

Temperance Rallies in the South Philippines

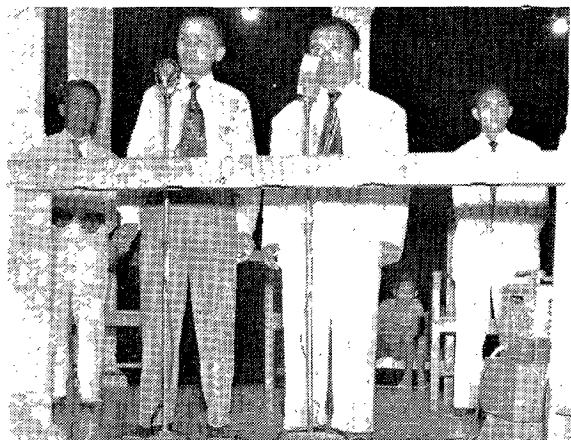
By J. R. OBREGON, *Temperance Secretary,
South Philippine Union Mission*

Presenting the temperance cause before a group of people that are prejudiced against Seventh-day Adventist beliefs is no easy job. It requires tact and real study in order to present temperance principles in a most convincing manner. We underwent this experience when we held a rally at the Southern Negros College, Binalbagan, Negros Occidental, Philippines. The attendance included 720 students and 26 instructors. At first, the head of the school, a rabid Catholic, was reluctant to allow us to present temperance principles to her student body. However, we explained that the rally would greatly help towards upbuilding the students' character. With this explanation, the administration gave us the green signal to hold the rally on the college campus. The juniors of the school prepared songs and some declamations relative to the subject to be presented. The head of the school appreciated the lecture very much and gave us an open invitation to hold rallies in that school at any time. Her attitude was changed toward our people whom she used to look down upon.

At Cadiz, Negros Occidental, Philippines, we were forced to hold the rally in the public high school instead of the town plaza, because it was raining

hard. The principal of the school shortened all her afternoon classes in order to give us ample time for the rally. There were over five hundred students and seventeen faculty members present. Before the rally we were told by the head of the school that drinking and smoking among the students were their perennial problems. The administration was very thankful for our program and told us to come again any time to hold the same kind of rally. We learned from the brethren that during the morning after the rally the students were given tests on the lecture of the previous day. The brethren in Cadiz Church told us that the teachers were asking from time to time when we would hold another lecture in their school.

We held another rally at the city plaza in Bacolod City, Philippines. Our attendance this time was more than double that of last year. Our rally was held just across from the large Catholic cathedral of the city. The news of the rally even reached neighboring towns and stirred the populace. We are praying that the messages given will convict the hearts of those in attendance and also wield an influence upon the elite class of the city.



*Speakers at Dumarao, Capiz, Temperance Rally.
J. R. Obregon is at the microphone on the right.*



Part of the audience at Dumarao Temperance Rally, October 8, 1954.

At Duenas High School we held a rally for the second time, and the principal of the school was very glad to receive us again. His first statements were: "Mr. Obregon, you do not know the results of your lecture here last year! Now we have less problems with students who are habitual drinkers and smokers. Last year we had six students in this condition. Now only three are left because the other three refrained from drinking as a result of your lecture. We do not see anyone smoking around the school campus."

We noticed around the school campus signs with the words: "No Drinking Before Entering Classes," "No Smoking," and "If You Don't Want Cancer, Don't Smoke."

Our rally at Mambusao, a town in Capiz, Philippines, was a very thrilling one. The mayor of the town gave us the spacious, modernistic town hall. In the hall that evening we met an engineer, a dentist, a doctor, four lawyers, and several public schoolteachers. All the town officials were there. The chief of police with his cane maintained silence among the children who were sitting near the rostrum. The hall was filled with people. Those for whom no standing room was left contented themselves by standing on the steps outside. Our church school teacher had prepared a dialogue portraying a grade school pupil smoking all the year round and showing its effects upon the organs of his body. This was followed by specially prepared songs. The town officials and the whole public were appreciative of the messages given during the rally. The town mayor praised highly our work and also our doctrines. Only time will tell the influence this rally will exert upon the people of the town.

Our next rally was at Hipona, Pontevedra, Capiz. The mayor of the town attended our rally and voluntarily became our toastmaster. He is a total abstainer himself. He warned the public that if he saw drunkards on the streets he would put them in jail. This was in the course of his speech just prior to the lecture of the writer. After the rally the mayor made some closing remarks, and spent an hour on the evils of tobacco. He warned the parents that if they found children below sixteen smoking they would be locked up in jail because of a municipal ordinance to that effect. The mayor invited us to hold another rally in the town plaza, and said he would speak together with us.

We were supposed to hold a rally in the town of Balasan, Iloilo, but because a workshop for public schoolteachers fell on the same date, we were forced to hold our rally in the next town, Estancia. When we arrived late in the afternoon we learned that a town fiesta was taking place. We were very much concerned about our attendance at the rally, fearing the fiesta would steal the show from us. However, instead of attending the fiesta, many people attended the rally, filling the town plaza. It was our first rally in the town, and the town officials appreciated very much the help we gave in enlightening the people on alcohol's being the major cause of crime.

We received an invitation from the principal of Barotac Nuevo High School in Iloilo, Philippines, to hold a meeting there. We gathered at the school's grandstand and addressed over five hundred students

and twenty faculty members, who listened for an hour and a half to talks on the evils of alcohol and tobacco. After the rally, two teachers approached us, shook our hands, and promised that from that time on they would do away with tobacco. The principal of the school told us to come any time we wanted to. He said, "How I wish we could have you every day for lectures to help us in character building!"

Our last rally was held in the big plaza of the city of Iloilo. The day before our rally it was announced over the radio station. In the afternoon of the day we held the rally a jeep with a public address system was hired to go about the streets of the city announcing the rally. At five in the evening we began. The whole plaza was filled with people representing a good cross-section of life, including almost all the professionals of the city. It was the first rally of its kind in the city which hitherto had heard only political rallies. Our academy teachers and students helped in giving readings, recitations and special songs. Although the meeting lasted for three hours the audience did not leave the plaza. We hope that what light we have diffused before the public the Holy Spirit will magnify and cause the people to live up to temperance principles. May we arise and avail ourselves of the opportunity God is giving us to present principles of temperance in a most convincing, most enlightening and most powerful way, causing people of the world to cast their lot with God's church.

God's Unseen Hand Intervened

BY A. Z. RODA, *President,*
Southern Mindanao Mission

There was no money in the mission coffer, and it was time to draw salary. The treasurer had newly transferred from another mission which had a lot of money. How discouraging it must have been to him to be welcomed with an empty treasury!

No money! He called this to the attention of the president with tears in his eyes. The two of them in turn called it to the attention of their fellow office workers. What were they to do? There was no alternative but to bring the matter to the Lord. At worship and after office hours they held seasons of prayer to God, that He might help in this hour of need. And did God hear? Did help come?

Help came almost instantaneously. Tears changed into smiles as the treasurer called the attention of his co-workers to the fact that help had come. The president could hardly believe him. Then the treasurer explained that a little church in the far north had sent a sister to the office to pay personally in cash her tithe of over a thousand pesos! Our hearts were made glad indeed!

But a thousand pesos was not enough, so God sent other help. He moved upon the heart of an interested lawyer, whose wife is an Adventist, to pay tithe and a love offering amounting to over a thousand pesos! We were saved, we were greatly encouraged and happy, and we remember! Let us look up to God always!

Carmen MV Evangelistic Effort

By B. C. CALAHAT,

*Missionary Volunteer Secretary
Northern Mindanao Mission*

More than three hundred people were present at the opening of the MV spearhead evangelistic series in a spacious hall at Carmen, Cagayan de Oro City, on Sunday night, October 31, 1954. The effort was conducted ten consecutive nights by ten different young men. Despite a downpour on some nights, we were able to continue the meetings with substantial attendance. The young people of the Cagayan de Oro City MV Society, under the leadership of the writer, took an active part in the performance of the meetings and contributed much to the success of the effort. The WEAMORDA (West Misamis Oriental MV District Association) is largely responsible for the financial support and supervision of the work in general, under the able leadership of Brother Max Llanita and Sister Lilis Sabellano, president and secretary of the association respectively.

During the last meeting fifty-one dear souls responded to the invitation for Bible studies by signing a questionnaire given them, and about a hundred were enrolled in the Voice of Hope Bible Correspondence School. A number of branch Sabbath school services were conducted in the place on Sundays, by Miss N. Atillo, Miss D. Canama and Miss A. Gumapac. Ten interested people are receiving regular Bible studies as a result of the meetings and are attending church services on Sabbath. We are confident, by the grace of God they will join with us in the Seventh-day Adventist faith. Two of these interested ones are college students from Ateneo de Cagayan, a Catholic institution. One is a pre-law student and the other is finishing his Bachelor's work in Commercial Science.

During the last trophy rally meeting held on December 8, 1954, in Tankulan, Bukidnon, it was initiated in the MV District Association meeting that full-time workers must maintain the work in Carmen in order to gather up the interests; and a call for volunteers was sounded. This appeal found a place in the hearts of the young people, and two earnest young men, Brother Josue Balacuit and Brother Eleuterio Eroa, responded and agreed to go and continue the follow-up work in Carmen on a full-time program. These two young people are now giving Bible studies to those who responded to the invitation during the last night of the meeting. We are confident that the Lord will continue to bless the work of the young people in Carmen and that many precious souls will gain entrance into the kingdom of God.

"Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such an one, rather than allow him to be overcome."—*Testimonies*, Vol. 7, p. 17.

MALAYAN UNION MISSION

President J. M. Nerness
Secretary-Treasurer
Postal Address: . . 399 Upper Serangoon Rd.
Singapore, Asia.

Youngberg Memorial Hospital Reporting

By B. PAGE HASKELL,
Business Manager and Chaplain

In a medical institution the work is largely routine. Our staff is ever busy taking care of physical ills. However, we are thankful to be classed as the "right arm" of the Third Angel's Message, and as we look backward over the year 1954 we are thankful for the eight precious souls who have been won to the truth through their contact with the "right arm."

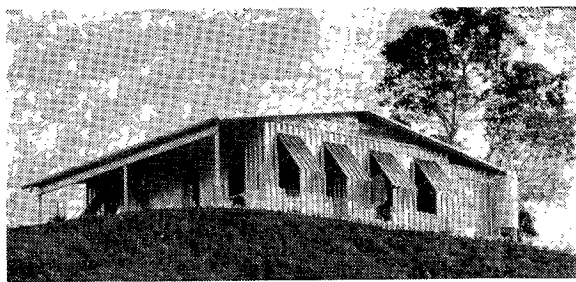
It is interesting to visualize the more than 28,000 patients of many races who were cared for in the Out-patient Department throughout the year. 1726 patients were admitted to the In-patient Department for a total of 17,199 patient-days. And what about the babies? There were 200 babies born here, including our first set of triplets.

Dr. and Mrs. G. H. Coffin's eventful twelve-day trip to Sarawak in British Borneo will long be remembered. They treated 738 patients there, traveled by foot and boat. To many of the folk it was their first, and perhaps their only time, to be treated by a medical doctor. On one trip into the interior, it was the first time a white woman had entered the territory.

The very slight turnover of personnel in our hospital we feel is indicative of a more stabilized program. However, we have regretted the loss of Mrs. Amy Tan, who has retired from active service and has gone to America to join her children who are preparing for mission service in this field. For a number of years she was one of our Bible instructors. Alfonso Mamora, one of our laboratory workers, has been sent to Bangkok Sanitarium and Hospital School of Laboratory Technology for additional training.

There have been improvements in the physical plant. A steel-and-aluminium canopy has been constructed over a large area of the roof garden which will serve both as a staff social and an evangelistic center. Five new car-ports and the necessary alterations to an existing car-port have enabled us to secure a permanent license for this needed structure. The walls of the hospital kitchen have been tiled. A room has been prepared for the hospital broadcast service. A commercial refrigerator has been installed in the kitchen; an electro-steam autoclave, in the surgical unit; and an extractor, in the laundry.

Two projects of the year have been carried out with a long-range view in mind. The northwest point of the island called Pulau Seuang, where the Malayan Union Mission's youth camp site is located, was assigned to our hospital. This has been cleared of its jungle, and a very nice prefabricated aluminium



Youngberg Hospital Vacation Cottage, Pulau Senang, near Singapore.

bungalow has been erected on the peak and nicely furnished to accommodate the staff over week ends and vacations. This is indeed a restful spot, with the bungalow so situated as to give the effect of standing on the bridge of a ship, overlooking the sea on three sides and watching the steady stream of ocean traffic as it passes to and fro. The beach strand is one of the nicest around Singapore. We feel very fortunate to have this as one of our assets.

The other project is the signing of a contract to purchase a four-and-a-half-acre plot just next to the hospital, with only one lot between, to be developed as a compound for housing our hospital staff. Existing on the property is one large house that can be quite easily converted into four or five apartments. Other houses will be built as funds are available. This purchase has been under prayerful consideration and negotiation for nearly two years. The contract to purchase the land was signed in December, 1954, and, at this writing, the sale has been completed and the property is ours.

We are thankful for God's abundant blessing during the year 1954, and we rededicate ourselves to the task of completing His work as we enter 1955.

More "Signs" in Malaya

BY HARRY K. SHOW, *Publishing Secretary, Malayan Union Mission*

Very early in the history of the Third Angel's Message, Mrs. E. G. White gave this instruction to her husband. "You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first." *Colporteur Ministry*, p. 1. Indeed, the results of that first little paper have spread until today we have presses circling the globe, and our papers have multiplied in numbers as well as languages in which they are preaching the gospel. Moreover, "the people" are still sending in means by which the papers may be sent out to others.

During the month of November, the editor of the Chinese *Signs of the Times*, Samuel Tsai; with C. L. Finney, publishing secretary of the Far Eastern Division; Chin Koung Tai, publishing secretary of the Malay States Mission; and H. K. Show, publishing secretary of the Malayan Union Mission, visited most of the churches in Malaya in the interest of our

Chinese missionary journal. This was the third year for the *Signs* campaign in Malaya, and the people are beginning to expect this annual event.

As in previous years, a *Signs* film from the Pacific Press was used. A Chinese sound track was made on tape so there was no need for translation during the showing of the film. In cases where there was a mixed audience, two speakers were used, and the audience was divided into Chinese and English speaking groups.

As the *Signs Special* rolled into the Malay States Mission compound in Kuala Lumpur, we were greeted by several colporteurs. One of these men is a convert of the Chinese *Signs*. Two years ago he was a shop assistant in Pahang, Malaya. One day he picked up an old copy of the Chinese *Signs*, and became interested in one of the articles. He enrolled in the Voice of Prophecy Bible School, and was later baptized. Finally, he became a colporteur, and is now selling the *Signs* to others.

In Thailand, a Protestant church leader has been reading the Chinese *Signs* for three years. As a result, he and three others from his church are preparing for baptism.

As the story of these conversions, and others from the *Signs* film, touched the hearts of the people, they responded by taking the responsibility for liberal numbers of *Signs* subscriptions. In eight meetings, 901 subscriptions were pledged, and there are still more churches to visit.

At a Buddhist temple in Ipoh, one of our brethren wished to purchase the stick from one of the gongs used to call the nuns to worship. The head nun refused, saying "I will give it to him, but why is he interested only in such a little thing instead of the salvation of his soul through worship of Buddha?"

Yes, millions are placing their hope of salvation in objects where there is no salvation, but the *Signs* is bringing new hope to thousands, and "the people" through their liberality are helping to make this possible.

In the Malayan Union there is a great need for men and women to take the *Signs* to people in their homes. Perhaps God is calling you. Why not pray about it and then call your publishing secretary for full details?

Wedding News from Maruda Bay Area

BY J. T. POHAN

We have experienced much of God's blessing in this part of the field. During the last four years, since the reopening of our work in the Maruda Bay Area, we have had three weddings when six couples of our own people were united in Christian marriage. Each occasion was preceded one or two days previously by a baptism of precious souls.

The writer had the privilege of officiating at the first Christian marriage in Kampong Goshen on May 8, 1953. The second marriage, also in Kampong Goshen, solemnized by Pastor A. Mountain, our Mission superintendent, on July 28, 1954, was a double wedding.



Triple Wedding in Kampong Damai, Borneo.

November 1, 1954, is a memorable day to us in Kampong Damai, for then we had the third marriage, a triple wedding, when Aung was married to Jan'a, Kimsalan to Supinah, and Lunjamin to Sinor. Each marriage was celebrated a day or two with one buffalo.

A fourth marriage will have been performed by the time this news is in print.

Each of the wedding ceremonies was simply and solemnly conducted. The few hundred members and visitors who came to witness the sacred rites were much impressed by the difference between heathen marriages and Christian ones as ordained from the beginning by God in His love. May these new homes, solidly established on Bible principles, experience the blessing of heaven as they witness for God in this land of heathen strongholds.

A Faithful Witness

BY ELDEN B. SMITH

Readers of the *Outlook* will remember the story of Miss Soonee, of Chiangmai, Thailand, who had to leave home because she accepted Christ. You may be interested in the next chapter of her experience.

Soonee worked faithfully at her task as nurse's aide for about a year and a half until kidney trouble necessitated an operation. When her father received news of her illness he began to wish he might see her again. Several months after her recovery Soonee decided to fulfill his wish, and took a short leave from her work.

I should have liked to have witnessed their meeting after those many months of separation. Leaving off tobacco smoking and living a Christian life in a Christian environment had made a new girl of Soonee. How sweet she must have looked to her father! This change had its effect upon him, and he did not oppose when she invited her younger sister Noi to attend church with her. We were all very happy, because previous to this he had forbidden Noi to have any contact with us.

After just two Sabbaths Soonee had to return to her work, but her fine example had its influence upon the heart of her father, and he continued to permit Noi to come to church. Mrs. Smith lost no time in finding opportunity to begin studies with Noi. But Satan would not give in so easily. Some of the

Buddhist neighbors began to chide the father for letting his daughter become a Christian. Pride is one of the choice tools that Satan uses so effectively. Proudly, the father told Noi that she must decide between him and Christianity.

We were surprised by the sudden change in his attitude, and prayed earnestly that Noi would prove as faithful as her sister. She sent word that she was remaining home from church at the command of her father, and would try to decide during the week what she should do.

The following Friday evening, unknown to her father, she came as usual for her Bible study. She told us he had given her the ultimatum that if she attended church again it would mean that she did not love him, and although he would not beat her as he had done her sister his heart would be broken. How earnestly we studied with Noi that evening! She decided that it was her duty to follow God, and the next morning she came to church. That night the father begged her not to desert him. You can imagine how hard the struggle was for a favorite daughter to decide between her father and God. The father's pleading and tears prevailed, and the next morning she returned her set of Bible lessons and religious tracts.

We prayed earnestly, and on Monday sent word to her that we would meet her at the empty meeting hall at the time she was accustomed to going to night school. She was faithful, and met us there. Her tears conveyed the weight of the struggle. She testified to her belief in God, but said she did not have the courage to leave her elderly father alone. Many words of admonition and counsel were given, but it was not until the season of prayer that she gained the courage to give up all for Christ. The next day she told her father of her decision to be a Christian. He told her that she must leave home and leave Chiangmai, so the following morning she took the train to Bangkok.

Thus Satan contests for each soul who tries to break with the bondage of sin. Let us pray that the next chapter in the story of Soonee and her sister will be as victorious for the cause of God.

My Life Is Hid

My life is hid with Christ in God;
My soul is dead to sin;

My carnal man is crucified;
My Saviour dwells within.

My life is hid with Christ in God;
The world has no allure;

My heart is set on things above—
Eternal and secure.

My life is hid with Christ in God.
Ah, glorious refrain!
And when He shall appear, then I
In glory go to reign.

—MILDRED WOOD HARRIS.

INDONESIA UNION MISSION

President C. C. Cleveland

Secretary-Treasurer H. D. Johnson

Postal Address: Naripan 63, Bandung, Java

The Early Advent Movement in Indonesia

BY M. E. DIREJJA

In my former articles concerning the early Advent Message in Indonesia, I mentioned that 1) Pastor R. W. Munson arrived in Padang January 1, 1900; 2) early in January 1902, Pastor Gates spent a few days in Batavia; 3) November 1, 1906, workers sent from Australia located in Surabaya.

It is generally supposed that the missionaries sent from Australia to Surabaya were the first missionaries sent to Java, but this is not so. Nearly half a century before missionaries were sent to Surabaya, a godly man named Jantz went to Java as a missionary from Holland. He translated the Bible into Javanese, no easy task.

His son and daughter afterward joined him in missionary work. About sixteen years before the Australian Conference was held in 1906, this sister received the light on the Sabbath question, together with kindred truth, the Second Advent doctrine. She received no encouragement from her father or her brother, but firmly convinced of the truth she had found, she resolutely held to her convictions and, after securing a small grant of land from the Government, carried on missionary work independently. For years she labored alone, gathering in the poor, helpless ones and telling them of Jesus and His matchless love; teaching them to obey all things as far as she herself had received the blessed light.

When our people learned of her work she was visited, and Elder E. G. Gates brought a request from Sister Jantz to the Conference Session in Australia in 1906, asking the Conference to take over her work and carry it on under our direction.

At the later Union Conference, the brethren asked Elder J. E. Fulton to visit Sister Jantz, talk over the proposition with her, and see what ought to be done. Elder Fulton said concerning his visit: "We shall never forget our visit to that place; the journey up the valley with its fields of waving rice, some green, some golden; and the patches of corn, as well as the beautiful trees and the lovely flowing stream. But most interesting of all was the sight of the little homes of the people that we had come to visit. We shall never forget the welcome we received. From every member of the family, as we rode along on the little Arabian ponies, we heard one and the same welcome, 'Selamat datang, nDoro!' which means 'Blessing on your coming!'"

"We saw the place and the people, attended the prayer meeting that night and the services on the

Sabbath, and we felt sure that a number had learned of Jesus. They all (about 200) rest on the Sabbath, and a considerable number do this intelligently and from choice. Some of the young have so far progressed in experience and knowledge that they are able to go to the surrounding villages and preach the gospel. God has done a great work there through Sister Jantz."

So, long before Brother Munson offered that prayer to God to open up Java to the message, God had gone before, and had secured to us a servant who gave us a mighty lift in getting a footing in this important field. How wonderful are His providences!

JAPAN UNION MISSION

President F. R. Millard

Secretary-Treasurer G. O. Bruce

Postal Address 164 Onden, 3-Chome

Shibuya-ku, Tokyo, Japan

The Sequel

BY RAYMOND S. MOORE, *President*
Japan Missionary College

In the last issue of the *Outlook* we reported "God Turns the Battle" in Okinawa. This experience was more dramatic than human words can describe, because the Hand of Heaven was in it. And it involved so many people, so many prejudices, and apparently unending conflicts, that it may have become the great turning point in favor of our work in Okinawa.

Yet perhaps the most thrilling and concrete part of the whole experience came to us here at Japan Missionary College the other day when the daughter of Mr. and Mrs. Miyagi, the former persecutors of our people, applied for admission to Japan Missionary College.

Here was a young woman of fine personality and great sincerity, with ten years of highly-credentialed teaching experience, the daughter of the superintendent of schools of Northern Okinawa, applying to the college of the church they had so recently hated. She had been a classmate of one of our present Okinawa students, Nobuko Irei.

Such a sequel double-thrilled our hearts when we learned that Miss Miyagi's sister, who is just graduating from high school is also applying to our college.

This has taught us more than ever the lesson we must not underestimate our God. He has taken the hearts of this father and mother, the most influential couple in the entire area of Northern Okinawa, and has warmed them to this Faith. Now we here at Japan Missionary College are to have the happy and holy experience of working to restore the image of God in their souls.

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 graphic illustrations of the crucial scenes and episodes 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 favorable attitude toward Adventism on the part of non-Adventist religious leaders and molders of thought. This has been demonstrated in scores of instances. This set is consequently a unique contribution to the Adventist cause.

Hope On

BY MIRIAM TRIPP

It was a desolate shell of a house. Fire, caused by a defective water heater, had left hideous scars on the paintless husk. Rude bars had been erected to keep interlopers out, and the lawn, once green and attractive, was now brown and full of weeds. It hardly seemed possible that this was the home, formerly so well kept up, of my friend Sylvia.

Then I suddenly caught sight of morning-glories—gay, glorious, deep-belled morning-glories, groping upward from the ugly building. Their blue beauty seemed a gallant symbol of the hope that conquers adverse circumstances, overcomes the blighting effects of destruction, rises triumphant over disappointment.

More desolate than a husk of a house, however, is a husk of a human being. An eighty-four-year-old woman confessed that for generations her family had been spiritists. She, knowing no better, had also taken part in the black arts. Now she realized that she was old, scarred, comfortless. Yet God offered restoration to her. A Christian worker lifted aloft the morning-glory of hope as she read the assuring words, "I will restore to you the years that the locust hath eaten." Joel 2:25.

A solacing object lesson recorded by the prophet Jeremiah offers hope to us all: "This message came to Jeremiah from the Eternal: 'Go down to the potter's house, and there I will let you hear what I have to say.' So I went down to the potter's house. He was at work with his wheel; and whenever any vessel he was making got spoiled in his hands, he remolded it to please himself, till he was satisfied. Then the Eternal's word came to me, . . . 'Cannot I do to you as this potter does? Why, as the clay in the potter's hands, so you are in My hands.'" Jeremiah 18:1-6, Moffatt.

We were all molded or created by the Master

Potter. But here He offers to remake us after we have corrupted our bodies and minds through sin. Surely we could not ask for more than this. "But now, O Lord, Thou art our Father; we are clay, and Thou our Potter; and we all are the work of Thy hand." Isaiah 64:8.

God gave Jacob a message of hope when he was in dire need of it. "When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was, separated from all that had made life dear, the one thought that above all others pressed upon his soul, was the fear that his sin had cut him off from God, that he was forsaken of Heaven. In sadness he lay down to rest on the bare earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept, a strange light broke upon his vision; and lo, from the plain on which he lay, vast shadowy stairs seemed to lead upward to the very gates of heaven, and upon them angels of God were passing up and down; while from the glory above, the divine voice was heard in a message of comfort and hope. Thus was made known to Jacob that which met the need and longing of his soul,—a Saviour. With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. The mystic ladder of his dream represented Jesus, the only medium of communication between God and man."—*Steps to Christ*, pages 22, 23.

Again, the beautiful parable of the prodigal son teaches that the loving heavenly Father accepts back the squandered life. The unwise son was welcomed in spite of the fact that he had "wasted his substance with riotous living." Luke 15:13.

Like the broken potter's vessel, like guilty Jacob, like the prodigal son, we can allow God to lift us above and beyond the ruin of our past lives. In Him there is hope for the most hopeless and despairing, for He saves "unto the uttermost." The buoyant courage of the morning-glory may be yours and mine.

—Reprinted from *Signs of the Times*, January 1, 1952 issue.

NEWS FROM HERE & THERE

● Mrs. W. J. Hackett has received a letter from Barbara Wickwire who is attending day school in Fort Worth, Texas. Barbara, staying true to her father's profession, has been selling *These Times*, and so far has sold enough copies to buy herself a white nylon coat.

● Elder and Mrs. C. P. Sorensen have received a letter from Elder George Campbell containing the message that he had just buried his companion of forty-seven years. Mrs. Campbell died January 31 and was buried in Azusa, California, February 3. Elder Campbell was comforted by the fact that their five children and many former workers and friends from Singapore, were present at the funeral, and he is cheered by the hope that on the resurrection morning he will greet his "Elizabeth" again.

For nine years Elder Campbell was publishing secretary of the Far Eastern Division. He returned to Singapore after World War II on April 4, 1947, and remained here until the spring of 1950. He sent greetings to his friends and former co-workers in Southeast Asia. Nothing would please him more, he wrote, than to make a trip to the Far East and visit his old friends again.

● We regret the tardiness of the following announcement: Gary Lee is a new member of the Clayton Jepson family in Bangkok. He was born September 14, 1954, weighing nine pounds and six and a half ounces. The Jepsons have two other children, Gail and Trent.

● Dr. and Mrs. Galen H. Coffin and their daughter Katyn plan to leave Singapore February 28 for Penang where he will assist Dr. Brueske at the Penang Mission Hospital for one month before going to the United States on furlough.

● LeRoy Peterson, son of Elder and Mrs. H. W. Peterson (Malayan Union) was the featured violinist in two concerts by the U. S. National Symphony Orchestra Nov. 20.

● Pastor J. R. Spangler is spending most of the month of February in the Philippines conducting weeks of prayer at three different schools. From the Philippines he will go to Bangkok for another week of prayer.

● Mighty good news from Japan: "For the first time in history Japan's membership has passed the 3,000 mark. Furthermore, the Okinawa membership has passed the 100 mark (since 1950), and the South Japan Mission for the first time the 1,000 mark. . . . We had a few more baptisms in 1954 than in 1953."

● Dr. and Mrs. Robert H. Dunn and their five children are expected to arrive in Singapore February 13 on the S. S. *Banka*, en route to Rangoon, Burma. They plan to stay in this crossroads of the world approximately three weeks.

● Mr. and Mrs. Sreesuryanarayana Murphy, from India, have been recent Division guests for a few days. They are to spend several months in the U.S.A. studying the best methods of poultry raising.

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FAR EASTERN DIVISION OUTLOOK

CHRIS P. SORESENSEN, Editor

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