

THE ADVENT SABBATH *REVIEW AND HERALD*

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Happy New Year

By Annalynn Marie Ackley

A new year is before us,
The old forever gone—
Our hearts are free from sorrow,
New visions meet the dawn,
We put our trust in Jesus,
Our faithful friend and guide,
With joy we meet tomorrow
When we travel by His side.

DICK SMITH

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TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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THE ADVENT REVIEW AND SABBATH HERALD

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ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

Methodist Membership Now 9,691,916

✓ Membership of the Methodist Church in the United States, largest Protestant denomination in the country, now stands at 9,691,916, it was announced in Chicago. This is a gain of 125,287 over 1956. The total does not include 1,470,697 preparatory members—baptized children and others under instruction but not yet received into full membership. Average attendance at Methodist Sunday schools was 3,685,220. The denomination has 39,317 organized churches. According to the report, contributions by church members reached \$483,485,317 for all purposes. This was an increase of nearly \$40 million over 1956.

May Open Churches in Italy Without Government Permission

✓ Italy's Constitutional Court ruled in Rome that non-Catholic religious groups in this country may open churches, oratories, and other places of worship from now on without prior government permission. The issue was raised before the court by the Rev. Francesco Rauti, an Assemblies of God minister, who allegedly had been harassed by local authorities for opening places of worship without previous authorization. Three lawyers appeared before the court and claimed for evangelicals the right of "strict application of constitutional principles" granting freedom of religion to all groups.

Bible Society Gets Historic Volume as Gift

✓ Dr. Henry S. Leiper of New York, executive secretary of the Congregational Christian Missions Council, presented a 16th century illustrated Latin Bible to the American Bible Society in New York. Described as one of the earliest documents of the Reformation, the volume was completed in 1540. It is known as the "Stephanus Bible," named after Robert Stephanus, scholarly French printer, who edited Greek, Hebrew, and Latin Scriptures.

Plan Training School for Catholic Youths in Trouble

✓ A plan by a priest-social worker to establish a training school for Catholic boys who get into trouble has won the enthusiastic support of juvenile court officials in Cleveland, Ohio. Msgr. Raymond J. Gallagher, assistant director of Catholic Charities and director of youth services, said the purpose of the school will be to provide academic and industrial training—plus Christian re-formation—for boys 14-18 who would otherwise be sent by courts to State training schools.

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REVIEW AND HERALD



THE
GENERAL CONFERENCE
PRESIDENT
SPEAKS TO THE
CHURCH

The President's Page

A FORMER Adventist minister in a land far away has left us after having proclaimed the Adventist faith by voice and pen for 30 years. He now declares that he has at last discovered that Adventists are wrong in just about all of their teachings. Their belief in the Sabbath, the sanctuary, the investigative judgment, the remnant church, the gift of prophecy, he avows are all error. This he claims to have discovered after three decades. Thirty years is a long time. It is the major portion of one's adult life and comprises the most active years of a minister's life. One cannot help feeling that any minister must have been exceedingly casual in his perusal of the Sacred Scriptures for so long a time not to have discovered much sooner that what he is publicly and privately teaching and urging upon the people as scriptural truth is actually not truth at all, but only gross error.

It is not surprising that some turn away from the faith. We are told that in the last days some will depart from the faith. But that this should happen after 30 years of what should have been dedicated study and active preaching of certain beliefs, vital to salvation, is what astonishes us.

While deeply regretting this renunciation of a faith once so evidently loved and enthusiastically preached, we pass on to the main point in mind. In an article that this man recently wrote he endeavors to explain why he left the Seventh-day Adventist Church. The article was published in a paper never friendly to Seventh-day Adventists. Inadvertently the writer gives an impressively good recommendation of those who have accepted and follow the faith he has just renounced. He writes thus: "But Seventh-day Adventism must not be dismissed as unworthy of notice. It has an attractive side and a driving force worthy of a better cause. Their members are selfless in their devotion and loyal to its creed and to its propagation. There is personal sacrifice in giving and service that is altogether astonishing. The

expansion of their movement is phenomenal and their activities worldwide. Their members are honorable and lovable in the main. All this makes the task of their enlightenment one of the greatest facing Christendom today."

A faith that can produce such fruitage in those who accept it cannot be too bad. In fact, it must be very good. After all, here is the acid test of genuine religion—the effect upon the lives of its professors. When we think of men who formerly were dishonest, drunkards, laden with vices, yes, even thieves and murderers, being transformed into "honorable and lovable" people, we cannot but be thankful to God for a message that effects such marvelous transformations. Nor can we help feeling that such a message is due earth's inhabitants today. It is urgently needed in every part of this troubled and perplexed old world. Believing that their message is what the world needs, Adventists are putting heart and soul into its propagation. This explains the "driving force" that the writer observes on the part of this "selfless" and "loyal" people as they proclaim their message. How thankful we are for such a transforming gospel and for the "honorable and lovable" people being gathered out of every nation, tongue, and people. To this faith once delivered unto the saints we must be true.

Let us heed the divine admonition: "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

R. R. Figher



• EDITORIALS •

A Prayer

Dear Father in heaven: I thank Thee for mercies many, and blessings abundant, during the year now closed. I thank Thee for material blessings that have been mine—food and raiment and shelter for my head. I thank Thee for spiritual blessings that have brightened my journey—the light on my path, the peace in my heart, the hope of life everlasting. And now I face the unknown future, the year that is yet unrolled. Dear Lord, I place my hand in thine. Lead me up the hillside, or down through the valley if need be. But leave me not alone. I would walk ever with my face toward the gates of the New Jerusalem. And as I walk I would bear a bright and beautiful witness for Thee before my family, before my friends, and before all the world. Give me grace ever to do Thy divine will. Make 1959 the most joyous, the most spiritually satisfying, of my life. In the name of my Lord, Amen.

New Year's Greetings

This issue of the REVIEW bears the date of January 1. How singularly appropriate, then, for us to take space here to wish you a most happy new year. The family of the REVIEW is a most important family to us. Of you each week we think, and to you each week we send what we hope will be a journal filled with spiritual grace and strength to aid you in your heavenward journey. May this year be happy for you in your own personal living, bringing you serenity of soul and health of body. May the circle of your family be unbroken and the bonds of glad fellowship strengthened. May your life in the church be more meaningful than ever before, and may you be a benediction to all others in your community.

Most important of all, may your relations with the God and Father of us all be more real and spiritually satisfying than in the past. May you have that peace that passes all understanding. May you, with us, use each of the 365 days of 1959 to prepare more successfully for the day of our Lord's return.

F. D. N.

The Chicago School Fire

Ninety sheet-covered bodies lay in the basement of Chicago's morgue—53 little girls, 34 boys, and three nuns. All were victims of the tragic fire that swept through Our Lady of the Angels School in the Windy City shortly before school closed, December 1.

Heartbroken parents were attempting to identify their children. Mingling with them were priests, seeking to bring comfort. "It was the will of God," one priest is reported to have said to a weeping mother. Another priest, in a later interview for the press, explained how desperate he felt as he saw flames engulfing the school. He concluded his statement by saying, "It was the will of God."

But was it really God's will that 87 innocent children

and three adults should be turned into human torches? We recognize, of course, that God could have thrust a divine hand into the situation to prevent the tragedy. He could have performed a miracle to keep the law of cause and effect from working. Since He did not, are we to conclude arbitrarily that it was His will for 90 human beings to have their lives snuffed out?

Perhaps the priests would say Yes. But if we follow this line of argument to its ultimate conclusion, we make God responsible even for sin itself; for who would say that God could not have prevented Adam and Eve from partaking of the forbidden fruit?

Every year some 40,000 people die on our highways. Simply because God does not miraculously prevent this slaughter, are we to assume that it is His will that this carnage take place? Are we to make Him responsible for the mine cave-ins that leave children fatherless and turn wives into widows? Are we to conclude that it was His will for millions upon millions to die from bullets, flames, and torture in the wars of the past half century?

Perhaps the priests quoted actually believe that the Chicago school fire was "the will of God." If so, their concept of the Eternal is far different from ours. Apparently to them God is a heartless first cause or unmoved mover, not a loving heavenly Father. He is a deity that does not delight in the happiness of His creatures but One who must be prevailed upon, through the intercession of saints and the virgin Mary, to deal compassionately with the children of men. He is a kind of tribal deity who must be placated in various ways, lest He visit judgments on the human family.

God Understood Through Christ

We reject such a concept of God. When the apostle Philip made the request, "Shew us the Father," Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father" (John 14:8, 9). Before Christ came, there was some excuse for men in enlightened countries to have false concepts of the Father; but no longer. The same pity, love, tenderness, kindness, and sympathy that Jesus demonstrated is characteristic also of the Father. If we cannot imagine that it would be Christ's will for 90 lives to perish in the flames of a parochial school fire, should we say, "It was God's will"?

We recognize that even the greatest tragedies can bring blessings to the living. In all of life's experiences—if we relate ourselves rightly to them—we can learn helpful lessons. Often through sorrow we can be drawn closer to God than through happiness. Trials may help us develop a stronger faith. But the blessing is not intrinsic in disaster; it comes only if the recipient reacts properly.

The important thing, therefore, is that we face life day by day—its bitter experiences with the sweet—confident that God is good, that He loves us, that He will make even the darkest hour bright by His presence. Let us believe without question that He will overrule to our eternal advantage all of the cruel thrusts of the enemy. But, let us never charge God with the happenings of life that come to us merely through carelessness, natural causes, or from our mortal enemy, Satan.

K. H. W.

The Land of Beginning Again

On New Year's Day we come once more to that wonderful place called the Land of Beginning Again,

"Where all our mistakes and all our heartaches
And all of our poor selfish grief
Could be dropped like a shabby old coat at the
door
And never put on again."

As we pause briefly at this intersection of time where two years converge, a brief glance into the rearview mirror of life should enable us to proceed with greater safety onto the broad lanes of the year that lies ahead. The cautious driver along life's highway finds an occasional backward look an effective safeguard against the danger that past mistakes will creep upon him unexpectedly and make life embarrassing or difficult. That backward glance can also be an effective reminder to drive with care, lest the inexorable law of cause and effect call us to a halt and cite us for carelessness.

We find the turn of the year a propitious time for retrospect as well as for prospect. In fact, the name of our first month is reminiscent of the Roman god Janus, one of whose two faces looked forward and the other backward. At the turn of the year we have a fortunate opportunity to review with profit twelve months that have slipped irretrievably into history. Is there one of us who cannot remember situations where wiser words and kinder deeds might have prevailed? When taken in the right frame of mind, the backward look of which we speak has a prophylactic, purgative effect. It leads us to realize, with Isaiah, that we are "undone" indeed, that we are men of "unclean lips." A brief glance is usually sufficient, unless we discover wrongs against God or our fellow man still crying to be made right. Specters that haunt the halls of memory are likely to terrify us only when we have failed to bury them properly.

The Chinese used to have an unwritten law that all accounts must be settled by New Year's Day. We have a vivid memory of one hapless person who dared to ignore this law. On a Chinese New Year's Eve there was a clamorous commotion in the courtyard across the street from our boyhood home in Shanghai, and after the shouting and the tumult had ceased we gazed thoughtfully—and with edification—upon a small pool of blood that marked the scene of conflict.

Now, it is not our custom to take direct action of this sort against one another, but in principle this unwritten law of old China is still in effect, even in Western lands. We deceive only ourselves if we enter upon the new year without settling the accounts of the old year. Indeed, to presume to do so is to display as poor judgment as a marine would show if he wore a soiled fatigue uniform in the Inauguration Day parade up Pennsylvania Avenue, or a businessman who appeared at a formal dinner dressed in blue jeans and a wrinkled sports shirt. To be sure, every day presents us with a glorious opportunity for beginning all over again, but of all the days in the year, New Year's Day is a time that we should not let pass without balancing our accounts with the past.

If today we are tempted to pray, "I thank thee, Lord, that I am not as other men," and then to cast a sly glance around the temple courts to see what sinner it is to whom God is saying, "Thou art wretched, and miserable, and poor, and blind, and naked," we shall do well to pause long enough to note well who it is that speaks. As our eyes rest upon Him we observe His finger pointing directly at us, and hear the blended justice and mercy in His voice as He says, "Thou art the man!" We

are never in greater danger than when we soothe an aching conscience with an overdose of pride and self-satisfaction, and then proceed to forget the need of our own souls for the touch of the Great Physician. Spiritual complacency has ambushed more well-meaning Christians than any other tactic the devil ever contrived.

However far our footsteps may have strayed from the high road to heaven, God's directions are simple and plain: Take the first turn to the right and keep on going. Shall we not, this New Year's Day, take this first turn to the right and then, by God's grace, press courageously on our upward way throughout the year that lies ahead? Thank God for the Land of Beginning Again! R. F. C.

Good Resolves Toward God

Last week we discussed resolutions for the new year in terms of our relation to our fellow man. We prefaced this by quoting Paul's high resolve: "Forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:13). Further words of Paul provide a natural introduction to what we wish now to say about New Year's resolves in relation to our God. Paul not only declares that he forgets the past and reaches unto those things which are before but adds immediately: "I press toward the mark for the prize of the high calling of God in Christ Jesus." This brings us face to face with what is the ultimate and chiefest reason for high resolves. We live on two planes: the plane of the earthly and our relations to others and the plane of the heavenly and our relation to God. If we are finally to receive "the prize of the high calling of God in Christ Jesus," we must be successful on both planes. We must deal rightly, not only with our fellow man but also with our God. This week we offer a few suggestions on the latter.

Think More Often of God

Our first resolve most certainly should be to think more often about our God. God cannot be real to a man who has no time to think about Him. The cares of this life are the Christian's most dangerous enemy. There are many good people in the church who are not tempted to fall into outrageous sins, to indulge in unholy desires, or to do anything that the church would consider amiss. Yet they may be having a poor religious experience and enjoying little real fellowship with God. The reason? The cares of this life fill their minds from morning till night.

Indeed, their industrious nature, their zeal for labor, their zest for accomplishment, may prove agents of the devil to keep them from the joy of the Lord. What is our first waking thought in the morning? Let's be honest in our answer. Too often it is in the realm of the cares of this life. There are certain tasks that must be done. Indeed, the realization of this may so immediately and dominantly take hold of our thoughts that we hasten from our beds to make ready for the day. And all the while as we dress we think of how we will deal with the problem. And so we go through the day. On this formula, how can God be first in our lives, first in our thoughts? The simple answer is, He cannot.

And so we offer this as a New Year's resolve: When I first waken in the morning I will turn my mind and my thoughts and my all toward my God, thanking Him for the new day given to me, for the measure of health to face it, for the promised strength to be victorious. These earliest waking moments devoted to that attitude of mind, to that expression of the soul, can set our course for the day. Not that this is a substitute for further devotion. No. But it does start us out right. It is an

acknowledgement of our source of strength, of the fact of our fellowship with God.

This resolve calls for us to turn our minds toward God at various times during the day as well as in the first moments of the morning. There are moments of waiting between tasks, moments of waiting for transportation, yes, other moments when there is a little break between normal activities. What a change there would be in the spiritual vitality of many of us in the church if we resolutely followed the pattern of taking one minute—just sixty seconds by the clock—a half dozen times a day to meditate on the fact that God is interested in our little lives, that an angel stands beside us, that every deed and desire each day is building something into our character either for good or evil. What a sanctifying, stimulating, sobering effect such meditations would have on our lives. At times we might take one of these sixty-second periods to sing a hymn. We need not sing it audibly; we can sing it in our hearts. We all know the words of some hymn. If there is anything that can tune us to the wave length of heaven, it is the singing of a beautiful hymn.

The encouraging thing about this is that the spiritual effects of a meditative minute carry over into the minutes, yes even the hours, that follow. When we meditate on the goodness of God and sing His praises, the angels draw near to strengthen us by throwing about us more fully the atmosphere of heaven. And how greatly we need that atmosphere, living as we do in a sinful world.

Set Times for Devotions

The second resolve follows naturally from the first. If we would have joy in the Lord and reality to our religion, there must be set times for private devotions, times when we can read the Word of God. And if we are part of a family circle, we must strengthen one another's faith by our mutual devotions. What added power there would be in the church if every morning every Adventist found time to read the Word of God and to kneel in prayer before Him. There is no substitute for this. If our minute meditations throughout the day are to maintain their reality and their direction, they must be able to draw from those periods when we actively study the Word of God. A passage of Scripture read at morning devotions can be the theme for moments of meditation throughout the day. No Adventist home is measuring up to its possibilities as a *Christian* home without the family altar morning and evening.

Attendance at Church

The third resolve is the extension of the second. God ordained the church to fill a definite place in the lives of His children. It is at church services that we gain added spiritual strength. There we hear the Word of God expounded. There we sing in fellowship together, and pray together, as a company of believers. Some of us need to make the resolve that rain or shine and except in the most dire situations beyond our control we will be found in the church, participating in the services. Do you wish to have a feeling of reality to your religion for 1959? Be faithful in attendance at the church services.

Missionary Service

The church services bring to our consciousness the fact that the life of the Christian is not simply one of receiving spiritual help; there must also be a giving forth. The church offers to us a program of active Christian living, that the truth of God may be advanced in the world and the work of God finished in the earth. Would we find added joy in 1959? Then we should add to the resolves already set forth, this further one: I will

actively and regularly engage in the missionary work of the church during this coming year.

Perhaps you have been doing this already. But have you been doing it as fully as you might? How much easier it is to sit at home in a comfortable chair than to engage in some of the activities necessary to the life and expansion of the kingdom of God in the world. Perhaps you have the excuse that you simply are not able to do certain things. Well, maybe you are not. Maybe you are sadly deficient in many ways, though if someone actually told you that you were, you would doubtless feel grieved, even insulted. We venture the suggestion that too often our feeling of inability to serve is generated by our apathy and inertia rather than by any genuine conviction that we lack the average gifts and abilities of others.

Unquestionably the greatest joy and satisfaction of the Christian life comes from putting our religion into action. Doing things, indeed, will not save us, but doing things will make salvation more joyous, and will protect us against many temptations that come to those who sit inactive in the spiritual life. Indeed, we are likely to lose our religion if we take no action in behalf of it. Our Lord "went about doing good."

Dedicate Our Money

Speaking of this matter of doing something active for God—giving as well as receiving—brings us to another closely related resolve that might be framed thus: I resolve that during 1959 I will do my faithful part in response to all the appeals for offerings, and above all else I will be faithful in the payment of my tithe. The treasurer's records in too many churches reveal that there are those who give a pathetically small amount in response to the appeals for offerings and who are likewise remiss in the matter of tithe. The records also reveal that too often such individuals are as favorably situated financially as the average member in the church.

Would we have joy in the Lord, genuine satisfaction in our religious experience, in 1959? Then we will dedicate our money to God. There is no substitute in the Christian life for faithfulness in tithe and liberality in offerings. It is not that we can buy our way into heaven. Perish the thought! We do not give to *obtain* salvation; we give because we have *received* salvation. We have been purchased, not with silver or gold but at a far higher price. We give our gifts for the work of God because that is one of the ways whereby poor human beings can reveal their thankfulness to the Lord who has saved them. We expect to walk someday through pearly gates and onto streets of gold. Why then should we selfishly hoard our gold?

Those who have been unfaithful in their tithe during the past year should resolve that as far as lies within their power they will repay this tithe. How can we cheat God and still expect to be in fellowship with Him? How can we steal from our Lord and yet expect that He will feel it safe to admit us to a city whose paving blocks are of gold? Only honest men and women may safely be placed in the midst of such wealth.

We have not exhausted all the good resolutions that might be suggested in the realm of our relationship to God. That would carry this editorial to extreme lengths. We have offered, rather, some primary suggestions of the kind of resolves which if carried out will draw us into a program of living that will help us to have success in many related matters in spiritual life. Thus we will grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. And thus we will truly have what our friends so joyously wish for us—a happy new year.

F. D. N.

The Time of Signs

By Richard B. Lewis

RECENT happenings in the world have stirred Seventh-day Adventists to a renewed interest in the events that are to precede the coming of our Lord in the clouds of heaven. Crisis after crisis in the Middle East, earth-shaking changes in the Orient, the continual failure of statesmen to find a way to peace and stability, the lightning rapidity of invention (much of it destructive), the audacity of man in his contemplation of space travel—all these arrest our attention. Where are we in the stream of time?

Through the centuries since Jesus promised to return, His people have eagerly looked for indications that the event was near. Some once thought it would be about the year 1000. Others established later dates. Some of the Reformers calculated that the world should last about three centuries beyond their time.

The Millerites looked for Christ to come in 1844, and after that the Adventists, who became the nucleus of our own church, thought that it would be only a few years before the glorious appearing of the Saviour. Further study of the Scriptures and the light that came to the Advent people showed that there would be an interval of time, during which changes would be seen in our world.

How well I remember the discussions of my father and his friends, who during my childhood talked of the "sick man of the East," the "yellow peril," and the coming Armageddon. My plastic mind was deeply impressed and I resolved to be ready for the conflicts. I would watch the Near East, as we called it, and when the Turk was about to be driven from Europe, I would know that probation was about to close. Not understanding God's desires for His people, I was grateful for the warning He would thus give us.

But again time has stretched out. Do today's startling conditions answer the questions of past years?

We used to preach frequently from James 5:1-5, pointing to the strife between capital and labor, as signaling

the last days. Today, with the standard of living among workers at an all-time high, we might seem to be out of date in pointing to withheld wages as a sign. Yet it would be a serious mistake to think that labor is through with its demands upon management or that strife between the two is quieting to a permanent peace. Certain of the oppression of labor is in the past, but full retribution may be in the future.

Sunday legislation was a live issue a few decades ago. But we haven't faced an aggressive national blue-law campaign for a long time. Those who keep track of events in the religious world, however, know how assiduously, though quietly, Sunday forces are working, and how easy it would be for Sunday legislation to become a burning question in a very short time.

It is not the purpose here to ex-

plain or debate different interpretations of unfulfilled prophecy. Rather it is the purpose to show that though certain specific events are to unfold as guides to the saints after the close of probation, salvation is not based on a knowledge of specific events to come, but on other issues. Only a careful, individual study of sources by each believer will prepare him for the events that are of importance to his future.

We have learned that it is unwise to anticipate specific historic developments as fulfillment of prophecy yet to come. The prophecies of Daniel have matched events in the past with considerable clarity, except for portions of chapter 11. Enough has been fulfilled to reassure us that God knew what was to come and wished to teach us faith in His lordship over the affairs of men. It was never His intention to enable us to pinpoint the end of our probation, though He has specified certain events that will tell us when that great moment has passed.

We know now that the events prophesied in Daniel 11:45 and 12:1, 2 will come after our eternal destiny has been decided. We know that it is a mistake to set a date for any event beyond 1844; and that it is foolish to set up a time limit based on human events, such as the duration of a particular "generation." On the one hand we may be inclined to say the event is still future—that we have yet some time to enjoy the world. On the other hand, if the expected time limit passes, we may become discouraged and say the Lord delays His coming.

A newcomer to western rattlesnake country, so the story goes, was told that he must beware of rattlesnakes, but that fortunately the snakes would always rattle a warning. Walking alone along the trail one day, he was terrified to see a length of snake flash out of the grass and fasten on his boot. The leather protected him, but he voiced an emphatic protest: "You didn't ring the bell!"

A Prayer for the New Year

By ERNEST L. SHELDON

Lord, as we enter this new year
With all its unknown ways,
For all Thy blessings of the past
We pause to give Thee praise.

Eternal God, our dwelling place
In generations past,
Our lives we measure breath by
breath
When each may be the last.

But in Thy hand are breath and
life;
So teach us now Thy ways,
In wisdom guide us evermore
To number all our days.

Eternal Son, and Son of man
Who came to save from sin,
Come Thou and dwell within our
hearts
And live Thy life within.

Which would you watch for most carefully—the snake with the warning or the one that attacks silently? So it is with the event of greatest importance to us personally—the final decree that will seal us for eternity as holy unto God or as forever lost. We now know that no outward event will warn us when the opportunity for decision is about to end. No matter what event we decide upon as a fulfillment of Daniel 11:45, that fulfillment will be too late to serve as a warning. We can expect few more warnings than we now have.

God does not want servants who wait until the last minute to go to work in His vineyard. Some who have not thus far had the opportunity to know the truth will go to work late, as in the parable, and will receive the full reward. But those who are familiar with truth, yet wait to go to work, are saying that their Lord delays His coming. As the days go by they become less and less interested in employment. More than ever before we have reason to make our calling and election sure *now*, as will be discussed more fully in the next article.

But there is only one way to become free from fear. "Ye shall know the truth, and the truth shall make you free," Christ says in John 8:32. The truth sets one free. Hebrews 4:12 says that the truth, the Word of God, is quick and powerful.

1 John 4:18 says, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." The Word of God emphatically points out that when the love of God is absent from the heart, there is fear. But God's love brings joy, peace, and security.

In his book *Love or Perish*, Dr. Smiley Blanton says, "All people want love. . . . They cannot survive without love: they must have it or they will perish." "God is love" (1 John 4:8). He is "the way, the truth, and the life" (John 14:6). When Bible truth is accepted, believed, and followed, the love of God will reign in the heart, and there will be no fear and worry.

In the book *How to Stop Worrying and Start Living*, Dale Carnegie says, "Just for today . . . I will not be afraid to be happy, to enjoy what is beautiful, to love, and to believe that those I love, love me." Again he says,

Overcoming Fear and Worry

By James Terzo

ONE of the major objectives toward which men strive is the conquest of fear, one of the deadly enemies of our souls and bodies. Many have desperately tried to overcome it, but have miserably failed. They have consulted psychiatrists and doctors and have tried diversion in entertaining pleasure, but all was unsuccessful. Mysterious fear still remained to haunt and irritate them.

One noted writer has said: "The great scourge of mankind is not war. . . . It is something more fundamental. . . . It is fear. There are people who begin the day with fear. It is their constant companion through all their waking hours, and it is beside their bed at night."

Referring to the present generation, the Holy Scriptures say: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

One of the causes of disease and death is fear or anxiety (see *The Ministry of Healing*, p. 241). Some people fear the loss of health, money, home, securities, et cetera. Some fear the gloomy shadows of approaching death.

Ferdinand IV of Spain died of fear. Two criminals whom he condemned to death cursed him. The king worried over that so much that in 30 days he died. Napoleon who conquered the world could not conquer the fear that gripped him when he saw black cats. Peter the Great was taken with fear when he came to a bridge, and he refused to cross it. Some people fear number 13. Some people are afraid to drive their car without a small statue of Saint Christopher on the dashboard. Recently a delegation of Madrid taxi drivers gave the wife

of Generalissimo Franco a small statue of Saint Christopher to keep her safe while driving. With the hope of protecting themselves permanently from fear, some people wear good-luck charms and some wear religious emblems.

Pray Without Ceasing

By OPHELIA GUYON BROWNING

Unanswered yet, the prayer your lips have pleaded

In agony of heart, these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?

Say not the Father has not heard your prayer;

You shall have your desire, sometime, somewhere.

Unanswered yet? Though when you first presented

This one petition at the Father's throne,
It seemed you could not wait the time of asking,

So anxious was your heart to have it done;

If years have passed since then, do not despair,

For God will answer you sometime, somewhere.

Unanswered yet? But you are not unheeded;

The promises of God forever stand;
To Him, our days and years alike are equal.

Have faith in God! It is your Lord's command.

Hold on to Jacob's angel, and your prayer
Shall bring a blessing down sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;

Perhaps your part is not yet wholly done.

The work began when first your prayer was uttered,

And God will finish what He has begun.
Keep incense burning at the shrine of prayer,

And glory shall descend sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;

Her feet are firmly planted on the Rock;

Amid the wildest storms, she stands undaunted,

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,

And cries, "It shall be done sometime, somewhere."

"Think and act cheerfully, and you will feel cheerful."

The basic cause of fear is sin. Adam was happy before he sinned, but the very day he sinned, fear came into his heart. He said to God, "I was afraid" (Gen. 3:10). As long as sin is unconfessed and allowed to remain in the heart, there is fear, and it will destroy health and happiness. The Bible says, "The wages of sin is death" (Rom. 6:23).

Fear and worry cause heart trouble. A doctor told me that about 50 per cent of the patients in the hospital where he served had illnesses that had their origin in fear. A friend of mine came to me for counsel one day. He told me that he was terribly sick and that his neighborhood doctor had not helped him. I took him to a doctor I knew. After the visit the doctor said there was nothing physically wrong with my friend, but that he was mentally oppressed about something. Fear was causing him distress.

In his home I had a heart-to-heart talk with him and discovered that he had committed a terrible sin. Weeping, he earnestly repented. I assured him that God had forgiven him, whereupon he found true peace of mind. Today he is happy and healthy. The Bible says that there is no peace to the wicked (Isa. 57:21). Again, the Bible clearly points out that great peace have those who love God's law (Ps. 119:165).

In a famous hall in New York City about 2,700 people gathered to hear a reputable lecturer tell how to conquer fear and have peace of mind. He offered them a course of study, which he sold for about \$90. At the end of the lecture he made an appeal, and 900 people came forward to sign for the course. Obviously, multitudes are searching for means of dispelling their fear and worry. The Bible offers the only remedy—peace with God by surrendering all known sin and obeying all known truth.

Another cause of fear is the lack of faith. The Bible counsels us not to fear what may come tomorrow (Matt. 6:34). Christ tells us not to be afraid but to believe in Him (John 14:1). He counsels us to cast all our cares on Him, for He cares for us (1 Peter 5:7).

If you have complete faith and trust in God, you will not fear. Faith is the victory that overcomes the world (1 John 5:4).

If you are one of those who fear and worry, search yourself and see how you stand with God and man. When you have found the cause of your fear, give it up and give yourself to God. Make peace with Him, for He is able to remove all fear and worry, and to fill your mind with heavenly peace and joy.

Unanswered Yet?—3

Dare to Believe!

By Inez Storie Carr

ABOVE all the unanswered prayers of all the mothers who ever lived, a prayer by the mother of Jesus stands out in bold relief far above yours or mine—far deeper in agony, far higher in glory.

The mothers of men all over the world are tasting of that cup which Mary drank to the depths as she stood on Calvary's hill, hearing and seeing cruel men torture her Son. Could any mother pray more earnestly than she prayed? Could any mother's heart be bowed down with grief greater than was hers? Was the request of her aching heart granted? The crowd went on mocking and deriding the Saviour of mankind, and then they laid Him in the tomb.

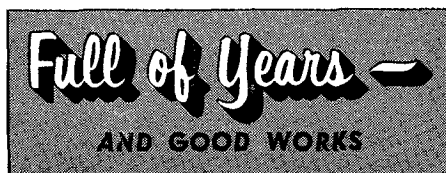
Philip and Timothy and Titus and a host of others were given a great work to do for the Lord, but Jesus' mother was invited into the inner circle, the circle of suffering with Him.

Her heart and home were empty the day they crucified her Son. Her

hopes lay dead in Joseph's tomb. Mary's sorrow was darker than ours can ever be. A world rested on that young Man's shoulders—a world of sinners. She knew He was the only light of a bewildered, sin-sick multitude. Her heart was burdened that dark day for more than just her life, or that of her beloved Son. Her view went beyond the family or the town. The sacrifice being made that day had to do with the eternal destiny of the whole world, and all the principles of life and liberty were at stake.

Countless times Mary had sought the heavenly Father for things needed in Jesus' training. Never had she been refused. Do you think that she also asked God to spare her Son's holy life there at the last hour? It is a question that needs no answer. At the cross the heavenly Father's agony mingled with the earthly mother's. The Son was their cherished child.

Many times Mary had seen Jesus honored by His Father before mobs



Mrs. Nora Middleton



Mrs. Nora Middleton, of Loma Linda, California, is 90 years old and still active. Her parents homesteaded frontier land in Kansas in the Indian and buffalo days. They embraced the Adventist faith through the influence of Elder C. W. Flaiz,

pioneer minister in Kansas. Sister Middleton remembers the three small companies of believers in adjoining counties that would meet together for the quarterly service. These and all general meetings were held in Adventist homes or public schools, since there were no Adventist church buildings in that area.

By horse and wagon these trips were made on Friday. There was hay in the wagons and quilts to cover the children. At the rear of each wagon hung a lantern, and the family dog ran along close by. Upon arrival, beds were made up on the floors of dugouts or ranch houses. All were welcome. Sometimes

food was scarce, but it was graciously shared. The brethren and sisters were all warmhearted. Following the celebration of the ordinances, there would be a roll call of the members' names, and each would arise and bear his or her testimony. Personal work would follow for any who might be growing careless. The leaders kept in touch with all members.

On the last night of a general meeting, as they were about to part, the believers formed a circle and clasped hands. The minister would step from the circle and shake hands with each member, admonishing each with a personal message. Then the person next to him in the circle would step out and shake everyone's hand. Finally each had shaken hands with all the others and was back in his place in the circle. Then the farewell singing began, and it continued until distance separated the wagons going in their several directions and the voices faded out in the night air.

Sister Middleton remembers the prophetic charts that hung on the home walls in those early days, and also the large copies of the Ten Commandments. The children were familiar with both. She has given much time in late years to the Dorcas work, specializing in quilting. And she still helps with the housekeeping. Her daughter, Jean Middleton, is a teacher in the department of anatomy in the College of Medical Evangelists in Loma Linda.

ERNEST LLOYD

and multitudes. Always in the background, yet watching, praying, listening, hoping. Mary continually kept in touch with the Father. Now, at the most crucial moment, there is a blanket of silence between her head and heaven.

Jesus, the Hope of the world, hangs upon the cross, dying. His mother stands in its shadow, waiting. Suddenly the words, "My God, my God, why hast thou forsaken me?" burst from His lips. To Mary it is the end of all things. It is her crucifixion.

Suppose God had answered Mary's prayer that day. He could have removed the Saviour from the cross, or He could have lifted all the suspense and misery, and flooded both Son and mother with full knowledge of the future. But He saw a long line of mothers in anguish. He saw many sons in the closing wars of earth's history. He saw a continuous stream of prayers ascending in behalf of these boys. They were His sons too. He loved them. He loved their mothers. He knew, oh, how He knew, that Satan would fight with Him for each one. So everything possible must be done to strengthen them for their hours of battle with the evil one. The prayer answer must be delayed!

The Father went all the way with His Son, and He will go all the way with us. "I will contend with him that contendeth with thee, and I will save thy children." His the promise; ours the prayer of faith. His ability to suffer or to enjoy is as much greater than ours as He is greater than these frail creatures of dust. To

answer prayer is one of His delights; to postpone the answer and to witness suffering is infinitely painful to Him above our comprehension.

As we review the attributes of God and see how good He is, as we study the different Bible characters and see how they reasoned with Him and received their answers, as we realize that our yearning for a holier life is not of our own begetting but the promptings of the Holy Spirit, our faith goes out to meet His promises. And as we meet them they lift us above our perplexities.

Dare to believe. It is an adventure of great reward. Be specific. Take some weakness in your character from which you desire to be free.

Perhaps it is the habit of using tobacco. Some can summon their will power, with which God has endowed all men, to conquer the evil; others, because of hereditary or destructive habits, cannot do this.

Adventure in Prayer

Here is one of those opportunities for adventure in prayer. How much do we desire to be delivered? If tobacco were rationed so closely that one could get none at all, a person would likely consider it a patriotic sacrifice to do without it, and feel proud that he could do something to help. It's easy for reason to control one in such a situation; but when a free moral agent tries to give up tobacco for his own good, for the good of others, and for life everlasting, he encounters difficulties. He enters combat with the king of the underworld, and prayer must become

the weapon whereby he can turn aside the assaults of the evil one.

We and the King of heaven with all His hosts are lined up against Satan and his angels. Our side is exceedingly strong if we let God do the fighting, but weak if in our puny strength we try to meet the foe. Looking continually to our Commander, carrying out His orders, believing in Him, we are as safe as though there was no foe.

To us the ways and means of answered prayer sometimes seem strange—so strange that under the heading, "Those Unanswered Prayers," we should in our blindness file our petitions.

"With eager heart and will on fire,
I strove to win my great desire.
'Peace shall be mine,' I said; but life
Grew bitter in the barren strife.

"My soul was weary, and my pride
Was wounded deep; to Heaven I
cried,
'God grant me peace, or I must die';
The dumb stars glittered no reply.

"Broken at last, I bowed my head,
Forgetting all my self, and said,
'Whatever comes, His will be done';
And in that moment peace was won."

—HENRY VAN DYKE

When we turn the dial of our radio and no sound comes floating in, we do not conclude there are no messages or music vibrations in the air. At once we realize that something is wrong with our radio or its connections. The ether has not failed. Neither will our heavenly Father fail us.



Sabbath School Improvement

Our Sabbath schools must constantly seek to improve and come up to a standard that will be pleasing in God's sight. The following statement in *Christ's Object Lessons*, page 330, makes us realize that mediocrity in any phase of Christian activity must not be tolerated:

"God will accept only those who are determined to aim high. He places every human agent under obligation to do his best."

There are several reasons why our Sabbath schools must seek to improve. Because we believe the Sabbath school is building for eternity, its members are encouraged to study the Bible during the

week and learn of God's will. Then on Sabbath the great truths that will help the members prepare to live eternally are taught in class. How important that we as teachers seek to improve so that our teaching will be effective in winning people for Christ! Good teachers may be the means of saving many for eternity.

Not only do we need to improve our teaching methods but each member should feel that he plays a part in building for eternity. What wonderful Sabbath schools we would have if every member would say, "Now, this Sabbath I want to be a better Sabbath school member." Suppose a certain member with this thought in mind prepares to attend Sabbath school on Sabbath morning. As he leaves his home he may think of someone who needs a ride. Perhaps he will telephone and volunteer to pick up this individual and bring him to Sabbath school.

When this imaginary Sabbath school member arrives, he might see a visitor going up the steps, hesitating at the en-

trance of the church. What will he do? He will introduce himself and make the visitor feel welcome, and take him inside to meet the host or hostess of the school. If our imaginary Sabbath school member is asked to take part the following week in the program, will he be willing to do so? Yes, because he wishes to cooperate and do his part in building for eternity.

Our Sabbath schools should seek improved methods to win souls through the Sabbath school. Love must be our basic motive in this work. A Sabbath school full of members who love will be a growing school.

Let us be sure that God's love radiates from our hearts, and our Sabbath schools will improve. We will have love and the necessary tact to win people with the Lord's help. Remember, "He places every human agent under obligation to do his best."

R. R. BREITIGAM, Secretary
Sabbath School Department
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Sabbath School Lesson Help

By HARRY W. LOWE
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, JANUARY 17, 1959

Justification by Means of Faith

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

THE passage before us this week may be analyzed under the general theme of God's righteousness offered and accepted: (1) Righteousness through the atoning sacrifice of Christ (Rom. 3:21-26); (2) righteousness accepted by faith (Rom. 3:27 to 4:25).

This lesson leads us to the very heart of Paul's teaching. The justifying righteousness of Christ comes only to the repentant, believing soul. "Only the covering which Christ Himself has provided can make us meet to appear in God's presence. . . . This robe, woven in the loom of heaven, has in it not one thread of human devising."—*Christ's Object Lessons*, p. 311.

1. Righteousness by Faith Vindicated

Romans 3:21-26. "Justified freely by his grace through the redemption that is in Christ Jesus" (memory verse). Paul has asserted that the gospel showed God's provision of righteousness through faith (1:17). He then proved the Gentile need of such righteousness (chapter 1), also the Jewish need of the same (chapter 2). He destroyed all excuse for sin in both Jew and Gentile, and left all men guilty before God. Now comes God's provision of righteousness through faith in Christ.

Romans 1:17; 3:5. In the first text God's righteousness is His gift to man; in the second it is His character. In Romans 3:21, 22 righteousness is clearly what God manifests and offers to man. In verse 25 it indicates the righteousness that He possesses, and in verse 26 we see both the righteousness that God is, or possesses, and which He offers to men of faith. "Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God."—*Testimonies to Ministers*, p. 367.

Romans 3:27-31. "Therefore . . . a man is justified by faith without the deeds of the law." The Sinaitic and other ancient manuscripts have "for"

instead of "therefore," as in the R.S.V., so that verse 28 is a confirmation of the assertion in verse 27 that self-boasting is excluded by faith. To boast in the law and not obey it, to boast in God and blaspheme His name, proved that man could not boast in his own works. Verses 29 and 30 are an argument from monotheism, the distinctive Old Testament teaching of only one God (Deut. 6:4), the God of Jew, Gentile, and of all the nations, to all of whom righteousness comes only by faith in Jesus Christ. Because God justifies all men by faith, the law is not voided; it is more securely established.

"Not one of us can violate God's law on the strength of our discipleship of Christ; on the contrary, our trust in Him for salvation carries with it sanctification and power for obedience."—GRIFFITH THOMAS, *The Epistle to the Romans*, on verse 31.

2. Abraham, the Watchword of Acceptance

Romans 4:1-5. "Abraham believed God, and it was counted unto him for righteousness." Abraham, "friend" of God (2 Chron. 20:7; Isa. 41:8), is now used to prove points previously asserted—the relation between faith and righteousness. Abraham, like all others, was among "the ungodly," and therefore unable to justify himself. His faith centered in God, whose grace Abraham accepted and was thereby accounted righteous.

"Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 4:5, p. 1073.

Romans 4:6-8. "Blessed is the man to whom the Lord will not impute sin." Imputed (reckoned) sin and imputed righteousness may be seen as two opposites in the great transgressor David. Grave evil was charged to him and he was a pitiful sinner (Ps. 51); but he found the blessedness of forgiven, covered sin, which was no

longer imputed to him (Ps. 32:1, 2). God became to Abraham and to David "him that justifieth the ungodly." Paradoxical? Yes, but gloriously true!

"The whole Pauline gospel could be summed up in this one word—God who justifies the ungodly. . . . The whole secret of New Testament Christianity, and of every revival of religion and reformation in the Church, is in that joyous and marvellous paradox, 'God that justifieth the ungodly.'"—DENNEY, *Expositor's Greek Testament*, p. 616. For further reading: *Steps to Christ*, chapter on "Faith and Acceptance."

3. Righteousness for All Who Believe

Romans 4:9-17. "The father of all them that believe . . . that righteousness might be imputed unto them also." The question is whether the blessing pronounced upon the man to whom God did not reckon sin, but did impute righteousness, belongs to Jews only, or also to Gentiles. Paul argues that Abraham was justified by faith long before he was circumcised at nearly one hundred years of age (Gen. 17:1). Therefore the blessedness of righteousness by faith belongs not to circumcised Jews but to every person who believes truly in God. Abraham thus became "the father of all them that believe."

Romans 4:18, R.S.V. "In hope he believed against hope." This rendering makes the first hope that which God's promise produced in an old man who could not naturally hope to father many nations. Natural probabilities and the Divine Word are often so antithetical that God's people must believe against outward evidence.

"Faith looks beyond the difficulties, and lays hold of the unseen, even Omnipotence. Therefore it cannot be baffled. Faith is the clasping of the hand of Christ in every emergency."—*Gospel Workers*, p. 262.

Romans 4:19-21. "He staggered not . . . fully persuaded that, what he had promised, he was able also to perform." "The promise of God" and "strong in faith" reveal two persons, God and the believer, the object of faith and the one who exercises it.

4. Imputed Righteousness

Romans 4:22. "Therefore it was imputed to him for righteousness." This was God's reward for His servant's faith. How does our faith compare with Abraham's? In verse 17 he believed in God "who quickeneth the dead," and we Christians "believe on him that raised up Jesus our Lord from the dead" (verse 24). Abraham believed God who "was able also to perform"; we believe God who has performed (verse 24).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Power for 1959

By Ivanette Dunbar

GIVE us power, cry the scientists! We must have power, say statesmen and manufacturers. Let us have Cadillac engines in Ford bodies, say today's teen-agers. And at the beginning of this new year we parents and homemakers also seek power commensurate with our tasks.

The year 1959 has brought us nearer to the brink of eternity than we dare think, and it is for such an hour that we need strength of conviction, stability of leadership, and power of example and influence. For the peculiar problems of the day we need to be able to discern between near right and right. We must have that degree of integrity to withstand the onslaughts of Satan upon men's minds by which he would cause emotional disorders and mental illnesses.

Without a source of additional strength future records will only repeat the pattern of the past, and our hopes will be in vain.

Are we satisfied with the product of our homes? Is it true that juvenile delinquency and related problems touch Adventist homes? Why are we successful in placing only part of our young people in Seventh-day Adventist schools and colleges? Why are many of our homes missing the mark?

"Put father back at the head of the family," someone has said; and we concur, not relishing in the least the implication. It has been suggested also that mother stay at home when at all possible, especially when the children return from school, to preside over the practice hour, and the free time, and to spread the supper cloth.

Do our children know the pleasure of such creative occupations as baking bread, building things with wood, sewing, growing at least part of the family's food, and producing some of their own music? Are they interested in building a library for themselves or in observing nature? The answer I am sure is Yes. At least up to a certain age. Then, while still enjoying nature, the interest shifts to human nature, and to the opposite sex. Of

course, they are still interested in books and music, but it is at about this time that fathers and mothers often become "problems." They become difficult to deal with. They fail to understand. Their outmoded ideas are unattractive. According to the younger set, dad and mom are qualified primarily for paying bills.

Is father afraid to cross his teen-agers? Must mother require nothing of her youngsters lest she precipitate a storm of protest and thus exaggerate conflicts that might result in a complex?

Facing oneself is seldom a pleasant experience. Sticking one's head figuratively in the sand is much kinder to the ego. I remember reading a best-seller a few years ago, and though I may have missed something of importance, I gathered this piece of wisdom—Don't pretend! I wonder just how much of our young people's confusion regarding standards could be laid precisely at our own doors. Perhaps, in their thinking, youth reach a dead end because of our pretense and inconsistency.

Has not father done his duty by advising that the posted speed laws be obeyed? "Watch those speed zones," he thunders. Junior hears, but he just can't help watching dad and his friends as they tap the reserves of their powerful cars. "Always be absolutely truthful and honest," says mother, but sister is quick to note the various flimsy excuses and exaggerated statements that mother makes betimes.

Unless we as parents possess a

greater degree of power in our lives, our weaknesses will be perpetuated in the new year. We will deplore the lack of spirituality among our young people. We will complain because of the worldliness among some who should be leaders, and we will fail to make the remedial contribution that would benefit our homes.

Where is the source of power? Upon whom shall we call? Let us turn to the Word of God and notice a few positive commands. "Be strong." "Cease to do evil." "Be diligent." "Endure hardness." "Pray." "I will contend with him that contendeth with thee, and I will save thy children."

I search the Spirit of Prophecy for the secret of power that will enable us to obey consistently, and I find this statement: "An indwelling Saviour makes His power our property."—*Testimonies*, vol. 7, p. 71. This must have been written for 1959. May your new year be happy and victorious.

THE Children's Story

Strangers From the East

By ARTHUR S. MAXWELL

How many people saw the wondrous light in the sky when the angels came to Bethlehem to rejoice over the birth of Jesus, nobody will ever know. But that it was seen hundreds of miles away, there is no doubt.

Far to the east of Palestine, possibly in Arabia or Persia or India, a little group of men not only saw the light but were convinced that it had some special meaning.

How old they were the Bible does not say, but we know they were wise and learned. Certainly they knew the Hebrew Scriptures well, for they were sure that the time had come for the King of Israel to appear. They must have studied the prophecies of Daniel, Moses, Isaiah, and others. They had taken literally the promise that a "star" should arise out of Jacob.

So strongly did they hold their beliefs that they set out on a very long journey to find out if they were right. They crossed deserts and mountains on their way to Jerusalem.

To their surprise they found all the people there going about their business



as usual. Nobody was talking about the coming of a new king.

"Where is he that is born King of the Jews?" they asked someone.

"King of the Jews?" replied the man, with a puzzled look on his face. "You mean Herod?"

"No. A new King. Your King. We saw His star in the east and are come to worship Him."

"There's no new king around here," said the man.

"But there must be," said the Wise Men. And they went on to tell why they had come so far. After awhile a few people in Jerusalem began to believe they must be right. Pretty soon the whole city was talking about the strangers who had traveled hundreds of miles to find the new King of the Jews.

Presently news of the Wise Men's story reached Herod and it sounded like treason. He was worried. Perhaps the Jews were about to rebel again, and this tale about a new king might be part of the plot. So he called the chief priests and scribes and demanded that they tell him "where Christ should be born."

"In Bethlehem of Judaea," they told him: "for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

After his talk with the priests and scribes Herod was sure *they* did not believe that any new king had been born. So far as they were concerned, their "Governor" might not appear in Bethlehem for hundreds of years. Yet he was troubled by the rumor started by the Wise Men from the East. Was there anything to it? He would find out.

Herod sent for the Wise Men. They were still in town and came gladly. He treated them graciously and asked them to tell him exactly what they had told so many others. They did. And Herod listened with great interest. Then he asked, "When did you first see this star?"

They told him.

"And how long have you been on your way?"

They told him that too.

"Do you think this new king is to be born in Bethlehem?"

"Certainly."

"And you believe he is already born?"

"The prophecies suggest it."

"H'm. I'll tell you what," said Herod. "You go to Bethlehem and find this Child. Then send me word and I will come and worship Him also."

The Wise Men thanked the king and left. This was the best thing that had happened to them since they arrived in Jerusalem. The great King Herod was now going to help them in their search!

With lighter hearts they set out for Bethlehem. Then they saw something that filled them with "exceeding great

joy." There in the sky above the little town they saw the star again. I can almost hear them saying to one another, "Look! There it is again!"

Now they urged their camels forward with new eagerness, sure that their search was almost at an end.

As they clattered through the gates of David's city, people looked up and wondered who these wealthy-looking strangers might be. But the taxing had brought so many people to town, both rich and poor, that they took no special notice of them.

At last the three Wise Men came to the place where Joseph and Mary were staying. As they entered "they saw the young child with Mary his mother, and fell down and worshipped him."

What a sight that must have been as

these three Wise Men, clad in their rich garments, bent low before the Baby Jesus!

Imagine what Mary must have thought! Can't you see her eyes growing wide with amazement as the strangers opened up bags and boxes of various kinds and brought out treasures such as she had never seen before? Gold, frankincense, and myrrh were gifts fit for a king, and here they were being poured out before her little Boy! I think she must have cried in joy and gratitude.

"Thank you! Thank you!" I can hear her saying. "How kind of you to come so far and give us so much!"

Then they left—and vanished into history. Nobody knows what happened to them. Yet that one gracious deed of theirs will live forever.

These Golden Hours

By ISABEL HANSEN LOHNE

Someday I'll long for little shoes to muddy up my floor,
For smudge of tiny finger marks beside the kitchen door.
I'll miss soft daybreak patter of pajamaed elfin feet—
My children's shouts of "Goody" when they smell good things to eat.
I'll miss two precious jewels fair who still adorn our home,
Our small son's mop of tousled hair allergic to a comb,
His sister's lilting laughter, their combined glad, echoing noise.
O God, I thank Thee for Thy gift of little girls and boys!

Someday I'll miss their happy songs and all their childish talk,
I'll wish for oozing mud pies lined to bake on fresh-swept walk;
I'll long for washday's treasure hunt through denim pockets small
That bulge with stones, some wire, a string, some rusty bolts, a ball.
I'll long for small brown shoes to shine with toes all scuffed and worn,
For sleeves and hems to lengthen and for jeans and dresses torn;
Tall piles of little clothes to mend for one wee girl and boy—
Dear Lord, may extra toil not dim the glow of extra joy!

I'll miss their captured centipedes, sleek lizards, worms, and frogs,
Their minnows, snails, and crayfish, and their cans of polliwogs,
Their battered wasp and bird nests that adorn my window sill,
Stray cats and puppies they adopt. Oh, yes, I'll miss the thrill
Of hearing, "Mommy, please come quick," and rushing out to see
A chipmunk, squirrel, or bluebird, or a buzzing bumblebee.
I'll miss our walks through forests green, collecting leaves and flow'rs;
Lord, help me fill with happiness their childhood golden hours!

Someday I'll miss the corner where they stack their toys away
In curtained apple boxes after happy hours of play.
I'll long for hallowed moments when their evening prayers are said,
Their little wrongs made right with God before they're tucked in bed.
I'll miss their secrets shared, their joy for every small surprise,
The Bible tales I see relived in big, bright wond'ring eyes;
Their endless plea for stories true, and then for "just one more!"
Lord, help me lead them both to Thee before their childhood's o'er.

Someday when floors keep clean and swept and things stay put away,
And home is strangely quiet with no joyous, noisy play,
When patches need not be applied to stacks of garments small
And there are no wee fingerprints on kitchen door or wall,
Lord, help me know the greater joy that they are serving Thee
At home or in some needy land afar across the sea.
I thank Thee, Lord, for motherhood—these golden hours now mine;
O help me train for heav'n above these precious gifts of Thine!

Borrowing?

By Beverly Campbell

SUE, glancing at her friends, silently folded socks and scarfs in neat piles, placing each pile in its niche in the dresser drawer. Through the gay chatter she listened disinterestedly, though she saw her hats being lifted out of the round white box one at a time.

"Oh," squealed Peg, craning her neck in every possible direction to get a better glimpse of herself in the mirror, "I just adore this one. Tell me, does it make me look too tall?"

Valerie, curled up on the bed, peered critically at Peg who was posing in the glow of the lamp. Her eye, practiced in noting improvements, scrutinized the pillbox hat tossed onto Peg's scrambled curls. Putting a suggestion into action, Valerie gave the hat a push, and seeing its perky position, both girls burst into peals of laughter. But Sue continued stuffing the dresser drawer, with just a flash of a frown creasing her usually smooth forehead.

"But this one——" Valerie paused when in her exploration she discovered a large-brimmed, tissue-covered bonnet.

"Oh, that one is simply scrumptious! I *have* to wear this one. May I, please, Sue?" begged Peg.

"Of course," interrupted Valerie anxiously, "if you don't want to lend it——"

"No—well—it's this way," explained Sue patiently, noting the look of disappointment flitting across Peg's face. "You see, the blue one is my newest. I don't mind if you borrow one of the others, but the blue——"

"Oh," returned Peg shortly, her voice showing disappointment. "Val, why didn't you tell me Sue doesn't lend her hats?" With a pout she tossed the pretty bonnet gently into the puffs of flying tissue, and grabbed for the door. Glancing disdainfully about, she whirled out of the room with Valerie close behind her, slamming the door as she went.

"Why, oh, why," murmured Sue, as she slumped onto a chair and viewed the scattered contents, "does Peg's friendship depend on how much she can borrow?"

* * *

"You mean you took the tests? They aren't yours?" Bill's blue eyes were wary as he listened to his friend.

"Oh," laughed Craig, carelessly. "I told you, old boy, I've got it made. You said yourself that you were worried about the trig test. Now here——"

"But where—how did you get them?" interrupted Bill.

"Well, it wasn't so bad. Listen to me and I'll tell you." He then related his story.

After borrowing the key from a friend of his best girl, he had spotted the night watchman far on the other side of the campus and had dashed to the mimeograph office. Gloating to himself, he listened cautiously, and hearing nothing but the gurgle of the water fountain, he gingerly turned the knob and crept in.

"Ah-h, right where she said," he whispered to himself. Fumbling awkwardly on the desk, he found the desired exam after causing several other sheets to flutter to the floor. He jammed them back into the basket and waited as his pulse beat in rhythm to a pair of heavy footsteps that trudged past the door.

"So you see," Craig continued eagerly, "old fellow, we've nothing to worry about. No one knows. We're sitting pretty. As soon as we're through, I'll——"

Bill's jaw muscles tightened and his knuckles whitened in decision. "No, Craig. It's not right. I don't want to seem self-righteous, but it isn't right. You just can't take something and expect to get away with it."

"Aw, Bill, I didn't take it; I just borrowed it." Anxiety clouded jolly Craig's smile as he searched his friend's face for some shadow of comfort.

"Do as you like, Craig, but I'd rather have no part in this. Thanks just the same!" Slapping his friend's back, Bill opened the door, and Craig backed out.

As Bill mused and leaned against the closed door, he heard a bass laugh sprinting around the corner. Echoing down the corridor, he heard, "But, don't you see? We've got it made now!"

Are you counting on borrowing another's righteous cloak when you arrive at heaven's gate? Will you try to pass life's hardest tests on borrowed information?

Remember, "Every one of us shall give account of himself to God" (Rom. 14:12).

"So you see," Craig continued eagerly, "old fellow, we've nothing to worry about. No one knows. We're sitting pretty. As soon as we're through I'll——"



H. A. ROBERTS

Junior Talks

Hoops!

By D. A. Delafield

When I was a boy I played with a big steel hoop that we would steer down the road with a long wooden "pusher." The pusher looked like a

T square. We boys could guide our hoops with great skill any place we wanted to go, and we "ran our legs off" pushing them around the streets and fields of the old home town.

We also had pogo sticks when I was a boy. We would jump about on these sticks till we were worn out. It was loads of fun. The girls enjoyed the pogo sticks and the hoops as much as we did.

Sometimes we would take discarded tires and run down the street, pushing the tires with our hands. Then we would curl up inside the tire while someone else pushed it along. It was great sport, but we got awfully dizzy.

Children enjoy these things and why shouldn't they? God wants boys and girls to be happy, running and playing in the open air while the breeze blows in their face and the sun shines smilingly down upon them.

A recent innovation was the new and colorful hoop. I have seen these hoops in nearly every yard and on every street and playground, at least here in Washington where I live. Is this hoop popular where you live? Boys and girls play with these hoops, going through the most strenuous contortions trying to make the hoop keep moving in a circle about them.

Some juniors are skillful enough to send the little hoop "into orbit" as they wiggle their shoulders and make it circle their necks. A few set the brightly colored hoop in orbit around their wrists and still others about their ankles. The main movement of the hoop is the spinning around the hips. The one who can make it obey and make the most revolutions without stopping is considered the best. Some juniors make it spin around 20 or 30 times. I heard of one young man who could keep 20 or 30 hoops going at the same time.

But I don't like some of the body contortions. Those hip movements aren't very pretty—too ugly and crude looking for a Christian boy or girl.

The other day several of my young friends handed me a hoop. What could I do with it? I used it as a "jump rope." It was fun. I know of some juniors in Washington who are using their hoops to teach their French poodle some clever dog tricks.

Jesus wants juniors to be happy. He doesn't want them to be sad. There is a place for play. There is a place for work. There is a place for prayer. There is a place for every good thing in life.

The devil wants you to think that following Jesus steals away from you all the things in life that make young folks happy. But that is not true. Jesus wants juniors to have fun; but He wants them to have fun in ways that are in keeping with high principles.



● The youth of the Highland Park church in Seattle, Washington, a few weeks ago visited Mrs. Helen Lemmel, composer of the beautiful song "Turn Your Eyes Upon Jesus" and more than 400 other hymns. These teen-agers found that though one is blind and 95 years old, life can be beautiful when it is spent in service for others. Mrs. Lemmel autographed a sheet of music, "Prayer and Praise," for each one.

● On October 4 the Seminar Club of Laurelwood Academy went to Hillsboro, Oregon, where they enrolled youth in the Voice of Prophecy Bible Course, Bright Horizons, and enrolled adults in the Faith Bible Course. The seminar will soon begin holding a baptismal class on the academy campus. Other projects to be continued are the collecting of sermon materials and illustrations, collection of Spirit of Prophecy quotations, and the erection of a bulletin board. Dennis Woodland is the president of the club with Pat Fry serving as secretary-treasurer. Dennis Pardee is chaplain, Ed Turner chorister, and Verta Peterson head of the materials committee. Club projects are designed to be soul winning in nature.

An Incident in My Life THAT TAUGHT ME AN IMPORTANT LESSON

Scarecrows

By ARTHUR H. ROTH

President, Inter-American Division

Ever since I was thirteen years old I have had nothing but contempt for scarecrows. Whenever I see one I feel the urge to step up to it and take it by its stiff, haughty, broomstick neck and say to it, "You humbug!"

I know exactly when and where this feeling first developed. Pedro Kalbermatter, one of Adventism's rugged apostles to the Inca Indians of the Peruvian Andes, was on furlough in Argentina. He told a group of us junior boys an experience from the Inca mission land that I have never forgotten.

A mountain village in Peru had been battered by a wind and rain storm. The humble, peasant Indian villagers were terrified by the thunder, lightning, and swift currents of water. They were afraid they would all perish. In every mud-block home there was anguish and calling upon the saints and the Virgin Mary for protection. After some time the storm passed and the sun once again shone on the village in all its highland splendor as if to assure the inhabitants of Heaven's favor.

The next day the villagers were summoned to the church by tolling bells for the purpose of honoring a new patron saint, which supposedly had come during the storm to be the village protector. "Everybody" was at church, even Doña Graciela and her daughter Elenita. High and lifted up in a darkened corner of the church, draped with flowing veils and surrounded by flowers and candles, was the new patron. Elenita and her mother also came to kneel and burn candles.

Mother had her eyes closed, as was proper, but Elenita's curiosity compelled her to take a quick peek.

"Mother, Mother," whispered Elenita. "Quiet, my girl. Can't you show reverence and respect?"

Elenita was quieted, but only for a few moments. Again she peeked. This time she spoke with almost full voice.

"Mother, that's Paquito, our scarecrow, who disappeared during the storm. Mother, you and I made him out of sticks, and rags, and straw. Now he's a saint, and we are kneeling down to him."

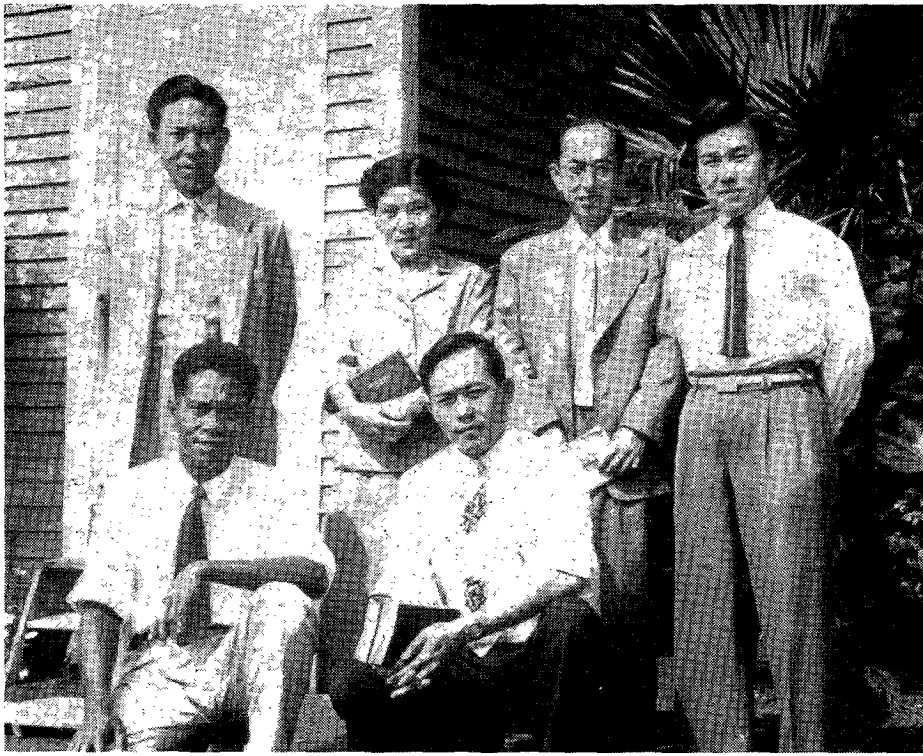
Then Doña Graciela opened her eyes. In whispered indignation she exploded: "Paquito, you swindle you. Pretending to be something you are not. You are a lie. You aren't a saint. You are nothing but a scarecrow."

Out from the church walked mother and daughter, never to return.

Imagine a scarecrow trying to pass as a saint! And to think that the hypocrite even found his way into the church, nicely dressed, hiding himself behind a veil, trying to fool the people. But he was, nevertheless, still a scarecrow, a make-believe, a cheat, and a lie.

Through the years this little story, which as a boy I heard from the lips of Missionary Kalbermatter, has clung to my memory. It has at various times pointed out to me several things; but the lesson that has been most persistent and enduring is this: in life what truly counts is the real thing, the genuine article.

Are you the real thing, or are you merely a scarecrow?



Hiromu Tamura stands at the far right. Next to him are his parents, Mr. and Mrs. Tamura, and to their right a friend, Mr. Sato. To the left in front are Mr. Toribiong, president of Congress in the Palau Islands, and Mr. Aragaki, who studied the Voice of Prophecy lessons while in prison in Hawaii. Both are now Seventh-day Adventists.

HIROMU TAMURA sat erect in a straight-backed chair on the other side of my desk at Japan Missionary College. His usual happy grin was clouded this morning by unusual rows of furrows in his brow.

This normally patient and cheery young premedical student had asked for an emergency appointment. For this reason anyone who knew Hiromu knew that he had something important to discuss. I was glad to see him, for he was not often on campus since his graduation a year before.

"Sensei," he began after the usual formalities of the graceful Oriental bow, "Sensei, it's my examination at the university."

"Yes?" Intuition began to tell me something of the problem already.

"You remember Yasushi's experience? It's almost the same." He moved from his erect position in the chair to one of tenseness as he leaned over and placed his hands on my desk, his fingernails biting deeply into the heel of first one hand and then the other.

I was familiar indeed with Yasushi's experience. Yasushi was Hiromu's older brother. After a series of providential experiences as a student at the elite Tokyo High School he had gone on to Chiba University, the same institution in which Hiromu was now taking his graduate work. There Yasushi had been a member of the student-faculty council for four years.

He had been one of those who arranged the examination schedule; that is, until the final examinations for his medical course.

I recalled how Yasushi had been given an ultimatum by his ophthalmology professor: He would have to take his final examination on Saturday or fail the course. Yasushi had come to my office at that time and had sat in the same chair now occupied by his brother. God had demonstrated His complete understanding of Oriental psychology in solving Yasushi's problem.

"Only this time it's not the teacher of the eye," Hiromu went on. "It's my English teacher. He says I must take my examination next Sabbath or he will fail me."

The quiet, level-voiced young man had set the wheels of my mind to turning. In Japan the university pro-

fessor is absolute monarch of his domain. But why should they pick on Hiromu who could speak English more clearly than perhaps any of the professors in the university. How should we approach his problem?

I thought about how an emeritus professor, an elder statesman of the university, had been used by God through a most peculiar series of circumstances to place pressure on Yasushi's unfriendly teacher. Should we expect God to do the same for Hiromu? I recalled how we had all prayed together as a college group and had then reached out to hold tightly the promises of God. I remembered how each member of the student body and faculty at our college had examined his own experience to be sure that everything was right with God, in order that there would not be an Achan in the camp when we prayed. For Yasushi's problem had been serious to them. They had known that our work in Japan badly needed young doctors such as Yasushi. And now Hiromu was needed

Hiromu Test

God opens closed doors for our med

By RAYMOND S. MOORE

just as much as his brother. What *would* God do?

Seven or eight years before, a junior high school lad had come to visit the mission compound in the northwestern suburbs of Tokyo. He was not particularly concerned about truth. He was a Buddhist. The boy wanted to learn English.

Day by day he played with the small children of the compound, with one determination only—to learn English. His plan was first to learn to speak the simple language of small boys and girls, and then talk with the children who were a little older. After that he would get acquainted with the American teachers, ministers, and doctors, and would be the best speaker of English around.

This boy was Hiromu; and his fine, disciplined mind brought English

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into practice even faster than he had planned. One day he learned that Pastor V. E. Adams, Pastor P. H. Eldridge, and others were conducting English classes in the neighborhood. It mattered little that the English classes were designed to lead young people into a study of the Bible.

It was not long before Hiromu's consecrated "English" teachers had on their hands a deep student of the Bible. Convicted by the stories of Jesus and the logical answers to his questions about the future, Hiromu anxiously invited his mother, father, and older brother to attend with him. His father, a high school teacher of accounting, and his busy mother at first had little time to attend. But Yasushi, his older brother, came along. Later, persuaded by the earnestness of their sons, the parents joined the Bible class.

Now here was Hiromu sitting across the desk in my office in Japan Missionary College. He had gone as far as our college could take him in

solve the problem? After all, this meant that Hiromu's entire year of schooling was apparently lost.

"Well, Hiromu, what are your plans?" we asked him a few days later as he came to report his final interview with his professor.

"I'm going to continue at the university next year, because I'm convinced that God wants me to be a doctor." Hiromu might well have added a few other things that he knew also. He knew well that Chiba University had one of the better medical schools in the nation, and that to go from one school to another was not usually a good practice.

So back to the university he went.

We knew that God knew the need for medical help much better than we. He knew well that Americans could no longer come to Japan and take the medical examinations in English; that examinations for all medical licenses must now be written in the Japanese language. This meant not only learning the spoken tongue but also perhaps the most difficult and complicated written script in the world. This script is a combination of old Chinese and two modern Japanese alphabets, including a mixture of scientific language, old Japanese, and the new westernized Japanese. God knew that most of our medical help in the future must come from within Japan itself.

Some 30 or 40 years before, a young Japanese gentleman had come to America. He had distinguished himself as a student in the College of Medical Evangelists and had become one of the best-known ear, nose, and throat specialists in the country. As his writings and innovations became known throughout the profession, his

name reached across the shores and he was invited to his native country to lecture at its medical schools. On one of these occasions he was awarded an honorary doctor of science degree for distinguished achievements in his specialty. That man's name was H. J. Hara, who is still on the CME faculty.

Always on the lookout for developments in the scientific areas, and particularly concerned that CME should be more widely recognized, Dr. Hara urged the dean of Okayama University, one of Japan's better schools of medicine, to study the work of one of Dr. Hara's colleagues. This man was Dr. Roger Barnes, internationally known for his work in urology. Not long after this the dean invited Dr. Barnes to present a professional paper at the university and expressed his desire to award him the same degree as had been given Dr. Hara several years before.

A few weeks after our closing conversation with Hiromu we received a letter from our good friend Dr. Barnes telling us, "We will be seeing you in Tokyo soon. . . ." He and his wife were on their way around the world in the interests of the medical work of our denomination. En route he was going down to Okayama University to accept his degree. Since the college president was also the educational secretary for the Japan Union Mission, I was assigned to go with Dr. Barnes.

We were met at the Okayama station by the prefectural (state) governor, Dr. Miki, and university officials, and, of all people, an imperial princess, the daughter of the emperor, and her husband. Dr. Miki was also a well-known physician. He had resigned as Japan's Minister of Health to become governor. And Okayama University was his special interest. It was well known that there was little else of importance in the university beside the medical school. He gave us royal treatment. We had the use of limousines, were made comfortable in the city's best hotel, and enjoyed a banquet and a visit to lovely Japanese gardens.

In this atmosphere of good fellowship God pointed out to us that it might be possible for us to establish some kind of relationship between Japan Missionary College and Okayama University in order that we might somehow work out a way to develop young doctors in an environment favorable to the Sabbath.

After that, much of the conversation dwelt on cooperation between the College of Medical Evangelists and the university. University men were eager to establish such a relationship

(Continued on page 24)



Dr. Miki, whose influence helped establish a relation between Okayama University and Adventist schools in Japan and America.

God

work in Japan

his studies, and was continuing at the university. His father was now three offices away from me, the treasurer of our college.

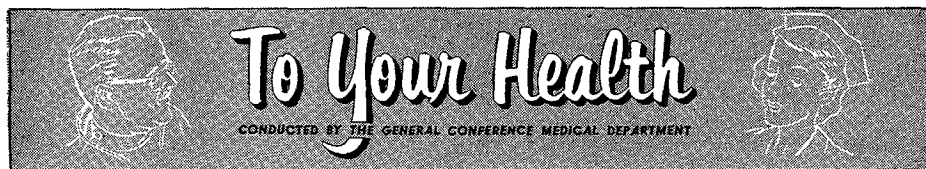
"Hiromu, what do you say we pray about this?" Recognizing the futility of human effort, I felt that the sooner we presented the matter to Heaven, the better it would be.

"Just what I wanted," was his simple answer as we knelt together.

In the prayer tradition of Japan Missionary College we also took the problem to our student body, now twice as large as it had been two years before.

But Hiromu's professor did not change his mind.

Perhaps Hiromu's clear English was embarrassing to the halting speech of the university English teacher, some thought. But the big question was: How was God going to



Diphtheria, Tetanus, Pertussis, Scarlet Fever, Smallpox, Polio—

Are These Diseases Still Dangerous?

By T. R. Flaiz, M.D.

SEVERAL years ago when diphtheria was running in epidemic proportions in a certain community of South India, the handsome Indian prince was convinced that his children, healthy as they were, did not need the protection of the new inoculations recommended by our hospital staff. He had been told by well-meaning but ill-informed friends that these inoculations might be dangerous, or harmful, and that they originated from objectionable sources. The earnest urging of the hospital staff failed to change the Indian prince's mind regarding the desirability of the protective measures they offered his beautiful children.

A few weeks later the physician was called to the palace to care for one of the sons who was critically ill. Tragically enough, help was sought too late for the tracheotomy to give the lad his one chance for life. Diphtheria had done its devastating work. The other child was, of course, immediately inoculated against this disease, but it was too late to help the brother who had not been favored with this protection. How much better it would have been if this father had acknowledged the danger soon enough and had protected the child against this disease that still takes a large toll of life in some parts of the earth.

Even in those areas of the world where modern medicine and improved sanitation have greatly reduced the incidence of such disease, the danger is still present. No parent is excusable for allowing children to go unprotected against diphtheria, polio, pertussis, scarlet fever, smallpox, and tetanus, for they take a comparatively large toll of children and young people not inoculated.

There are still some who object to this type of protection against polio. If these well-meaning people could follow us into some of the hospital wards where the victims of this disease are cared for, they would surely ask for more, not less, protection.

There are some who are scarcely aware that tetanus is a very real danger to children, young people, and adults alike. The child who steps on a nail or drives a sliver deep into his hand or foot has a definite chance of developing tetanus (lockjaw). Parents who have refused their children protection against this disease would, I am sure, change their minds if they could stand at the bedside of a tetanus patient and observe the cruel convulsions, the contortions of the face, resulting from the painful muscular contractions, which often end in death. A simple injection of an innocuous material would have protected the child against this horrible fate.

Probably one of the reasons for a certain amount of apathy regarding the dangers of these diseases is the fact that few parents have encountered them. Many feel that even if the disease does develop, there are the "miracle drugs" that will take care of everything. How pathetically wrong they are in this understanding is best known to the physicians who must care for children and young people overtaken with such infections.



An ounce of prevention is still worth a pound of cure despite inflation and rising prices.

There is a further misunderstanding on the part of many parents regarding the nature of these diseases; namely, that even in case the child does get diphtheria or tetanus, there is an antitoxin that almost always saves the patient. What these parents do not know is that this tetanus and diphtheria antitoxin is of itself dangerous and can be given only under the most carefully controlled conditions. On the other hand, the inoculation against these diseases is a very simple matter associated with practically no dangers of any kind.

True, the antitoxin, if given in time, saves the life, but there is the accompanying risk—far less, of course, than the disease itself, but nevertheless a risk—that the child may be sensitive to the serum in which the antitoxin is developed. It must be borne in mind that the person who has received antitoxin serum once is thereafter in considerable danger from a reaction should further antitoxin become necessary in case of another infection perhaps years later. It is therefore unwise to rely upon the antitoxin to fight the disease when there is such a simple and secure protection in the inoculations offered.

Many inquire as to the most desirable plan for immunization of children against the more dangerous of these diseases. As now generally practiced, the program provides a combined diphtheria, pertussis, and tetanus injection, three injections one month apart beginning about the third to the sixth month of life. One year later a booster injection of this inoculation, known as the DPT immunization, will bring protection to the maximum. Thereafter, once in three years will provide the necessary protection. The physician or school physician will know when to dispense with each of the elements in these inoculations.

The polio protection should be given when the child is perhaps six months of age in a series of two injections one month apart. These should be followed by a third after a period of six or seven months. No parent can be excused from serious responsibility if through neglect of this protective program the child should contract polio. As parents, let us be sure that our children are properly protected against the very critical dangers of diphtheria, pertussis, tetanus, poliomyelitis, and smallpox, all of which can be excluded as a danger by proper inoculation. The fact that you have never seen a case of diphtheria or of smallpox or of tetanus is not adequate reason to believe that your child is safe from these dread killers.

Are your children properly protected?

News From Home and Abroad

Thirteenth Sabbath Overflow at Work in East Pakistan

By Florence Phillips Jacques

The young nation of Pakistan is composed of two widely separated parts, one to the extreme northwest of India, the other to the extreme northeast.

East Pakistan is a delta area, with thousands of streams branching from the mighty Ganges and Brahmaputra rivers, making roads well-nigh impassable in some parts during the monsoons. Generally speaking, however, there are very few roads in the country and the bulk of transportation is done by water. Pakistanis and Indians are alike except in religion, but this difference is important. The Pakistani people are Moslems for the main part, whereas the majority of Indians are Hindus.

Pakistan, more than most Moslem countries, allows freedom of worship to all religious groups. Its constitution gives every citizen the right to practice and propagate any religion. So it is not surprising that a large group of Hindus remained in Pakistan even after its partition from India.

Next to the Hindus, Buddhists are the largest minority group in Pakistan. Though Buddhism originated

in India, today more Buddhists are found in Pakistan than in India. Christianity is found here also in its usual denominational forms, but the Christian community is not large. As in all Moslem areas Christianizing is a long, slow process, and we find the Hindus much more approachable than the Mohammedans.

In this country of 45 million souls we have but one Seventh-day Adventist high school. Thanks to the Thirteenth Sabbath Offering that was given the third quarter of 1957, the past year was a great year for our Kellogg-Mookerjee High School.

Because we are in a delta area, we have annual floods. In recent years, owing to the waterways silting up and other reasons that are not fully understood, we have been having higher flood waters than usual. Consequently our school compound and buildings, which were built many years ago under normal flood conditions, have been too low for the higher flood waters. At flood time they became inundated, forcing the school to close. The high waters also destroyed the school gardens upon which we rely for vegetables for the kitchen.

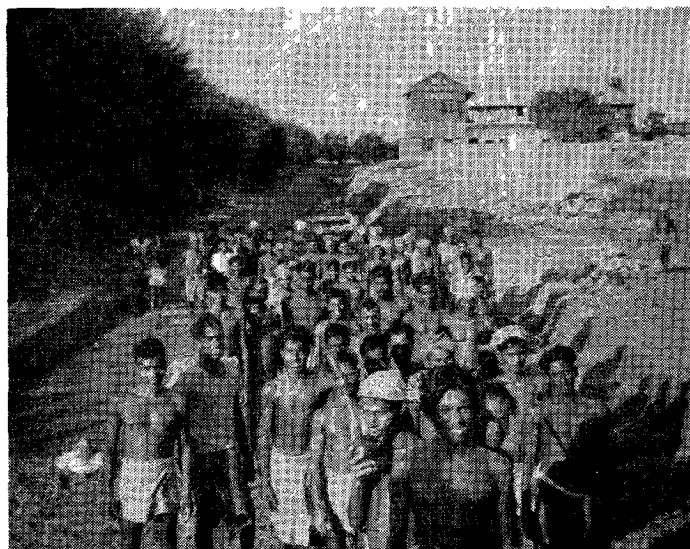
During these flood seasons there was not an inch of land on our compound, or indeed for miles and miles around, that was above water.

Something drastic needed to be done, so we appealed to our Sabbath school members around the world to help us. They did not fail. Thus for the first time in history our school remained open this year during the highest flood in memory. The water reached a height of more than 18 feet.

Thanks to our Sabbath school members we were able to grow bananas, papayas, tomatoes, eggplant, and other indigenous vegetables on land that is well above the high-water mark. Teachers and students were able to live in new homes and dormitories that were dry and healthy when previously there had been two or more feet of water in the old homes, and fish had played hide-and-seek in the classrooms.

How was all this accomplished? First of all, a Gargantuan program of land raising was begun in the dry season. At this time we dug a ditch 30 feet wide and 10 feet deep all around the compound. This ditch had a twofold purpose: It supplied a vast quantity of dirt with which to raise our vegetable garden and pathways well above the flood-water line, and it acts as a water fence, keeping animals and other trespassers off our school property. We were also able to tear down many of the old buildings, raise the land, and then build again on top.

As one can imagine, this required



Digging a ditch. The administration building is in the background.



Cutting jute on the school property at Kellogg-Mookerjee High School.

prodigious labor, for we had no bulldozers or other mechanized earth-moving equipment of any kind. The whole operation had to be done by hand. Laborers experienced in cutting earth and carrying it in small baskets on the head were employed. Sometimes as many as 150 men were employed in different sections of the ditch around the compound. The work progressed slowly but steadily. Thousands of tons of earth were moved, one basketful at a time, until the work was completed and the goal attained.

Thus the compound, little by little, was raised in some places as much as 16 feet. Old buildings were torn down, new ones were put up, and at last we had a new compound and new buildings looking down from our

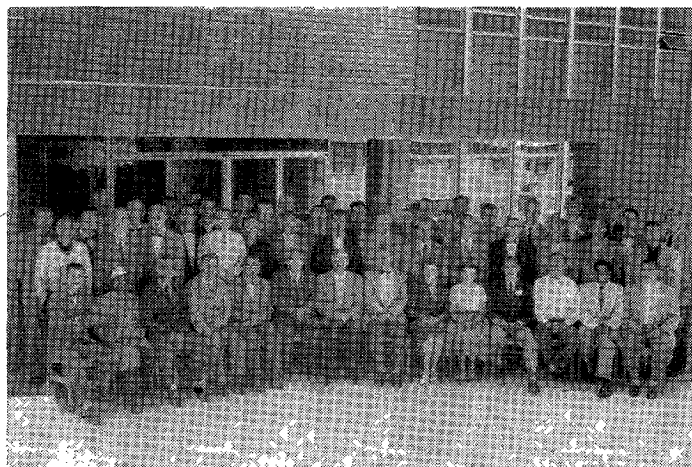
newly acquired eminence upon the miles and miles of surrounding countryside.

The problem of building had many aspects. Most of the old structures were made of corrugated iron sheets and thus looked both untidy and were very hot. It was decided, therefore, to build houses of brick. But where to get bricks? Bricks are available, but only from a great distance, and their price is prohibitive. So my husband, Brian, decided to make our own. Coolies were hired, mud was dug, and kneaded by hand like bread. Bricks were molded, sun dried, then baked in a homemade kiln (burning as many as 40,000 at a time), until they came out a beautiful burnished red and as hard as granite.

With these bricks six new houses

were built, also a large boys' home 80 feet long by 35 feet wide, and a lovely new church. The new church is the only brick Adventist church building in East Pakistan. A new press building is also planned, with printing equipment being ordered from Japan in order to enlarge our printing press. An electric plant has been purchased and installed, together with wiring for the compound. Now in the evening, in this remote and lonely area, we can enjoy some of the pleasures that electricity brings.

All these improvements were made possible by the generosity of our members on thirteenth Sabbath. Kellogg-Mookerjee High School is a shining light this year with a record enrollment. The future is bright in East Pakistan.



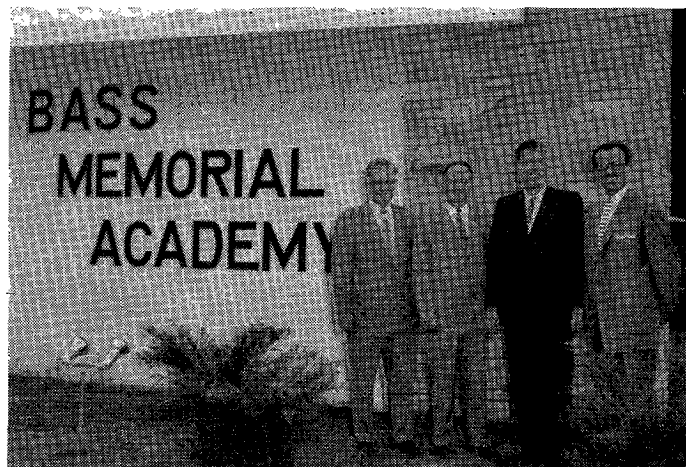
Pacific Union Educational Administrators Confer at PUC

The second annual work conference for educational administrators met at Pacific Union College recently to consider problems of finance and management of elementary, intermediate, and secondary schools. Sponsored jointly by the Pacific Union College Graduate School and the Pacific Union Conference Department of Education, the meeting was part of a plan to provide professional in-service development for teachers and administrators of the Pacific Union.

In attendance were some 60 school administrators, accountants, and other educational personnel from the Pacific Union Conference as well as several representatives from outside the union. Three persons were present from Canada, India, and South America. It was noted by Registrar E. C. Walter that most of those in attendance at the conference are enrolled in the graduate program at the college.

The conference was directed by E. L. Becker, newly elected General Conference auditor, and coordinated by Lee Taylor, assistant professor of educational administration at the college. (In the picture showing those attending the conference, Professor Taylor, wearing a bow tie, is seated in the center. At his right is Brother Becker.) Featured speakers, all specialists in the field of finance or education in the Pacific Union, included W. E. Anderson, L. G. Cooper, M. J. Denman, O. G. Erich, James Howarth, A. C. Nelson, and P. G. Wipperman. Topics under discussion dealt mainly with the latest and best methods of business principles, accounting, and business management.

ELENOR SPOOR



Alabama-Mississippi Conference Dedicates Site of New Academy

Sunday, September 14, 1958, about one third of the Alabama-Mississippi Conference membership met to dedicate the site of its first boarding academy and to unveil the beautiful stone entrance that honors I. H. Bass, who donated the 350-acre plot which is about 20 miles south of Hattiesburg, Mississippi. The architect had drawn the plans for the buildings and laid out the grounds so that all could see where the new buildings were to be situated.

Many friends and distinguished guests from the State of Mississippi were present and participated in the ceremonies. The address was given by the governor of Mississippi, the Honorable J. P. Coleman. Also present were the district Congressman, the superintendent of schools, and the local high school band.

Oscar L. Heinrich, educational and MV secretary of the conference, with the Pathfinder Clubs, had charge of the unveiling of the lighted stone memorial entranceway and the placing of the bronze plaque honoring the Pathfinder Clubs. Each of the Pathfinder Clubs in the conference had donated a heifer for the new school farm. At the time of the dedication there were more than 40 registered Guernsey and Jersey heifers in the corral. It was thrilling to see the enthusiasm and interest that was evidenced in this new educational project by every member and visitor. Left to right: H. S. Hanson, Southern Union educational secretary; L. R. Rasmussen, of the General Conference; Gov. J. P. Coleman; and L. J. Leiske, conference president.

L. R. RASMUSSEN

Workers' Retreats in Three Conferences

By R. S. Watts

It was my privilege to attend workers' retreats in three conferences in North America during August and September, 1958. The first retreat was held for the Wyoming Conference workers. The site chosen was in the fir-clad mountains back of Casper. The conference workers and their families thoroughly enjoyed the daily Bible study and recreational periods amid the clear, invigorating mountain air. The workers returned to the valley of service better fortified spiritually and physically to face the challenge of a greater and more aggressive program of soul winning in Wyoming.

My next appointment took me to Missouri. The 27 workers of the Missouri Conference with their wives met August 24-27 at Pin Oak Lodge on the pine- and oak-shaded shores of the beautiful Lake of the Ozarks. The activities of each day were well arranged to provide for harmonious blending of devotion, promotion, and recreation. Having once labored in the Missouri Conference, I was greatly pleased to learn from H. C. Klement, the president, that baptisms for the year will be the largest in the history of our work in the Missouri Conference.

The last retreat I attended was held at the new Missionary Volunteer camp in High Springs, Florida. This was an ideal, quiet spot for such a retreat. Camp activities centered around a large spring from which flows a crystal-clear stream of water. This stream silently meanders through a cypress forest in a tropical setting.

During this retreat the Florida Conference made initial preparations to launch Operation Dixie in the beginning of the new year. Operation Dixie is to be a united program of church evangelism, and is designed to

completely integrate all activities of the church into one united effort to win new members for Christ. The workers pledged to treble their baptisms through this special campaign next year.

It was a pleasure for me to associate with the workers in these three conferences and to bring to them studies on the events that precede the close of probation and the second coming of our Lord.

Christmas a Year Ago in Ceylon

By Bernard Pinghe

Soft Christmas music was in the air. Gay trimmings were being added to Christmas trees already overloaded and spiraling with gifts. Carefree laughter rang out as little ones joined in the excitement and fun that precedes the cheery day of Christmas. This was Ceylon a year ago.

Yet there was a certain heaviness in every movement. An oppressive restraining hand seemed to control the buoyant scene. Continuous, heavy rain in certain parts of the country was creating concern. Over the radio yuletide hymns mingled with disturbing reports of rising rivers flooding the banks. An ominous heavy pall of darkness and gloom settled over the entire country. And then the rains came!

Incessant heavy rains bore down mercilessly. Within a few hours rivers were swollen. Embankments burst, releasing mountains of seething, foaming, fuming waters. Uncontrolled fury thundered down on villages and towns, wreaking unprecedented havoc and destruction.

Communication lines were disrupted. Many miles of railroad tracks were torn off from rail beds. Bridges collapsed, and men, women, and children were left at the mercy of frenzied fury. The waters kept rising and took a heavy toll of life and property. More than 50,000 homes were de-

stroyed. Village tanks, so vitally necessary for irrigation, were breached. More than \$200 million was needed for repair and rehabilitation work as a result of the rains.

Stories of pain, hunger, and untimely deaths kept mounting. Tragedies kept repeating, and human life became cheap in the savage arms of water. While thousands of homes were destroyed, families rushed to the nearest places of safety. Five people climbed a coconut tree and lived by eating the leaves for many days. Unable to bear such prolonged agony some of the people sought relief by plunging themselves into the flood waters!

As she saw her house collapse, one woman picked up her infant and climbed a tree. As the waters rose she kept climbing higher, unaware of the deadly venomous snake on the next branch. With the infant in her hand she reached out to this branch and the snake struck! She lost her balance and mother and child perished in the floods.

Members of the remnant church were quick to render assistance in this hour of calamity. Pastor F. R. Scott and the members of the Colombo churches gave much of their time to bring relief to those in distress. The Ceylon Union committee voted a sum of money to the general flood relief fund set up by the government. Assistance was also given to members of the church who suffered the loss of their homes.

This time of peril rouses us to sense the greater need—the need of hastening the gospel message to every home and hamlet before the day of the Lord. "Fearful sights and great signs" proclaim the nearness of the end of time and also the glorious ushering in of eternity. "Urgency presses on our heels." Prayerfully we accept the challenge to alert Ceylon to be ready for the appearance of the "Son of man coming in a cloud with power and great glory."



Florida Conference workers who attended retreat held at High Springs, Seventh-day Adventist Youth Camp, September 7-11, 1958.

ANOTHER YEAR of OPPORTUNITY

"Opportunities are opening on every side. Press into every providential opening. Eyes need to be anointed with the heavenly eyesalve to see and sense their opportunities. God calls now for wide-awake missionaries. —*Testimonies*, vol. 9, p. 130.

What will 1959 bring to you?

What will you bring to 1959?

Have YOU planned your missionary work for the year ahead? Remember: "To save souls should be the life-work of every one who professes Christ."—*Testimonies*, vol. 4, p. 53. Here are a few areas in which you may find an outlet for your talents and for your missionary zeal. Make your New Year resolution now and determine to



Go forth from your church on a program of personal evangelism



Find the joys of visitation evangelism with our literature



Welfare evangelism will open many doors and many hearts



Open the Bible and engage in Bible evangelism



Have you tried to use a projector and other visual aids?



What about medical missionary work in your neighborhood?



In your Ingathering, whether caroling or in other ways,
you are doing it for Christ and His children around the world



Yes, in 1959 do a greater work for Christ and for humanity!

Make 1959 Your Greatest Missionary Year

"To save souls should be the life-work of every one who professes Christ."

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.

Northern European Division Winter Council

By V. G. Anderson, Vice-president
General Conference

The winter council of the Northern European Division was held in the beautiful new church on the grounds of the Skodsborg Sanitarium, a few miles out of Copenhagen. A. F. Tarr, president of the division, opened the council by giving a clarion call for evangelism.

The territory of the Northern European Division stretches from West Africa and Ethiopia to Greenland and Iceland and includes the British Isles, the Netherlands, Poland, and Scandinavia.

It was a thrill to have three delegates from Poland present at the council. We had not had this privilege for 11 years. They reported freedom in proclaiming the message. Twenty-nine efforts were held in our own buildings last year. At one district meeting 16 choirs sang, representing 16 churches. In Poland there are 15 ordained, and 19 licensed ministers.

The work is being opened up in Greenland. Our people are placing a tract entitled "Looking Up" in every home in Greenland. A new clinic and treatment room unit has been built. The division committee voted to send two nurses to Greenland.

One person out of every 425 population in Iceland is a Seventh-day Adventist. One in every 846 in Denmark and Norway is a Seventh-day Adventist. One in every 799 in Finland is a Seventh-day Adventist.

The entire division is on fire with evangelism, but especially Finland. Our workers there plan definitely to see that every home is visited every two years with our subscription books.

The membership of the Ethiopian Union has doubled since 1954. During the first six months of this year 571 have been baptized in that field. Recently the brethren went to Sorrie Vosheba, a very isolated place. Two hundred people gathered under a leaf-roofed tabernacle. Eighty-six converts were awaiting baptism at this meeting. Most of them had waited three years for this rite.

The work began in East Nigeria in 1923. Today we have 25,000 Sabbath school members there.

Three successful Sabbath school conventions were held 400 miles north of the Arctic Circle last year. Members came on skis, sleds, and motorcycles.

During 1957 the Golden Anniversary of the Missionary Volunteer movement was celebrated throughout the division by holding youth congresses and summer camps. In Sweden



Leaders in attendance at the Northern European Division winter council.

500 young people from many countries, including Germany, came together for a senior camp. In Norway an international youth camp with an attendance of 400 was conducted. Thirty-two British youth arrived in a chartered plane.

Frankie West of Liverpool was only 12 years old. He was too young according to British law to solicit mission funds during the Ingathering campaign, so Frankie took his little homemade wagon and went from house to house soliciting empty glass jars. He collected 3,640 jars and sold them for more than \$12. This took care of his Ingathering goal.

Again this year more than 150 were baptized as a result of the work of the New Gallery Centre in London.

In the Netherlands our people operate a successful old people's home accommodating 80. A children's home takes care of 70. Five children were baptized from this home last year and seven from the staff.

C. L. Torrey, treasurer of the General Conference, and I were thrilled as we listened to accounts of the onward march of God's work in the Northern European Division. The leaders and members are on fire with evangelism and are looking forward to the finishing of God's work.

Seventeen Hours a Day to Learn Present Truth

By ROBERT GEORGE PIERSON

Frequently we read of persons in mission lands walking long distances or otherwise putting forth a special effort to hear and accept God's last message. Here in the homeland there also are those who demonstrate an unusual love for truth.

Mr. and Mrs. Sidney Davis live on one of Tennessee's beautiful green hillsides near the little town of Liberty. They are respected citizens and were active church members in one of the community's leading churches.

One day the Davises' daughter, who lived 50 miles away in Nashville, invited them to attend some meetings held in Tennessee's capital city. The distance was too far for the elderly couple to drive, so the daughter kindly offered to take them the 100 miles to and from the meetings every night. This continued for a week or so, then the daughter was unable to take her parents any longer.

By this time the Davises had become so interested in the meetings they determined to continue regardless of the great distance or the cold winter nights. They began leaving their home every afternoon at three o'clock and, traveling by bus, arrived in

Nashville in plenty of time for the evening service. After the meetings they went to the bus station, and since there was no bus returning until the next morning, they sat in the waiting room all night, studying their Bibles and talking about the message they had just heard.

Prompted by their hunger for the Word of God, Mr. and Mrs. Davis spent seventeen hours a day traveling, waiting, and listening in order to hear this wonderful message. Today Mr. and Mrs. Davis are Brother and Sister Davis, rejoicing in a knowledge of Christ and His present truth. They are sincere members of our Woodbury, Tennessee, Seventh-day Adventist church.

The pen of inspiration says that "all over the world men and women are looking wisely to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109. Surely the Davis family were among this group. Are there people in your neighborhood who are waiting too?

Hiromu Tests God

(Continued from page 17)

with a highly accredited American school in order that some of their selected scholars might be eligible for internships or residencies in the United States.

"Would it be possible," we asked, "to work out an arrangement for selected men from your university to study at our medical school in the United States? And for students from Japan Missionary College to study with you here?"

"Why, . . . yes." The answer at first came hesitantly, then, "Yes, yes, why not?"

"But you realize that we are Adventists, and Saturday is our day of worship."

"Yes, yes, that can be arranged."

This in itself was an unusual gesture for such an independent university as Okayama to make. But there was much more to be done. Drs. Hara and Barnes and the men of CME worked as a team in laying out a plan with the fine men of the university.

Meanwhile God had been working on the heart of a Methodist Japanese layman in Denver, Colorado. An elderly farmer, Mr. Nakasugi, became interested in the Adventist denomination through the efforts of Pastor George Aso and his earnest Japanese church members. On a brief trip to the United States in 1954 we had talked with Mr. Nakasugi.

"I have only two interests before I die," the wealthy farmer spoke in old Japanese. "One is the development of Japan Missionary College and the other is the evangelization of my home country—Okayama."

Now God directed our minds to new possibilities. We must keep in close touch with Nakasugi-san.

Subsequently, Mr. Nakasugi began giving sizable contributions to buildings and scholarship funds at the college. Through Elder Aso he wrote a letter to us one day.

"I would like to build a church in my home town." He made it clear that he meant a Seventh-day Adventist church.

We expressed our happiness when we wrote back, telling him also of possible arrangements for medical work at Okayama University.

"I will be happy to build a parsonage and a dormitory for students that you send down here," he responded.

God's plan for Adventist medical education in Japan was becoming clearer. But now the makings of another dilemma began to appear. I invited Toshio Yamagata, at that time vice-president and dean of Japan

Missionary College and himself an internationally known astrophysicist, into my office.

"Sensei, whomever will we find to send down as our first candidate for Okayama Medical School?"

"So desu ne," he answered in Japanese idiom common to all in Japan, regardless of language spoken. "So it is," he was saying. Indeed, it was a real problem.

"Why don't we try Hiromu?" Professor Yamagata suggested.

"Why not!" Normally a young man would not change universities in a medical course, but the English teacher had now given us sufficient reason, we concluded.

It was agreed, and Hiromu was called to the campus. We discussed with him the seriousness of the situation. Here was a university that yearly accepted only a few more than 100 out of thousands of applicants. He would have to justify the willingness of the professors to give him the entry examination, and all other examinations, on days other than Sabbath, through unusual study effort.

Arrangements were made for Hiromu to apply at Okayama.

The results make a happy five-part story:

1. Hiromu passed high on the list for entry to the university and did

so well in his first year in the medical school that something virtually unknown in Japanese higher education happened. The dean of the university wrote to Professor Yamagata, now president of Japan Missionary College, asking him to send more "fine young men like Hiromu Tamura."

2. This in turn established the reputation of Japan Missionary College in another preprofessional field.

3. A number of distinguished Japanese government officials, educators, and professional men were brought in contact with our work.

4. The stage was set for Adventist evangelism in the prefecture of Okayama. Now Mr. Nakasugi, recently baptized, has left his farms in Denver to do lay evangelism with our workers in his "home country" where he is financing the work.

5. The chances for the development of our medical work in Japan through arrangements with one of Japan's top universities bring much encouragement to our leaders.

Like a skillful weaver taking threads from many colors and uniting them in warp and woof to bring out many facets of beauty in unity, God used a faithful youth as a loom in uniting his servants from widely scattered places to accomplish His varied and lofty purposes.

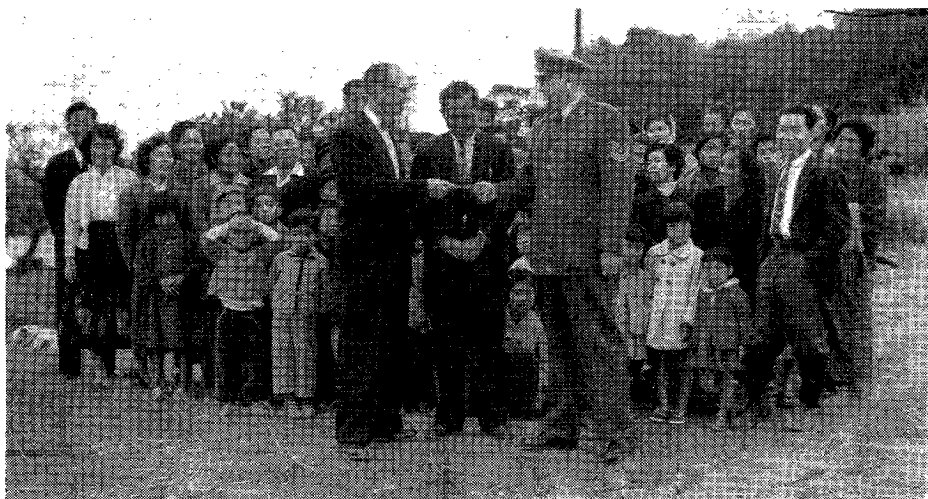
Okinawa After Nine Years

By W. H. Bergherm

Nine years ago there were no Seventh-day Adventists on the island of Okinawa. When my wife and I visited this island early in 1949, and saw the people in spiritual darkness, we prayed that the Lord would send the light of His blessed gospel to this field

as He had to the Philippines farther south.

Our prayers have been graciously answered. In April of 1958 it was my privilege to return. How wonderful it was to see three organized churches, and to learn that we would soon have



E. E. Jensen receives a check for \$900 from Sergeant Bogovitch.

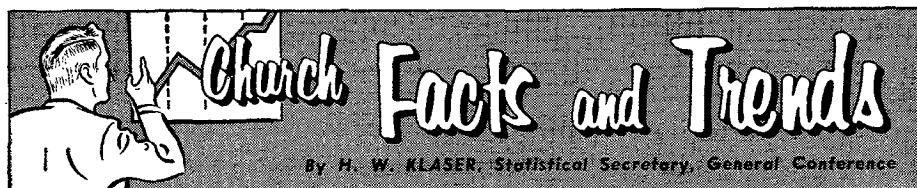
1,000 members in our various Sabbath schools scattered about the island. Our beautiful chapel at Shuri was the first Christian church built for civilian use on the island and stands today as a fitting memorial to the power of this message.

E. E. Jensen, who came to Okinawa in 1950 as its first missionary, is today carrying forward a strong program for advancing the work. It was reported to me that Seventh-day Adventists constitute one fourth of the entire Christian population among Okinawan Protestants. At the Okuma church in the northern part of the island, I was glad to meet the pastor, Brother Koei Aka. When Brother Jensen arrived he employed this man as his language teacher to instruct him in the Japanese language. But while Koei Aka was helping him with Japanese, Brother Jensen was instructing him in the message. He is now a very successful soul winner and translated for Chaplain Mole and me when we visited his beautiful white church.

In Okinawa there are many Seventh-day Adventist service personnel. While their number varies from time to time, there are at present between 40 and 50 who gather each Sabbath for worship. These men and women have been a constant source of strength and blessing to the churches in Okinawa. M/Sgt. George Bogovitch, of the 33d Air Rescue Squadron, has presented a check for \$900 to Elder Jensen. This money is to be used for the construction of a church for a new congregation in the village of Koza. The donation which Sgt. Bogovitch made came as the result of services rendered to the airmen at the Naha Air Base where the sergeant was assigned. By assisting the men in various ways and by calling their attention to the needs of mission work on the island, Sgt. Bogovitch was able to gather this amount of \$900 in one year's time.

Elder Jensen took me to the property that has been purchased near the capital city of Naha. Two different missions had been trying to get this property for their work, but somehow the Lord saved it for us. Under the leadership of Dr. G. M. Tolhurst a medical work is now being started. The flooring for the new clinic and hospital has been laid and the superstructure is going up.

How wonderful it is to see the growth and progress of the Advent message in Okinawa where some of the most costly battles of World War II were fought and where our own Desmond Doss was awarded the Congressional Medal of Honor for services rendered beyond the call of duty. God has many dear souls on this island.



Growth in the Australasian Division

In 1874, the year J. N. Andrews, our first missionary, was sent to Europe, a young man named John O. Corliss was in the audience at the General Conference session and heard Ellen G. White urge the brethren to open work in Australia. Brother Corliss wrote a letter to Elder White offering himself as a missionary to that great continent. He had to wait ten years, but finally he was among the first group to leave for the antipodes.

S. N. Haskell, J. O. Corliss, and others landed in Sydney Harbor June 7, 1885. The prospects were not too encouraging. The weather was wet and cold, and feelings toward brash Americans were not too kindly at that time. Furthermore our brethren were coming to preach unpopular truths—the Second Advent and the Sabbath.

But in spite of these difficulties, two years later (1887) the first official statistical report from Australasia showed that there were seven ministerial workers, six churches, and 269 members in that field. What faith and dedication must have been manifested by those first workers! Ten years later (1897) there were 19 ministerial workers, 32 churches, and 1,589 members.

In 1897 the Sanitarium Health Food Company was established. Today, producing Marmite and cereal foods, it is the largest manufacturer of its kind in the country and is a wonderful blessing to the Australian mission projects.

Australasian Missionary College was established in 1894. Today it offers a full senior college course and is affiliated with Pacific Union College. Thousands of young people have received their education from this Christian school. Many are found in every type of denominational work, from pioneer efforts among the Fuzzy-Wuzzies of the South Pacific to the most respon-

sible positions in the General Conference.

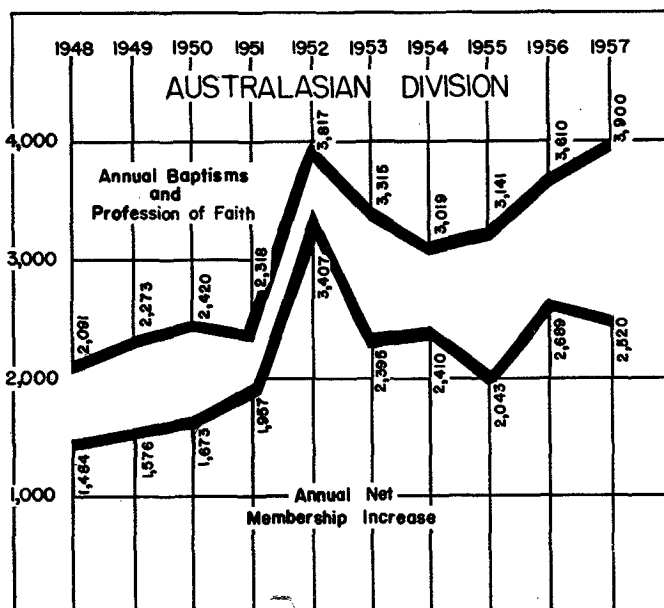
By 1907 Australasia reported 202 ministerial workers (including 73 colporteurs) 109 churches, and 4,100 Sabbathkeepers. Tithe and offerings amounted to more than \$71,000 for the year. Australia was becoming a home base for sending out and sustaining missionaries in the great expanse of islands in the South Pacific. Work was already established in the Cook, Fiji, and Friendly islands, and in Java, Sumatra, and a number of other places.

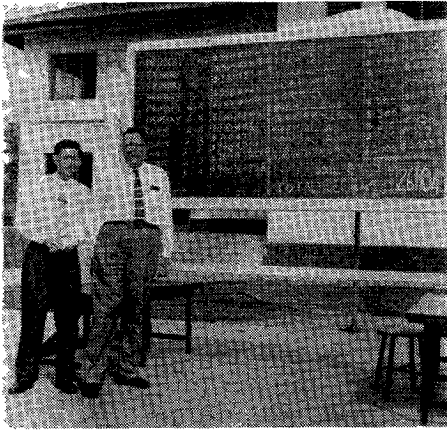
The membership of this great division has steadily grown, as the following comparison indicates:

Year	Members
1917	6,333
1927	9,166
1937	14,060
1947	23,923
1957	46,077

We are thankful for this achievement, but the workers of Australasia realize more than ever the great challenge that still confronts them. In recent years they have opened work among the cannibals of the New Guinea highlands. Some of the workers have paid with their lives, but victories are being won, and the truth of God is marching forward.

In the great gathering day there will be a large number on the sea of glass from the wonderful countries down under, who will join in singing praises to our Redeemer.





P. G. Miller and Daniel Tan standing by blackboard showing the results of Ingathering campaign at Southeast Asia Union College.

Ingathering at Southeast Asia Union College

By P. G. Miller, *President*

The blessing of the Lord continues to be manifest at Southeast Asia Union College. Each year the efforts of students and teachers have been crowned with success as they have participated wholeheartedly in the annual Ingathering campaign.

July 2 and 3 were set aside as the 1958 field days for the college. For several weeks before, the students and teachers organized their committees and laid careful plans for the big drive. Committees were set up to make the necessary arrangements for territory, supplies, promotion, and goals. The students of the junior college division served on these committees under the chairmanship of various staff members. The teachers and all other staff members with the additional help of union and division workers threw themselves unreservedly into the campaign to raise the goal of \$18,500 (Malayan currency).

When July 2 arrived, the army of more than 700 well-organized students and teachers swung into action. The city was thoroughly canvassed—including houses, shops, and offices. Following the two-day drive, a rally was held on the school quadrangle to determine the results of the thousands of contacts that had been made.

A large blackboard had been prepared, showing the various classes, their goals, and a column in which to record the amount raised. As class after class reported that it had reached and exceeded its objective, tension mounted. Finally, the last group total was reported and the time had come to determine the grand total. When the figure of \$26,104.22 was announced, a jubilant shout of victory went up. Never before had such a large total been received in the college Ingathering drive.

We thank God for this victory.

A Word in Due Season

When the Lord Jesus was on earth He was ever ready to speak a word in season to any whom He felt might be hungry for the bread of life. Our literature evangelists have the same desire as they go from place to place with the printed word. This is brought to our minds through an experience recently received in a letter from Sister Elly Scheidtmann, who has witnessed for her Master through many war-torn years in Germany. She was severely injured during the bombing and her home was completely demolished. Here is what she writes:

"Because of my former bomb accident, I sometimes have to visit a doctor. In order to lose no time, I am always on the alert to give a testimony. Recently I was sitting in a waiting room together with a lady and we talked about our pains. The doctor saw me first, but then I waited for her to come out. We took the same route toward home and she talked and talked and talked.

"I listened patiently, and prayed God to help me say a word in time. When I said good-by I grasped her hand and said, 'I also have a hard cross to bear, but there is One who helps me carry it. He is living beyond the clouds. He always helps.'

"Then she asked, 'What gives you this faith? I should like to have it too.' I promised to pay her a visit the next day and bring a book with me.

"When I went to her home I found her waiting for me, and her husband was there too. I gave a Bible study and promised to come again. At the next visit another lady was present. I gave another Bible study, then sent our minister over. As a result the husband, wife, son, the other lady, and her son—altogether five persons—were baptized. The family was in dire need, the husband being unemployed. They were evacuees from Berlin.

"The blessing of God was with them. The husband got a job and they now have a cozy home. The son of the other lady quit his career as a government employee, attended our Marienhoehe Seminary, and now serves in our organized work. This is the result of a little booklet and of a testimony in a doctor's waiting room."

Please remember these faithful literature evangelists as they follow the Saviour's bidding, and through the influence of the printed page win lost humanity to Him.

GEORGE A. HUSE



OVERSEAS

Australasian Division

● Fifty years ago, in 1908, the first Adventist missionaries, Pastor and Mrs. S. W. Carr, entered Papua, the southern section of the island of New Guinea. A recent issue of the *Australasian Record*, our division paper, recounts progress in the Coral Sea Union Mission since that date.

● For some years the West Australian and Victorian conferences have operated comfortable homes for older members, and South New Zealand has lately opened a modernized building, fully carpeted, with central heating, and a room for each guest. North New South Wales and Greater Sydney now have plans under way to pattern after Victoria's buildings—single units for married couples and a hostel for others.

● L. H. Barnard, who recently entered the Mount Michael area of New Guinea as our first resident missionary, was warmly welcomed by crowds of people on his first itinerary. Two teachers and a medical orderly were left in three different districts.

● At the instigation of the secretary of the Victorian Antismoking Society, the Star Newsreel in Melbourne agreed to Australia-wide showings of the film *One in 20,000*. In Sydney it was shown 11 times a day six days a week for three weeks. Eight hundred viewers signed a request for help in giving up smoking.

● F. G. Clifford, president of the division, who returned to Wairoa, November 17, from furlough in England, gave the address at the opening of the new church at Wairoa, November 23. This edifice seats 900 worshipers and as the headquarters church for this territory is fully representative.

● A three-week evangelistic effort held by G. Burnside on Sydney's North Shore Line at Crow's Nest in October, resulted in 70 decisions.

Far Eastern Division

A new church was organized August 2, in Cebu, Philippines. It is called the Cebu City Capitol Center church. The first baptism of 32 new believers was held on the evening of Sunday, August 17, in the Capitol Center's beautiful baptistry.

NORTH AMERICA

Atlantic Union

● Carl P. Anderson, for the past two years home missionary, Sabbath school, and public relations secretary of the New York Conference, has been elected public relations secretary for the Southern New England Conference. In addition Elder Anderson will assist the president in organizing and promoting a campaign throughout the churches to raise funds for the new conference academy.

● The St. George's church in Bermuda, with a membership of 130, was dedicated November 8. Taking part in the ceremonies were W. J. Hackett and T. R. Gardner from the union office, and H. R. Jenkins, superintendent of the mission. The work in St. George's was started during the 1930's by Alexander Houghton, and the church was organized with 19 members in 1935 by Joseph Capman. Beaman Senecal supervised the remodeling of the present building.

● Work has begun on a new church building in Southampton, Bermuda. It will be built from stone taken from their own quarry on the property.

REVIEW AND HERALD

Central Union

● The Colorado Conference welcomes Elder and Mrs. Reuben Schneider to their field. Elder Schneider will be director of the 20th Century Bible Correspondence School and evangelist for the State. Before coming to Colorado he was union evangelist for the Southwestern Union Conference.

● Elder and Mrs. J. F. Young and family recently moved to Pueblo, Colorado, where he is district pastor. The Youngs came to Colorado from the Ohio Conference.

● Elder and Mrs. C. Herbert Lowe, who were formerly in the Lynch district in the Nebraska Conference, have connected with the Christian Record Benevolent Association. At present they are in Lansing, Michigan.

● As the result of a series of meetings held in the Casper church by the Wyoming Conference president, J. L. Dittbener, five persons were baptized. Several others are in a study class and expect to be baptized soon.

● Sabbath, November 8, the Boulder, Colorado, church reached and surpassed its Ingathering goal of \$7,500. The church raised \$8,190 in four weeks under the leadership of the pastor, O. H. Bentzinger, and missionary leaders E. M. Davis and B. A. Scherr. It was decided to complete this campaign before the three-week effort to be conducted by the Detamore evangelistic team. These meetings opened November 30.

Lake Union

● Broadview Academy, at Lafox, Illinois, has been given a Schulmerich Coronation Carillon, which is now installed in their administration building. Brother and Sister Herman Kleist, of Brookfield, Illinois, desiring to present something to the academy youth that would draw their thoughts to the sacredness of the Sabbath hours, and also impress the community with the distinctive features of our educational system, presented this fine gift. It has 25 bells and 25 harp bells, with automatic hymn player and hour strike.

● A class of 31 nurses received their caps in an exercise Sunday afternoon, October 26, at the Hinsdale Sanitarium and Hospital. Richard Fearing, pastor of the church, presented the theme "The Way of the Adventist Nurse." Mrs. Evelyn Nelson, director of the school of nursing, assisted by Edna Beckowies, led out in the capping ceremony. The Florence Nightingale Pledge was presented by Paula Deubert and the consecration prayer was offered by D. W. Anderson, chaplain of the sanitarium.

● The new South Bend, Indiana, Junior Academy was dedicated on November 1. It has four large classrooms, a well-equipped home economics room, manual arts room, principal's office, lounge, and first-aid room. W. A. Nelson, from the Lake Union, presented the dedicatory message. C. M. Willison, from the Indiana office, led in the Act of Dedication. Arthur Kiesz, Indiana Confer-

ence president, offered the dedicatory prayer. Other participants were Dr. Dale Nelson, Dyre Dyresen, and M. G. Johnson, pastor of the South Bend church.

Northern Union

● J. W. Fisk reports two persons baptized at Lemmon, South Dakota, on November 1.

● In the Iowa Conference, L. L. Dinwiddie reports four baptized during October. R. W. Leiske reports eight baptized.

● E. J. Wilson, of Shelbyville, Indiana, has accepted a call to the North Dakota Conference as pastor of the Grand Forks district.

● B. L. Hassenpflug, Southern Union evangelist, is holding a series of meetings at Muscatine, Iowa, in the new church. A. H. Liebelt, the local pastor, reports a good attendance at all of the meetings.

● The It Is Written films presented over KDIX-TV at Dickinson, North Dakota, are being well received. Already quite a number of requests for enrollment in Take His Word have come in.

● E. F. Finck, Minnesota Conference home missionary secretary, conducted a series of meetings in the Wadena district. He was assisted by Herman Guy, district pastor, at the Sabbath meeting on October 18 at Eagle Bend and the weekly meetings at Wadena. Elder Guy reports six persons baptized at Wadena on November 8.

● O. R. Rees, home missionary and Sabbath school secretary of the Northern Union Conference, conducted a spearhead evangelistic effort at Middle River, Minnesota, October 25 to November 1. J. H. Turner, the local pastor, baptized one at the closing service of the campaign and others are looking forward to baptism.

North Pacific Union

● Four successful JMV Pathfinder workshops were conducted in the Upper Columbia Conference during October and November. At these meetings 114 Pathfinder leadership certificates were awarded. Many more attended a portion of the workshop for their area. New skills and nature study, together with ideas for enriching our club program, were presented by A. J. Reisig, Dr. L. M. Ashley of the Walla Walla College biology department, Francis Phelps, Eugene Winters, and John Hancock.

● The Havre, Montana, church has been granted the General Conference certificate of merit, which means 75 per cent of the members participated in the current Ingathering campaign. The goal was surpassed in 41 hours and 40 minutes, the total amounting to \$686.13.

Pacific Union

● The Central California Conference sponsored two sectional teachers' meetings—one at Fresno Union Academy on October 26 for the teachers of the San Joaquin Valley, the other in the conference office at San Jose for the teachers of the peninsula and coastal area on November 2.

● Ralph Larson conducted the fall Week of Prayer at Hawaiian Mission Academy. More than 20 young people indicated their desire to study with the purpose of joining the church. Most of these youth are from non-Adventist homes.

● The Monterey Bay Academy Ingathering field day netted \$1,822.69, some \$600 more than for last year, reports Roland H. Howlett, principal.

● Sabbath, November 8, the 32 members of the Waimanalo company of Oahu, Hawaiian Mission, were organized into a church.

NOTICE

Courses Designed for Medical Missionary Appointees

From March 30 to June 19, 1959, the College of Medical Evangelists will offer two special courses for health personnel contemplating overseas appointment. N-194 Tropical Public Health will carry 2-4 quarter units of credit and will be given March 30 to May 22. S-201 International Aspects of Nursing will carry 4 quarter units credit and will be offered May 24 to June 19. Other courses to be offered (March 30 to May 22) are Guidance and Counseling (S-211) and Christian Ethics (R-224).

These courses are open to physicians, registered nurses, medical technologists, and other paramedical personnel who give evidence of their ability to undertake studies on an advanced level. Acceptable applicants are persons contemplating overseas service, particularly persons under appointment for mission service. Tuition charge is \$14.50 per quarter unit of credit plus \$6.50 for fees. For further information and application, write either to Director, School of Tropical and Preventive Medicine, CME, Loma Linda, California, or Chairman, Graduate Program in Nursing, CME, Loma Linda, California.

Church Calendar FOR 1959

Home Missionary Day and Offering	January 3
Religious Liberty Campaign	January 10-17
Religious Liberty Day and Offering	January 17
Christian Home and Family Altar Day	February 7
Christian Home Week	February 7-14
Home Missionary Offering	February 7
Television Offering	February 14
Temperance Commitment Day	February 28
Home Visitation Day	March 7
Home Missionary Offering	March 7
Missions Advance Offering	March 14
Missionary Volunteer Day	March 14
Missionary Volunteer Week of Prayer	March 14-21
Thirteenth Sabbath Offering (Southern African Division)	March 28
Literature Evangelism	April 4
Home Missionary Offering	April 4
Missionary Periodicals Campaign (Signs of the Times, These Times, Message)	April 1-30
Health and Welfare Services	May 2
Home Missionary Offering	May 2
Disaster and Famine Relief Offering	May 9
Spirit of Prophecy Day	May 16
College of Medical Evangelists Offering	May 30
North American Missions and Christian Record Offering (Joint)	June 6
Thirteenth Sabbath Offering (Middle East Division)	June 27
Medical Missionary Day and Offering	July 4
Midsummer Missions Service and Offering	July 11
Enlightening Dark Counties	August 1
Home Missionary Offering	August 1
Educational Day and Elementary School Offering	August 15
Oakwood College Offering	August 29
Literature Evangelist Rally Day	September 5
Home Missionary Offering	September 5
Missions Extension Day and Offering	September 12
Missionary Volunteer Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirteenth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Review and Herald Campaign	October 17-November 14
Temperance Day Offering	October 24
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	November 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (Southern Asia Division)	December 26

1959

Missionary Volunteer

BOOK CLUBS



Senior - 1959

A BEAVER'S STORY
By Emil E. Liers

This wonderful true-to-nature story portrays the gentle, patient qualities of the beaver as seen by one of America's outstanding nature writers. **\$3.00**

THE SECRETS OF A HAPPY MARRIAGE
By Taylor G. Bunch

Excellent counsel for young people who fall in love, outlining the principles that should be observed in order to ensure a happy marriage. **\$1.75**

BRAVE HEART
By Lois Parker

A brilliant story of Swedish immigrants to America and the development of the family from pioneer days into modern times. **\$3.75**

IN STRANGE PERIL ON DARK TRAILS
By Alta H. Christensen

Romance, strange customs, exciting episodes make up this graphic account of our Malekula Mission in the islands of the South Pacific. **\$3.75**

WORTH THE PRICE
By Mary Ogle

Real drama as portrayed in the life of a typical American farm girl—from conversion to mission work and prisoner-of-war camp. Reader interest not to be excelled. **\$3.75**

Total for the Set \$16.00 **SPECIAL CLUB PRICE \$13.95**

Junior - 1959

SHARNA AND POGGY, LIGHTS OVER LOOKOUT
By Alice Mertie Underhill

This exciting story is a sequel to *Sharna of Rocky Bay*. An unusual true story of the influence of the gospel on sincere youth of the far north. **\$2.50**

CAVE OF RICHES
By Alan Honour

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THE STORY OF THE SECRET SERVICE
By Ferdinand Kubn

The men of the United States Secret Service form a unique organization in our Government. All the stories in this book are taken from their official files. **\$1.95**

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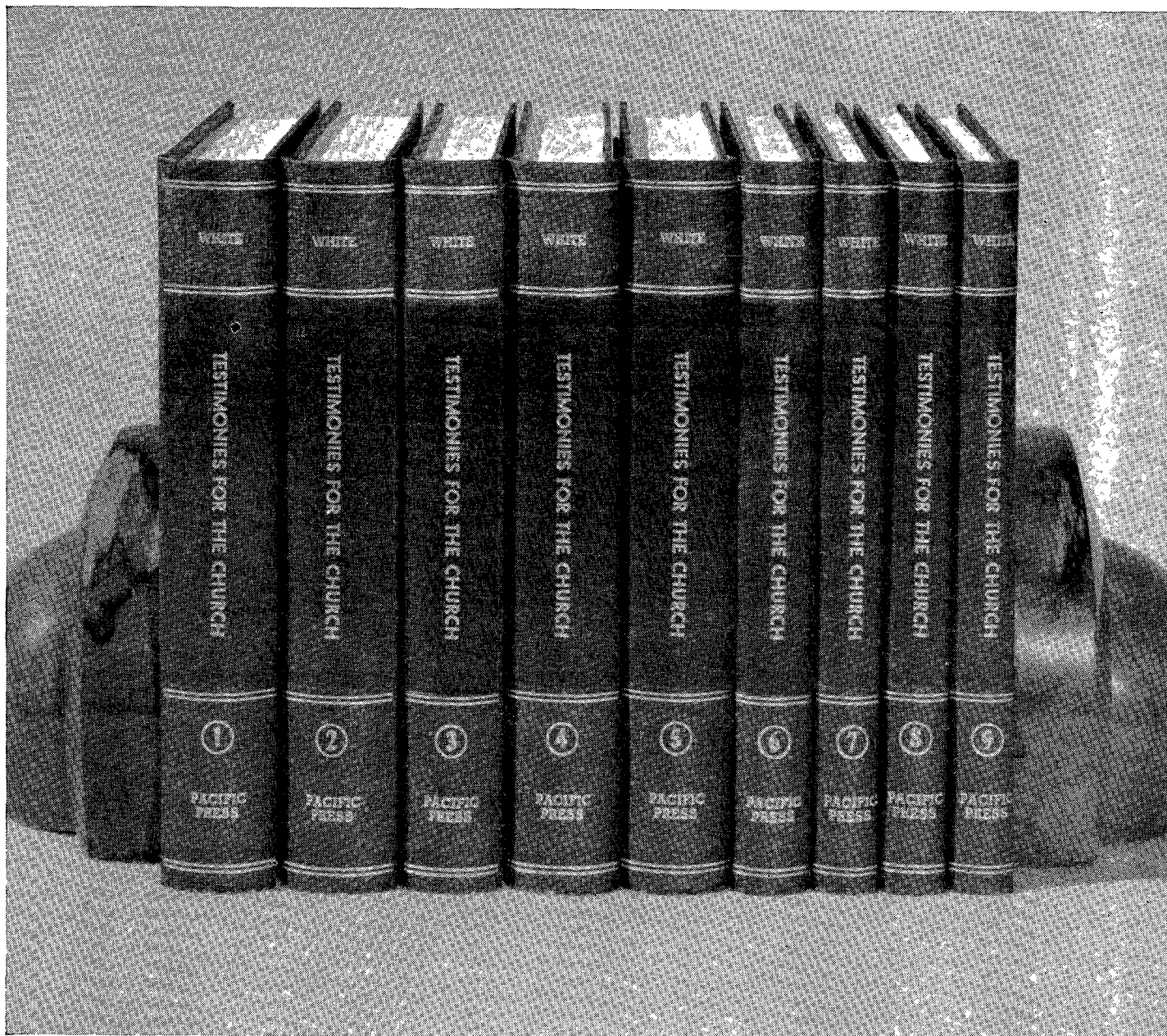
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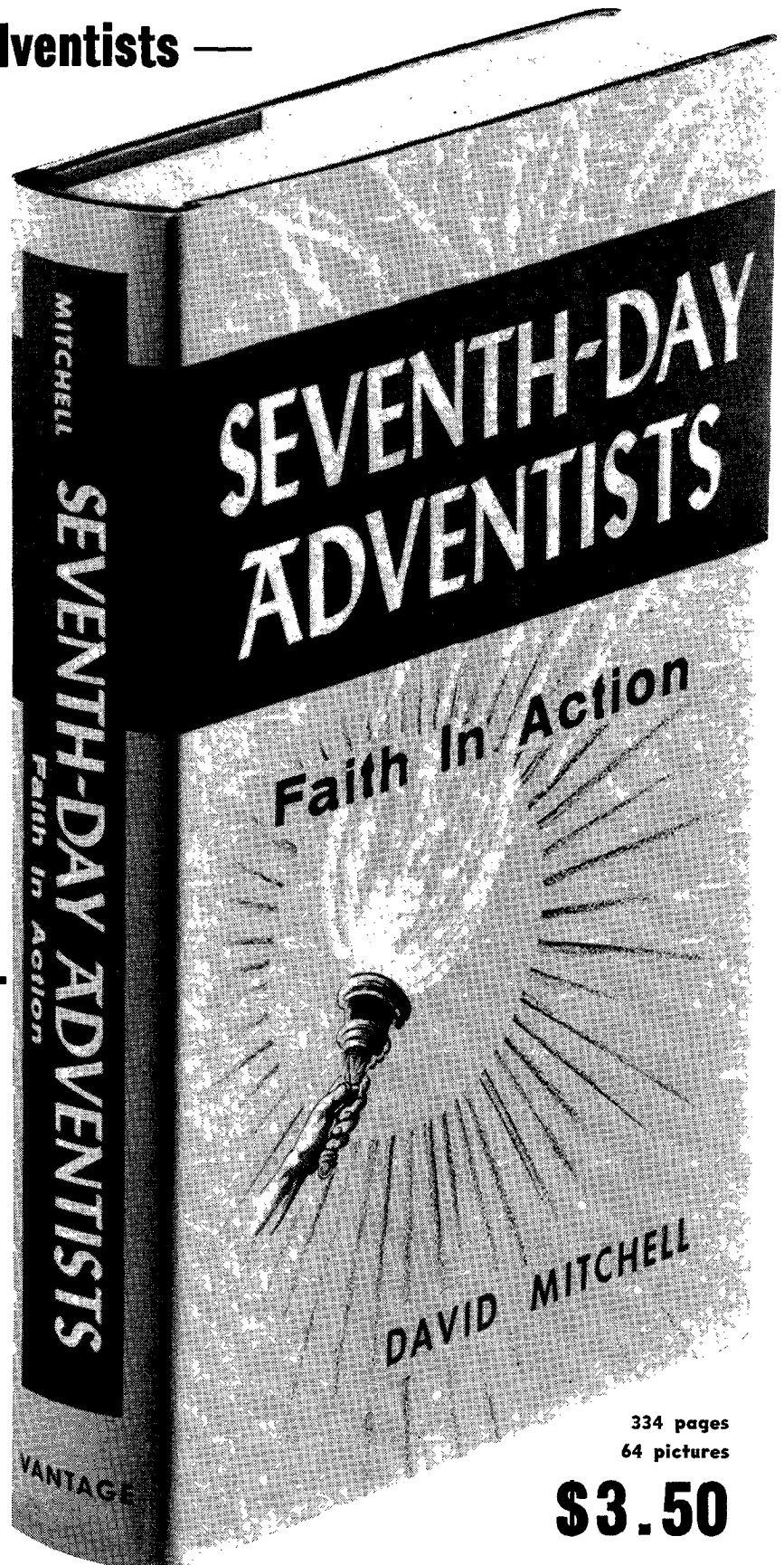
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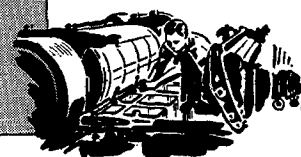
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As We Go to Press



Death of Lora E. Clement

We regret to announce the death of Miss Lora E. Clement at the Washington Sanitarium, December 17. For long years Miss Clement was the very able editor of *The Youth's Instructor*. A life sketch will appear later.

Northern European Division Meeting

G. D. King, secretary of the Northern European Division, in writing concerning the successful conclusion of another annual council of the division committee, reports that there were representatives present from Ethiopia, the West African Union, and the Polish Union. This is the first time in 11 years that the Polish Union has been represented at a Northern European Division meeting. Their presence added greatly to the excellent spirit that prevailed.

Pastor King reports that during the past two years 44 appointees have been sent out to the overseas fields from the home territories of the Northern European Division. This means that the home unions have responded most sacrificially to calls for help from the mission fields.

W. P. BRADLEY

Afghan Government Invites Adventist Physicians

Afghan Government leaders are developing for their people a program of education and health perhaps unprecedented in the history of that country. They are inviting Adventist educators and medical personnel to cooperate with them in helping to lift the standards of education and medicine in their country.

For the teaching staff of their University of Kabul Medical College they are asking us to find well-trained personnel in the fields of neuropsychiatry, general surgery, anesthesiology, internal medicine, pharmacology, physiology, pathology, and ear, nose, and throat. This university in the capital of Afghanistan is looking for this personnel for the strengthening of their faculty. The university is prepared to support liberally the physicians and educators interested in making this excellent contribution to

the advancement of the well-being of the vigorous and legendary peoples of this Central Asian kingdom.

Climatically, living conditions would be comparable to northern California. There are few, if any, health hazards in that country more than in any other temperate country in the world.

This invitation of the progressive and forward-looking Afghan Government for the services of dedicated, well-trained Adventist physicians appeals to us as a challenge worthy of your very best. Elder Duane Johnson, secretary of the Southern Asia Division, Box 15, Poona, India, will be glad to receive your inquiry. Or, write directly to the General Conference Medical Department.

T. R. FLAIZ, M.D.

Nurses' Training Recognized in Iraq

Gladys Hurd of the Dar es Salaam Hospital, Baghdad, Iraq, writes that for the first time in the history of our school of nursing there, a class of graduates from this school recently were privileged to take the licensing examination for registered nurses (R.N.) in Iraq. Previously the examination was intended only for the graduates of government schools.

We rejoice that these graduates of Dar es Salaam have successfully passed the examination. It will mean much for future development of nursing in the Middle East Division, for the nurses to have this recognition.

D. LOIS BURNETT

Adventist Doctor Passes Japanese Medical Board

Word has just come that Dr. Richard A. Nelson, chief surgeon at our Tokyo Sanitarium and Hospital, has successfully passed the Japanese Medical Board examinations. Dr. Nelson, a second-generation missionary to Japan, was told by the Welfare Ministry of Japan that he was the only Caucasian who had passed the examination since the requirement to take the examination in Japanese was established six years ago. This recognition is of great value to our medical work in Japan.

L. L. MOFFITT

Ingathering Field Day in the Southland

"This year the three Ingathering field days conducted by Southern Missionary College, and Mt. Pisgah Academy and Fletcher Academy in North Carolina, were outstanding in student participation and in larger amounts raised for our world program," writes S. S. Will, home missionary secretary for the Southern Union.

He reports that at Mt. Pisgah Academy 130 of the 134 students participated, raising \$2,200. This is approximately \$1,000 more than the amount gathered on any previous field day.

When the 70 cars returned to Southern Missionary College campus, after an intensive field day, enthusiasm ran high when it was learned that a record had been set in raising nearly \$5,500—the largest amount ever raised by that college in a field day.

In all of our educational institutions around the world our students are being trained and directed in the Ingathering program, the greatest missionary enterprise of the year.

J. ERNEST EDWARDS

Sunnyside, White Home at Avondale, Repurchased

M. V. Campbell, elected vice-president of the General Conference at Cleveland last June, is currently traveling in the Australasian Division in the interests of the work of the church. We present the following air mail report from him, which arrived as we were going to press, in keeping with the REVIEW policy to provide readers with the latest news from the world field:

"Pastor F. G. Clifford, president of the Australasian Division, has just phoned me that the division has succeeded in purchasing the house Sunnyside at Cooranbong. This house was built by Sister E. G. White and was her home during the years she lived in Australia. It is near the Australasian Missionary College—often referred to as Avondale—which was located under the guidance of Sister White.

"For many years our people have felt that this old home of Sister White should belong to the denomination. It has not been in Adventist hands for many years."