one in position to know about that," I said. "I certainly don't want Susie in a roommate situation that wouldn't be good for her. But I do want her to be happy here." I searched the dean's face for signs of prejudice against my girl. There was nothing I could see.

"About her citizenship grades," I said. "Over at the office they tell me her low mark in citizenship comes from the dormitory."

"Well, Susie has some problems," the dean replied. "Dress, for one thing. Her skirts are too short." (Those skirts I had made at home to be sure they were long enough, because the ones in the stores now are so short. But of course it is easy to roll a skirt over at the top and make it shorter. I remember. Skirts were short when I was in academy.)

"Make-up is a problem with Susie too," the dean said. "And there is nearly always a lot of commotion going on around her room during evening study hour. Have you been to her room yet?"

I felt condemned right along with you. A mother feels that her work is judged by the product produced. You are the product representing my work in the school you attend.

I hadn't found out much. The dean seemed neutral enough. No trace of antipathy showed. On the other hand, neither was there the warmth of personal affection. Still, to the dean you are just one of more than a hundred, I reminded myself. To a mother her child is unique. Any mother longs for her first born to be a success.

Supper was over, and I was eager to talk with you and see your room.

"We've been decorating the room," you had told me at Christmas time. "It's real different."

Real different was right. It took my breath away. Cutouts from popular magazines were taped to the folding closet doors and around the walls. Long-haired popular singers stared at us from the picture above one bed. There was a psychedelic poster above the other.

Here and there were captions of words cut from the magazines. It had taken hours of work. "Sex" shouted the caption under a picture of a couple in close embrace. "Go to Bed," admonished a small sign by another suggestive picture. "LSD," screamed another.

It was overwhelming, right down to the miniature vodka and whisky bottles used as knickknacks. A mother wants to stick up for her daughter, but she wants to be in the right when she does so.

"Oh, those," you waved away my objections to the little bottles. "Those were Kelly's. She forgot to take them when she left."

At least you were neat and clean and your hair was shining. If you had been wearing make-up at supper, you had washed it off before we got to your room. I decided my little girl had turned into an attractive young lady. I looked through some of your papers that showed fairly good grades, and I felt a little better. A mother is so proud of her child's good points.

But when we tried to discuss the things that were bothering you, there was complete frustration. We seemed to be talking two different languages. A mother wants to share with her children the knowledge gained from experience, and help them avoid pitfalls. But there are times when a mother feels so unable to communicate adequately.

Daddy and I conferred with the assistant principal before we left. He told us he was trying to work with you in some areas that seemed to be problematic for you. He assured us we would be glad in the end that we had given you a Christian education.

And we know that. If we sent you to a worldly school we wouldn't feel we had done all we could for your salvation. And you know, most of all a mother wants her children to have eternal life.

The car's headlights stabbed through midnight darkness as we traveled toward home, and I remembered my mother's words as if they had been spoken that very day. Now I know how a mother feels. Right at that moment, this mother felt helpless. Helpless in my own strength, but thankful to God that I can take my problems to Him.

I pray that God will watch over you tenderly. And that, if time should last so long, He will give you strength for the day when you too will know how a mother feels.

Return From Africa

by VIRGIL ROBINSON

PART FOUR—CONCLUSION

HAVING crossed the Andes, our plane began a swift descent to the Santiago airport. Our stay there would be limited to one night, but for that privilege we had paid a visa fee of twenty-four dollars.

A Pan American limousine awaited the passengers, and soon we were rolling down a wide boulevard leading into the city. We alighted at the door of the Carrera Hotel, situated on an ornate plaza. Before entering the hotel I asked the driver what time we would leave in the morning, and he said he would call for us at seven-fifteen. The hotel would serve an early breakfast.

We entered the lobby of the most luxurious hotel I had ever seen. On the sixth floor we stepped inside our room and looked around in wonder. The pile of the wall-to-wall carpeting was lavishly thick. We felt almost guilty accepting such accommodations, but that was where Pan American took all its passengers, and we would have caused much confusion had we insisted on a less expensive place.

Then we enjoyed a delicious supper in the dining room, a place of subdued lights, potted plants, and a softly playing orchestra. It had been a tiring day, and we retired early. In the morning I was surprised to be asked to pay \$36 for the night's lodging. This did include our two meals.

Emerging from the hotel, I was dismayed to see Santiago blanketed with dense fog. Here we go again! I thought as we rode over the cobblestone pavement of the plaza and turned toward the airport. Sure enough, we had to wait until noon before the fog thinned sufficiently to permit us to board and get away.

"This is the first flight we have had delayed by fog in six weeks," said a sympathetic hostess as she made us comfortable. In a few minutes we had climbed up into bright sunshine.

"We will not make Lima today?" I asked, knowing what the answer would be. She shook her head.

"No, we never fly at night. We shall make an intermediate stop at Antofagasta and go on to Lima tomorrow."

Antofagasta? Where had I heard that name? Then I remembered seeing it in my elementary geography book. This place was famous because it actually went thirty or forty years sometimes without a drop of rain. I was prepared to see a desert city.

On this part of the trip the pilot flew us far out over the Pacific, which rolled along so far beneath us that we could not even see any whitecaps. He flew there because air over water is often less turbulent than over land. Since there was nothing to see, I took

one of Uncle Arthur's Bedtime Stories from my brief case and read half a dozen stories to Donald. Some of them he had heard before, but his prime favorite was "Jimmy and the Jam Jars." Even the businessman sitting directly across the aisle from us listened, for we heard him chuckling when poor Jimmy got his comeuppance for spoiling his mother's delectable homemade jam.

Just before dark we landed on the runway of Antofagasta. The usual cars were waiting for us. This time we enjoyed no fancy hotel, but dormitories more like large hospital wards. However, this stop was unplanned, and we did enjoy a good night's rest, at Pan Am's expense.

I was surprised to see waving palm trees, flower gardens, green and flowering shrubs. There were lawns everywhere. I asked the desk clerk where the water came from to keep the city so green.

"Straight down from reservoirs high in the mountains," he replied.

Tuesday morning was beautiful and clear, and we left for Lima shortly after eight. This time we stayed in sight of the mountains, some of whose peaks were truly majestic. One volcanic cone was pointed out, and we were told it was twenty thousand feet high.

Before leaving the airport at Lima I inquired whether we could go on the next day. Some of our experienced fellow passengers warned us that a missed connection often meant long delays.

"Your name?" asked the clerk, looking at his list. I gave it.

"Sorry, you were booked on the plane that left for Panama this morning. Your places were taken by Dr. and Mrs. Foster, who missed their connections last week."

"How long had they been here?" I asked.

"About a week."

"Well, I'm glad they could go on, but I hope we won't have a week's wait."

"I hope not. Call us in the morning. There could be cancellations. Also, we may put on a double flight Wednesday morning."

We drove to the Bolívar, one of the finest hotels in the city, although it did not match the Carrera for sheer luxury. Imagine our surprise when we walked into the dining room for supper to find Mrs. Morel, Elton, and Elaine sitting there! They had also missed connections and had already been held

up there in Lima, Peru, for two whole days!

"They have promised to send us on tomorrow," Mrs. Morel explained.

The following morning we saw them off again. "Cheer up," I said to my somewhat disheartened family. "Our turn will come."

We spent a very interesting day in Lima. On the central plaza stood the great cathedral. Inside, lying in a glass casket, reposed the bones of Francisco Pizarro, the famous Spanish conquistador who had invaded Peru and murdered Atahualpa, the Indian king, after accepting an enormous ransom in gold from the monarch.

Evening found us enjoying a delicious home-cooked supper as guests of John and Rosalind Hartman, former schoolmates at Pacific Union College. From their home I called the airport and was delighted to hear that we would be leaving Lima the next morning for Panama.

That day the snowy ranges of the Andes were visible for hours. In the afternoon we flew over the tropical jungles and forest-clad mountains of Colombia, with an occasional river winding sluggishly through the forest. We stopped first at Iquitos, then at Bogotá, capital of Colombia. This gave us an opportunity to stretch our legs, as passengers were not permitted to remain on any plane being refueled.

Just after sunset we came down at the Canal Zone airport and were thrilled to see the Stars and Stripes flying in front of the building. After nine years we were nearing home!

Unfortunately, our hopes of flying on the next day to Miami and reaching Washington by Sabbath were dashed. We were still suffering from that broken connection in Lima. While I was making inquiries at the airport, Donald discovered the most wonderful door he had ever seen. Whenever he approached it, the door opened magically of its own accord!

September had been cold in Argentina, cool in Chile, pleasant in Peru, but in Panama it was stifling. We had never met such heat in Africa. Even if we sat still, the perspiration rolled. Our hotel room had plenty of open windows, but it was not air conditioned and there was only one fan.

As in other places, our first task was to rig up a string line across the room on which to hang our baby's laundry. But it refused to dry in that muggy atmosphere. When a hotel servant saw our line and informed us that this

was not permitted, we decided to move.

In the morning I telephoned Elder Ogden, one of our missionaries in Panama, and told him our situation. He invited us to stay at the mission guest house over the Sabbath. He did everything he could to make us comfortable. As we needed to do some shopping, he took us to the store in his car. For the first time we saw one of the famous PX supply centers, open to American military personnel. The display of goods seemed fantastic to us after nine years in war-starved Nyasaland.

Sabbath morning Elder Ogden drove us to the Panama Academy, where we spent the day, happy to find another of our PUC schoolmates, Lawrence Wheeler, who was in charge of the school.

The next morning we boarded a plane for the last air lap of our journey. Just after take-off we caught a fleeting glimpse of the Panama Canal beneath us as we headed out over the blue waters of the Caribbean. But that ride turned out to be the roughest of our whole trip. Once when we plummeted into an air pocket a passenger screamed and Donald remarked that he didn't like that plane. We also ran into a tropical storm. It gave us an uneasy feeling to see lightning flashing around us. We could hear the roar of thunder through the walls of the plane.

We peered through the windows, eager to catch a first glimpse of the homeland from which we had been separated so long, a land that our chil-

dren had never seen. Then we spied a long sandy beach south of Miami, and came down at the airport several miles from the city.

Mr. Bell, our agent in Miami, had not been able to meet us. We knew that he had made hotel reservations, but did not know at which one. So I called his home, and Mrs. Bell told us to take a taxi to the Pershing Hotel. This we did. While we were eating supper, Mr. Bell came in to tell us he had reserved a section on a train leaving for Washington, D.C., the next morning.

At the station I purchased tickets and sent off a telegram to dad informing him we would arrive at Union Station in Washington at 7:35 A.M. Tuesday. At the hotel we found the heat almost as oppressive as in Panama.

Before drifting off to sleep, we looked back over our long journey, which had lasted two and a half months. It was good to be in the United States again. There was one thing I had been especially looking forward to, I told Alta. There would be no more waiting for planes, buses, cars, ships, trains. Things ran on time in America.

Bright and early the next morning I walked to the railway station to ask at what hour we might board the train due to leave at eight-fifteen.

The clerk looked at me in surprise.

"You refer to the *South Wind*, bound for New York?" he asked. I nodded my head.

"Evidently you didn't hear the local broadcast last night. Because of heavy coastal floods of the past three days, that train will not leave until eleven-thirty. Its progress will be slow because it must be rerouted over inland lines. Many coastal bridges have been washed out."

Unable to think of any appropriate comment, I returned to the hotel to inform Alta that even in America there were tardy trains.

By eleven we were at the station, but there was no sign of the train. Half an hour later fifteen coaches were backed in. We learned from the conductor that ours was the last coach. We had read so much about overcrowding on American trains during the war that we expected to find ourselves cramped for space. Much to our surprise, we found no other passengers in our Pullman car. For five hours we had the coach all to ourselves.

At noon we pulled out and headed north. That night we renewed our ac-

Change of Scene

by FLORENCE FRENCH

"I . . . will keep thee in all places
whither thou goest." Genesis 28:15

The muted shadows filtered through
The leaves that pressed my window-
pane,
To wash the wall with black and gray
Of simulated autumn rain;

But through the drabness came a
gleam,
So pure in tone, so golden bright,
The scene became the replica
Of springtime loveliness and light.

And thus my morning, which began
With somberness of yesterday,
Was changed to joy when I
rehearsed,
"I will be with you all the way."

quaintance with Pullman beds and pronounced them good. We awoke the following morning having enjoyed our best sleep in a week.

The country was very green, and rivers were running bank-high. In the Carolinas our progress was slow, but a little after noon we passed through Richmond, Virginia. A few minutes after three we steamed across the Potomac River and into Union Station.

As we alighted from the train, we looked in vain among the crowds on the platform for dad and mom. With the help of a redcap we got our luggage into the waiting room. A thorough search of the station convinced me that no one had come to meet us.

I hurried to a telephone booth, found the General Conference number, and dialed. A pleasant voice responded.

"General Conference of Seventh-day Adventists. May I help you?"

"I would like to speak to Elder D. E. Robinson," I said.

"Just one moment, please." I waited.

"Hello," came a voice I had not heard for nearly nine years.

"We're here, Dad. Down at Union Station. Shall we come out by taxi?"

"No, wait. We'll be right down." He sounded happily surprised.

About twenty minutes later he and mom rushed into the waiting room, and we were together again. He asked why I hadn't let him know we were coming that day. I told him I had sent a telegram from Miami.

"Did you address it to the General Conference?" he asked.

"No, I just put D. E. Robinson, Takoma Park, Maryland."

"That explains it," he said. "Takoma Park is a city of forty thousand people now, and an address must be more detailed."

But it didn't matter. Nothing mattered now that we were together again.

He drove us home, where we unpacked. That evening after supper we told some of our travel experiences.

Dad read a chapter from the Bible, and we knelt as he thanked God for bringing us safely over so many thousands of miles.

But we still had to get to California, where my wife's parents could hardly wait to see their long-absent daughter and meet their two grandsons.

Meanwhile there was much for which to be thankful. We were in our homeland once again.

AFTER 20 YEARS

From page 7

tact with the Seventh-day Adventist message came through an Ingathering leaflet.

He soon became sufficiently interested to attend church. He had his parents attend with him. They urged him not to be attracted to what they felt was a radical sect. But Richard continued with his study, and when Faith for Today decision meetings were conducted in Ottawa, in the fall of 1967, he was baptized. He has been studying at Andrews University to prepare himself to witness for Christ.

Requests have come in from overseas areas that cannot at this point be supplied. Some translation of the program is done (in Korea, for example), and a pilot print has been prepared in Spanish for South America and Inter-America.

Problems remain, of course. One of them is a studio in which Seventh-day Adventist personnel will do the filming and take care of all phases of the program. It is difficult for a non-Adventist organization really to capture the spirit of the gospel message. Accordingly, a well-equipped studio, with Adventist personnel sympathetic to the message, remains an urgent need. Then all phases of the Faith for Today ministry will be taken care of directly by the Seventh-day Adventist Church. Investigation of studio possibilities has already begun.

This would, of course, enable maximum quality control from the genesis of the program in script form to the final stages of filming.

The Faith for Today telecast began with Pastor and Mrs. W. A. Fagal. He is dedicated, unassuming, with a perseverance that has carried him through many crises. Mrs. Fagal is a skilled program organizer. Her tedious behind-the-scenes hours with scripts and planning have laid a strong groundwork for the program.

A friend says, "W. A. Fagal is considerably more than the sum of his parts. Added to his ability is a complete sense of dedication and a faith and reliance in Christ that have led him to launch and continue one of the world's largest religious telecasts."

Associated with this has been a prodigious work output. During the twenty years of the telecast he has been ill only twice and was down then only briefly.

In recent years a vital adjunct of the program has been decision meetings, which have been conducted in leading cities of North America. Fagal himself has spoken in San Diego, Los Angeles, and Lynwood, in California. Requests are now in hand from Detroit, Atlanta, and other major cities across America for his evangelistic services.

Overflow crowds have attended Faith for Today meetings. One of those who made his decision for Christ in the San Diego series was a city judge.

At the White Memorial church planners of the program were greatly concerned about attendance. Because of a number of factors, big-city evangelism today is becoming increasingly difficult. But God blessed with an overflow crowd the opening night and good attendance throughout the series. A group of college students attended and made their decision for Christ.

What of the future? Station Relations Director Franklin W. Hudgins is now aiming for the three-hundred-station mark and believes he will pass it this year. The foundation for his endeavors was laid by Pastor Ernest N. Wendth, who directed station relations for eight years.

Business Manager W. R. Lawson reports that Faith for Today's budget now exceeds one and one-quarter million dollars a year. Hand in hand with inflation have come increasing gifts from God's people. Even though expenses are sky high, the Lord still provides. Some years the budget is barely balanced.

Preceding Pastor Lawson in the business department were Joseph Webb, now in the General Conference, and David Hartman of the Voice of Prophecy.

Coordinator of evangelism is E. E. Duncan, who points to calls across North America for Faith for Today evangelistic meetings. Far more requests come in than can possibly be met. All that can be responded to are accepted.

In programming, extensive plans are being made to make the telecast even more appealing to viewing audiences.

So God has led.

If Faith for Today has a creed it might be expressed in the words, "We have nothing to fear for the future, except as we shall forget the way that God has led us in the past."

Sabbath School Lesson

Prepared for publication by the General
Conference Sabbath School Department



February 7 THE MIRACLE OF SPIRITUAL GROWTH 6

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:6, 7.

The miracle of spiritual growth begins at conversion and continues throughout the believer's life. It is the gradual building of a Christlike character produced by the believer's submission to the grace of God. This miracle is often called sanctification; and it means perfect love, obedience, and conformity to God's will. It is called a miracle in this lesson because it is the result of the supernatural power of God working out His will in our lives.

KEY WORDS

1. Sanctification. The Greek word for sanctification, also translated "holiness," describes both the *process* of obtaining holiness and the resultant *state* of holiness. If a distinction is to be made between justification and sanctification, it might be said that justification focuses attention on the sinner's release from a state of unrighteousness, and sanctification on his becoming and being righteous.

2. New Testament Terms for Sanctification. New Testament writers use such expressions as: following after righteousness, walking in newness of life, growing up into Christ, growing in grace, adding grace to grace, being built up, strengthened, and established, being transformed, partak-

ing of the divine nature, perfecting holiness—until the Christian is "complete in all the will of God." Col. 4:12.

3. Terms Used in These Lessons. In this series of lessons "justification" (Lesson 5) refers to the transition from a life dedicated to the pursuit of sin to one dedicated to the pursuit of righteousness. "Sanctification" refers to the process of character transformation that accompanies a normal Christian experience.

LESSON OUTLINE

1. What Sanctification Is
Phil. 3:12-15
2. The Fight of Faith
1 Tim. 6:11, 12
3. What Sanctification Accomplishes
James 1:2-5
4. The Garment of Holiness
Matt. 22:2, 11, 12
5. The Failure of Self-righteousness
Rom. 10:1-3
6. Faultless at His Coming
1 Thess. 3:11-13

The Miracle of Spiritual Growth LESSON 6 ☐ Sunday

Part 1 "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

**WHAT
SANCTIFICATION IS**

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

"I press toward the mark for the prize of the high calling of God in Christ Jesus.

"Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."

Phil. 3:12-15

Paul had been a Christian for many years when he wrote this passage; yet at no point during those years did he say, "I am sinless," or "I have reached the goal." Rather, he is pushing forward "if that I may apprehend that for which also I am apprehended of Christ Jesus." To be apprehended by Christ means to be seized and held by Him. Here Paul refers to his conversion. This is the moving power in his life. Now his only goal is to fulfill the ideal that Christ had for him.

What is Paul's attitude toward his previous labors? Verse 13.

Paul is not ashamed of his past life as a Christian. But he cannot be satisfied with what he has done. He must press on toward the goal which is continually advancing before him.

Akbar, the ancient Mogul emperor, said, "I have lived a long time, but I have yet to see a man lost on a straight road."

What is the prize the Christian is to seek after? Verse 14; see also 2 Tim. 2:10.

THINK IT THROUGH Why can we not rely on a past experience to get us into the kingdom of heaven?

"The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to 'go on unto perfection;' to grow up 'unto the measure of the stature of the fullness of Christ.'—"The Great Controversy," page 470.

"The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the

leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened."—"Christ's Object Lessons," pages 98, 99.

The Miracle of Spiritual Growth LESSON 6 ☐ Monday

Part 2 "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

**THE FIGHT
OF FAITH**

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

1 Tim. 6:11, 12

Paul often used vigorous terms in speaking of the Christian life: "flee," "follow after," "fight," "lay hold of." In the previous verses he warned Timothy of the dangers of seeking after material security. See verses 3-10. He says, "Flee these things" which would keep the Christian back, and "lay hold on eternal life."

It is not enough that a man of God flee evil things. The evil must be replaced with good. Verse 11. We are to "hunger and thirst" for righteousness (Matt. 5:6); we are to live "in all godliness and honesty" (1 Tim. 2:2); we are to exercise faith (Heb. 10:38); we are to remember that all other qualities are but meaningless noise without love (1 Cor. 13:1); we are reminded that we need patience and endurance (James 1:3); meekness is a virtue which we should feel in our heart in relation to God and His work (Matt. 5:5). The Christian is to fight the fight of faith. But this fight is a "good fight," for we have a worthy cause. We are in the right. Satan is in the wrong. More than this, the good fight is a "fight of faith." Our weapons are not of our own making. Salvation is of the Lord, not men.

How only can we be assured of victory? Col. 2:6, 7.

In what other words does Paul describe the work of sanctification? 2 Cor. 7:1.

THINK IT THROUGH Against what or whom is a Christian to fight?

"A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncor-

rected."—"Christ's Object Lessons," page 331.

"Sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God."—"Ibid.," p. 360.

"True sanctification is an entire conformity to the will of God."—"The Sanctified Life," page 9.

Part 3
WHAT
SANCTIFICATION
ACCOMPLISHES

James 1:2-5

"My brethren, count it all joy when ye fall into divers temptations;
"Knowing this, that the trying of your faith worketh patience.
"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

It is the lot of every Christian to "fall into divers temptations," but this is not to be a source of discouragement. "Count it all joy," says James, for the "trying of your faith worketh patience." The word "patience" is from a Greek term which means steadfastness or endurance. It emphasizes not merely passive submission but an active staying power that makes us triumphant over our temptations. See Rom. 2:7; Heb. 10:36.

What example of character transformation is seen in one of Christ's disciples? Mark 3:17; John 13:23.

"John did not naturally possess the loveliness of character that his later experience revealed. By nature he had serious defects. He was not only proud, self-assertive, and ambitious for honor, but impetuous, and resentful under injury. He and his brother were called 'sons of thunder.' Evil temper, the desire for revenge, the spirit of criticism, were all in the beloved disciple. But beneath all this the divine Teacher discerned the ardent, sincere, loving heart."—*The Acts of the Apostles*, page 540.

Another outstanding example of divine discipline and its consequences is found in the life of Jacob. Without the long testing Jacob experienced, he would never have become the overcomer, a type of the victorious saints. Read *Fatherhoods and Prophets*, pages 237, 238.

What discipline is often necessary in the process of sanctification? Heb. 12:5, 6, 11; Rev. 3:19.

THINK IT THROUGH

Can we use a poor upbringing as an excuse for defects in our character?

"Before we are delivered from Satan's power without, we must be delivered from his power within. The Lord permits trials in order that we may be cleansed from earthliness, from selfishness, from harsh, un-Christlike traits of character. He suffers the deep waters of affliction to go over our souls in order that we may know Him and Jesus Christ whom He has sent, in order that

we may have deep heart longings to be cleansed from defilement, and may come forth from the trial purer, holier, happier. Often we enter the furnace of trial with our souls darkened with selfishness; but if patient under the crucial test, we shall come forth reflecting the divine character."—*Christ's Object Lessons*, pages 174, 175.

Part 4
THE GARMENT
OF HOLINESS

Matt. 22:2, 11, 12

"The kingdom of heaven is like unto a certain king, which made a marriage for his son."
"And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
"And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless."

Extensive wardrobes went with wealth in the East, and great honor was attached to wearing a robe worn and given by a king. Even a beggar thus attired was as honored as royalty. In the parable of the wedding feast the king provided robes for his guests that all could be appropriately clothed. When all was in readiness, the king came in.

What did the king discover when he entered the room? Verse 11.

"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. . . . It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—*Christ's Object Lessons*, page 310.

What was done with the unworthy guest? Matt. 22:13.

When our eternal destiny is decided, we will be acceptable to God only if we are clothed in the perfect righteousness of Jesus Christ. How wonderful if we can say, "He hath covered me with the robe of righteousness." Isa. 61:10.

THINK IT THROUGH

How do we secure the wedding garment of Christ's righteousness?

"Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, 'Without Me ye can do nothing.' Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace. He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. He

is to be with us, not only at the beginning and the end of our course, but at every step of the way."—*Steps to Christ*, page 69.

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, page 312.

Part 5
THE FAILURE OF
SELF-RIGHTEOUSNESS

Rom. 10:1-3

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
"For I bear them record that they have a zeal of God, but not according to knowledge.
"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

In the first part of Romans 10 Paul describes the great difference between the righteousness which is of the law and the righteousness which is of faith in Jesus Christ. To illustrate his point he refers to the Israelites. Whatever virtues the Jews possessed, they clearly did not find salvation by their works. Paul commends them that they have a "zeal of God," but this zeal was not "according to knowledge." Jesus Christ came to the Jews and proved Himself to be the Son of God, giving them the most convincing evidence of His Messiahship. Yet they refused to accept Him. They shut their eyes against the truth, and their zeal for the law became blind groping.

What errors led the Jews to reject the righteousness offered by God? Verse 3.

Into what danger are we likely to fall today if we do not submit to God's righteousness? Rev. 3:17.

This text reveals the inevitable delusion which accompanies self-righteousness. "Self-righteousness is not true righteousness, and those who cling to it will be left to take the consequences of holding a fatal deception."—*Christ's Object Lessons*, page 279.

THINK IT THROUGH

What solemn pronouncement will be given just before the coming of Christ? Rev. 22:11.

There will doubtless be many excluded from heaven who thought themselves well-suited because of their own good works. But in the day of judgment they find that they are not properly clothed and that their own righteousness is but as filthy rags which cannot hide their defilement.

"The effort to earn salvation by one's own works inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it

perishes love for his fellowmen."—*"Thoughts From the Mount of Blessing,"* page 123.

"There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness."—*"Christ's Object Lessons,"* page 319.

Part 6
FAULTLESS
AT HIS COMING

1 Thess. 3:11-13

"Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you.

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

"To the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints."

We have studied in this lesson what is involved in the miracle of spiritual growth. Now we turn to a number of texts which describe the end result of sanctification: "Not having spot, or wrinkle, or any such thing," Eph. 5:27. "That ye may stand perfect and complete in all the will of God," Col. 4:12. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory," 2 Cor. 3:18. "To the end He may stablish your hearts unblamable in holiness before God," 1 Thess. 3:13.

The last quotation is in the form of a prayer in which Paul requests two things. First, he desires that the Thessalonians might "increase and abound in love one toward another, and toward all men." Verse 12. Love is an evidence that the miracle of spiritual growth is taking place in the life. The closer we come to Jesus Christ, the more loving we will be toward our fellowmen. Second, he prays that they might be established "unblamable in holiness." Verse 13. The more we grow in grace, the more we are established and confirmed in God's way of life.

When will the process of sanctification be complete? Jude 24.

What reason does Peter give why we should seek holiness? 1 Peter 1:15, 16.

THINK IT THROUGH

Am I increasing daily in love and holiness? What evidence of this is seen in my life?

"A character formed according to the divine likeness is the only treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How

important, then, is the development of character in this life."—*"Christ's Object Lessons,"* page 332.

"Let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand."—*"Steps to Christ,"* page 72.

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