

Sabbath School in a Dubu

J. R. LEE

PERHAPS the strangest place in which I have attended Sabbath school is a dubu. This is a house measuring some three hundred feet long, in which the whole village lives, including the pigs, dogs, and an occasional cassowary.

Standing on the bank of one of the Papuan Delta rivers this dubu was surrounded by a sea of mud. To reach the house from the dinghy we had to mount up on to a raised wooden walk. By carefully watching where we stepped over the rotting timber, we reached the house in safety. On entering the small doorway it took some minutes to accustom our eyes to the dark, smoky interior. This large house had a passageway down the centre and on either side the space was divided into cubicles. The people have very little idea of cleanliness.

We found that one of our native workers had entered ahead of us and had assembled the people in a central section of the building, where a shaft of light gave some relief to the darkness. He was teaching them some of the familiar choruses.

Once seated, we commenced Sabbath school, following somewhat the regular pattern. As they listened, my eye was able to rove around and there in front of me, above one of the cubicles, hung a row of pigs' jaws numbering more than forty in all. Then, turning my head, I noticed directly behind me a rack on which were placed thirty human skulls. Each skull was given eyes and a nose, which in some cases measured nine inches! They presented a grotesque picture, so I brought my thoughts back to the lesson under study.

Instead of closing the Sabbath school we continued right on with a study on the second coming of Christ. We were able to erect a sheet between two posts and use the projector. This was the first time these people had seen pictures. Through the medium of film and word I was able to present to these people the Saviour of the world and the need to prepare for His coming.

After we closed our Sabbath school the heads of the village came with the request that they be given a teacher. We were happy to be in a position to promise that a teacher would be left when the boat returned to that area shortly.

These people are living in physical and spiritual darkness. Please pray that as we commence work in this new area the hearts of the people will be opened to receive the gospel light.

A Message from Pastor E. E. Roenfelt

For me it is always a distinct pleasure to visit in the territory of the Northern European Division and to meet with the leaders, workers, and church members of this section of the world field. My recent visit was no exception to this, and I am grateful for the privilege afforded me of spending most of the months of July and August attending local conference sessions in the home territory of this division.

Northern Europe is a most interesting division, both from the viewpoint of its territory, which extends from beyond the arctic circle in the north to the equator in the south, and of the people who inhabit the countries that comprise it. Here are the colourful Netherlands which the industrious Dutch people have virtually dug out of the sea; the beautiful Scandinavian countries with their lovely pasture lands, beautiful forests, and scenic splendour of mountains, streams, lakes, glaciers, and fjords; the tropical jungles of West Africa with their verdant growth; and the mountains and canyons of ancient Ethiopia.

Here are people with different characteristics, having a variety of cultures, speaking many different languages, and practising numerous forms of religion. Here is nominal Christianity with its fine churches and splendid cathedrals; the crudest of paganism with its devil priests and fetish worship; a most ancient admixture of the Mosaic ceremonial system and of Christianity; and numerous modern cults that masquerade in the guise of the religion of Christ.

Into all of these lands and among all of these people the Adventist message has found its way, and believers have been raised up. Our work has been strongly established, and it is inspiring to see what has been, and is being, accomplished. But we can never be content with that which has been achieved, for our task will not be finished until every person on the face of our globe has been given the opportunity of hearing and responding to God's final message to men. What a privilege it is for our workers and church members in this division to carry the message of a crucified, risen, ascended, and returning Christ to the millions for whom they have been made responsible!

The conference sessions which it was my privilege to attend were those of North Holland, North Sweden, East and West Denmark, and North Norway. The attendance at these meetings was excellent, and in some instances the capacity of the meeting-places was taxed to its utmost, and it was a problem to seat all of the people. Not only was there a full attendance of duly elected delegates, but large numbers of our members who were not delegates were present, not only in the devotional meetings, but also in the business sessions. In several places public halls were rented for the evening meetings, and it was encouraging to see many non-Adventists in the audiences. These visitors manifested a keen interest in the messages that were presented.

A splendid spirit of harmony and Christian fellowship prevailed in all of these sessions, with the result that the business was conducted expeditiously and in the consciousness of the guidance and leading of God's Spirit. On the part of the delegates there was an enthusiastic and earnest participation in the discussions that took place on the various items of business, and it was gratifying to observe the intelligent interest that our church members are taking in the various phases of the work.

The reports that were presented were generally most encouraging. In each conference a growth of membership had occurred during the previous biennial period. While the delegates were thankful and delighted over these additions in membership, they felt that the time has come when greater things should be accomplished, and actions were taken calling upon every worker and church member to unite in a greater and more aggressive soul-winning endeavour than has ever been undertaken before. At the East Denmark session, those in attendance were thrilled when a telegram was received from Greenland reporting the baptism of our first convert in that newly-entered field. Nothing cheers the hearts of Adventists as does the news of the advance of God's cause.

The reports submitted by the respective treasurers revealed that the conferences are sound financially. In every instance there was a substantial increase in the tithes and offerings that had been received. It is evident that our people are not only very faithful in returning to God the tithe which He claims, but also self-denying and self-sacrificing in bringing in their freewill offerings for the support of His cause.

That people not of our faith are being constrained by the Lord's Spirit to give more and more generously to help in our

work, was revealed by the larger sums that were gathered, in each conference, from the public in the Appeal for Missions campaign. Recognizing how much the Appeal for Missions funds mean to the support of our cause, our people are ever setting higher goals and putting forth increased efforts to reach them. God is most assuredly rewarding their endeavours by giving them favour with people outside of our church.

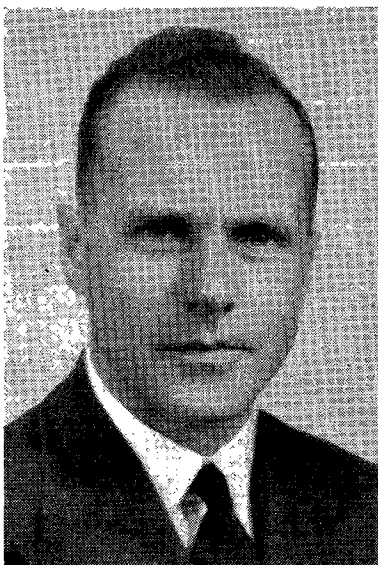
The work of the various departments, which was featured in the departmental reports, has been carried on strongly, and it was gratifying to observe that all of these varied activities were directed to one grand purpose; the winning of souls for the kingdom of Christ.

It is always a thrill and a joy to see strong young men who have heard the call of God, and in whom the church has recognized that call, step into the ranks of the ministers of the church. In the sessions that I attended, five young men were ordained to the gospel ministry. These brethren have all won souls to Christ since their connection with the work, and thus has been confirmed the calling wherewith they have been called. May all of them prove to be capable, devoted, loyal, and fruitful ministers of Jesus Christ.

The outstanding feature of these conference sessions was the keen interest of the people in the devotional meetings. Not very frequently have I seen such thirst for the Word of God as was manifested in these gatherings. The people crowded into the services, drank in the messages that were presented, participated enthusiastically in the prayer seasons, and availed themselves of every opportunity of testifying to the goodness of God and of their experience in spiritual things. It was at times difficult to conclude the meetings because of the people's eagerness to pray and to testify. That the Lord graciously visited His people was the logical outcome of their earnest and zealous seeking after Him.

The Sabbath consecration services were wonderful occasions. To the appeals for complete and unreserved surrender to Christ that were made, there was a wonderfully spontaneous response, and it is certain that these blessed occasions will not soon be forgotten and that their influence will continue not only through the rest of time, but also over into eternity. I feel constrained to say that rarely have I found greater joy and satisfaction in my ministry to the people than that which came to me in these services. My soul was both greatly cheered and wonderfully refreshed as a result of my labours on behalf of, and my fellowship with, the people at these sessions.

Music and song played an important part and greatly added to the inspiration of these meetings. Our people in these Nordic countries love to sing, and it was soul-stirring to hear them in their congregational singing. Special musical items were presented in almost every meeting and service. These were heart-warming and inspiring. Those who sang did so



Pastor E. E. Roenfelt

with a sincerity and a depth of feeling that was wonderfully appealing and moving. It was as though we heard an echo of the music of heaven, and it made us long for that better land.

The day is far spent. Only fleeting moments are left to us in which to finish our task of giving God's message to all the peoples of earth. May our people of Northern Europe arise as one man with the firm resolve to do their part in speeding the work to its glorious consummation!

—"Northern Light," October, 1954.

A Parting Message

Pastor L. K. Dickson, a vice-president of the General Conference, who attended important meetings in Australasia over a period of two months, left our shores on January 21.

Speaking during the worship period in the division office at Wahroonga the day of his departure, Pastor Dickson took his text from 1 Peter 4:7, 8: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins."

Elaborating on these verses, the speaker exhorted us to exalt the spiritual in our lives. Not to take for granted that we are spiritual, but to examine ourselves, to think on our condition, and to pray. In view of what Adventists know, Pastor Dickson said he sometimes feels we are the most thoughtless people in the world.

We are known as good givers, and this is to our credit. But we are not known as lovers. Love is the ultimate. How much better it would be if we were known as lovers! If we have fervent love among ourselves we shall be busy covering sins, not parading them or criticizing others.

During his sojourn among us Pastor Dickson's anxiety, as a faithful watchman, was to startle us out of our self-satisfied state to prepare for the latter rain and the coming of the Lord. We were impressed by his statement that because of their convictions on this momentous subject he and his wife had made changes in their home life. As a suggestion, do we need to make more time morning and evening for Bible study, the reading of spiritual books, discussion, and prayer? To concede that we need to prepare or to make resolutions will avail us nothing. Action alone will save us.

Visiting Camp-meetings in Africa

A. J. CAMPBELL

President, Eastern Highlands New Guinea Mission

Returning from the General Conference Session in San Francisco, it was my privilege to attend a number of camp-meetings in Africa—one in Uganda, East Africa, and seven in Ruanda of the Belgian Congo, Central Africa.

The four-engined British Argonaut took off from the Cairo airport for Entebi, Uganda, late in the evening. The great city of Cairo, with its population of over three million people, presented a beautiful sight in the night, as the aircraft banked to climb. The broad, winding Nile cut a black swathe dividing the city in two, leaving myriads of gleaming lights on either side. We were now flying over the Land of Goshen, the land where Jacob, Joseph, and Moses lived, and where the parents of the Child Jesus hid Him for a while from the angry and jealous king. Out in the darkness of the desert to our right were the immense pyramids, the Sphinx, and the tombs of the sacred bulls of past millenniums, linked with this air and atomic age. To our left was the Red Sea and Mt. Sinai.

At 300 miles per hour we flew all night south over the Nile Valley. After some hours we were over Khartoum, where we were reminded of General Gordon's campaign, and that he was the first to recognize "the place of a skull," or Golgotha, near where Jesus died for the human race. To the left lay Luxor, with its fabulous

tombs of the kings, queens, and priests of ancient Egypt. We flew hard by the ancient land of Ethiopia, to which the Ethiopian treasurer baptized by Philip was going down in his chariot; and whose Emperor I had seen at the Glendale Sanitarium in America a few weeks before. We were still flying south along the vast valley that contains the world's longest river, and in Uganda next morning we were still in flight over it. We had come to the famed Rift Valley with its numerous great lakes and volcanoes, extinct and otherwise. To our right were Lakes Edward and Albert and the Belgian Congo; while looming up before us was Lake Victoria, the second largest in the world. The Argonaut came in to land at Entebi on a peninsula in the lake. Here is a modern airport, with a jet plane runway. Entebi is a beautifully situated town and is the capital of Uganda.

East African Airways buses carried the many passengers to Kampala, the largest city of the protectorate. It has a population of 30,000, and delightful surroundings. Nearby is the source of the White Nile, and from its source to its mouth on the Mediterranean Sea it is far more than the width of Australia.

The headquarters of the Uganda Mission of Seventh-day Adventists is conveniently situated about four miles south of the city of Kampala. Part of Lake Vic-

toria is seen from the hill on which the mission stands. The panorama as seen from here is entrancing.

I was fortunate to be able to attend a camp-meeting about eighty miles south from Kampala, near the west side of Lake Victoria. The president of the Uganda Mission, Pastor Lind, and Brother Oakey from the Bugima Missionary College were present. On the way to this meeting we crossed the equator, which was marked on either side of the road by two huge concrete circles, with a yellow line joining them obliquely across the road. An African teacher and his wife placed part of their neat and well-kept house at our disposal for several days.

The people were called to meetings by two boys who rhythmically beat a suspended drum covered with zebra skin. It was an inspiration to watch all the Africans present drinking in the messages given in the church. The people were very clean and neatly attired, and all entered heartily into the services, singing with all their hearts, and their testimonies were from their hearts.

These people are mostly tall of stature. It is believed that the pygmy race, of which there are remnants still in the Belgian Congo, peopled the central areas of Africa many years ago. Later the Bantu invasion caused a mingling with the diminutive aboriginal people. Still later there came the invasion by the tall Nilonic people from the north, who bear so much resemblance to inscribed portraits of the people of ancient Egypt; and this applies also to the hair-do of many of these Central and East African women of today. The tall intruders, a cattle-raising people, though much in the minority, became the ruling class, and they are much in evidence and to the forefront in those parts; a quiet, superior-looking race, having fine features. One could imagine the Ethiopian whom Philip baptized near Gaza being very much like these Nilonic people of Africa today. Pastor Jones, a delegate from Ruanda to the General Conference, is of Nilonic extraction. He and Pastor Kata Ragoso met in San Francisco. It was thrilling to be present at this Uganda camp-meeting.

Before leaving for the Belgian Congo I twice visited the Bugima Missionary College, which is located about twenty miles east of Kampala. Pastor Hyde, whose brother is on the faculty of the Australasian Missionary College, is principal of this fine institution. Here I also met Brother Gerald Clifford, who is a son of the president of the Australasian Division. A summer school was being held at the time, attended by teachers and their wives from all parts of the East African Union Mission, which comprises Uganda, Tanganyika, and Kenya. One evening they were told about the South Seas and shown Kodachromes covering a little of the work among the primitive people in New Guinea. Their interest was very keen and they manifested much alertness, asking many questions. Some of these brethren came from as far away as Mombasa on the Indian Ocean coast.

Pastor Hyde was strongly leading this fine body of workers in evangelism, and many aids had been made at the college for this purpose. A wonderful work is being done for Christ in East Africa.

(To be continued)

Appeal for Missions

C. C. WEIS

H.M. and S.S. Secretary, A.I.U. Conference

The evidences of God's leading in the Australasian Division field cheer our hearts. The Lord is finishing His work. The Holy Spirit is opening the way before us.

Many blessings have come to God's work and His people through the years as they have faithfully gathered in needed funds for the progress and promulgation of the work of God in the mission fields. Many people have been contacted and won for Christ through this, the greatest missionary campaign of the church. In no other missionary programme are so many homes and places of business brought into contact with the people of God and the third angel's message.

During the last four years new heights have been gained each year in amounts collected. These are as follows: 1950, £63,964; 1951, £79,740; 1952, £89,496; 1953, £105,437; 1954, £112,000.

In 1952 we set as our goal £90,000. We fell short of reaching this goal by only a few hundred pounds. This did not discourage us, for in 1953 we set as our goal £100,000, and God blessed the faith and the labours of our leaders and lay people, and the sum of £105,437 was reached, and we went beyond the goal. Then in 1954 we set the goal at £110,000, and again God blessed in a wonderful way, and £112,000 was reached.

This increase in funds received in the Appeal for Missions from year to year cannot be credited to prosperity alone, but also to the well-directed, and untiring efforts, under God, of our union and local conference administrators, Home Missionary secretaries, workers, and laity.

Now the 1955 campaign is before us. The campaign dates are February 12 to March 26. We urge all our conferences to reach their goals during this time. Our goal for this campaign is £120,000.

This will be the greatest campaign ever conducted in the Australasian field. Every church member should realize that Appeal for Missions represents new lands entered and more souls converted. We call upon all our workers and lay members to demonstrate their loyalty to missions, and whole-hearted consecration by greater Appeal for Missions exploits for God and His cause. This is a year of destiny. The close of probation is fast approaching. Our island mission fields are calling for help. God is opening closed doors in these fields. Knowing that the eternal destiny of souls depends upon mission devotion would it be too much to ask each lay member to double the amount raised last year? The call of God is for us to advance, to go forward, to do greater things in His name.

In "Testimonies," Vol. VI, pages 28, 29, we read this stirring message:—

"And still our general, who never makes a mistake, says to us, 'Advance. Enter new territory. Lift up the standard in every land. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."'

"Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the regions beyond can never be laid down until the whole earth shall be lightened with the glory of the Lord."

Success of Public Relations in South New Zealand

W. A. TOWNEND, Director

Seven years of press work have been seven years of inspiration, during which the Lord has richly blessed and carefully guided in an avenue of service that we knew little about at the time of commencing it. Today we report on another year's operation of our conference news service, which, we understand, was the first of its scope in the Australasian Division.

Under God's blessing and with the gracious co-operation of lots of folk, including visitors here and fair-minded editors in all the newspaper offices of



The Best

W. M. R. SCRAGG

*We often pause with careful thought
And ask, "What shall I give
To Him, who to this world did bring
His gift, that all might live?"*

*The gift of self, so pure and fresh
That nothing can excel;
He gave it all through life to death,
To rescue me from hell.*

*Shall I do less for Him today?
To give myself, my all?
O God, reclaim my heart's first love
Lest I should fail and fall.*

South New Zealand, literary staffs, and friendly photographers, we produced in 1954 some 1,320 column inches of news clipped from our twenty-one newspapers. This tally is nine per cent higher than the record of 1953.

Again South New Zealand's daily with the largest circulation—the "Christchurch Star-Sun"—carried more Adventist news than any other paper published within our territory. In fact it works out at an average better than one story per week in this large and influential metropolitan newspaper.

To give you an inkling of the volume of work put through we mention that 467 stories were written, typed, and mailed—647 quarto pages of type-written matter. Can you wonder at our high praise for Miss June Robinson, seeing she also cared for the stenographic and clerical work of the three other departments under our care! For good measure she unstintingly gave her time to like work in connection with the church we pastored.

During the last seven years three men—Pastors R. P. Brown, W. G. Turner, and R. E. Hare—have in turn cared for press work on the division level. We gratefully record our appreciation of their lively interest in press affairs in South New Zealand. Then at the General Conference office in Washington, D.C., there was Brother J. R. Ferren, to whom we owe far more than this report could adequately express. It is expected that Brother Ferren's successor, Brother D. H. Thomas, will give a strong lead.

After pointing out that Jacob "left nothing undone on his part to . . . avert the threatened danger" of his "time of trouble," Mrs. E. G. White states in "Great Controversy" (page 616): "So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice." Surely, brethren, in that call alone there is sufficient to challenge to a more effective and an ever-growing programme of good public relations in this field.

Abraham Lincoln said: "Public sentiment is everything. With public sentiment nothing can fail; without it nothing can succeed; consequently, he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."

Clifford Sandahl observed: "Public relations consists about ninety per cent of doing the right thing in the right way at the right time, and ten per cent in telling about it."

Napoleon pointed out: "I fear three newspapers more than one hundred thousand bayonets."

Thomas Jefferson summed up: "The basis of our government being the opinion of the people, the first object should be to keep it right. Were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate for a moment to prefer the latter."

Evidences of the Divine

H. MILLIST

One of the favourite points of attack against the Christian religion by sceptics and doubters is that of the existence of God. To meet this effectively is not always easy. No man has seen God at any time and the divine glory has been covered for man's sake. This prevents any visible description or representation of the Divine. We are fortunate that this is so, because if finite man could comprehend infinity it would immediately become finite and the Omnipotent and Omniscient would cease to be such and would approach the place where, like the idol worshipper, we could turn to some image of wood or stone which could be carried from place to place and say, "There is my god." We should rejoice in the fact that the divine nature is an incomprehensible mystery into which we may not delve. It is one of the secret things which belong to the Lord our God.

At the same time a certain knowledge of God is essential. We must know sufficient to exercise faith and to be convinced of His existence. In "Ministry of Healing," page 409, we are told that a knowledge of God "is the essential preparation both for this life and for the life to come." and in "Desire of Ages," page 604: "Their ideas of God moulded their own character." From this the urgent question immediately arises, "How then am I to learn of Him and His existence?" It is with this in mind that the following avenues are studied.

The Heavens Declare Him

God is revealed to us in the creation and the sustaining of the universe. In Ps. 33: 6, 9 we read: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." A more laconic yet majestic and sublime claim it would be difficult to make. Again, in Job 26: 7: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." One of the strongest pieces of evidence that can be presented in favour of design and of an almighty designer is the careful balancing and arrangement of the suns, planets, and satellites in our system. Man may laud his wonderful scientific discoveries, his great engineering achievements, his mastery of the atom, but even yet, with all his boasting and skill, he has not passed the limits of gravitation nor yet turned it to use. To produce one small terrestrial satellite is only a very nebulous national dream of doubtful accomplishment at the moment. Yet in the creation around we have vast bodies with their thousands of millions of tons moving with extreme exactitude in their ordered courses century after century, sustained by gravitation. It is well illustrated by the asteroids, a group of planets discovered because, according to Bode's law, there was a gap in this planetary system of ours. Here we have some

hundreds of bodies like our earth but on a much smaller scale, following interlocking orbits, so that if they could be changed into rings one could not be lifted without lifting the whole series. Could we wish for stronger evidence of a divine designer? "The heavens declare the glory of God."

Jesus Manifested His Father

God is revealed to us in Jesus Christ, the Word made flesh. In Luke 10: 22 Jesus declared: "No man knoweth who the . . . Father is, but the Son, and he to whom the Son will reveal Him;" and in John 14: 9, "He that hath seen Me hath seen the Father." When we consider this revelation of the Divine we again find perfection in humanity. There is no shunning of the rebellious and giving them the just punishments and penalties they deserve. Instead we find the Innocent and Sinless dying for the guilty. We see patience, longsuffering, kindness, and forgiveness manifest at all times. When the people were tired and hungry at the end of long days of instruction they were not hurried away famishing; but in thoughtfulness the disciples were instructed: "Give ye them to eat," and more than five thousand people were fed with five loaves and two fishes.

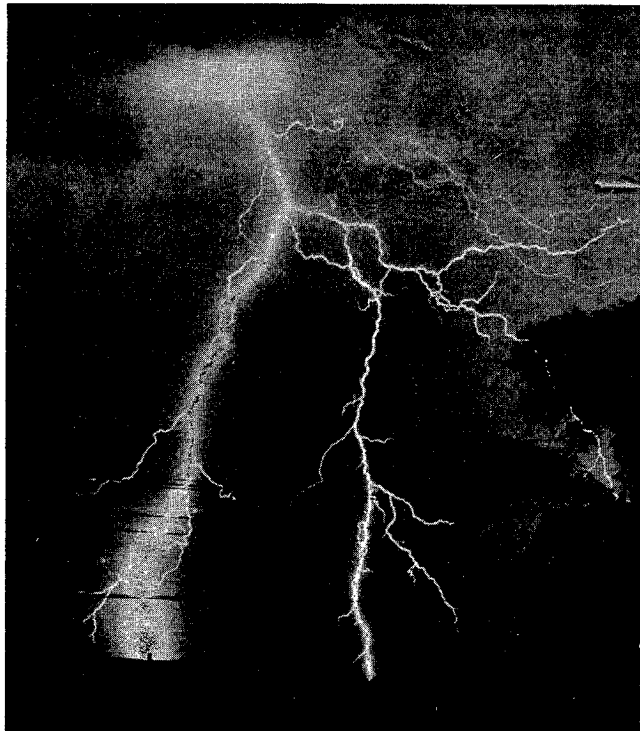
When mothers brought their children to Jesus He was not so busily occupied that He had to brush them aside; but urged, "Suffer little children to come unto Me."

The keynote of Christ's life, of His miracles, His ministry and teachings, was

the benefit He could bestow upon others. It was to comfort the sorrowing sisters of Bethany that He performed His greatest miracle and uttered the words: "Lazarus, come forth." It was the pleasure and happiness of the wedding feast that led to the conversion of the water to wine. On the contrary, when called to perform a miracle for His own benefit, before Herod, He refused. As light flashes from each facet of a diamond, so divinity is seen at each turn of the Saviour's life.

The Witness of Natural Law

When we turn to the field of natural law we again see evidence of the Divine. Many would have us believe that the world around us is the result of accident, of the fortuitous play of the atoms and elements. Is it not much better to regard ourselves and our environment as the consequence of planning by a kindly and overruling Creator? All things in nature are governed by law. Whenever two elements are put together under identical conditions they always form the same compound with the same properties. Could this be the outcome of accident? Every inorganic salt has its own special crystalline structure. The particles arrange themselves according to the same geometrical pattern. The perfect cane sugar is always of the form of a six-sided prism. A few crystals form regular solids bounded by eight sides, while that of common salt is universally cuboid. Again, could this have happened purely by chance? One can take the egg of a sparrow and place it in a thrush's nest, and that of a thrush in a sparrow's nest. If these nestlings be reared by the foster mothers under the changed environments, would the young thrush build a nest like a sparrow's or the



"Canst thou send lightnings, that they may go?"

sparrow like a thrush? Who planted this natural instinct in the bird?

A certain annelid worm called the Palolo (*Eunice vivida*), which lives at a depth of six to eight feet in the tropical waters of Samoa and Fiji, remains on the ocean bed for the whole year excepting for a few brief hours commencing at midnight in the last quarter of the October moon, when all with one accord rise to the surface for the breeding period. The segmentation involved leads to the death of the adult. How then do the young learn the time and manner of their movement? Even those kept in separate receptacles synchronize with those in the open ocean regarding the time of coming to the surface. Could accident have placed such an instinct in these creatures? Similarly, it might be asked why it is that a runner bean or a convolvulus always climb by a left-hand spiral twining around its support while the hop and the honeysuckle adopt a right-hand spiral? One can plant a bean and the tiny root will always turn down and the shoot will always turn up, by what is known as geotropism and phototropism. If after both the root and the shoot have grown, the plant be rolled over to see whether the movements were by chance or not, it would be found that the root will make a turn and start to grow downwards, while the plant will similarly turn and start to grow upwards. Thus in whatever field of natural history we delve we are brought face to face with the action of natural law and consequent evidence of the Designer.

The Incontrovertible Evidence of Prophecy

Fulfilling prophecy, especially of a long time period, is a most convincing line of evidence of a God who can foretell the future and who overrules in human and national affairs. The challenge is thrown out, "Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:23. It was foretold that Israel would be captive in Egypt for 450 years. The record is that the self-same day they came out. The great prophecy of the universal world empires given by Daniel in the year 604 B.C. testifies to this. Again, Daniel confirmed the prophecy given in 538 B.C., of the 2300 days, by the forecast of the exact time when the Messiah should be anointed and crucified, and this was accurately fulfilled.

John in the Revelation prophesied in A.D. 96 that the Saracens would torment the eastern Roman Empire for 150 years. This was fulfilled between July 12, 1299 and the year 1449. From then onwards he prophesied that they would kill for a further period of 391 years and 15 days. This was fulfilled between the years 1449 and August 11, 1840. Man cannot foretell the future. He may make an occasional shrewd guess. God alone could forecast such long time periods which have been accurately fulfilled.

Kindly Supernatural Intervention

God's protecting care over His people and the miraculous ways in which He had delivered them demonstrated His presence and ability to hear and answer prayer.



Elijah on Mount Carmel, at the close of a day of frenzied appeals and imprecations by the prophets of Baal, in a simple prayer called upon the Lord to show that He was God. Immediately fire fell from heaven consuming the sacrifice, the wood, the water, and even the stones. (1 Kings 18: 31, 38.)

When King Hezekiah was besieged by the Assyrians he turned to the Lord for deliverance, and the record is, "It came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand." 2 Kings 19: 35.

In more modern times we think of John Wesley going out to the infuriated mob, breaking down the door to the house in which he was hiding and expecting to be beaten to death. To his amazement the people parted and allowed him to pass through; and the blows aimed at him all appeared to be turned aside so that he escaped unharmed. Would we want better evidence of the Divine existence, protection, and care?

While we think of past and historic events that would confirm our faith we should all be able to testify from personal experience that God does guide, protect, and lead. Of all avenues by which we may be convinced, this should be the most im-

pressive. When we can see that our prayers have been answered, that we have been provided for and that in many ways we have been blessed, we should require no further foundation for our belief.

But after collecting and presenting all the proofs that may appeal to our limited reasoning we must feel like Job of old when he exclaimed, "Lo, these are parts of His ways: but how little a portion is heard of Him?" Job 26: 14. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 12.

May we all come to the day when we shall see Him face to face in the earth made new.

A Notable Family

Our Lord had a spiritual objective in tabernacling among men, but we are also told that He "performed the duties of a . . . citizen."

The well-known Kuresa family of Samoa is represented by eleven active members in the Adventist Church, and they have also contributed notably to the culture and the medical service of the community.

Father Kuresa was the first Samoan missionary to be sent to Suva by one of the Protestant societies, and even when he was convinced of the doctrines as taught by Seventh-day Adventists he found it difficult to withdraw from the church he had served so long. However, he was baptized in 1936, and was later appointed assistant principal of the Vailoa College. Sadly, he died suddenly after a few months of service, but his noble qualities living on, his children continue to enrich their fellow men.

At the division session in November, many of us became acquainted with Miss Momoi Kuresa who, as Samoan matron of the Government Hospital in Apia, assists the European matron. All the nurses are in her care, and she is also the interpreter for the hospital. She is a member of the Central Committee of the General Association of the Mothers of Samoa, broadcasts over the local radio station, and lectures on health to the government teacher trainees. Each morning at 6.30 Matron Kuresa holds worship and a song service with the nurses. On Sabbath she is found worshipping in the church and actively participating in the Sabbath school and MV society.

Brother Sauni Kuresa is famed for his ability to play two parts on two cornets at once, and as the composer of the Samoan National Anthem. He conducts a school of music, teaching piano, organ, and cornet. He also conducts the Government School Band, the band in the Adventist village of Leauvaa, and the young people's orchestra in the Apia church, where he holds the office of MV secretary.

Mrs. Sauni Kuresa is in charge of the sewing-room at the hospital, while her daughter, Sister Marie Kuresa, who trained in New Zealand, is in charge of



Miss Momoi Kuresa, Samoan matron of the Government Hospital in Apia, with the European matron and the nursing staff.

the town clinic. Another daughter, Senira, is a teacher in the church school.

Miss Paula Kuresa, a sister of Matron Momoi, not satisfied with her training in Samoa, is planning to obtain a New Zealand nursing certificate. Two other nieces are at present nursing trainees on the island.

Brother Meki Kuresa is a student at the Australasian Missionary College and there finds opportunities for the expression of his musical talent.

God has given us talents to be developed and used for the benefit of others. Balanced by religious principle they bring glory to His name.

Strife Between Brethren

The family of God should be above strife. There may be differences of opinion, but open strife, never. All should have the spirit that Abraham manifested when there was strife between his herdsmen and the herdsmen of Lot. The record states:—

"And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Gen. 13:8.

This is a good example for all leaders in the church to emulate. Sometimes different groups are formed in a church, each seeking to uphold certain men in everything they suggest and do. It may be that the leaders are above strife, but contention arises among those who support them. When such a situation arises it is the responsibility of the leader concerned to see that no strife comes into the church in his behalf.

Such was the situation in the church of Corinth. One group supported Paul, another Apollos. Paul might have been flattered that a company in the church zealously followed him in opposition to

Apollos, for Apollos was "an eloquent man, and mighty in the Scriptures."

However, Paul firmly took his stand against such a divisive spirit in the church. Writing to the brethren at Corinth, he said:—

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" 1 Cor. 3:1-4.

Bear Offences Patiently

Again, there may arise differences between brother and brother, sister and sister, through misunderstanding and for various reasons. Perhaps a debt is owed and not recognized, an offence given and never made right. What shall be done about it? Shall the offended party seek restitution by public contention or even a contest in the courts? Surely this would be unseemly and an offence to God and His church.

Paul likewise wrote of this. He said: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" 1 Cor. 6:1, 2.

"Anxiety should have no place among God's children. Christ's serenity was one of the most unmistakable signs of His filial trust. He was tired and hungry and thirsty and in pain, but we cannot imagine Him fretful or anxious. His mind was kept in perfect peace because it stayed on God. The life lived by faith of the Son of God will find His Word kept."

In this Paul suggests that if such matters cannot be settled quietly between the parties concerned, the one offended should wait patiently until the day of judgment, when all matters shall be made right. Thus we are counselled by the Spirit of the Lord:—

"Do not suffer resentment to ripen into malice. Do not allow the wound to fester and break out in poisoned words, which taint the minds of those who hear. Do not allow bitter thoughts to continue to fill your mind and his. Go to your brother, and in humility and sincerity talk with him about the matter."—"Testimonies," Vol. VII, page 261.

"Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness."—Id., Vol. VIII, pages 242, 243.

Let us, therefore, in all our misunderstandings with brethren, determine to follow the example of Abraham and of Paul, and the counsel that has been given to us in the Bible and the Spirit of prophecy. Thus will we grow in grace, and rightly represent our Master before men.

—"Review and Herald," 27/1/55.

Adventist Books for Public Libraries

LeROY EDWIN FROOM

A young man has just been baptized in Jonesboro, Arkansas, largely as the result of reading a number of the selected books in the special set of twenty-three Seventh-day Adventist volumes placed in the local library of the college he was attending. Here is the story as told by F. O. Sanders, president of the Arkansas-Louisiana Conference, who baptized him.

Spurgeon Watkins was in the armed services a few years ago, at a camp in Texas. There he met some Adventist young people who were also in uniform, and was invited to visit an Adventist family near the camp. His interest in their faith was aroused. Upon returning to Jonesboro he attended the college there. He sought to know more of Adventists, and found that one of the special sets of Adventist books, now placed in more than eight hundred of the leading libraries throughout North America, was on the book shelves of his own college library.

Brother Watkins began reading them. Each book increased his interest and deepened his convictions. He soon sought out our local Seventh-day Adventist church, and attended one of the services. He continued to read more of the books in the set, and returned again to our church. The happy sequel is told in the words of Pastor Sanders: "The pastor, C. L. Beason, obtained his name and address and led him into the truth. It was my privilege to baptize him on June 26, 1954."

The plan of placing these sets of Seventh-day Adventist books in the libraries of North America is eminently worthwhile. —"Review and Herald," 16/9/54.

The WORLD VISION



THE AUSTRALASIAN RECORD

Providential Beginnings in Greenland

ANDREAS NIELSEN

This is a report of my second visit to Greenland. In 1953 I had the privilege of visiting most of the principal places on the west coast of this great island. Many meetings were held in various places. On my second visit it was interesting to see the influence of that former visit and how the message had taken hold. On this latest trip Ernst Hansen, one of the young workers from the West Danish Conference, was associated with me. We had some interesting experiences, a few of which I want to relate.

In Holsteinsborg, where I had met with some opposition on my first visit, we had the opportunity of seeing another fulfilment of the statement in the Spirit of prophecy: "Wherever they go they will be assured of victory." While the boat made a call we went ashore. It was a great joy to meet and talk with our friend Amon Berthelsen. He informed us that there were others in this place who had become much interested from reading our tracts and books. It was touching to see tears in his eyes as we had prayer together. He is a brother who longs to fellowship with those with whom he feels he is united in spirit. On the way down to the ship we met several Greenlanders who greeted us with kind smiles. One of them who attracted our attention encouraged us by friendly words: "You did a good work here in 1953."

In Christianshaab, where we visited for the first time, we went ashore well supplied with the Greenlandic tract "Ardlorit" ("Look Up"). When some learned who we were they were reserved, and did not want to talk with us. However, others were glad to have us visit in their homes. We had a long conversation with a man who was the head catechist, and responsible for the instruction of the children in religion by the state church. First of all we talked in the school where he was teaching, and later in his home, where we were kindly received. There was a real interest in Bible study. The man interpreted for his wife and daughter, and we saw that among their books was a copy of "Christ Our Saviour" in Danish. In the afternoon we were invited to a birthday party in their home, and here we met several neighbours whom we had earlier visited but who were very reserved. When our friend interpreted for them, their attitude changed, and they became quite friendly.

In the evening we had a public meeting in the parish hall, and our host again in-

terpreted for us. Our subject was the second coming of Christ, and the people listened attentively. There were 116 present. This filled the small hall, and many had to stand. The beautiful coloured slides we used to illustrate the subject increased their interest. Bible pictures inspire the Greenlanders, and they were eager to give expression to their feelings when they saw these pictures. After the meetings they were no longer so reserved, and they all wanted to give us a handshake as we parted.

On Sabbath, June 19, our ship, the "Julius Thomsen," anchored outside Jakobs-havn, and there we had to remain on board until Sunday. The state church minister from Godthaab, who last year warned the people against us, intended to do the same this year. In Greenland the ship's passenger list is published, as well as the object of travel. After we had been permitted to land we went up to the town to look for lodgings, but had no success. We could not find a cover for our heads, and soon it began to grow dark. It seemed that we would be forced to put up our tent, which we did not like to do because of the many dogs in Jakobshavn. That city has no less than two thousand dogs, while the inhabitants number only one thousand.

— "Review and Herald," 13/1/55.

Adventist Servicemen Deco- rated by U.S. Government

WILLIAM H. BERGHERM

During the past year four Seventh-day Adventist servicemen received the third highest award possible for their country to bestow, and a fifth has received an official letter of commendation from the United States Department of Defence, Chief of Army Chaplains, Chaplain Ivan L. Bennett, for his contribution to the spiritual interests of men in the services.

The men who have received the decoration of the Silver Star are: Pvt. Stanley W. Crook, Salina, Kansas; Sgt. Alvin L. Joyner, Madison, Wisconsin; Sgt. John F. Orso, Honolulu, T.H.; and Sgt. Ramon Mercado, South Lancaster, Massachusetts.

Pvt. Stanley Crook will not read these lines. Less than one month after receiving this citation for gallantry in action he was struck by an exploding bomb while carrying a wounded soldier to an aid station in Korea. The citation, dated June 9, 1953, reads as follows: "Private Stanley W. Crook distinguished himself by gallantry in action against an armed enemy in

Korea. . . . The gallant and decisive action despite grave personal danger exhibited by Pvt. Crook under those harrowing conditions, was responsible for immediate and proper treatment of the victims, reflecting highest credit on himself and the United States Army."

That our brother gave all the credit to his Lord and Master, Jesus Christ, is made clear in one of his last letters to his mother. "I'm not the hero they try to make me, because I was scared stiff, but I knew God would help me, because I asked Him before I ever went out to help me to do my job well. So, when I was called upon to help those boys it was really God who did the work. I only did as He directed."

To such men of faith and courage we look with grateful hearts, proud to have had them as our brethren. To us they have left a precious heritage of faith in mankind and in the Adventist youth. Like Christ, they were willing to lose themselves to save others.

Our other two brethren, like Stanley Crook, brought honour to their country and to their God. S/Sgt. John F. Orso received the Silver Star on April 4, 1953, for "braving direct fire to aid wounded soldiers, organizing litter teams despite grave personal risk." Two months earlier he won a bronze star for saving the lives of three wounded soldiers.

The story of Sgt. Alvin L. Joyner is a most inspiring story of gallant bravery and devotion to duty. Though repeatedly commanded to seek medical aid himself, and though blinded with powder burns, he laboured on, rescuing a score or more of men by feeling his way down the mountainside as he carried his men to safety.

Sgt. Mercado is a Puerto Rican soldier, and received the following citation: "Gallantry far beyond the call of duty, because he remained attending some wounded American soldiers under Red fire, giving them plasma, and refused to go back until he had given them first aid and taken them to safe ground."

For three years Sgt. Robert Lee was a prisoner of war under most trying circumstances in a military prison camp in North Korea. Sgt. Lee had been an Adventist only three months before leaving for Korea in 1950, and was captured shortly after his arrival there. Suffering great pain as the result of exposure and hunger, and a wounded arm, he finally lost eight of his toes by freezing. During all this time he was the spiritual comfort of his companions in prison, and finally was able to organize religious meetings for their spiritual encouragement. A letter from the Chief of Chaplains, stated: "By means of great discretion, we are informed, you overcame the objections of the Chinese authorities limiting the length of the services, restricting certain doctrines and subjects, and were able to conduct services highly profitable because many men had been under severe mental strain, and for two years had been without religious and moral guidance. Your conduct has been a source of real inspiration."

The debt that this denomination owes to these and other faithful servicemen is a tremendous one. By their illustrious labours they have brought honour to its name and glory to its cause. These four, who have been mentioned, by no means constitute the total of those who have been decorated or who have laboured with honour and high devotion to the cause of truth.

—“British Advent Messenger,” 1/10/54.

Temperance Goes to the Fair

R. E. ADAMS

It is a real pleasure for the Temperance Department to report the activities of the American Temperance Society booth at the California state fair this year. We want to thank those who passed by the booth for their interest and encouragement in behalf of temperance.

During the time of the fair, nearly 50,000 pieces of literature were distributed, all dealing with smoking and drinking and the harmful effects of their use upon the individual. We feel that only eternity will evidence the good that was done while there.

An apparatus was set up to show what cigarettes contain. During the fair this apparatus smoked one carton of a popular brand of cigarette, and we were able to catch in its “U” tube about one tablespoon of the tars and nicotine. The liquid substance, as we know, contains nineteen poisons. This demonstration literally drew thousands to our booth and, after seeing it, some were led to exclaim, “Never again will I touch the filthy stuff.”

A young man who worked in a booth across the aisle was a chain smoker. The first few days we were there, there was not a minute from morning till the evening that he was not seen smoking. On the fifth day of the fair, and after reading the literature which had been placed in his hand, he came up to our booth. He asked me what church we represented and I told him, “The Seventh-day Adventist Church.” He then said, “I appreciate the type of work you are doing. After seeing your booth, watching you as you meet the people here, the kind way you are trying to help others, I, too, have decided to stop smoking. I would like very much to receive material on your church and what you believe. I have a little baby at home, just two weeks old, and I want to bring my family up to love God. Please pray for me that I can give up my smoking and that I can follow God and live up to His standards.” This young man gave up his smoking at that instant. From then on till the end of the fair, he was not seen to smoke again. We are following up this interest. We can bring to you literally hundreds of similar stories to show the results of contacts made at our temperance booth at the fair.

A skeleton seated in the background of our booth held in its hands bottles of beer, wine, and whisky. To the other side was portrayed the result of drink—there was simulated a little graveyard. The stair-

case at the back of the booth held the attention of thousands each day as they passed by. There was portrayed, in eye-catching words, the thirteen steps that lead to alcoholism on one side, and the thirteen steps to recovery on the other.

We know that the impression left in the minds of those who passed this booth will not soon be forgotten. As members of this conference family, we ask an interest in your prayers that the work of the American Temperance Society will grow and that each individual member, throughout this field, will become more temperance-minded. May we fulfil the challenge passed to us in the Spirit of prophecy when Ellen G. White wrote, “Seventh-day Adventists should be in the front ranks.” Unitedly, let us go forward and may souls be prepared for God’s kingdom as a result of our contacts in behalf of temperance.

—“Pacific Union Recorder.”

Fifty Years of Miracles in Korea, 1904-1954

THEODORE S. WANGERIN

Verily, Korea, the “Land of the Morning Calm,” is in the news today. Thousands upon thousands of our young men have seen service in that faraway land. Tens of thousands have made the supreme sacrifice that men might be free. More medals of honour have been awarded to our gallant young men who rendered service in Korea “far beyond the call of duty” than have been awarded in any other war. The story of the Korean war and the suffering of the people has been told again and again.

But there is another story—the story of God’s saving grace manifested in that ancient land—that has not been told as often. Of this I wish to write.

Fifty years have passed since the first two Korean believers, one from North Korea and another from South Korea, united with the remnant church. The story of the entrance of the third angel’s message to Korea is a most fascinating one. It is a story of God’s designing and planning. It should be told again and again lest we forget the way the Lord has led His people.

In 1904, twenty years after Protestant missionaries entered Korea, Japan declared war on Russia. Her troops marched through Korea and gained a foothold in that country, disbanded the Korean army, and proceeded to establish a Japanese protectorate over the country. There was much political unrest. In the spring of that year a large number of Koreans left their homeland for lands across the sea.

With the opening of the twentieth century a great revival swept through Korea. Thousands turned to God. The young people flocked to the mission schools. During the first twenty years of Protestant mission endeavour twenty thousand converts were won for Christ.

The revivals began with earnest prayer. For months small groups of devoted Chris-

tians met day after day to pray. In writing of the experience a missionary said: “It paid well to have spent several months in prayer, for when the Holy Spirit came He accomplished more in half a day than all of us missionaries could have accomplished in half a year. In less than two months more than two thousand Koreans were converted.”

Earnest Christian men and women in America and other places became greatly interested in Korea and prayed most earnestly that God would raise up missionaries to take the gospel to Korea. When F. W. Field, director of our work in Japan, heard of what was taking place in that little country across the straits from Japan, he was convinced that something should be done to give the advent message to Korea. In writing to the General Conference brethren he closed with this strong appeal: “Strong, energetic, consecrated young people are required for such a field. . . . Who will go?”—“Review and Herald,” March 3, 1904.

An Historic Occasion

The story of the entrance of the advent message to Korea is a most thrilling one. It was in May of 1904 that a Korean emigrant in Japan decided to take a walk one morning while waiting for transportation. Angels from the courts above guided the footsteps of this stranger, dressed in his quaint, long white flowing robe, peculiar hat, and shoes, to a small house on a narrow street in Kobe, that great city by the sea.

Through a window Hide Huniya, a young evangelist, noticed the stranger standing at the gate, studying the sign written in the Japanese and Chinese characters—“Meeting Hall of the Seventh-day Adventist Church.” The evangelist motioned to him to enter. The invitation was accepted. As neither of the men could converse in the other’s language, slates and pencils and Chinese characters were used as a medium of communication. In this way the meaning of the sign at the gate was explained.

The next day this stranger from Korea brought a younger man by the name of Song Hong Cho to the little chapel. Again and again they returned to study precious Bible truths. Then one day Mr. Kim, the stranger, received word that he was to sail within twenty-four hours for Hawaii. The men visited the chapel for the last time. Together they studied the subject of baptism till almost midnight. At the close of the study, the tears in their eyes, they expressed gratitude to God for revealing to them these wonderful truths, and asked to be baptized.

Their request was granted that very night, a beautiful night in late spring—fifty years ago. There were a few Christians in the party, and they walked silently down to Nunobiki Falls by the light of paper lanterns. The city was hushed in slumber. But our faithful believers witnessed the baptism of the first two Korean Sabbath-keepers in a pool at the foot of those falls. Hide Kuniya administered the sacred rite.

The Message Enters Korea

Rejoicing in their new-found faith, Brother Kim left for Hawaii and Brother Song left for his home in South Korea. The Lord arranged for Brother Song, on his way over to his homeland, to meet Lim Ki Pan and give to him the truth as he was returning to his home in Chinnampo, in north-west Korea.

Mr. Lim, upon his arrival in his native village, gave the message to friends and relatives. The people were greatly stirred by the message of a soon-coming Saviour. They went from village to village to spread the wonderful news. Within a short time a great interest was awakened. Brother Kuniya was invited to come to Korea, baptize the new believers, and organize a Seventh-day Adventist church. The letter, containing eighteen signatures read as follows:—

"Go-Sho-Go, a servant of Jesus Christ, to his dear brother Hide Kuniya, greeting. Grace and mercy from our heavenly Father be with you. . . . Two years ago I was converted to Christianity, but the light received was somewhat dim. . . . Lim Ki Pan taught us about baptism and other ordinances observed in your church. We were surprised and greatly enlightened. . . . We now believe, and desire to be baptized—sixteen men, fourteen women, and six youth. . . . We wish with Brother Lim to join your church. . . . We are earnestly praying, dear brother. When you read this, hasten to take a boat and come to us; . . . establish a church, and save perishing souls. In your letter you wrote that you cannot understand our language; but if God be with you, why need you fear? See Acts 2:4, and Ephesians 6:19. If you come, then send us a telegram. . . . We shall look for you. May our heavenly Father send you to us."

Hide Kuniya's Early Life

Hide Kuniya, when a young man, was sent to China in military service. The desire to study English being strong, he joined an English Bible class. As a result he accepted Christ as his personal Saviour and joined the Baptist Church. Upon his return to Japan he enrolled in another English Bible class that was conducted by Prof. W. C. Grainger, our first foreign missionary to Japan. As Brother Kuniya continued to study he learned of the Adventist message. He was the first Japanese to accept the message in Japan.

Upon his release from the army he entered the literature-evangelist work, and became the first literature evangelist in Japan. In 1908 it was his privilege to attend the General Conference, and while in the United States he enjoyed a visit with Mrs. E. G. White, an experience he always cherished.

Hide Kuniya was closely associated with Professor Grainger, who was permitted to spend only a few years in Japan. He was with him in his last illness. As Professor Grainger lay on his deathbed he pleaded with Kuniya to dedicate his life to the Master's service. His last words to him were, "If you love your fellow countrymen, preach the gospel, preach the gospel."

These words made a strong impression upon the young soldier of the cross and led him to dedicate his life to the preaching of the message.

(To be continued)

—"Review and Herald," 20/1/55.

Indispensable Tools for S.D.A. Students and Workers

"The Prophetic Faith of Our Fathers" set—with Volume IV just off the presses and on its way out to the ends of the earth—gives us the over-all view of prophecy, enabling the diligent reader to master the entire field of interpretative backgrounds. This strengthens our hands by showing that every distinctive position on prophecy that we as Adventists hold—the great time periods, the second beast of Revelation 13, the three angels of Revelation 14, etc.—were all introduced long ago by great and godly scholars, but abandoned by their successors. Hence we do not stand alone, unsupported by scholarly precedents.

To us has been given the happy role of being restorers of lost prophetic truths, coupled to that of continuators and consummators of all sound interpretation of the past. By being aware of the fallacies and departures that have marred the centuries, we are enabled to avoid the pitfalls of today, current in much of modern interpretation. We thus become authoritative watchmen, heralding the truth while warning against specious errors.

The mastery of such backgrounds enables us to undermine objections by showing, for instance, the origin and fundamental fallacy of Futurism and its gap theory, of postmillennialism and its world conversion fantasy, and the pagan origin of the Antiochus Epiphanes quibble. Thus we take our rightful place as champions of truth while exposing the subtleties of error.

The historical approach here employed is the sound and logical way to undertake the study of prophecy. The gradual unfolding of true interpretation, and the paralleling appearance of the foibles of false exposition stand out in sharp contrast, so the reader may choose the true and be on guard against the false. Our rightful relationship to past scholarship is thus established and the certainties of truth are made more firm.

While each volume in the "Prophetic Faith" series has been complete in its own area, Volume IV gathers up and crystallizes the basic evidence of the set. It is therefore the key volume of the series, and is of paramount interest and importance to Seventh-day Adventists, as it constitutes the first documented history of our own denominational beginnings based upon the complete sources.

It is impressively illustrated, with reproductions of rare title pages and key extracts from former expositors. It contains the likenesses of the foremost interpreters of the past, and has graphic illustrations of the crucial scenes and epi-

sodes in the development of interpretation. Priceless tabular and diagrammatic charts summarize the teachings of the leading expositors and their principal positions within each major epoch. They provide a bird's-eye view of the exposition of any given century, geographical area, or national group. Thus the complete teaching of any individual or group is available at a glance in that given period or area. This enables the reader to trace chronologically, across the centuries, any given point, principle, or application of prophecy.

These volumes therefore constitute indispensable tools for theological students in training, as well as for preachers, teachers, and Bible instructors already in service. They will also appeal to our informed laity. They bring about a new understanding of our historic backgrounds and the origin of our prophetic interpretations. We are thus made more sure of the present by the pioneering light of the past.

As noted, the historical approach employed is the sound and scholarly method for compassing the larger understanding of prophetic interpretation. Because of this, the series provides the successful approach to the trained mind, and creates a favourable attitude toward Adventism on the part of non-Adventist religious leaders and moulders of thought. This has been demonstrated in scores of instances. This set is consequently a unique contribution to the Adventist cause.

Literature-evangelist Contacts Among Protestant Ministers

M. V. TUCKER

"Two weeks ago on Friday, I called at the home of the minister of a Protestant church. His wife was there, and though she liked the Bible Pageant Series very much she wouldn't order it until she had talked with her husband. I called back on Tuesday after 5 p.m. and found him at home. He received me very kindly, looked at the books thoroughly, and said: 'The author of this volume of books has done a fine job. I like them very much. They will be of real service to me in my work.'

"Just as I started to get 'The Great Controversy' he said, 'What other books do you have with you?' I then showed him 'The Great Controversy.' He looked it over. I pointed out the chapter on the judgment and told him how few books give us a correct understanding of the past and future trials of God's people. He took the Bible Pageant Series, paid cash for it, and ordered 'The Great Controversy.' I had such a wonderful time with him talking on the great doctrines of the Bible."

A Minister's Courteous Wife

"Then I called at a beautiful home in another town, where the wife of a Protestant pastor greeted me. She knew the books and talked to me freely. She had the 20th Century Bible lessons and had read 'The Great Controversy' and 'Patriarchs

and Prophets.' She ordered 'Modern Medical Counsellor,' 'Prophets and Kings,' and 'The Desire of Ages.'"

One of our literature-evangelist sisters enjoyed the foregoing experiences. They serve to impress upon us the importance of putting forth special efforts to place our publications in the hands of non-Adventist ministers. As these men study the truth and bring it before their congregations it will increase the influence of our publications for good, and doubtless thousands will be saved in the kingdom as the result of these contacts.

—"Review and Herald," 16/9/54.

Pope Tightens Church Discipline

A statement made recently by Pope Pius XII concerning church discipline and authority is causing much discussion in Protestant circles. It has come under special study by the National Council of Christian Churches in America in an endeavour to learn its implications and practical application to Catholics in their everyday life.

The statement that the pope made on November 4, 1954, before a large body of cardinals, archbishops, and bishops is considered a most important one. He declares that the church's authority goes beyond merely religious matters. "The church's jurisdiction," the pope said, "cannot be limited to . . . 'things strictly religious'" but extends to 'the moral aspect of all law. . . . Social and political questions concern . . . men's consciences. . . . National and international questions of a political nature . . . touch upon ethics and thwart man from attainment of his supernatural end in paradise. . . . It absolutely may not be said that such questions do not come under the authority and care of the church.'"—"Time," November 15, 1954.

Furthermore, the pope declared that any instructions and propositions published on matters within the moral law by the pope for the whole church cannot be rejected on the ground that "the strength of the authority is no more than the strength of the arguments." On the contrary," he declared: "even though to someone certain declarations of the church may not seem proved by the arguments put forward, his obligation to obey still remains.'"—"New York Times," November 4, 1954.

Calls for More Conferences with Bishops

The pope was greatly concerned over certain spiritual interpretations being given to directives of the church. He declared that it was his intention to personally oversee the tightening up of the discipline of the church and that he will call more and more bishops to Rome so that "from this frequent contact . . . there will spring for the bishops light and sureness, [while] on the other hand . . . this holy see will come to know, quicker and better, the conditions of the whole flock.'"—"Time," November 15, 1954.

It is clear that the pope intends that there will be no inroads upon the authority and discipline of the church by present-day teachings or political encroachments. It is his purpose that all challenges to church authority and discipline will be met with vigour. There is to be no weakening in the divine right of the holy see to regulate and supervise the whole life of all its adherents.

Liberty in Christ

Under these circumstances it is hard to understand how those who acknowledge this overwhelming authority of the pope are free to make choices in their social and political relationships. This statement is directly opposite to that affirmed by Protestants concerning the responsibility of the individual believer.

God deals with persons and not institutions. It is the believer that makes the church of which Christ is the true head. Every man is responsible directly to God, and no human being is appointed to stand between man and his Maker. Spiritual authority rests in the Word of God, and to it men must go for instruction in all things that pertain to life.

The church was created for Christian fellowship, for propagation of the faith. It was not set up as the doorway to heaven with some human hierarchy delegated to be doorkeeper. Although the church has power over its members so far as discipline in this life is concerned, yet God is the final Judge as to who shall be saved and who shall be destroyed.

Thank God for this liberty that we have in Christ Jesus. Let us ever use it to His honour and glory.

—"Review and Herald," 27/1/55.

Fifty Dollars, Please!

A. MOUNTAIN

"Good morning, Mr. Chan! How are you? How is business? We remember how you helped us last year and now we come again to thank you and to bring a report showing what your gifts are doing—new schools, more hospitals, all over the world. Here is a picture of our . . ."

Thus we make our introduction and transfer the attention to our Appeal for Missions paper.

Here in Borneo, we have no millionaires, no big marks; business is bad. So we admit the facts and say, "Even though business is not too good, our friends are all giving, some even more than last year. Here's Mr. Chew Ah Gum. Last year he gave \$20, this year \$25. You know we believe God blesses those who give to worthy things like this. Now you gave \$20 last year. How about making it \$30 this year? You will quickly earn it back again." We have a friendly argument as to how much he should give, pray silently the while, and then very gratefully accept whatsoever he gives, even though it may be only \$5. We hand him the receipt, and say, "Thank you; may God bless your whole family with peace and your business

with prosperity," and make our happy way to the next prospect.

Appeal for Missions is truly a happy enterprise. It has made us thousands of friends, and it is a pleasure to meet them from year to year, and see the wealth of the Gentiles flow into the Lord's treasury. And how often the donor will say, "Don't thank us—we thank you for carrying on this good work, and helping the people."

Sometimes the shop-keeper will say in English, "What can we do for you?" We know what he gave last year and about how much he ought to give this year, and so reply, "\$50 or \$20." All laugh, while we show him what the money will do.

As occasion offers, we leave a tract, or a Voice of Prophecy Bible Course card, or an invitation to our services. We find our Chinese "Signs of the Times" and our books in many homes. They are doing their work. It is much easier to talk about religion now than formerly. There is no suspicion. They trust us with their money, knowing that it will be properly used.

Our goal this year is \$8,000. We now have \$5,000, but will not be satisfied with less than \$10,000 and hope to get \$12,000. "The Lord will give us favour with the world until our work is finished."—E.G.W.

—"The Messenger."

Emperor Comments on Visit to America

[Our readers will recall that the Emperor of Ethiopia recently toured the United States. In the "Review" was the account of his visit to Glendale Sanitarium. Following is a letter just received from Sister Della Hanson, who has long been with the palace staff at Addis Ababa. —Editor.]

Perhaps it would be of interest to some of the readers of the "Review and Herald" to hear about a few remarks made by His Imperial Majesty the Emperor of Ethiopia and others in his group regarding his recent visit to the United States, and especially his visit to the Glendale Sanitarium. He and his retinue returned last week. The emperor expressed his great satisfaction with the entire trip. Although it was strenuous, he enjoyed the change very much. When I asked him how he liked our sanitarium he at once exclaimed, "Oh!" and began shaking his head. He simply could not find words to express his delight. He mentioned several of the missionaries he met and his delight in meeting my mother. I asked him how he enjoyed his meatless meal, and he said, "What is the difference? Everything was so complete there was no lack of anything. If a person had that kind of food he would not lack anything."

Prince Sahle said, "It was one of the best receptions." He told me everything they had to eat. "It was very good," he added. A few days later at the table I heard the emperor telling the other members of the imperial family about the food he had had at the Glendale Sanitarium; so it must have impressed him. Several

other members of his retinue have also expressed their delight over the visit. One who was in close touch with His Majesty and his retinue but who was not present at Glendale made this remark: "From all I have heard about the wonderful reception given at your sanitarium in Glendale, I can only say you have something to be proud of."

Speaking of his impressions of the States, His Majesty said that it seemed to him that everyone was happy, rich and poor alike. He was thrilled with Yosemite.

He said that the manager of the park asked him where he wanted to stay, in the big hotel, or in a cottage. "I chose the cottage," he said, and added, "I told the manager that when I planned the trip to the States, it was only for once, but now I want to come again."

He was thrilled with his visit to Washington, D.C., and in speaking of President and Mrs. Eisenhower, he said that the president treated him as if he had known him for many years.

—*"Review and Herald," 16/9/54.*

Why We Have Not Joined

THE WORLD COUNCIL OF CHURCHES

(Part I)

F. D. NICHOL

We close our comments on the World Council of Churches with an answer to the question: "Why are Seventh-day Adventists not members of the world council?" We were asked this question on a number of occasions while at Evanston. In the hurry of the endless meetings there was no opportunity to give to any inquirer a well-rounded answer. If time had permitted, here is what we would have replied:—

"Can two walk together, except they be agreed?" The World Council of Churches realizes, and rightly so, that if genuine unity is to be created, there must be at least substantial agreement in the matter of doctrine. But the area of doctrine is where we have been from the very beginning most definitely at variance with other religious bodies. True, we would not be asked, on joining the council, to surrender any doctrine we hold. But if we joined, and walked along the path toward actual unity, we would ultimately find ourselves having to give up distinctive beliefs.

Our Belief Regarding Man

For example, we differ with the great majority of Christians as to the nature of man. We do not believe that man possesses an immortal soul, which flits away at death to a place of final reward, and that this soul is the real man, the body being only the shell. We believe that this doctrine of the immortality of the soul minimizes the significance of Christ's saving work for us. The Bible teaches that there is life only in Christ, that indeed He was the One who "brought life and immortality to light through the gospel." 2 Tim. 1:10. We believe that God "only hath immortality." 1 Tim. 6:16.

In other words, we believe that had it not been for Christ's saving work on Calvary, all men would have been doomed to death and extinction when they came to the end of their earthly lives. Certainly

if Christ had not died for us, none of earth's inhabitants would ever enjoy endless life in a world beyond. By the same token, if only through Christ there is life, we cannot believe that men live on beyond the grave in endless torture in hell. For according to the popular doctrine of the immortality of the soul, the dwellers in hell are as much alive as the dwellers in heaven. The difference is that they are painfully, rather than happily, alive.

Again, we cannot accept the doctrine of the immortality of the soul, because it opens the way for the diabolical delusion of spiritism, which delusion is to be rampant in the last days of earth's history. Why should we, in the interests of religious peace and unity, accept a doctrine that breaks down the protective barrier against the hordes from the bottomless pit, the evil angels, who pose as the spirits of our departed friends?

Our Belief Regarding the Sabbath

Or take another doctrinal difference, our belief in the seventh-day Sabbath. If unity is to be anything more than a mere word, it would be necessary for us to surrender our belief in the Sabbath and to accept in its stead the first day of the week as our holy day. But we could not do that. We believe that Bible prophecy clearly foretells, and church history records, that the substitution of Sunday for

the seventh-day Sabbath was part of the great apostasy that began in the early centuries of the church and took organized form as the Papacy arose. Further, we see in the Sabbath a bulwark against the evolution theory that is so largely responsible for the false teachings present in modern Christendom.

Thus believing, how could we possibly think of changing from our present practice of keeping holy God's Sabbath, as commanded in the fourth precept of the Decalogue?

Believing ardently, as we do, that the literal, personal, second coming of Christ in the clouds of heaven is the only genuine, all-inclusive, and lasting solution of the world's problems, how could we agree to the muffled, stammering statement on the Christian hope that was released as a kind of climax to the Evanston meeting?

How could we possibly agree to the charge, often implicit, and sometimes explicit, that was made at Evanston, that any attempt to know when we may expect the return of our Lord is a mark of fanaticism? True, we do not believe that anyone can know the time of Christ's coming, if by "time" is meant the day or the hour or the year of the advent. But we do believe, on the strength of Bible prophecy, that we can know when it is near at hand, and thus can shape our lives and our whole sense of mission to the world in relation to that knowledge. We have never been able to understand why those who quote Christ's words, that no man can know the "day and hour" of His coming, fail to quote His balancing statement, that it is possible to know when His advent is "near, even at the doors." Matt. 24:33.

Doctrinal Differences Too Great

We cite these three doctrines as striking exhibits of our theological differences with the churches round about us. Of course, other doctrines could be cited. Certainly with such wide divergences from the great body of Christendom, coupled with a profound conviction that our belief on these matters is in harmony with the Scriptures, how could we possibly come into any kind of genuine or lasting unity with other churches? Again we inquire, in the words of Scripture: "Can two walk together, except they be agreed?"

Even if we take the matter no further, we believe there has been presented here sufficient evidence to show why we are unable to join the World Council of Churches. But perhaps some generous, large-hearted leader in the council—and we believe it contains many such men—might say to us: "We regret that you cannot see eye to eye with the rest of us on certain great doctrines, but that is your privilege; just hold conscientiously to your doctrines, we will hold to ours, and clasp hands on many matters on which I am sure we can all agree, we can go on together as members of the great World Council of Churches." What, then, would we say? We believe our answer is ready and explicit.

—*"Review and Herald," 18/11/54.*

Transgression

*Though we have shed no brother's blood
Nor ever did possess
Another's goods—have mercy, Lord,
On us who must confess
So many small ignoble deeds—
Forgive our littleness!*

—*Leslie Savage Clark.*

Can the United Nations Keep the Peace?

D. A. DELAFIELD

Winston Churchill had the right idea of United Nations' objectives when he remarked that this international institution (which was set up in San Francisco in 1945) was not organized to get us into heaven, but only to keep us out of hell—that is, to save us from the horrors of World War III. Ambassador Henry Cabot Lodge Jnr., U.S. representative to the United Nations, expresses the same thought in a different way, "The primary, the fundamental, the essential purpose of the U.N. is to **keep the peace**."—"Collier's," November 12, 1954.

Just a few weeks before this statement appeared in "Collier's" I had observed Ambassador Lodge in action on the important Security Council, one of the six main organs of the United Nations. And the cheerful but determined look on his face convinced me that he meant to do all in his power—along with the other fifty-nine delegates and their staffs—to help "keep the peace" of the world.

Sitting at a vantage spot in the press gallery, I watched with keen interest the eleven members of the Security Council as they wrestled with a knotty problem that had arisen between Egypt and Israel over the passage of an Israeli boat through the Suez Canal. There was a warm and spirited discussion but a peaceful settlement, at least for the time being. It did not take me more than five minutes to conclude that these men were earnestly pursuing the goal of peace with all the courage and diplomatic skill that they possessed, and this in spite of the almost hopeless task that they had undertaken.

There has been much of the doubting Thomas in the attitude of many people toward the U.N. organization. This extraordinary body, representing sixty nations, is the nearest thing to a parliament of mankind extant today. The U.N. is trying desperately hard to settle disputes among the states of the world that might endanger the rights and freedoms of individual nations and peoples. This is being attempted by: (1) negotiation, (2) inquiry, (3) mediation, (4) conciliation, (5) arbitration—and other peaceful means, and by force, if necessary, as in the Korean war. But there are some who believe that its intervention in the affairs of nations is irritating instead of healing the wounds of misunderstanding.

The explosive problems this organization has undertaken to solve were illustrated rather spectacularly by Hurricane Hazel, which struck the outskirts of the city of New York while I was on Manhattan Island attending the U.N. meetings. This storm did not rush onward to the north and into Toronto, Canada, without leaving a small toll of human life and property damage in New York City.

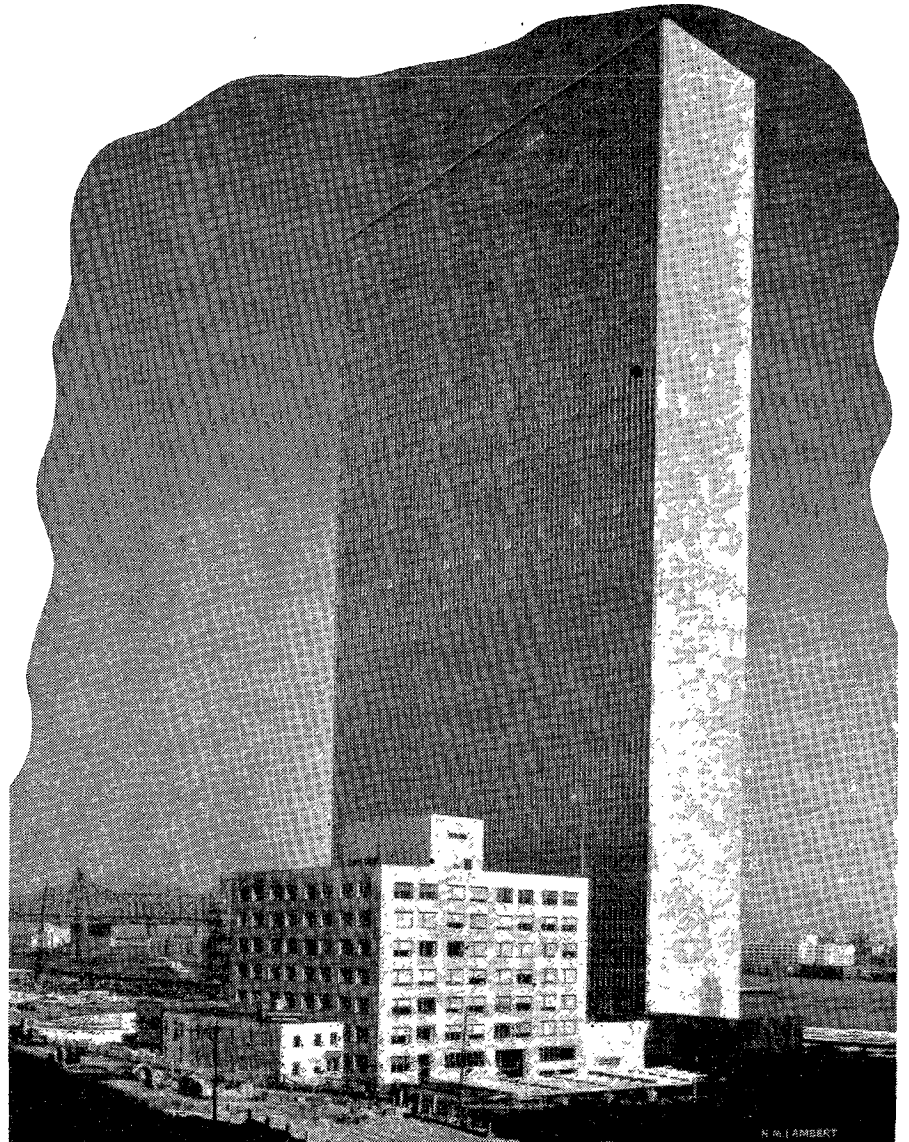
That night I was awakened by the

screams of a man on the floor above me. With fear and foreboding in his voice he loudly repeated the words, "Ha-zel, Ha-zel." Awakened by his cries, I jumped out of bed and made my way to the hotel window. Looking out into the night sky, I saw the stars behind the gently moving clouds. I knew that Hurricane Hazel had not returned, but the man's fears had been projected in his scream of terror during the dark night hours. What a symbol of man's upset mind and jarred spirit! Fear has clutched at his soul, and the future terrifies him. The United Nations must grapple with the problems that face a world turbulent because of man's passions, because of the racing winds and the sea.

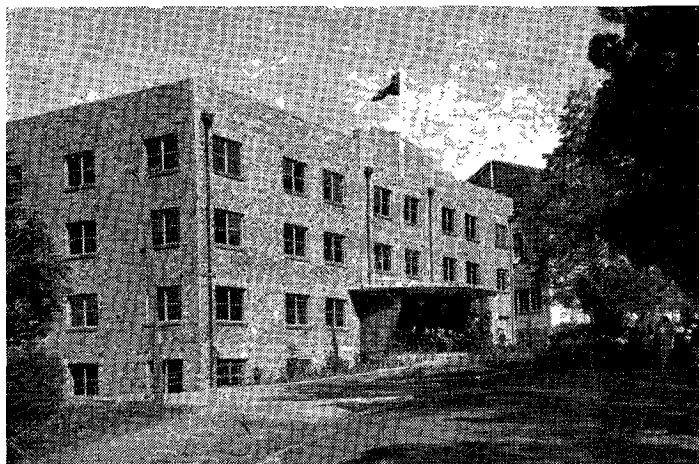
The second day of my visit to the U.N. I obtained a pass to the "Ad Hoc" (spe-

cial) Political Committee, where I listened to this sixty-member organization discuss a problem that had been created by the presence of twelve thousand Chinese troops in the Union of Burma. An action was taken expediting plans to remove these foreign troops from Burmese soil. Neither of the two nations concerned was entirely pleased over the decision, but the committee concluded a peaceful settlement of a problem that might have involved two nations of the East in war—a war that might have fanned out to include the Great Powers. In answer to the question, Did the U.N. lose or gain prestige by this intervention? I could not help feeling impressed that it had gained, and that the whole world was the beneficiary of this peaceful manoeuvre.

As I left the press gallery of the committee room the prophecy of Revelation 7 flashed before me. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth. . . . And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, . . . say-



The United Nations buildings in New York



Avondale

GLADYS HARRISON

At vacation time, when students are home
From the Mecca of all true knowledge;
An ideal spot for a well-earned rest
Is found at Avondale College.
Chorus of birds in the trees so green,
Bracken that borders the river;
Fragrant blossoms of every hue
All tell of the heavenly Giver.

Peace and beauty supremely reign,
Gardens and orchards do flourish;
Contented cows in the pastures rest,
Providing the milk us to nourish.
Glorious views from the flattened top roof,
Hills in the distance to see;
Telling of strength and of God's mighty
power
To help and protect you and me.

True hospitality seemeth to be
The motto of matron and staff;
Nothing's a trouble, your comfort's assured,
And yet I have not told you half.
The inspiring worship at set of the sun,
When praises to God may be heard;
And then on the Sabbath to chapel we go
To hear and to study God's Word.

So if you need to relax for a while,
Away from life's burdens and cares,
From everyday worries and tasks that
annoy,
And the radio that noisily blares,
Think of the words of advice from my pen
Recommending a sojourn at college.
When your holiday's ended you'll feel fit
and well,
Be improved in all ways beyond knowl-
edge.

ing. Hurt not the earth . . . till we have sealed the servants of our God in their foreheads." Verses 1-3. "There it is," I said to myself. "God is using the United Nations to keep the peace so that the sealing angel can do his work."

Another text came to my mind—Dan. 10: 10-13. In these verses the angel Gabriel tells the prophet about his efforts to influence Cyrus the king. Gabriel was with "the prince of the kingdom of Persia . . . one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Verse 13. For three weeks Gabriel struggled with Cyrus over a vital question pertaining to the progress of God's work. The angel's influence was strengthened when Christ, or Michael, came to support his efforts.

Even so, I thought, the angels of God are now going forth to the world's great leaders inspiring them with the humane impulse to keep the peace of the world and to prevent the horrors of atomic war. Self-control and a sense of goodwill are the gentle breezes that fan the flame of intellect into a warm and useful fire. But "anger is the storm that blows out the lamp of the human mind." Certainly the angels are gently fanning the flame of

intelligence that remains in man's mind today.

It is a solemn truth that God is delaying the final scenes to give us a little more time to get ready for heaven and to help the honest in heart to get ready. The sealing message includes not only the great Sabbath truth. It also means the sanctification and purification of the church in preparation for translation to heaven.

So, it is true that "the primary, the fundamental, the essential purpose of the U.N. is to keep the peace." But for how long? That is the big question. And how long will the angels hold the winds? How long will the world's great men, frustrated and confused as they are, and ignorant, willingly or unwillingly we cannot say, of God's plan for the future of our race—how long will they be able to keep the dogs of war on the leash before World War III will break upon us?

Interviews with a number of visitors and reporters brought a monotonous and surprisingly pessimistic reply to this question. The associate editor of a large Canadian newspaper in Ottawa—a man who has been covering the U.N. since its organization in San Francisco in 1945—remarked to me, "Well, they are trying to keep the

peace, aren't they?" And that's all he would say.

I sat down on a park bench on the United Nations plaza one evening and questioned a middle-aged man and his wife about the prospects for lasting peace in the world. This man, who was a Mason (his wife was a Catholic), was very abrupt in stating, "I don't have any confidence in the U.N. I don't think it will work—there are too many politicians. Now, if they were all honest men," and then he shook his head, "but they are not. No, it won't work," he said, "it just can't work."

I asked him, "Do you think that religion would help?" He looked at me and replied: "No. Religion is necessary, but keep it out of the United Nations."

That night I interviewed four American couples and a group of five men from Istanbul, Turkey. I asked them all the same question, and I got almost the same reply from all of them, "No, it won't work; it can't work." When I raised the question of God and religion, they were all agreed that there might be a solution there—a solution to the problem of war and misunderstanding between the nations.

As I walked away pondering the stark realism in the answers to my question, I saw a large wall of granite before me rising beneath the huge bank of apartment buildings. Etched in the sombre-looking stone were the words of Isaiah's prophecy: "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 4.

"Will the United Nations fulfil these words of Isaiah?" I questioned, and as I walked back to my hotel I thought about it. Then I opened my Bible to the second chapter of Isaiah and read the first five verses. To me it seemed clear that "not now, but in the coming years" this prophecy will be fulfilled, when Christ will come again and reign as King. Then there shall be peace for ever. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." Rev. 21: 24. There in the future, I thought, and not here, will we see the dream of the prophet fulfilled—in God's endless Paradise.

U.N. Not Set Up to Make a Utopia

But the United Nations organization was not set up to make the world a paradise. The more practical and realistic delegates have no false concepts of their mission. They sense the limitations of human councils to bring a utopia on earth. This is not the work of the state or man. It is the work of religion and God.

As I sat one day in the Economic and Social Council Chamber listening to our guide—a young woman from Europe who spoke excellent English—explain the purpose of this committee, my eyes were attracted overhead to the unfinished wall above. There was no ceiling, simply steel girders, cold and forbidding, staring down at us, and great tubes of pipe tied together

with steel ribbons, making their way sinuously through the roof structure. "Why did the builders leave this ceiling unfinished?" I asked. She replied, "Because the work of this council is unfinished." There was a pause. "We have not yet achieved our goal," she said.

There is peace on earth today, I thought, but it is an uneasy peace, an unfinished peace. There is a general feeling that something more than the United Nations is needed if we are to have permanent peace and security. That something is God.

Adventists know that the intervention of God in human affairs by the personal, universal, and dramatic appearing of Jesus Christ as King of kings and Lord of lords, will usher us into the eternal period described by the prophets as the kingdom of peace and glory. But the United Nations will not bring in this era of peace. Nor, for that matter, will the World Council of Churches or the Church of Rome.

The great denominations of Christendom have repudiated generally the idea of a literal, personal second coming of Christ in our day such as Seventh-day Adventists believe. But would not the churches welcome a League of Nations or a United Nations with Christ as King—a sort of secular world with a half-spiritual half-political Ruler to keep the peace?

Did not the Jews want a secular kingdom with a political Messiah? If Christ had acceded to their demands, they would have accepted Him as their King. And do not the churches today want the kingdom of God to come in the order they have marked out?

At Christ's first coming the Jews made the mistake of applying the prophecies of the second advent to the expected first advent of Messiah. Many Christians of our day apply the great prophecies of the second advent to the beneficent work wrought (or to be wrought) in the world as a consequence of Christ's first advent in Bethlehem.

The idealists and dreamers of the United Nations visualize a world in which the men of commerce, education, art, culture, agriculture, science, and industry shall achieve a high standard of living for all men of all races. Along with these material victories there shall come—through culture, philosophy, and religion—triumph over those selfish factors in human conduct that bring on war and bloodshed among the nations.

Many idealists in the World Council of Churches indulge in similar dreams with this great additive—that Christ will reign over the earth as King and all the world shall be Christian, but this leaves no room for the fulfilment of the great judgment-day prophecies. It is purely wishful thinking.

I thought of these things in the setting of Paul's prophecy: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord

so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 1-3.

What is the "peace and safety" cry? Could it not be the substitution of a secular dream of God's kingdom for the true second advent doctrine? Are not multitudes by their actions, if not by their words, saying, "All is well, and all is safe. Our tangled human affairs will resolve themselves in time. Don't get excited about the second coming or the doctrine of the end of the world. All things continue as they have been for centuries. Eventually we will reach our goal."

But to indulge such thoughts is to live in a fool's paradise. When God says, "Sudden destruction," the prophets of peace say, "All is well, and all is safe."

Paul's "peace and safety" prophecy suggests that the world at large will believe and preach the peace and safety doctrine while God's people will faithfully proclaim the "sudden destruction" that is coming in the awful day of the Lord.

We are seeing today a repetition of what happened in Noah's day. Noah was a preacher of God's judgment. Sudden destruction is coming upon the earth, he declared. When finally this destruction broke like a storm upon the world, the world went down to ruin, but Noah found peace and safety in the ark. So it will be with the people of God in these last days.

In the time of Jeremiah he announced to the inhabitants of Jerusalem the desolation of the city by the armies of Nebuchadnezzar. He was a preacher of "sudden destruction," but when the storm broke upon the city he found peace and safety under the sheltering arms of God.

In Noah's day and in Jeremiah's day there were those who cried, "All is well, and all is safe." This peace and safety cry was the refuge of false priests and prophets, who "healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 6: 14), but upon them God's judgments fell.

Seventh-day Adventists today must preach to all men the truth on an unpopular subject. This is indeed the judgment hour and the end of the world. We have come to the last hour. This solemn message may be proclaimed in the setting of great joy and happy prospects. Fortunately the man who knows how to do this. But however we do it, the judgment-hour message must be given. Christ is coming to punish sinners and to redeem His saints—and coming soon. The day of the Lord will come as a thief in the night, when men are saying, "All is well, and all is safe." We must not permit them to go down to ruin unwarned and unprepared. "Sudden destruction" may be an unpopular doctrine, but it means "peace and safety" by and by for all who receive it.

—"Review and Herald," 27/1/55.

WEDDINGS

POLLITT - HANSEN.—The Gosnells church, W.A., overshadowed by tall red gums, was the sanctuary chosen by Willfred Pollitt and Gwendoline Hansen to exchange their marriage vows on January 12, 1955. Later, on the spacious lawn at the home of Brother and Sister Latto, friends and relatives gathered for the breakfast and to offer congratulations. We wish Brother and Sister Pollitt much of God's blessing for the future. D. A. Brennan.

CAMERON - ENGELBRECHT.—In the hallowed atmosphere of the Warburton church, tastefully decorated for this special occasion, many friends gathered on January 9, 1955, to participate in the service when Anne E. Engelbrecht and Philip M. Cameron were joined as man and wife in the sacred bonds of matrimony. The bride is a daughter of Pastor and Mrs. G. H. Engelbrecht, who have given many years of service in God's cause. The bridegroom's parents reside in Warburton. Following the church service, a large gathering of guests expressed their good will and Christian regards to the young couple at the wedding breakfast. May God's loving Spirit bless young Mr. and Mrs. Cameron and make them a real blessing.

C. F. L. Ulrich.

UNTIL THE DAY BREAK

EDGEWORTH.—The cruel hand of death claimed yet another victim on January 16, 1955, when Sister Louisa Caroline Edgeworth passed away at the comparatively early age of forty-one years. A member of the Ipswich church for fifteen years, a large gathering of friends and relatives at the funeral parlour and the graveside testified to the esteem in which she was held. The touch of a devoted and loving mother in the home has departed and to her bereaved husband, with his two sons, Donald and Eric, and little Joan we extend our heartfelt sympathy. Now the tears and the heartaches, but our precious faith rises triumphantly in Jesus, our Victor over death.

B. H. Swartzkopf.

ADVERTISERS PLEASE NOTE

Advertisements approved by the Editor will be inserted at the following rates:—

First 25 words 3s. 6d.

Each additional 6 words 9d.

Remittance must accompany copy.

WANTED URGENTLY.—Married couple for general farm and orchard work. House with conveniences available. Church school on property. Apply Roberts Brothers, Mumble Peg, Narromine, N.S.W.

BREVITIES

Because of his mother's illness, Brother J. K. Aitken is home on early furlough with his wife and baby. They are running a very efficient school at Bena Bena, in the New Guinea highlands.

Around the end of January Sister Peter Ferris addressed radio listeners from a station in Shepparton, Victoria, on behalf of the Country Women's Association. Her subject was the work of women throughout the world, and she received congratulations from all quarters.

A group of Adventists sailed by the "Iberia" for England early in February. They were, in addition to Miss Ruth French, as previously announced, Sister E. B. Rudge, returning after furlough, her daughter, Sister Evan Tucker, her niece, Miss Joan Mills of Wairoonga, and Miss Jessie Medland, also a member of the Wairoonga church. The last three mentioned expect to be away for varying periods.

"We are shifting to Assam in March," writes Sister D. K. Down. "My husband has been appointed as union evangelist, so we shall be moving more often and see more of India. That appeals to both of us. And we shall probably find more interesting data for the 'Record' by moving around, too." We think all our readers will agree that Sister Down has frequently contributed most interesting and educational reports, and we are very grateful to her.

An exchange has been arranged between Pastor G. Weslake, who has ministered to the church on Norfolk Island for some years, and Pastor W. A. Coates, a pastor-evangelist in the Queensland Conference. We trust that the Lord will continue to bless them and their wives in their new surroundings. Also, Pastor R. A. McFarlane has been invited to Western Australia for field work. Knowing that his two children live there and his preference for this state, we have no doubt of his being happy about his appointment.

The friends in Australia and New Zealand of Mr. and Mrs. Asa Thoresen (nee Shirley Scarr) will be interested to know their whereabouts. After gaining his B.A. degree from Emmanuel Missionary College (U.S.A.) last May, Asa's education was interrupted by his being inducted into the American Army for two years. He has just completed his basic training in a non-combatant unit in Texas, and while the others in his company have been posted for overseas service, Asa is one of the very few fortunate enough to remain in the United States for work as an instructor. Shirley's mother, Mrs. V. M. Scarr of Lismore, N.S.W., has been in Texas to welcome her new granddaughter, Davona Gae Thoresen.

Brother Rod Fowler, who has been attached to the Department of Health in New Guinea for many years, and is now in charge of the native hospital at Goroka, is home on nine months' leave with his wife and three children. They have taken up temporary residence in the Beauty Point area at Cooranbong.

Miss Gladys Camp, who is now retired after a lifetime of church school teaching, travelled with Miss Mary Campbell as far as England last September, and is at present visiting her sister, Mrs. Doidge of California. Miss Camp is booked to return home in August. Her friends will hope for her much benefit from her travelling abroad.

In our issue of January 31, mention was made that Pastor N. A. Ferris had served as a missionary in the Solomons and Pitcairn and had lived on Lord Howe as a boy. We have since learned that before going to Lord Howe he spent some years on Norfolk Island with his parents. It was there he first became acquainted with some of the Pitcairn people and learned the language they use among themselves. We apologize to the Norfolk Island members for the omission.

A Terrible Parable

(FACT-NOT-FICTION)

There dwelleth in a busy little city a highly esteemed minister, commonly known as Brother Busy Pastor. As he speaketh in his church from one Sabbath to another, and from one new moon to another, he charmeth his listeners, of whom there are many.

One Sabbath Brother Busy Pastor did lift up his voice like a trumpet and earnestly entreat his members to enrol their friends in the Voice of Prophecy Bible Correspondence Course. Whereupon they did immediately go into action with great zeal, and with spirited persuasion did convince many that they should take the course.

Amongst those who then began their study of the Bible, were Mr. and Mrs. O. So Earnest, who lived on Back Street. With great joy and lightheartedness did they examine the Holy Scriptures to discover the will of God. Upon finding the truth of the Sabbath, and being thereby much perplexed and in need of encouragement, they straightway did request that a representative of the school visit them. With beaming expectancy the prospect department did dispatch post haste the request to the union and the local conference Radio secretaries, who in turn forwarded this request on to Brother Busy Pastor.

Now Brother Busy Pastor was especially busy at this time, so he thinketh in his heart, and because Back Street was off the beaten path, he did delay making the contact, and before he realized it, many weeks had slipped by.

Meanwhile, Brother Union Secretary, a man much interested in following up, as

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
AUSTRALASIAN INTER-UNION CONFERENCE
OF SEVENTH-DAY ADVENTISTS

Editor - - - L. C. NADEN
Associate Editor - - C. M. GREIVE

Single Subscriptions, in Australia 15s., New Zealand 12s. 3d. per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) 10s. extra for empire and foreign postage is required.

• Order through your conference office, or send direct to the Signs Publishing Co., Warburton, Victoria, Australia.

All copy for the paper should be sent to The Editor, "Record," Fox Valley Road, Wairoonga, N.S.W.

Appearing regularly in the *Australasian Record* are articles from the *Review and Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the Conference by the
Signs Publishing Co., Warburton, Victoria.

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well as discovering interests, took it upon himself to write at length to Mr. and Mrs. O. So Earnest, thereby seeking to encourage them. Not many days thereafter a note cometh in answer to his letter. His face becometh like ashes, and he did shake and tremble all over as he read: "Listen, fellow, we don't know who you are, but when we were struggling with the Sabbath problem, none of your representatives came to see us, as we so urgently requested. If that's the kind of pastors and people you have in your church, we don't want anything to do with them. Good-bye."

As Brother Union Secretary did stare at the letter in heart-rending amazement, he thought upon the good work Brother Busy Pastor had done in getting people enrolled in the Bible course, but also upon his slothfulness and failure to follow up the interest because it was on Back Street. Whereupon he groaneth within himself and saith, "This ought he to have done, but not to have left the other undone."

—"Cues."

Radio Department, General Conference.
October, 1954.