

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



"I ever understand impartial liberty of conscience to be the natural right of all men."— William Penn. (See article, page 5.)

A. DEVANEY

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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 An out-of-date report is not news, and is not acceptable.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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Editor: FRANCIS DAVID NICHOL

Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.

Consulting Editors: R. R. Figuhr, H. L. Rudy, W. E. Murray

Contributing Editor: J. L. McElhany

Editorial Secretary: Promise Joy Sherman

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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.]

Sunday-Law Test Set for Pennsylvania

✓ The Third United States Circuit Court of Appeals announced that it will examine the constitutionality of a 164-year-old Pennsylvania blue law that forbids Sunday work of nonessential character. An appeal brought by a discount store, Two Guys From Harrison-Allentown, Inc., was heard by the court during the week of January 5.

Tragic Parochial School Fire Spurs Safety Measures

✓ The agonizing memory still lingers in Chicago of the flames, smoke, and panic that took the lives of 87 parochial school children and three nuns. The only comfort is that State and local officials across the nation are now taking precautions to assure that such a tragedy will not occur again. Out of this disaster, they hope, will come stricter regulations of public and parochial school construction, and improved standards of fire-prevention practices. The combing out of possible fire hazards is taking place in many areas of the country as countless parents and school board officials of all faiths are asking, “Can it happen here?”

Billboards Remind Ohioans of Christmas' Religious Significance

✓ For the 17th consecutive year, the Dayton Power and Light Company posted road billboards with a Biblical message to remind Ohioans of the deeper meanings of the Christmas season. One hundred of the large signs were erected in the 6,000-square-mile area of western and central Ohio that the company serves. In addition, 1,150 posterettes of similar design were placed in buses and hotels, and distributed to school and church groups.

Police Sergeant Preaches to “Captive” Audience

✓ An Atlanta Southern Bible College student, East Point, Georgia, Police Sergeant John L. (Jack) Holt, holds services at the Atlanta Prison Farm. He reports that he is often able to speak to people about spiritual matters and make progress where ministers might not be heeded. He cited the case of one individual who had spent about 25 of his 36 years in jail. “Every time we would go into a jail to speak,” he recalled, “it seemed that this man would be there. He heard the same sermon over and over again, until finally he understood and was saved. Now he has become a regular churchgoer and hasn't taken a drink in 11 months. Many times a person will come into jail and not know that he needs help, but you meet him and talk to him and he realizes it.”

SPECIAL CONTRIBUTORS

C. H. Watson, W. H. Branson, Frederick Lee, W. R. Beach, C. L. Torrey, V. G. Anderson, M. V. Campbell, W. B. Ochs, Presidents of all Divisions

CIRCULATION DEPARTMENT

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EDITORIALS

Happiness

Some people always seem happy. Others never—or seldom. Why?

Probably no categorical answer is possible. We have noticed, however, that the people who seem happiest are not those who are continually looking for some great event that will revolutionize their lives and permanently lift them out of the “slough of despond.” The happiest souls are those who get maximum joy out of minimum happenings.

These are the folks who receive a real lift in spirits from simple and unexpected pleasures—the sight of a little child inelegantly but enthusiastically struggling with his first ice-cream cone . . . the quiet beauty of the first snowfall . . . the memory-awakening strains of an old song . . . the heady fragrance of burning leaves . . . the patter of gentle rain . . . the exciting color contrast as a cardinal lights on a limb where a blue jay is sitting . . . a rainbow following a storm . . . the sight of a jet trail flaming high in the heavens just after sunset, when the earth is already dark . . . the deep-blue autumn sky, across which drift puffy white clouds . . . a child on thirteenth Sabbath artlessly saying a poem.

Every life is filled with little pleasures like these. As we look for them and savor each one to the full, we shall be amazed to see our HQ (happiness quotient) go up and our GQ (gloom quotient) go down.

K. H. W.

What Is “Righteousness by Faith”?

Perhaps nothing has caused more well-meaning Seventh-day Adventists to stray from the orbit of a balanced and successful life in Christ than confused thinking on the vital subject of righteousness by faith. We confess that the space restrictions of this column are far from being commensurate with either the scope or the importance of this subject. Perhaps, however, this limitation can be a blessing in disguise, in view of the tendency on the part of some with hazy ideas about righteousness by faith to befog its simple outlines by a multitude of vague words that convey about as much meaning as the bewildering lines of a so-called masterpiece of modern art.

In happy contrast, however, we have encountered countless numbers of earnest Seventh-day Adventists whose consistent lives bear eloquent witness to the fact that they have a practical working knowledge of righteousness by faith, whether or not they could give a formal definition of it if requested to do so. Indeed, so many of our people *do* have this practical working knowledge as to convince us, above all other considerations, that the Advent message is, in verity and truth, God’s message for this time. And, in a few simple words, how shall we describe righteousness by faith?

A man *becomes* righteous in God’s sight the moment he accepts Christ’s righteousness in exchange for his own unrighteousness. He enters into a new relationship

with God. He becomes a son of God, and devotes himself to a lifetime of cooperation with God. “When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.”—*Christ’s Object Lessons*, p. 312.

The Christian soon discovers, however, that despite his best intentions it is easier to *will* than it is to *do* God’s good pleasure. Does his imperfection then estrange him from God? By no means! “When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man’s best service, and He makes up for the deficiency with His own divine merit.”—*Selected Messages*, vol. 1, p. 382. “The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. . . . Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies?”—*Steps to Christ*, pp. 57, 58.

The Christian who feels disheartened because of repeated failures is, to be sure, an erring child of his heavenly Father, but he is, nonetheless, *still* a son of God, and God treats him as such. The Saviour graciously invites him to make his way boldly to the throne of grace, where he may obtain mercy and find grace to help in his time of need. His new life in Christ can be a succession of victories, not, to be sure, because he never falls, but because, with his hand in God’s, he rises each time to walk in newness of life on a higher plane of Christian experience. He remains righteous by faith so long as he maintains his original wholehearted dedication to God and renews it as need may arise. His eye is ever on the goal of a mature character and life patterned after the perfect example of Christ.

Does he, then, like the Pharisee in the Temple, commend himself for having attained to a superior state of righteousness than his brethren? In his “holier than thou” attitude is he inclined to criticize his brethren because of what he considers their low level of attainment? Does he, possibly, think it necessary to withdraw himself from their fellowship, and having done so, to summon them to join him on his aloof platform—in order, presumably, to find favor with God? A thousand times no! All this would be unwitting evidence that his own feet are far removed from the highway of Christ’s righteousness and that his own concept of this vital truth is confused and out of focus. Instead, he prays simply but fervently, “God be merciful to me a sinner!”

A Profound Conviction

It is our profound conviction that righteousness by faith consists in a simple, practical, day-by-day experience of taking God at His word and then going about the duties of each day in perfect submission to His will. “True sanctification . . . consists in the cheerful performance of daily duties in perfect obedience to the will of God.”—*Christ’s Object Lessons*, p. 360. “It [the righteousness of Christ] is a principle of life that transforms the character and controls the conduct. . . . It is the

entire surrender of heart and life to the indwelling of the principles of heaven."—*The Desire of Ages*, p. 556.

In this life the Christian "can not claim perfection of the flesh," but it is his privilege to experience "perfection of the soul. . . . Our dependence is not in what man can do; it is in what God can do for man through Christ. . . . Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our substitute."—ELLEN G. WHITE, *General Conference Bulletin*, April 23, 1901.

Beloved, is this joyous experience yours?

R. F. C.

"Wiser Than the Children of Light"

Six months ago few people in the entire world had ever heard of hula hoops. Today few people have not heard of them. Millions have seen them and have tried their skill with them. According to *Time* magazine, "the bright plastic things were to be seen everywhere—along Paris' Champs-Élysées, in the stodgiest of London shops, in the geisha houses of Tokyo, even among the smart luggage of the Queen Mother Zaine of Jordan, who was on her way home. Prime Minister Kishi of Japan got one for his 62nd birthday, and a Belgian expedition setting out for the Antarctic announced it was taking 20 along to keep its members fit and happy. Not since the Yo-yo had a U.S. craze spread so far so fast. The hula hoop had circled the globe."—Dec. 1, 1958.

We are inclined to believe that *Time's* estimate of the situation is correct. As we write, before us is a picture clipped from a recent *Christian Science Monitor*. It shows four African boys gyrating with hula hoops in front of a grass hut. The caption says: "Hula hoops send Africans into spin, too. This scene is at Livingstone, in Northern Rhodesia."

In another issue of the *Monitor* a report tells of four girls in Shelburne, Vermont, who were claiming the American endurance record for hula-hooping (to coin a word). For six hours they had kept in constant motion. "We even ate supper standing up," one of the group declared.

The speed with which the hula-hoop craze has girdled the globe has important lessons for us who are seeking to reach the entire earth with the Advent message in one generation. First, it shows the tremendous power of personal witness. Unless our memory is short, we can state confidently that we have not seen hoops advertised through any of the usual advertising media—TV, radio, newspapers, magazines, billboards.

This does not mean there has been no advertising. There has been—the most effective kind in the world: personal advertising. One person has told another; and another, another; and another, another. Backing up this word-of-mouth program has been personal demonstration. One child in the neighborhood has bought a hoop. Another has seen it being twirled. The sport looked like fun, so he wanted a hoop of his own. Another saw him, and got the same idea. And then a third; a fourth; a fifth. Finally, the millionth, two millionth, et cetera. No wonder a quarter of a million hoops were sold in one week in Britain, and three million have been sold in Japan!

Sometimes as we think of the magnitude of the gospel commission we lament our limited funds. Our souls cry out, "If only we had the money to saturate the advertising media, we could finish the work!" But let us not forget

that personal witness is still the most effective method of spreading an idea. If Adventists were on fire with their message, and would talk it to all with whom they come in contact, earth's final warning message could quickly be carried to every soul on the face of the globe. And if this verbal witness were backed up by consistent Christian living, the impact would be tremendous.

The second lesson we can learn from the hula-hoop craze is this: ideas have fantastic power. In the case of the hula hoop the idea was a simple one—almost too simple to give any hope of success. But whoever first got the idea must be amazed today to see it vaulting over seas, continents, and international political barriers, and spreading with unbelievable speed.

We have been told that we will be surprised at the simple means the Lord will use for finishing His work. Some have wondered whether simple methods could prove effective in this gadget-weary age. Obviously, they are *most* effective!

Scripture says: "The children of this world are in their generation wiser than the children of light" (Luke 16:8). We have thought of this text as we have noted the continual and persistent efforts made by commercial interests to create ideas that will "take" with the public. Witness the Davy Crockett craze, the changing dress styles, the "Westerns" on TV. When enthusiasm for one idea begins to lag, someone comes up with another. Business people know that the tastes and moods of the public are changing all the time. For the sake of profit they must know what will capture interest and attention.

But with us the tendency is to feel that if a certain method for spreading the gospel worked 20 years ago, it will still be effective. It may not be! The national and international mind is changing all the time. What better evidence of this could be provided than that furnished by recent election results in various countries! Hence our approach, our appeal, our methods, must be subject to constant scrutiny and continual revision.

"Devise New Methods"

In 1895 Ellen White wrote: "The leaven of activity needs to be introduced, that our church members may work along new lines, and devise new methods."—*Testimonies to Ministers*, p. 204. Of critics she said: They "have stood as spectators, and have been ready to make remarks of a critical character as to methods and results. This they are ready to do, though they have never exercised their minds in originating any plans whereby precious souls might be saved for Christ. They stand ready to find fault with those who do something."—*Ibid.*, p. 206.

Those who "devise new methods" may occasionally recommend ideas that are unworkable, some that are ineffective. But let no one criticize ideas that fail. Nor let soul winners be discouraged or retreat to the methods of yesteryear. Lay new plans. Think up new ideas! To those who do this, God will fulfill His promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

One final thought: Millions upon millions of dollars have been spent by people all over the world purchasing hula hoops. Even the children of the poorest families have somehow found sufficient funds to buy them. If money can be found for such purposes, dare we doubt that adequate funds are available for successfully prosecuting God's work? Let us reach deeper into our own pockets, and let us not hesitate to ask others to donate to God's cause. Those who give will not go hungry because of their gifts, and they may well be the means of preventing someone else from going hungry—hungry for the bread of life.

K. H. W.

Religious Liberty in Jeopardy

By J. A. Buckwalter

GR EAT movements in our modern world challenge the principles of religious liberty as set forth in the gospel of Jesus Christ. Christians in all communions are called upon to keep faith in *persuasion*, in a world of *coercion*. Suppressed and exploited peoples of earth can never lift up their heads in hope if the Christian church betrays its priceless freedom and descends to the unholy stratum of coercive violence, as the state enforced religious uniformity in the Dark Ages of the past. Such infamous efforts to force men to adhere to the legislated tenets of a majority faith, or to be required to conform to a sabbath legislated by human enactment, can only result in the rebirth of ecclesiastical tyranny, if they are permitted a foothold in the laws of the nations of today.

The trend of the twentieth century toward conformity and uniformity is not only reviving the patterns of coercion of the past but is adding to them new ones, particularly along the lines of democratized despotism. Antifreedom philosophies are conditioning the mind of the masses. They tend to circumscribe voluntary Christianity. No true church can accept dictation from prince or hierarchy. Neither the politically secularized religions of statism nor the church hierarchies of ecclesiasticism should be allowed to supersede Christianity. Solidarity must not be attempted at the price of the surrender of religious liberty.

The most subtle movement challenging the preservation of religious freedom in the United States of America is the Sunday-law movement. It is only natural that many sincere believers in Sunday sacredness should view this movement as a Christian endeavor to lead men and women away from materialism back to re-

ligious observances. However, one of the problems in all measures restricting freedom is the tendency of the supporters of religious legislation to focus their attention on some favorable aspect of the situation, and let that aspect represent the whole picture. Thus, for some the necessity of a day of rest as a health and welfare measure covers up the undertones of religious conformity and oppression lurking in all Sunday legislation.

Organized Support for Sunday Legislation

The Michigan Christian Advocate of March 13, 1958, the official weekly of Michigan Methodists, has made a striking comment regarding Seventh-day Adventists and their opposition to Michigan's Sunday-closing bill. Here is a quotation from it:

"One of the reasons the Sunday Closing Bill was stymied at Lansing was the opposition of the Seventh Day Adventists who do not celebrate Sunday as others do. The Jews made no protest as they have in New York although their day of worship is different also.

"It would help the cause of Sunday closing if these and others realized that the basic issue at stake here is not WHAT day is observed but that A day a week is set aside for worship and relaxation. It is obvious that it would be impossible to set more than one day a week apart for such an observance involving the closing of most businesses. The question then arises: Which day should it be? Since both the Jews and Seventh Day Adventists are a very small minority, it would seem that they would be willing to let the majority have their way for the sake of preserving at least one day in the week as a sacred day. If either the Jews or Seventh Day Adventists suc-

ceed in keeping others from preserving Sunday as THE day of worship, then there will soon be NO day in the week any different from any other day and every religion will suffer."—Page 4.

In the preceding statement Dr. John E. Marvin mistakenly assumes the divine right of the majority in the field of religious legislation. Sunday laws, in setting apart a day of worship, are unconstitutional and tyrannical.

In further editorial comment Dr. Marvin uses arguments similar to what Ellen G. White in *The Great Controversy* foretold would be brought to bear on the Adventist position. He asserts that if the churches fight among themselves regarding Sunday legislation, "they will play into the hands of a practical, atheistic secularism that is ready and willing to take over American life." Dr. Marvin's whole argument that a day must be set aside as sacred and that it should be Sunday, for the sake of the majority, wholly ignores the fact that the need to rest from labor could be met by a "one-day-of-rest-in-seven" law.

In an article in the same journal, Bishop Marshall R. Reed commends the Catholic Church for the support it gave in favoring the Sunday-closing bill. He also uses the anti-Communist argument, asserting that the Communists in their efforts to destroy religion "began by abolishing Sunday and setting up a seven-day-a-week program to expand their economy." He further asserts:

"When we give our consent to a wide-open Sunday which becomes as any other day, we copy the program of the atheistic Communists and reveal a greater stupidity by approving what they have demonstrated cannot be done."—*Ibid.*, p. 3.

In spite of his arguments the bishop admits that "it is doubtful if any Sunday closing legislation of itself would create any more respect for Sunday as a sacred day."—*Ibid.*

If such legislation, according to the bishop's admission, would not create any more respect for Sunday, why should he force that position upon those who conscientiously do not hold to his position? The bishop's plea for Methodists to stop Sunday shopping on a voluntary basis is an altogether different matter. We hold that everyone should have the right to persuasive appeals to lead people to adhere to their viewpoints, but when churches seek the police power of the state to enforce their position, we take vigorous exception.

The Board of Christian Social Relations of the Methodist Church in Lansing, adopted a recommendation "to cooperate with Roman Catholics in promoting respect and reverence for

the sacredness of Sunday as a significant, united, Christian witness."

Obviously, the Methodists intend to organize their forces in a continuous pressure move to achieve a political response. Dr. Merrill R. Abbey, pastor of First Methodist church, Ann Arbor, and head of the Michigan Council's Division of Life and Work, says:

"Christians, constituting the majority faith, have a responsibility for society's protection against what they believe to be dangers to the common welfare. We must organize, and educate, and plan, and prepare for the re-introduction and certain passage of this protective measure at another session of the legislature."—*Ibid.*

Many similar situations could be cited, but these comments on the Michigan Sunday-closing bill should be sufficient to stir every Seventh-day Adventist to a realization of the seriousness of the times. The days that lie ahead are awesome and challenging.

Seventh-day Adventists are to be God's modern champions of freedom. "We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. . . . We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience."—*Testimonies*, vol. 5, pp. 713, 714.

It is a great but solemn time to be alive. This crisis age must rouse us out of our complacency and smugness, our self-centeredness and our lethargy. It is time for God's people everywhere to come alive and throw all their resources into the great battle for liberty and truth.

Our evangelists and pastors should preach on the great principles of religious freedom and acquaint both the general public and our own people with the necessary information to meet these issues intelligently. Our churches can be organized for community service to create a sense of public responsibility for the preservation of our freedoms.

Informed laymen in conversation with their friends and business associates can do much to mold opinion. Every church should have a religious liberty file, made up of the names of men and women in public and professional life who are sympathetic to the great principle of equal freedom under law. Each church should develop a freedom library of several volumes, which can be lent to interested friends. Members can learn how to write letters to Congressmen, Senators, and editors. Religious liberty rallies can be held. Tracts can be

circulated. The magazine *Liberty* should be given the widest possible circulation in every area.

Our World Commission

Our work to preserve religious freedom must not be done in a corner or on a small scale. We have a world commission. We are to "seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed."—*Ibid.*, p. 716. If we are going to fulfill our destiny in this great cause of freedom, we must do infinitely more than we have done in the past. The clarion call to Adventists everywhere is to awake themselves and then unite their efforts to awake the world to a sense of their need to champion the cause of religious liberty. As James Russell Lowell once wrote:

"When a deed is done for Freedom,
Through the broad earth's aching
breast,
Runs a thrill of joy prophetic,
Trembling on from east to west."

The Lord's spirit of liberty is being challenged by Satan's spirit of tyranny. We are approaching one of the mightiest moments in all history. We

A Prophet Like Unto Me—1

God Compliments a Mortal Man

By Beatrice Short Neall

THE Lord Jehovah paid a supreme compliment to a mortal man when He told Moses: "I will raise them up a Prophet from among their brethren, like unto thee" (Deut. 18:18). For the "Prophet" who was to resemble Moses was none other than Christ, the Lord.

God gave Israel a greater type than animals, shewbread, and a priesthood to represent His Son. He gave them a man whose life was a foreshadowing of the Redeemer's. It has always been God's plan to reveal His character to the world through the lives of His followers. And in the days of Israel there was one who succeeded to a great degree in portraying the Saviour's likeness. The life of Moses bears a striking resemblance to the life of Christ.

Their Reception by the World. Moses was born with a death decree over his head. Satan knew that Israel's deliverer was soon to appear and he determined to destroy him at

birth. He caused Pharaoh to issue a decree that all boy babies should be slain. The enemy also stood ready to devour the Son of God as soon as He was born (Rev. 12:4). This time Herod was his instrument of cruelty. In an attempt to destroy Jesus he slew all the children of Bethlehem under two years of age.

This is the welcome Moses and Jesus received into our world. *The Great Condescension.* Moses attained a position of national greatness in the courts of Egypt. First in line to the throne, he had the prospect of becoming the ruler of the world's leading empire. He had riches, wisdom, and prestige. His own people were a race of slaves, persecuted and despised by their masters.

It was a momentous decision for this young man, standing on the threshold of a tremendous career, to walk out of the palace and renounce all claim to worldly greatness as he

identified himself with his despised people. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:25, 26).

Christ was Prince in an infinitely greater sense than was Moses—He was Lord of heaven and Ruler of the universe. He was rich, wise, and greatly beloved. What condescension it took for Him to step from the throne and cast His lot with a race of degenerate slaves to sin! He was rich, yet for our sake He became poor. He took humanity with its poverty, struggles, sorrow, and death. He chose rather to endure affliction with the human race than to enjoy the glory of heaven.

Both Moses and Christ demonstrated the amazing principle that greatness is achieved by renouncing it; that honor is won by humility. For by giving up their greatness, they both became infinitely greater.

Moses, like Pharaoh, might have been unearthed by archeologists after thousands of years of obscurity. Instead, he has been a hero to millions for centuries. He might have been written up in some ponderous tome on Egyptology. Instead, he became a dominant character in the most widely read Book of the ages. His remains might have occupied a showcase in the British Museum. Instead, he occupies a position of greatness in the courts of heaven. Moses lost nothing but gained everything by his sacrifice.

Jesus has always been great. Nothing could add to the beauty of a character that from eternal ages in the past has been "altogether lovely." But there was a glory never before revealed until He, by His great condescension, laid it bare to the eyes of the universe. The Father had always loved Him for the sacrifice it was in His heart to make (John 10:18). But created beings could not fathom the depths of love in that heart until they saw it demonstrated. When they saw Jesus descend to the very depths for their sake, their response was to exalt Him higher than ever before.

Soon the redeemed will join in the thrilling chorus: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). They will unite with the Father in His long unfulfilled desire to exalt Him and give Him "a name which is above every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

In the eyes of His subjects Jesus' sacrifice made Him infinitely greater than ever before.

The Wilderness Period. Moses had what is called a "wilderness experience," or a period in which all his talents apparently lay dormant. For forty years he was cut off from the distractions of civilization and found time to commune with God in the severe surroundings of the Sinai wilderness. Here the splendor of Egypt's palaces faded as he dwelt in the shadow of the everlasting hills. Here he received preparation for the heavy responsibilities of being Israel's leader.

The Saviour had a wilderness experience of forty days. His was more intense, more severe, than was Moses'. "He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the blood-stained path He must travel."—*The Desire of Ages*, p. 114. His communion with God helped fit Him for His mission as spiritual Israel's leader.



In My Heart

By JUNE ARMISHAW

It's in my heart—the love and trust I have for Thee. Keep me in the shadow of Thy wings, then from fear I shall be free. What a blessed hope and joy divine—to know that Thou art mine and I am Thine. Teach me to do Thy will, for Thou art my God. Give me courage to walk the path which Jesus trod—strength to carry my cross and falter not through heartaches, disappointments, or whate'er my lot. For each morning sunrise brings promises anew—just to trust and obey will carry me through.



Intimacy With God. Few mortals have been as intimate with God as was Moses. God Himself declared that He did not communicate with Moses in visions and dreams as He did with most prophets, but "mouth to mouth, even apparently" (see Num. 12:6-8). While all Israel quaked before Mount Sinai, Moses boldly ascended and "drew near unto the thick darkness where God was" (Ex. 20:21). For long periods he was shut in with God.

Once he made the amazing request, "I beseech thee, shew me thy glory." And God did not refuse this wish. While Moses stood in the cleft of the rock, the Lord passed by and revealed all of His Person that Moses could see and still live (Ex. 33:18-23).

Jesus lived by communion with His Father. He could not have endured this earth for a moment with-

out the presence of God. Though He was in the world, He lived in the atmosphere of heaven. He cherished the early morning hours, the long nights, and the brief pauses during the day for communing with God.

When the disciples heard Jesus pray, they were greatly moved. "They had marked how often He spent long hours in solitude, in communion with His Father." His "incessant labor often left Him so utterly wearied that His mother and brothers, and even His disciples, had feared that His life would be sacrificed. But as He returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face, the sense of refreshment that seemed to pervade His presence. It was from hours spent with God that He came forth, morning by morning, to bring the light of heaven to men."—*Thoughts From the Mount of Blessing* (1956), p. 102.

The Veil. During the time Moses was shut in with God his face absorbed and reflected God's glory. When he returned to his people they could not endure to look upon the brightness of his countenance. So Moses covered his face with a veil.

"Moses was a type of Christ. As Israel's intercessor veiled his countenance, because the people could not endure to look upon its glory, so Christ, the divine Mediator, veiled His divinity with humanity when He came to earth. Had He come clothed with the brightness of heaven, He could not have found access to men in their sinful state. They could not have endured the glory of His presence. Therefore He humbled Himself, and was made 'in the likeness of sinful flesh,' that He might reach the fallen race, and lift them up."—*Patriarchs and Prophets*, p. 330.

Bread From Heaven. As Moses led Israel through the "waste howling wilderness," the whole vast company seemed threatened with death from starvation. The people bitterly complained, "Ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then the Lord said to Moses, Behold I will rain bread from heaven for you." The next day the life-giving manna lay on the ground. As the people asked, "What is it?" Moses presented it to them: "This is the bread which the Lord hath given you to eat" (Ex. 16:3, 4, 15).

Jesus also presented life-giving bread to men—bread His Father sent from heaven. He said, "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life" (John 6:32-35).

A NEW YEAR PRAYER

By Mrs. J. Buick

O Lord, as on the threshold of another year I stand
And turn the pages in my golden book of memories,
I thank Thee, Lord, for all the lovely things therein I see,
For all the sweet forget-me-nots of yesterday.
The scented woodland paths in memory once again I see
Where buttercups and primroses and violets smile at me;
The lichen and the ivy, clinging to the garden wall;
And the perfume of the roses—I thank Thee, Lord, for all
The wondrous things that life has given—for friends, both new and old,
Whose love has stood the test of years, whose hearts are hearts of gold;
For laughter, smiles, and gladness, yes, and sympathizing tears;
For those who shared the griefs and joys of all the bygone years;
For shadows o'er the sunlit path; for pain that stayed awhile;
For tender hands of loved ones, who made glad that weary mile;
For graves upon the hillside where loved ones quietly sleep,
Where daffodils and crocuses in springtime softly peep;
For the old church bell a-ringing that called us all to prayer;
For the strains of organ music filling all the air;
And the birds sang back an echo, from the gently waving trees,
Their glad songs intermingled with the humming of the bees.
I thank Thee for a home where love is warm, and strong, and great—
For loving smiles of welcome when they see me at the gate;
For the sound of young folks' laughter, for the coming of their feet;
For the music in the twilight like a benediction sweet;
For the prayers that rise at eventide when the work of day is done;
And we gather round the altar at the setting of the sun.
I'd like to think that in the years that I may have in store
There will always be love's roses, blooming all around my door;
That the breeze will waft their petals to someone who is sad;
That their beauty and their fragrance might a weary heart make glad.
I'd like to think when I am through that life had been worth while;
That someone truly had been blessed by my handclasp and my smile.
I do not ask to do great deeds nor have my name enscribled
But just to keep on loving folks like Jesus did of old,
Content to do the little things that happiness may spring
In hearts where hopes and dreams have died; where sorrow left its sting.
For there are many hearts that ache with weariness and pain
Who feel perchance in retrospect that life has been in vain:
Perhaps they're old with silvered hair. O help me, Lord, I pray
To cheer them on and help them keep their souls from turning gray.
So keep me always cheerful, Lord, that when I chance to meet
My neighbor coming homeward along our quiet street,
That I may never sadden her with any tale of care
Or add in any measure to the load she has to bear.
But always let me think of something helpful I can say
That somehow she may feel so glad she met me on the way.
Perhaps from out the mists of doubt a stronger faith will rise,
And when we part she'll say "good-by" with laughter in her eyes.
Then when the tale of all my years at last is written down
It may be that my neighbor will be a jewel in my crown;
But more than all, I want to hear in gentle tones from Thee
Thy gracious verdict—"Inasmuch . . . ye did it unto me."
And so, when in eternity on the sea of glass I stand
And see dear, familiar faces round about on every hand,
If someone might just come to me and clasp my hand and say,
"I'm here because you smiled at me when I faltered by the way,"
O with what joy I'll sing that song 'mid music rich and rare!
Lord, grant me this I ask of Thee; this is my new year prayer.

The Stamp of Christ's Approval

By Richard B. Lewis

IT WAS stated in the preceding article that the fulfillment of remaining prophecies by specific events in the world will not come until after the close of probation, and that there will be no particular event to warn us when probation is about to close. We shall now examine some of the instruction given to us on this subject.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

"Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. 7:1-3).

The winds described in this passage are not now blowing, for "when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—*Testimonies*, vol. 6, p. 408. "I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues."—*Early Writings*, p. 36.

Note that when the winds blow, the strife will be beyond description. Thus far our newspaper reporters have been well able to portray world events. Note also that when the winds are released the seven last plagues will be poured out. We have not yet experienced the terrible scourges represented by these plagues, and are therefore in the time preceding the release of the winds.

Sealing Now in Progress

There is no doubt in the mind of any Adventist that the coming of Jesus is near, even at the door. The holding of the winds is for the purpose of allowing the sealing of the saints. This work is now going on. "Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God's people. . . . God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter."—*Ibid.*, p. 44.

Though no specific warning event can be expected during the holding of the winds, there are certain general conditions that clearly indicate the time in which we live. We read, for instance, that "already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea."—*Testimonies*, vol. 5, p. 136. "Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. . . . Men cannot discern the sentinel angels restraining the four winds."—*Ibid.*, vol. 6, p. 408.

Our position in time is clear. The sealing work is now going on, during the holding of the winds, which is marked by the destructive judgments of God in nature. This period ends with the close of probation and the pouring out of the plagues, which John calls the unmixed wrath of God.

The period of God's wrath is an important subject for study, but it must not draw our attention from this more essential study of the present period of destructive judgments. The position of those who now know the truth for this time is critical indeed. Without the pressure of persecution, without the excitement of the loud cry,

without any warning event in the political scene, they are now preparing for the reception of the latter rain.

Speaking of this time, Mrs. White said many years ago, "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—*Early Writings*, p. 33.

Later she commented on this statement by writing, "'The commencement of that time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Ibid.*, pp. 85, 86.

Preparation for Latter Rain

Notice that trouble will be coming on the earth, but held in check. The latter rain comes to prepare the saints for the loud cry of the third angel, and to prepare them to endure the period of God's wrath, which will also be a time of man's wrath. This coming of the latter rain is not with noise and commotion. It will be known only to those who are preparing for it. "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

The passages quoted indicate that the preparation for the outpouring of the Holy Spirit is made quietly, without pressure. When the Holy Spirit directs the receivers to go forth, proclaiming the Sabbath more fully, there will be no mistaking the gift and the movement. But it will then be too late for those who have known the truth to make the needful preparation to join in the experience.

"There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter."—*Testimonies*, vol. 9, p. 97.

On a Wedding Anniversary

By WILLIAM T. HYDE

Years, years, years—
Years of youth, now far away,
Years of service, years of care,
Years of burdens hard to bear;
But burdens shared are burdens eased,
And joys are multiplied each day,
When loving partnership comes in
To halve the load and help to win.

Years, years, years—
Years of life together spent,
Years of love and years of sorrow,
Years with joy on each tomorrow;
For sorrows pass and are forgotten,
And leave us careless where they went;
But love grows deeper, kinder ever—
It's thirty years we've walked together!

Years, years, years—
Years of calm maturity,
Years of change and years of growth;
Years united make us loath
To think they ever could be over;
But we have sure futurity,
We know we have a home supernal
To share in happy years eternal.

What does it mean to "enter"? God has spoken of the records in heaven in terms of books and of names in the books. Thus we may understand in human terms how God deals with us. Picture a register in which are entered the names of all who accept Jesus as their Saviour and who determine to follow Him, obeying all His commands. These names remain in the book unless the persons renounce their allegiance to Jesus. How much waywardness they can manifest, how much pain they can give their Lord, and still have their names remain in the book, we do not know. God is merciful.

But according to the statements we have before us, there comes a time during the sealing when each true believer must "enter" or be forever shut out. That is, he must cease being merely a "nominal" Adventist, and must receive the seal of God.

When these sealed saints go forth in the loud cry, many who did not know what is truth will hear and accept it. Their names will be written in the book. Soon they, too, must be sealed. The Lord will make a short work of their spiritual development. Though they work but an hour, as the laborers in the parable, they will receive the same reward as others.

A full discussion of the preparation that we need now will be left for a later time. To close this article we may well ponder these solemn words from the Lord's messenger: "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects of our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Testimonies*, vol. 5, p. 214.

Our Friend Divine

By Inez Brasier

THE visitor in a Scottish Highland home smiled as the widow—the lady of the house—pointed to a cup under a glass globe on a shelf. Years before, on a very warm day, a lady in a carriage had asked for a drink. The widow had given it in the best vessel she had—this old cracked cup. Later, she learned that the stranger was her queen, Victoria. Her lips had touched the cup's broken edge that day! Ever since, the cup had been priceless to the widow.

Do we have on the heart-shelf cherished memories of blessings bestowed by our Sovereign, our Saviour-Friend? Do we ever think back over the pages of our personal experiences to remind ourselves of the times without number when our Friend Divine helped us over the hard places, comforted our grief, and lighted our dark path so we could see the way?

"I have called you friends." What a thought to warm the heart! Christ does not ask if we are accomplished, rich, or have received the plaudits of the world. He does not ask if we are of noble earthly lineage. No, He whose Palestinian friends were fishermen and tax collectors, high officers and beggars—sinners all—does not ask our station here.

And He loves us in spite of our inherited and acquired weaknesses. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," He whispers in answer to our pleas after we, by our waywardness, have all but forfeited His friendship. "Go, and sin

no more." We can count on Christ's friendship now and throughout eternity.

Do we, then, honor this friendship by doing our part? "Ye are my friends," He tells us, "if ye do whatsoever I command you." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments; and abide in his love." Doing His will—being like Him through and through—this is the secret of continued friendship with Christ. All that He was to His closest earthly friends He will be to us. Then let us keep within the circle of this friendship, for here is life free from inner conflicts, a life triumphant over temptation.

An old legend of the Maladetta Mountains in the Pyrenees tells how Christ—as the people like to think—once visited the shepherds there. They spurned Him, treating Him shamefully. After a time He left, never to return. The fair green mountainsides became a barren desert, bleak and rock strewn. The story is only a legend, but how truly it typifies our hearts when Jesus is not in them as the loved and honored Friend.

He—once a carpenter with strong arms and sun-tanned face, who walked the trails of Palestine hardened by centuries of travel—longs for us to keep company with Him today. So let us kneel at His feet to accept His proffered friendship. Let us yield our hearts to His direction. Then we shall know the meaning of His words, "I have called you friends."



Coloring in Sabbath School?

A new coloring book entitled *It's Sabbath Morning* has been provided by one of our publishing houses. This is an excellent book for home use, but it is *not* recommended for the Sabbath school. The same is true of the coloring book put out by the Sabbath School Department, *The Child's Home Color Set*.

The General Conference Sabbath School Department recommends that no time be spent in either the cradle roll or kindergarten divisions on color work. We have only 70 minutes each week to

spend with the children, and some of the boys and girls who come to Sabbath school receive no other religious instruction than that which they get in the Sabbath school. A solemn responsibility rests upon our children's workers to spend every moment in teaching Jesus to the little ones.

"The Sabbath school is not a place of entertainment, to amuse and divert the children, although, rightly conducted, it can be all of this."—*Counsels on Sabbath School Work*, p. 99. We are not to conduct cradle roll and kindergarten divisions as we would a day nursery.

Many of our Sabbath school leaders are devoting long hours in an endeavor to make the Sabbath school both instructive and interesting, but in some schools the lesson study is conducted in a haphazard, sometimes uninteresting way.

Then the children are given crayons and color books to occupy the rest of the time.

The Sabbath school lesson is the most important part of the program in any division of the Sabbath school. Any amount of time and effort that is necessary to make the lesson from God's Word attractive to the little ones should be put into the preparation. The Lord will accept nothing but our best service.

Let us resolve that with the Lord's help we will do all in our power to lead boys and girls week by week a little closer to the lover of all boys and girls—Jesus. This will require many hours of prayerful study, as well as the preparation of proper materials to make the lesson beautiful and impressive to the lambs of the flock.

LOUISE MEYER

REVIEW AND HERALD

Sabbath School Lesson Help

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

FOR SABBATH, JANUARY 24, 1959

Justification and Life Instead of Condemnation and Death

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

WHERE Paul paused in his dictation to Tertius we do not know, but the end of Romans 4 looks like a natural break, just before the massive thinking of the inspired apostle launched into the theme of the justified life (Rom. 5:1-11). Then follow the effects of the death of Christ on the human race (verses 12-21), and the folly of continuance in sin after justifying grace has come to the believer (6:1-8).

1. Immediate Outcome of Righteousness by Faith

Romans 5:1. "Since we are justified by faith, we have peace with God" (R.S.V.). Some of the ancient manuscripts read, "let us have." Paul may have been exhorting believers to seek peace, or perhaps, to enjoy the peace they already possessed. It hardly seems possible for justified Christians *not* to have peace, but some could rejoice in it a good deal more. "To be spiritually minded is life and peace" (Rom. 8:6).

Romans 5:2. "This grace wherein we . . . rejoice in hope of the glory of God." *For the present*, "we have access" to grace. We can "stand" in grace as the present home of the soul. *For the future* we hope for "the glory of God." We "rejoice" in this hope. Paul wanted exultant Christians, as verses 2, 3, 11 show: they were to "rejoice in hope," "glory in tribulations," "joy in God."

Romans 5:3-8. "The love of God is shed abroad in our hearts." Afflictions cannot destroy the Christian hope. Paul precedes his statement about glorying in tribulations with the phrase rendered in the K.J.V.: "not only so, but." This phrase, or a similar one, occurs five times in his letters (Rom. 5:3, 11; 8:23; 9:10; 2 Cor. 8:19). It is a rhetorical emphasis on an enlarging argument. It is enough to glory in hardship, but that produces endurance, character, and hope which does not disappoint (see R.S.V.), and all because God's love is in our hearts. On hope that "maketh not ashamed" see Isaiah 28:16 (Septuagint): "He

that believeth shall by no means be ashamed"; cf. 2 Timothy 1:12.

All this comes to the believer through righteousness by faith, and all because God's love allowed His Son to die for us "while we were yet sinners." Read Romans 5:3-8 and notice how all three persons of the Godhead are involved in man's salvation.

2. Saved From Wrath and Crowned With Hope

Romans 5:9. "Justified by his blood . . . saved from wrath." Christ's reconciling death ("atonement" in verse 11 is, literally, "reconciliation") was an act of divine grace. It was an act of faith for man to accept what God initiated and offered. The shedding of atoning blood justified all who believe. "Much more then" denotes a consequent greater certainty that all who believe will be saved from future wrath. Here then we have a *past* act on Calvary, the *present* act of faith in every believer, and a *future* salvation from divine anger. How we should cry out for more of God's love, assured that "the Spirit's answer is, 'Much more'" (*Thoughts From the Mount of Blessing* [1956], p. 20).

From Hostility to Peace

Romans 5:10. "Reconciled to God by the death of his Son, much more . . . we shall be saved by his life." Man's condition outside of Christ is described by three words: "ungodly" (verse 6); "sinners" (verse 8); "enemies" (verse 10). Alienation and enmity required a change from hostility to peace. This came by man's conviction of sin, confession, forgiveness, acceptance; hence the reconciliation by which man came into right relation with God. See *The Great Controversy*, pages 467, 468. He was then assured that the resurrected, ministering Saviour (Heb. 7:25) was "much more" his sure hope of salvation.

Romans 5:11. "Joy in God through our Lord Jesus Christ." This is regarded by some as the dominant phrase in the chapter. We are to "glory in the Lord" (1 Cor. 1:31) for His unspeakable, redeeming love to-

ward those who "were enemies." If love between human beings "cannot long exist without expression" (*The Ministry of Healing*, p. 360), how we Christians should give expression to our love of Him who first loved us (1 John 4:10)!

3. Two Men, Two Events, Two Consequences

Romans 5:12-17. "Through the offence of one many be dead, much more the grace of God . . . hath abounded unto many." In this passage Paul contrasts the consequences of Adam's sin with those of God's gracious gift of His Son for man's salvation. Sin, condemnation, and death are ours in Adam; justification, righteousness, and the gift of life, in Christ. It is thus obvious that "whatever we have lost in Adam, we have more than gained in Christ" (GRIFFITH THOMAS, *St. Paul's Epistle to the Romans*, p. 203).

Romans 5:18-21. "So might grace reign through righteousness unto eternal life by Jesus Christ our Lord." John Bunyan drew upon Paul's words on divine grace when he made Mr. Honest cry exultantly as he left the world: "Grace reigns!" That is what every Christian must learn as a deep inward experience of victory over sin, not once, but every hour (*Fundamentals of Christian Education*, p. 281). "Righteousness is a gift of God, and whether it is imputed in justification, or imparted in sanctification, it is a gift to be received through the experience of faith in Jesus Christ."—*The SDA Bible Commentary*, on Rom. 5:17.

4. The Likeness of His Resurrection

Romans 6:1-4. "Walk in newness of life." Challenging thoughts and phrases here are: Abounding grace, dead to sin, baptized into his death, buried in baptism unto death, raised up from the dead, walking in newness of life, et cetera. How many of us are living commemorations of a new, resurrected life in Christ? (See *Early Writings*, p. 217.)

Romans 6:5-11. "Freed from sin . . . alive unto God." Verse 5 is a key verse: "planted . . . in the likeness of his death, . . . also in the likeness of his resurrection." Christ died *for* sin; the believer is dead *to* sin and no longer is its servant.

5. A Thought-provoking Question

Is justification an *immediate* gift of God? "The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 5:1.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Parents, Check Your Home

By Denton E. Rebok

JUVENILE delinquency is a serious problem in the world today. Your home and your children may be next. Delinquency is no respecter of race, color, religion, nationality, or social or economic status.

There was a time when we looked for the causes of delinquency in certain races, in the people on the other side of the railroad tracks, among the underprivileged, underfed, and underhoused. But time has now shown that we must look at each and every home on both sides of the tracks, and in all classes of people.

In a word, the home has more to do with delinquency than all other influences and factors combined. Therefore, the place to begin attacking the problem is with the parents and the home rather than with the children.

One reason for this shift in emphasis is the work done by Drs. Eleanor and Sheldon Glueck. These sociologists made a careful study of 500 delinquents and their families, and of 500 nondelinquents and their families. Their study extended over a period of more than ten years.

The findings they obtained are giving a new direction to our efforts for boys and girls. Note the results of their study, then honestly and accurately evaluate the factors in your own home.

Four out of five bad boys said their mothers were ignorant of, or were indifferent to, where they spent their time and what they did, or to how they spent their time. Furthermore, their fathers did not care. This fact suggests several questions for you to answer:

1. Do you know, personally, all or most of your children's friends?

Yes or No

2. Do all of your children's friends feel welcome and at home in your presence?

Yes or No

3. Do you always know where your child is? and could you reach him in case of an emergency?

Yes or No

4. Do both father and mother share in the responsibility for discipline instead of leaving it all to mother?

Yes or No

Good friends can help a child to be good, while evil associates contribute to delinquency. Since this is true, parents must not only know their child's friends personally and intimately, but they have a definite responsibility to help them choose the right kind of friends, and to cultivate such friendships.

This parental responsibility regarding a child's associates begins as early as the child is old enough to play with other children. A child will pick up the words, expressions, actions, and habits of the children with whom he plays or associates; and this applies to both the good and the bad.

For your own sake and for the sake of the child, invite the best children to come to your house to play and be together rather than have your child away from home and out of your sight and hearing.

The psalmist David advises us not to stand in the way of sinners, and not to walk in the counsel (or under the influence) of the ungodly or wicked. Parents, it is your responsibility to see to it that your child is in the best company possible at all times. This is a full-time job, and cannot be left to others, certainly not to teen-age baby sitters.

This leads us to the question as to where your child is. The child should be taught from infancy to be where he is told to be, or to go where he gets permission to go, and to be back home when the designated time has arrived. This is purely a matter of training which soon becomes a habit for life. All good people are thus regulated throughout life. Even the President of the United States is no exception. The same is true of such men as college presidents, physicians, undertakers, and policemen.

Both mother and father alike must



A. DEVANEY

A happy home, where the family works, plays, and prays together, is a bulwark against a thousand perils.

[AUTHOR'S NOTE: This article was first given as a talk to parents. It is based upon research done by Drs. Eleanor and Sheldon Glueck of Harvard. The 26 questions in this article were taken by permission from an article that appeared in *Parade*, May 11, 1958. The questions have been rearranged as to sequence so as to appear in groups designed to set forth certain great principles. Those who heard the talk requested that it be made available through THE REVIEW AND HERALD to a much wider circle of vitally concerned parents.—D. E. R.]

share in all of these matters. Being parents is a mighty serious business—twenty-four hours a day, seven days a week, and three hundred sixty-five and one-quarter days a year. Fathers and mothers who work at it conscientiously, sincerely, diligently, and prayerfully will be rewarded with children who are an honor to them, to their church, and to God.

All of this leads to another series of questions, which must be faced honestly and answered accurately and without mental reservations.

1. Are you active in encouraging your child's activities, interests, hobbies? Do you help him plan his program for the day? Have you put in your back yard a play area with its sandbox, its swing, its jungle gym, its badminton and volleyball court, its croquet? Have you set up a corner in the garage, the basement, the attic, with tools and equipment to develop your child's hobbies?

Yes or No

2. Do you frequently arrange to spend short periods of time alone with your child?

Yes or No

3. Fathers, do you arrange to get home from work early enough to spend some time with your child before he goes to bed? Do you have a daily family hour of romping or playing with your children, of storytelling, of good music (your own or recorded), and a good-night prayer?

Yes or No

4. Does your family do things together often—play games, plan parties, take trips, have picnics out in the park, on the beach, up in the mountains, share hobbies?

Yes or No

5. Does your family eat at least one meal a day together?

Yes or No

6. Does your family attend religious services together and sit together in the house of worship?

Yes or No

Here are some questions for you to ponder most carefully. Remember that the family that plays together, prays together, works together, *stays together*. Don't make excuses or seek for alibis.

Together is one of those magic words in the formula for a happy and successful family. If the members of a family do not do everything together, you may be sure they will do them separately, and in their own way, and with those of their own choosing. Here is the beginning of trouble.

Parents, it is your business to make your home the sweetest, the happiest, place on earth for your family. Make it a place of beauty inside and outside. Make it so attractive to your children that their friends will delight

to enjoy it with them and you. Make it a place where the angels of heaven will desire to linger. Make your home a place where the atmosphere of heaven can be felt and enjoyed by all.

One such home in the community will be more powerful for good than the influence of all the sermons preachers can preach.

Now we take a more intimate look at you and your child in this series of questions:

1. Do you, mother, show affection for your child by holding him, hugging him, kissing him good night?

Yes or No

The unwanted, the unloved, the rejected, the ignored child becomes the incipient delinquent. Babies get sick and even die from a lack of affection, fondling, and tender loving care. Remember, parents, you alone are responsible for that child's being here. Therefore, be kind and gentle and loving, for he is yours. Don't be a contributor to the unhappy and sorry

lot of the juvenile delinquents. They are to be pitied, but you are to be blamed.

2. Do you really enjoy your child's company for lengthy periods? or does he quickly annoy, irritate, exasperate you?

Yes or No

3. Do you offer to spend time answering your child's questions about school problems?

Yes or No

Perhaps you are like the irate mother who had no time for or interest in Johnny's homework. Finally she wrote a note to the teacher. It read something like this:

DEAR TEACHER:

Suppose we turn things around. Let me ask Johnny the questions and you help him find the answers.

Sincerely yours,

A BUSY AND TIRED MOTHER.

(Concluded next week)



Narrow Escape

By Arthur S. Maxwell

King Herod waited and waited for the Wise Men to return. But they never came.

Now he was angry. How dared they go off like this! Why hadn't they told him the result of their search, as they had promised? He began to be suspicious. Perhaps they *had* found the Child they were looking for and wanted to keep the secret to themselves. Yes! That was it! They must be parties to a plot to set up a new king of Israel!

"All right!" the cruel king said to himself, "I'll fix that. No new king will come out of Bethlehem if I have anything to do with it."

In his rage he ordered a company of soldiers to go to Bethlehem and kill every child of two years old and younger. They were to do a thorough job. Not a single baby was to be spared.

It was a terribly wicked thing to do and even the hardened soldiers must have hated doing it. Yet what could they do but obey? Sick at heart, but with swords sharpened, they set out for the doomed city.

But even as they clattered out of the gate of Jerusalem all heaven moved into action to save the Baby Jesus. Herod had reckoned without God's secret service. Scarcely had his order been heard by the watching angels than one was sent post-

haste to the house where Joseph and Mary were staying.

It was night, and they were both asleep. "Get up!" the angel said to Joseph. "Quickly! Take the young Child, and flee into Egypt. Stay there till I tell you. Herod is planning to destroy the Child."

Joseph awoke, sensing danger near.

"Mary!" he cried. "Wake up!"

Mary stirred in her sleep.

"What's the matter?" she asked.

"We must leave at once!"

"Why?"

"Herod wants to kill the Baby. An angel told me. Just now."

"But why?"

"I don't know."

Mary rose to her feet, anxiety showing on her face.

"But where can we go?"

"To Egypt. He said we would be safe there."

Quickly they dressed and packed their things, carefully hiding the treasures the Wise Men had given them.

Soon their donkey was loaded and they were on their way.

It was a narrow escape. They had not gone far when Herod's soldiers arrived and began breaking into people's homes. Heartlessly they tore the children from their mother's arms and killed them.

What a dreadful night that was! So many children murdered, so many homes left desolate!

Perhaps upon the ears of the Baby Jesus—now well on His way to safety—fell the cries of the mothers and babes of Bethlehem. He could not help them now, but someday He would be the comforter of Israel, the deliverer of all who should trust in Him.

Remember Who You Are

By John H. Hancock

MOTHER made a last-minute check at the back door to see that all of her little flock had put on their coats, earmuffs, and arctics before going out to play with the neighbor children. Satisfied that they were all attired properly for the cold weather, she bent down and gave each of them a warm kiss. Then she added, "Now, children, when you play today, remember who you are!"

They were children from a good home in the neighborhood, offspring of parents who had a fine reputation. Throughout the day, mother's counsel helped them to keep the family name honorable and above reproach. How often the words, "Now, remember who you are," helped them to be kind, to play fair, and in general to be the kind of children neighbors would be happy to have in their home.

It is not only a good thing for children to honor their family name, but in this hour of the world's history each Seventh-day Adventist youth might well consider the question, "Do you remember who you are?"

Who *are* we? Regardless of our earthly relationships or our national loyalties, we are "sons and daughters of God." This fact calls for a kind of loyalty and living that lifts young men and women above the crowd to stand tall for God. But in this hour it means more than that!

Seventh-day Adventist youth face a destiny that is one of the greatest that has ever faced a child of God in any age. To us has been committed the task of taking the Advent message to all the world in this generation! There is great danger, however, that in this critical hour for the church other interests may overshadow this great objective. We may not "remember who we are." We may settle down among the nations round about us to un-

eventful living, following pursuits that in themselves may be honorable, but which keep us from answering the call of God to finish our task.

Our lives must have higher aims than to merely make a living, build a comfortable home, buy a new car, raise a family, and become respectable citizens of a community. These are the limited aims of the youth of the world. But as Adventist young people, we must remember who we

are. We must think in higher terms. We must plan for eternity. As we do this, our recreation, our choice of lifework, our friendships, and even the way we use our time and money will become more meaningful. There will be sacrificial living and a denial of self.

There is danger that we may forget that Seventh-day Adventists have a special message for the world in this end-time. As inheritors of the faith of our fathers, we must give the trumpet a certain sound not only by word but also by godly living, upholding in our lives the "landmarks" of our faith. Unless we do this, we have no reason to exist as a church. We need to realize that our church is not just another Protestant church among many, but that we have been called out as a special people with a special work to do. Once we realize this fact, all our energies should be geared to remembering who we are.

I am always thrilled when I hear the story of Samuel Mills. When he was a babe in his mother's arms, she dedicated him to the Lord's service. As he grew toward manhood, young Samuel often heard his mother say to a neighbor, "I have consecrated this child to the service of God as a missionary."

When Samuel reached his teens, however, he grew indifferent to the claims of the gospel, and by the time he was ready to go away to Morris Academy his waywardness caused his mother great concern. She talked with him earnestly and urged him to change his evil course.

Samuel dropped his head for a time and became very silent. Then with tears trickling down his cheeks, he raised his head and exclaimed, "Oh, that I had never been born!"

Knowing that he had come to an hour of soul crisis, his mother sought to help him with his struggle to surrender to God. "My son," she said, "you *are* born, and you can never throw off your existence nor your everlasting accountability for all your conduct!" She also suggested that in his state of indecision and wandering from what he knew to be right, he could never really see the evil of his own heart.

"Oh, Mother," he cried in agony, "I have seen the very bottom of hell!"

In this unconverted frame of mind he said good-by to



A. S. MAXWELL

Monument on the spot of the "haystack prayer meeting," on the grounds of Williams College in New England. All five boys who participated in the meeting in 1806, became foreign missionaries. Samuel Mills, mentioned by the author in this article, was one of the five.

his mother and left home. He would run away from God—run away from the call to missionary service.

But he could not escape from God, for his mother shut herself up in her closet and agonized with the One who promised, "Call upon me, and I will answer thee." Burdened for the soul of her son, as a mother in Israel she pleaded with the Lord.

Samuel had not gone far down the road when there came upon him such a vision of the goodness and mercy of his heavenly Father that he turned aside into the woods by the roadside and opened his heart to God. Again and again on his knees he exclaimed, "O glorious sovereignty! O glorious sovereignty!"

This was the young man who some time later (1806) while at Williams College, joined with five other consecrated youth in the famous "haystack meeting." A monument erected on the spot of their prayer service indicates that this was destined to be the "Birthplace of American Foreign Missions."

Samuel Mills "remembered who he was" and he found his place in the plan of God for his day.

Today, we as Seventh-day Adventist youth have a special place to fill for our day just as did Samuel Mills. And we can never be truly happy until we find our place and fill it. We shall be restless, unsatisfied, and unhappy unless our lives are devoted to blessing others and helping prepare them for the coming of the Master.

One day a young man with a tennis racket under his arm walked up to an artist who had been painting on a canvas out under the sun for nearly three hours. He took a quick glance at the painting, over the artist's shoulders, and then exclaimed, "Man, I don't see how you can keep going like this! It takes me all my time to keep fit!"

Turning his head rather slowly, the artist sized up the young athlete and then questioned, "Keep fit? Keep fit for what, young man?" The youth could not answer. How different was the experience of William Carey, who when asked by friends at school what he was doing out running on the cinder track, replied, "I'm running an extra lap for missions!" Even his recreation was geared to his destiny!

This is an hour for dedicated service to the needs of the church both in the homeland and in the mission field. We must give ourselves to the finishing of God's work. Whether in organized denominational employment or as a self-supporting layman, our supreme task is the same and it can only be accomplished as we fully accept the challenge to remember who we are.

Junior Talks

Faith of a Blind Man

By D. A. Delafield

Elder J. D. Harcombe, of Tanganyika, related a thrilling missionary story about a blind man of Africa who had great faith. This African Christian lived in a village near Ikizu Training School. However, it was quite a long distance from this blind man's home to the school, where worship services were held. So he decided to build his own prayer house. He wanted to bring his friends to the prayer house to worship God from one Sabbath to another. It took nearly every shilling that he possessed, but finally the little prayer house was finished and he and his friends were happy.

But the blind man made a serious mistake. He forgot to get permission from the chief to build the prayer house. The chief heard about it and became very angry. He demanded that the prayer house be torn down. But the blind man would not stand for this. How could he demolish a house that he had built for the worship of God? So he refused.

Well, the chief got his counselors together and they agreed upon a plan of action. They came to see the blind man, whose name was Phillip.

This is what they said: "Phillip, if you don't listen to us, you will be punished. You will have to pay a big fine, and besides you will have to pull your prayer house down." But Phillip would not do as he was asked. God, he said, had put it into his heart to build a house of worship. The prayer house was badly needed and he could see no reason why it should be torn down. So the chief fined poor Phillip 200 shillings.

Now, that is a lot of money for an African. So Phillip went to the district commissioner and appealed. He stated his case convincingly, but the district commissioner had to uphold the African chief. "I'm sorry," he said, "but you will have to pay your fine." Phillip was somewhat discouraged. He returned to his house. What should he do?

When the church members at Ikizu heard about his difficulty, they decided that they would raise the money for Phillip; so they collected 200 shillings and presented them to Phillip so that he could pay the chief.

"No, friends," he said, "I cannot do this. I would rather go to prison than to pay this 200 shillings." They tore down his prayer house, but do you know what happened? The chief who fined Phillip became involved in serious trouble and was put in jail. Phillip did not have to pay the 200 shillings, and he has already begun to build another prayer house so that he and his friends may come to worship God in peace.

"What I Like Best About My School"—11

Union College

By SARAH JANE ANDERS, Editor, *Clock Tower*, 1957-58



Everyone knows the characteristic weather of the Midwestern plains. At this time of year I am particularly conscious of the blustery, sub-zero winters. In direct contrast to this cold weather is the warm, friendly atmosphere of the Union College student body. The students are the kind who gladly share my happiness and sorrow, my good fortune as well as the bad. This characteristic means more to me than any other one thing.

Union has all the characteristics of other schools. We have our traditions, our Christian teachers, our training programs, our mostly modern buildings, our vacations. But what would all these be

if the student body were merely ordinary?

The friendliness, willingness to help, and even the teasing all go together to make my schoolmates the very best, in my opinion. The many friendships I have made here at school I would like to keep throughout eternity.

No doubt there are many reasons for the selfless spirit of the students in my school. Perhaps it is because Union College is centrally located, therefore all sections not only of the States but of the entire world are represented. Or maybe it is because of the home backgrounds from which the students have come. Or perhaps it is just being here with others of the same ideals.

Whatever it is, I am glad that Union College is such a friendly place, and I am thankful for the opportunity of being here.

LAST June we held our General Conference session in Cleveland, in the Public Auditorium. A short while ago I returned to that auditorium to listen to another group of churchmen deliberate on matters of world interest. The meeting was the Fifth World Order Study Conference of the National Council of Churches. The National Council, which represents a large majority of Protestant churches in America, has, among its many sections, a Department of International Affairs. Under the auspices of this department World Order Study Conferences have been held, beginning with 1942. The purpose of these conferences has been to explore world problems in relation to the church, and to offer to statesmen and to the public generally, the collective thinking of the church regarding the solution of the problems.

This fifth conference in the series took as its theme, Christian Responsibility on a Changing Planet. In other words, the conference was concerned with the vast changes that have so rapidly been taking place in the world, politically, socially, and otherwise, with the implications that such changes have for the Christian church and, indeed, for the very existence of the world itself. The call for this fifth conference was made a year ago by Dr. Eugene Carson Blake, then president of the National Council. In issuing that call he declared:

"We see a rising popular interest in Christianity and a resurgence of other religions, but we discern as yet only little evidence of increased moral responsibility in human relations, as in international affairs. On the other hand, questions are being raised by some as to whether international affairs are at all related to religion and morality. It is imperative that we now re-examine our Christian responsibility in this changing world in light of the theological and moral aspects of our faith."

Present were some 600 delegates, who might properly be described as a cross section of Protestant leadership in America.

Keynote Address

The keynote address was by the Methodist bishop G. Bromley Oxnam. Said he: "Churchmen have heavy obligation. We do not make our proper contribution to the men charged with decision unless we seek to know the facts and in the light of facts to call for policies that express the moral law. A word of respectful criticism is often a truer expression of friendship than uncritical support."

He concluded his address with this wide-sweeping challenge:

"Let us take up our Christian re-

"On the Brink"

Protestant Leaders Meet at

A Firsthand Re



Opening session of the Fifth World Order Study Conference in Cleveland. Invocation is being given by Dr. Edwin T. Dahlberg, president of the National Council of Churches.

Conference director left to right, C. Arthur Briggs, Methodist Bishop G. Bromley Oxnam; Dr. Edwin T.

sponsibility and in cooperation with brothers everywhere so change the planet that when our first visitors from Mars arrive they will find a society fit to be called The Kingdom of God."

General Secretary Speaks

Dr. Roy G. Ross, general secretary of the National Council of Churches, in his opening remarks, vividly brought to the delegates a picture of the kind of world with which the conference would concern itself. One day, a few weeks before this conference, he was going up in the elevator to his office, on the floor where the Department of International Affairs of the National Council is housed. Said the elevator man to him, "They are laying foundations of peace up there. I sure hope they succeed, because if they don't, Doctor, it will be the end of us all."

Dr. Ross added immediately: "This is a simple statement of the plight of the world. On this planet of rapid social changes, with many revolutions

sweeping the earth, . . . we with the help of all men and women of good will had better succeed with our work in International Affairs . . . if we wish a tomorrow for the causes we espouse, for the families we love, and for the people we would serve. It is our belief that men of peace, through the church and allied institutions, can tip the balance between life and death for men and nations and we are determined to play our role to that end."

Thus the conference got under way. The discussions for the three days were in terms of four sectional meetings, into which the total group of delegates divided. The range of the discussion is indicated by the topics for the four sections: "The Power Struggle and Security in a Nuclear Space Age"; "Overseas Areas of Rapid Social Change"; "Changing Dimensions of Human Rights"; "International Institutions and Peaceful Change." As might be guessed, the central topic of the whole conference was that of "The Power Struggle and Security in a Nuclear Space Age."

"Annihilation"

land to Discuss World Crisis

by the Editor



Dr. L. Maxwell, far right, arranges last-minute details with executive secretary, Division of Christian Life and Work; Oxnam, National Council vice-president and division chair; National Council president; and Dr. Roy G. Ross, general secretary.

Secretary of State John Foster Dulles addressing the Fifth World Order Study Conference in Cleveland, Ohio.

Vocal on U.S. Foreign Policy

It was this section that I attended most of the time. We had not been long in session before the members of this group indicated clearly by their discussion that they thought the church should concern itself with questions such as the wisdom of the United States China policy and the defense of Quemoy. Many of them seemed very sure that the policy was bad, that, indeed, several aspects of the United States foreign policy were bad.

Secretary of State John Foster Dulles was scheduled to address the conference the first night, which led one delegate to state in this sectional meeting that afternoon, that he wished Dulles would have to listen to us tonight, rather than we listen to him. This observation was cheered by many in the room. As an exhibit of self-assurance in the difficult field of foreign policy, that delegate's declaration would be hard to match, and impossible to surpass. As the discussion

went on and the delegates moved from the area of what was wrong with United States foreign policy into the area of what ought to be done, the divergent views were bewildering. I believe it was fortunate for the good name of the conference that Mr. Dulles did not have to listen to these delegates.

Address by Dulles

The evenings were devoted to speeches by outstanding men. The Honorable Mr. Dulles, who himself is a prominent churchman, gave an extended and well-organized address. He declared that the world today is indeed a "changing world." He cited illustrations of the change: From colonialism to independence on the part of some 21 countries in the last 15 years; change in the vast areas of the arctic regions, which now provide bases for scientific study and military power; change in the world of "physical power;" the realm of nuclear power; change "in the firmament above us." He said that the earlier

day when men spoke of the sky as the limit has been changed to a day of space travel. He declared that indeed "we live in a veritable whirlwind of change." He proceeded then to set forth what he felt were ways whereby the changing world could be directed in paths of peace. In his closing remarks he offered these heavy strictures on American society, as viewed by the rest of the world:

"Today when despotism again rides high, our society is closely observed. Many find us lacking.

"In terms of faith, we seem unable to articulate a basic philosophy for our times which carries deep conviction and strong appeal.

"In terms of works, we seem to be treating freedom as an opportunity for moral license, and our productive power often seems to be dedicated to frivolities rather than fulfilling vital human needs.

"In some respects, we seem to be as materialistic as the Communists, but without their supporting philosophy and efficiency.

"Surely, when we concern ourselves with 'change,' we must not ignore the need to change ourselves."

Address by Finletter

The next evening we listened to an address by Thomas K. Finletter, former secretary of the U.S. Air Force. "I imagine you will agree," said he, "that this is the fastest-moving period of all history and that some of the problems which confront us are unique." He exploded the idea known as "the atomic stalemate"; that is, the idea that in view of the fact that other countries besides the United States have atomic bombs and hydrogen bombs, no country would attempt to start a war because of the danger of mutual annihilation.

"Would that there were an atomic stalemate," added Finletter, "for then we would have nothing to worry about.

"But, as we know, this is not the way it is.

"In fact, the likelihood of war is going to increase."

He went on to say that any attempt to secure agreement on disarmament is out of the question unless you build a world finally which makes possible the agreement to disarm. He observed that "today over 85 per cent of our Federal budget is for war, past or future, with the bulk of it going for armaments for a war which we hope will not come."

Address by Dr. Sockman

He was followed the same evening by Dr. Ralph W. Sockman, prominent New York minister, best known throughout the United States for his

radio preaching. He declared that "we have developed a world consciousness but hardly a world conscience," and added: "Churchmen generally are not really aroused to the perils of our changing pattern. They are more concerned about their peace of mind than about the peace of the world. Ours has been called the age of the ulcer, but our ulcers are caused by personal tensions rather than by public dangers." "There are many nervous breakdowns but not over world conditions."

In other words, Dr. Sockman feels that the great majority of people are incapable of compassing something as large as the world and its problems. They can be concerned about a crisis in their neighborhood but not a crisis affecting continents. The result is that public opinion is not brought to bear, as it might be, on the great issue of peace between nations, and peace for the world. He stressed the urgency of the world situation. Said he, in closing: "The nuclear age leaves no margin for error. In a simple time men could practice the principle of 'live and learn.' Now we must learn if we are to live."

Interview With Dr. Dahlberg

The next morning in the hallway I met Dr. Edwin T. Dahlberg, president of the National Council of Churches. He was in the room set apart for the press, pouring himself a cup of hot coffee from a large pot constantly simmering, and then picking up a sweet roll. He is a kindly Christian gentleman, a Baptist minister. Balancing the sweet roll and the coffee, he sat down with me.

"What is the hope of this conference?" I inquired. His answer was direct: "To create a new climate of opinion in the nation which will make possible new approaches to world peace. This we believe is in keeping with the will of Christ." He munched a little on the sticky roll, and added: "We hope also through this conference that there might be found some specific steps that could be taken that would aid disarmament and bring an end to nuclear tests. While there may have to be decisive steps taken on the political level, the churches must think of their responsibility in terms of religious faiths and the dictates of the Word of God. It is unthinkable for us to believe that it is the will of God that tens of millions of people should perish in nuclear warfare."

I asked him if he had some specific suggestions on how the different peoples of earth could be brought to live together in peace, particularly how the church people of America might help to bring peace. He replied by quoting, first, the words of a Chinese

statesman in the 1930's: "Until we can find a better way to peace, let's support the Christian mission program."

This, by the way, was one of the few references—I recall only one other—specifically to the part that missions might play in a program of producing a world climate of opinion in favor of peace.

Dr. Dahlberg went on to remark that he thought that the aid given to overseas countries by America ought to be more divorced from military considerations. He felt also that we should not try too hard to change the whole world over to the American viewpoint in government or religion. We must realize that we face not simply one world but many worlds—different worlds in religion, different worlds in governmental theories. We must find a way to live with other systems, or else all of us face "total destruction."

Just how we are to go about learning to live with divergent, hostile, and opposing worlds in religion and government he did not explain, nor did I have time to ask, for his coffee and his roll had disappeared and someone else was seeking to interview him.

The third day of the conference brought into focus the collective thinking of the four sections. As I read over the report of these sections I reached two conclusions: that they had worked hard, and that they had produced little, if anything, new. Evidently, the problems explored in Cleveland by this large, representative group of churchmen, have been explored at length by others before them, who have come up with about as many specific, hopeful suggestions as the human mind could devise.

The section that dealt with human rights in our tense and troubled world reminded us again that human liberties are threatened in new and grievous ways. Probably we had all realized that already, but it was well to be reminded.

Climax of Conference

The climax of the meeting was a message to the churches in the United States. This message had been the subject of extended work by a special committee. In its final draft it came before the whole conference. Declares the message:

"We all must deal *now* with suddenly pressing problems, filled with unprecedented possibilities of good and evil in the life of our nation. Our troubled concern is for more than our nation. Because of the power of the United States, what happens here may bless or torment all the nations of the world. And our Christian concern is for every people. . . .

"Christians are not fools. . . . They

know that the capacity for destruction possible in war today exceeds the most ominous forebodings of yesterday. Should either the U.S. or the Soviet Union commit its full power to all-out international war mutual destruction would ensue. . . .

"Therefore, the immediate task of every Christian is to seize the initiative in the prevention of war and the achievement of peace in a world of intercontinental ballistics, thermonuclear weapons, and platforms in outer space for missile launching sites. We cannot sit complacently and hopefully behind the moral subterfuge which divides the world into 'good and bad' peoples, waiting for the 'bad' ones to be converted to our position. . . .

"The people of the United States may still not realize the magnitude of the destructive weapons at the instant command of Washington and Moscow. . . . 'The power to win a war' has lost its significance when used in connection with such weapons. . . . Thus we find ourselves always on the brink of annihilation. In case of a real or imagined attack the decisions that may lead to ultimate war will have to be made in a few moments. There is real danger that error in judgment, born of panic, may precipitate the war no one wants and no one can hope to survive."

The sobering message moves on from this picture of potential annihilation to a survey of the "problems and possibilities of disarmament." I find nothing really new in this section, nothing that high-minded statesmen have not already set forth and endeavored, though unsuccessfully, to put into action.

Beyond the discussion of disarmament, the message to the churches appeals to Christian people everywhere "to find ways of living with the Communist nations." The message continues: "Our churches and our nation are, therefore, urged again to get under the world's needs. We must discover the real needs of others: not what we want to give, but what they must have for economic and social development."

From a consideration of international problems, the message concludes with a reference to "the civil rights of Negro citizens and other racial minorities." It ends with these words: "We must press the Church to the education and invigoration of its members in relating their faith as Christian citizens to their decisions as citizen Christians."

With the adoption of this message to the churches, the conference ended.

Next week, in the editorial section, will appear an appraisal of the conference.

News From Home and Abroad

Central European Division Council

By C. L. Torrey

[C. L. Torrey, treasurer of the General Conference, was recently overseas in the interests of our worldwide work. We present this prompt air-mail report from Berlin in accord with our endeavor to keep subscribers up to date on important happenings in North America and fields afar.—EDITORS.]

AS I write this report from Berlin, the headquarters of the Central European Division, the winter council is in session. Some 40 leading brethren are attending this important meeting to make plans for another year.

W. Mueller, the president, has given strong leadership to this field. Although there are many difficult and perplexing problems in this division, divided as it is by political barriers, yet he and his co-workers at the division headquarters and in the conferences and institutions throughout the field are of good courage.

W. Raecker, formerly secretary of the Missionary Volunteer department in this division, was elected secretary for the Central European Division at the time of the General Conference session. His help at the time of this council has been greatly appreciated.

Otto Schildhauer, who for 30 years served either as secretary or treasurer of the division, is now retiring after 50 years of outstanding service in the cause he loves. He has endeared himself both to the workers and the membership of this division.

K. Fleck, who has been carrying responsibilities as a conference president, was elected to succeed Elder Schildhauer at the General Conference session. We are confident he will carry his work in an admirable way and the Lord will bless him in his new duties.

Evangelism stands first and foremost in the minds and hearts of all the presidents, ministers in the field, and workers generally, and plans are being made for greater evangelism in 1959. All the local conference presidents hold at least one effort a year besides carrying their administrative responsibilities. Forty per cent of the ministers are young men. All the ministers are reaching out for every possible way to win more souls to the message.

There are 32 church congregations in the city of Berlin. Advent House, the oldest and largest church, seats approximately 1,400. More church buildings are needed for a number of these congregations. The choir at Advent House was begun 38 years ago, and although the personnel has



New Union Headquarters, North Brazil

Tuesday afternoon, September 2, 1958, the new North Brazil Union headquarters building was officially opened. Jairo Araujo (left), MV secretary of the South American Division, gave the inaugural address after which W. J. Streithorst, president of the union, cut the ribbon, saying: "As president of this union, I hereby declare that this building is officially opened to help further the cause of God and win more souls for heaven."

Included in the new building are a large assembly room, the president's office, offices for the treasurer and cashier, offices for the four departmental secretaries, a large workroom, and a vault.

Until the new headquarters building was completed, the staff of this union worked together in a living room in the home of a worker.

Pray with us that this building will help spread the third angel's message in this area.

CHARLES C. CASE

changed with the passing of the years, the choir continues. When W. H. Branson and I attended the Central European Division council in 1950, this outstanding choir was celebrating its thirtieth anniversary.

The publishing house in Hamburg is operating full time to provide literature for the colporteurs, of which there are 270 in regular service. The literature sales for the first three quarters of 1958 show a gain of approximately \$570,000 over the corresponding period of 1957. Our publishing house and literature evangelists are a credit to the denomination. At present 212 workers are employed in the publishing house.

Work for the juniors receives strong emphasis in the division. In 1958, 144 junior camps were held with an attendance of approximately 10,000. Forty-seven juniors were baptized at the close of the camps and 258 joined the baptismal classes.

The home missionary and Sabbath school work is being strongly fostered with good results.

The Berlin Sanitarium has been in operation since 1920. A new wing, being erected at the present time, will enable the sanitarium to care for a total of 200 patients.

The division college at Darmstadt offers full college work and is meeting a real need. From this college are drawn ministers and other workers for the cause. All the students are either baptized or are in baptismal classes.

Our health-food work is being strongly promoted. The health-food factory was largely destroyed during the war but has been rehabilitated. Encouraging progress has been made in building up this important work.

Much interest centers around the Voice of Prophecy broadcasts and Bible school. Wherever there is a Voice of Prophecy Bible school there are sure to be baptisms, and so it is in the Central European Division. The present enrollment in the school is 56,800.

The workers are joyful in the Lord, and their council was a real inspiration to us all. These men with their associate officers and ministers and other workers in their respective fields are earnest in their plans to reach the people with the message throughout the division. Our people in the Central European Division are a warm-hearted people and they love the Lord.

Breaking Down Barriers in New Guinea

By June Rogers

Kai was a patient in the Hanseniid Hospital near Mount Hagen in the highlands of western New Guinea. The leprosy that afflicted him was arrested, but it left him with deformed feet and crippled hands.

He joined the baptismal class of L. C. Pierson. After he was baptized he insisted on going back to his village to preach to his people. He walked back to his village 23 miles, passing through a swamp en route. At times he was up to his hips in slush and water.

While he was home a little girl in the village became very sick and was dying. Kai had already started back to the hospital when the headman of the village came after him. The people wanted Kai to eat pig, a ceremony of anointing supposed to aid in recovery from illness. Kai went back with the headman but refused to eat pig or take part in the ceremony.

After the village people went through their chants, Kai told them he was going to pray for the girl. After praying, he went on his way. Before long they caught up with him and told him the girl was improving. The next day she was on her feet.

Another girl was sick. The people again asked Kai to eat pig with them. He told them to try their ceremonies first, then he would pray for her. When he did so she recovered. Then he spoke to them, and the whole village turned to the Lord. Len Barnard, R. L. Aveling, and J. R. Martin gave them Bible studies, and the people handed over 14 stone gods. Two weeks later Kai reported that he had gathered 80 more. Then, at Kai's suggestion, the villagers decided to build a church. A teacher was sent, and he and Kai built the church. After the church was up Kai came back to the hospital for further treatment.

He heard that there was a tribe at another place getting ready to cook their stone god. They erect a row of altars on a "sing-sing" ground. Then stakes are driven into the ground on each side of the altars. Pigs are tied to these. They knock the pigs in the head and bleed them. Then a priest takes the blood and sprinkles it on the stone. After this they cook the stone.

This is done behind the "veil," a pitpit fence 12 feet high. The gods are kept in a house behind the fence. (Boys are not allowed to eat pig until they have been behind the veil and seen the gods. Women are not permitted behind the fence, nor is a man with a tomahawk or a weapon of war.)



Kai, his wife Mul, and baby Sam.

Also in connection with the ceremony the people use two plants—a shrub and a small tree. Before they cook the stone, if a man whose wife is expecting a baby wants a boy he puts the stone under one of these plants; if a girl is wanted the stone is put under the other.

Kai heard that a certain group of natives were going to have this ceremony, so he sent for the heads of the tribe. Len Barnard gave them a Bible study and showed a picture on the sanctuary and the Ten Commandments, and they decided to give up the ceremony. There was a division in the camp over it, about half the people going each way. After some contention they agreed to give up cooking their stone god, but wanted to carry on with the "sing-sing."

The next week a party from the mission went to a village over the mountain where the "boss boy" was brother to the "boss boy" in the first village. After studying the matter both decided that stone worship was a hoax and wanted to give it up. Following a public discussion on the subject, the camp was divided, but some accepted the truths studied, and they gave up eight or ten stones. Pastor Martin sent a teacher to fill the place the stones left. Kai and Koi went, but were bitterly opposed and attacked. One angry native nearly took off the top of Koi's head with a tomahawk.

Within two weeks a child was brought to the mission with a badly broken arm, a compound fracture at the elbow. After prayer Len Barnard set the arm, and it healed marvelously. The father had cut off the first joint

of his third finger to express his grief over his daughter's broken arm. After the bone was set the father, who was the man who had tried to cut off Koi's head, was ashamed. He stayed two months on the station, attended worships, and went back and influenced the thinking of his village toward Seventh-day Adventists.

A. D. Pietz went out to Kai's village to preach. A *tul-tul* (an under-chief), who was blind, came into the meeting and persuaded many of the people to get up and leave with him. In an attempt to restore his eyesight his people killed a pig and went through the ceremony, but he was not healed. Then he went to one of the missions and asked the people there to pray for him. They did so but still he was not healed. Next he called at the Seventh-day Adventist mission. Kai and the teacher prayed for him and his sight was restored.

Later, when Pastor Pietz went out to Kai's village for a baptism, this man was present and listened attentively and had many questions to ask. He said he could not read the Bible, but he wanted to send his children to the "seven-day school." When they learned to read the Bible, they could teach him and his people.

Hunger of Body and Soul in East Pakistan

By M. G. Champion

C. H. Hamel and I were visiting our people at Beldanga, a village in the northwestern part of East Pakistan. We were of particular interest to a large group of thin, nearly naked, hungry-looking children who stood around intently watching our every move. Suggesting that we visit the homes of our members, Jalpa Murmu, our local worker, led us to the home of Chunni Lall Hansdak. We found all the family at home. It was just past midday. The sun was shining and it was uncomfortably hot. I noted that there was a bamboo mat spread near the house with just a few pounds of paddy on it drying.

Chunni Lall greeted us warmly. He was dressed in a loincloth, but had no shirt. He spoke to his wife and she quickly spread an old cane mat on the mud floor of the little veranda and came forward to greet us. A girl of about eleven, with little or nothing on, stood near her mother, and three boys of ages ranging below that of the girl, completed the family. Between the boys two yards of string and a man's pocket handkerchief would serve as a change of clothes equal to what they were wearing.

The terrible heat and drought of

summer had burned up the early rice crop. There was scarcely any in the area. The rice mill over by the station would not open, for there was no rice. That meant that there was no employment.

What did they have for food for the family? They had a little bit of paddy spread out that would certainly not yield ten pounds of rice. This paddy had just been harvested. The family had scarcely eaten for days. There was nothing else and no way to get anything. The main rice crop would not be ready to harvest until December, and this was only September. It was impossible to say how they would live till then. The father had planted nearly two acres of rice on shares. He was doing all the work and half the crop would be his. We talked on, and as I questioned further, the story I pieced together was anything but a pleasant one.

At another home we found the family a bit better off. They had just harvested a little corn from a small plot of land. The crop was very poor, but for the present they did have something to eat. They could eat popcorn. Though there was little to eat, they were not starving. We soon went back to the little schoolhouse to sit and think things over and escape the rain that had started again. We had not been there long when the brother

from the last place we had visited came with two small brass bowls filled with popcorn. He said, "You must be hungry. Here is some popcorn for you that my wife has just popped in hot sand."

This was hospitality that could not be refused. We each took a bowl and he left us to sit there and eat it. But the children did not leave. They stood around the door watching us as we ate a few kernels of the unsalted popcorn. Pastor Hamel beckoned to one naked child. The child moved hopefully nearer. On receiving both small hands full of popcorn, the child began to eat. No child, on receiving ice cream or the most tempting sweets, ever looked so happy or grateful. We both passed out the popcorn to the children. A half-popped kernel fell to the floor and rolled under the string bed where I was sitting. Quickly a youngster was under there to retrieve it, and like a flash it was popped into his mouth.

The conversation turned to the family of Nihla Soren. It was another story of want. We went to the home, and the family was embarrassed. The thatch roof of the little place was not able to turn the water of the heavy rain that had fallen while we were sitting in the schoolhouse. Much of the time the children went hungry, and there was little with which to

clothe the family. Jalpa Murmu said of Nihla and his family, "These are very good people, but the big trouble is their stomachs. They have nothing to put into them most of the time."

Then there was a poor widow. Her skin hung wrinkled over her flesh. Alone in the world with nothing, she too knew what it was to be hungry.

We went to the little schoolhouse, which was our home while we were in the village. We had told the people we would have a meeting that night, and now with intermittent heavy rain, darkness settled over the village. The gong was only a piece of disk, but it was rung to call the group together. People slid over on the mats to make room for others who came in. We sat and watched them come, making mental notes as to who came in and who were still to come.

We looked for Chunni Lall. Neither he nor his wife had come. Then he came in without Karuna. We had a good meeting as the bread of life was presented, but I wondered how much I would get out of such a meeting if I had not eaten all day. I wondered whether the pangs of hunger might not be so severe that it would be difficult to keep my mind on what was being said.

But I had eaten, and I had eaten yesterday and the day before, and the day before that, too. True, the food



Nebraska Ordination Service

At the time of our sectional meeting held at College View, Nebraska, August 30, an ordination service was held. At this time, Ben Trout, secretary-treasurer of the Nebraska Conference, and Eugene V. Schultz, one of our district pastors, were set aside to the sacred work of the ministry. Taking part in the service were: Theodore Carcich (far right), president of the Central Union Conference; H. L. Rudy (second from right), vice-president of the General Conference; and the writer (left), president of the Nebraska Conference, shown welcoming Elders Trout and Schultz to the gospel ministry.

N. C. PETERSEN



Ordination Service in New York Conference

David Prest (second from left) is being welcomed into the gospel ministry after ordination by Roscoe W. Moore, president of the New York Conference. Other officials participating in this service were V. G. Anderson (left), vice-president of the General Conference, D. A. Delafield (second from right), of the White Publications office, and G. R. Nash, secretary of the Sabbath School Department of the General Conference (far right).

CARL P. ANDERSON
Public Relations Secretary
New York Conference

on this trip was not what I preferred. It was coarse rice and pulse and gourds, et cetera; and twice a day had to suffice. But I had eaten. Today I have eaten once, I thought; normally I would be hungry, but what was the lack of one meal to a well-fed person, as compared with real hunger?

But these people sang. They paid close attention to what was said. Was it because they, in their want, were more anxious for Jesus to come than I was? A few more days or weeks or months to a well-fed, well-clothed person does not make so much difference, but when the days go by and one is hungry, the longing for the end of all things earthly must be tremendous. We sang a song and had prayer and the meeting broke up. Some of the people left.

Jalpa Murmu and his wife brought in rice and dal and curried gourd. We were to eat for the second time that day. It was food that we would pay for, but how many there were in that village that needed the food more than we did!

We ate and talked of our finances. How much could we spare to help these poor people and still carry on with our itinerary and get back to Dacca some two weeks later. We called Chunni Lall Hansdak and Nihla Soren and the poor old widow. They were the worst off. We gave them help. Others were needy, but all were happy to see those most needy get something. There was no grumbling. And our own food tasted better as we realized that the really hungry ones of the poor folks would not have to remain hungry.

Trophies of Grace From the Manila Sanitarium and Hospital

By **Laurentino E. Gonzaga, Chaplain**

Fourteen new believers were buried in baptism at the Pasay City (Manila) English church, August 30, 1958. Thirteen of these were the result of the efforts of the Manila Sanitarium and Hospital workers. All were former members of the Catholic Church except one who had been a Methodist.

Among those baptized were Major and Mrs. Eulalio Varona, their two sons (one of whom is at present a medical intern in our hospital), their daughter, and son-in-law, and three others who are working under the major. According to Jose A. Quirino, top news reporter in the Philippines, in an article in the *Philippine Free Press* (November 12, 1955), "Major Varona is indisputably the top inventor in the AFP (Armed Forces of the



Pastor L. E. Gonzaga baptizing Major E. Varona in the Manila English church.

Philippines) and one of the best in the country today."

Credited to his genius are the four metal pieces which, when attached to the trigger housing of the ordinary carbine (Model 1), convert that semi-automatic rifle into an automatic weapon; a Garand rifle fully automatic attachment; a double-barreled carbine; an alcohol adapter for gasoline engines; a gasoline detector; a night-sighting device; an automobile burglar alarm; a .50 caliber adapter for a naval 3-mm. antiaircraft gun; and a ceramic coil process. These have been donated to the AFP.

Three of Major Varona's inventions—a shockproof firearm, a dual air rifle, and locking pen-pencil-compass-divider in one piece—were granted patents in 1953 and 1954 by the United States Patent Office in Washington, D.C. However, since Major Varona learned the Ten Commandments he could not be prevailed upon by his superior officers to make

more weapons for the destruction of human lives.

The story of Major Varona's conversion dates back to the time of the Japanese occupation of the Philippines. At that time, during World War II, he was a wanted man by the Japanese because he was the one making guns and ammunition for the guerrillas. Although his life and the lives of his family were constantly endangered, he prayed to the Lord for deliverance and safety, and promised to follow God. When the war ended he was taken into the Philippine Army. By this time he had obtained a Bible and had begun reading it. He found many inconsistencies with the beliefs of his mother church.

He read the Bible again and again and became fully convinced that he was not in the right church. When he was twice sent to the United States by the Philippine Government, in 1951 and 1955, he availed himself of the opportunity of looking for a church that is in harmony with the teachings of the Bible. He was convinced that Saturday, not Sunday, is the true Sabbath day. When he came back from the United States in 1955, the whole family began to keep the Sabbath.

One day, Brother A. Tangalin, a colporteur of the Central Luzon Mission, came to their house and sold them three books, *The Great Controversy*, *Daniel and the Revelation*, and *Modern Medical Counselor*. In the course of their conversation religion came up, and our colporteur was very much surprised at what he found. He invited the family to attend our church in Pasay. The eldest son, Oscar Varona, came regularly.



Those baptized at Pasay English church, August 30, 1958. Front row: Seated between his wife and daughter is Major Eulalio Varona. Back row: Second from the right is Dr. Orlando Varona, medical intern. To his right is his younger brother Orville Varona, a medical student.

In the meantime one of Major Varona's sons, Dr. Orlando Varona, who was then a medical student in Manila Central University, came in contact with some of our medical students, who influenced him to take his internship in our hospital. When he finished his medical course, he, together with his brother Oscar, came to my office one morning to apply for an internship. It was at this time that I discovered their keen interest in our message. I asked Brother Tangalin to accompany me to the Varona residence. When there, I was able to make an appointment for Bible studies.

We had three Bible studies a week with Oscar, so he was baptized May 3. Since February I gave Bible studies to the entire family. Every Sabbath afternoon we had stories for the children and Bible studies for the adults. When I finally made the call for baptism, several members of the family re-

sponded. Major Varona and his son, Dr. Orlando, the medical intern, were not able to decide until the eve of the baptism day.

Praise be to the Lord for these precious souls. We rejoice that Major Varona's sons and his wife, as well as his niece, a teacher in Camp Murphy, have already been or will soon be baptized. Pray for these souls and for the seven branch Sabbath schools that our hospital is conducting throughout Pasay City. We are thankful for the literature that has been sent to us.

Triumphs of Faith in Moslem Malaya

By R. A. Pohan, *President Sidang Advent Mission*

When we offered our first Voice of Prophecy lessons to the Malays, articles appeared in the Malay and the

English papers to warn the people against our lessons. Special prayer meetings were held in mosques on Friday to beseech Allah to stop our efforts.

Today we are extremely grateful to God for His guiding hand in the affairs of men. Although Islam is the state religion in an independent Malaya, a gradual change is taking place in the Malay attitude. There are signs on every hand of the weakening of the social hold of Islam. This is illustrated in the changing position of women, especially in the cities.

Intellectually great changes are also noticeable. Two of our Indonesian colporteurs who successfully canvassed here not long ago, experienced the change of attitude among the Malays. Many homes were opened to them; they were entertained and their books bought. These brethren met Malays of all classes—farmers, traders, and



Battle Creek Welcomes Eastern Convention of ASI

The Battle Creek Sanitarium, historic host of church conferences and conventions in years past, was headquarters, November 3-5, for the annual convention of the eastern section of the Association of Seventh-day Adventists Self-supporting Institutions. Nearly 200 delegates convened to study plans for meeting the challenging opportunities facing those who dedicate their lives and their businesses to the Master.

Reports from the many institutions represented attested to the value and vigor of the self-supporting work. Keynotes for the session were struck by ASI president, L. A. Senseman, M.D., in his

opening address, "An Instrument of God," and by Wesley Amundsen, secretary, in his welcoming message, "Why Belong to the ASI?"

Other high lights of the three-day convention were the symposium, "In Business for God," moderated by L. E. Esteb, ASI secretary of the Atlantic Union Conference, and a thrilling account of soul winning by Jack Hubbs, administrator of the Walla Walla General Hospital.

A stimulating luncheon talk by Dr. Winton H. Beaven, entitled "Look at the Shape You're In," revealed the necessity for all of us to improve our basic personality and character traits. Evidence

of what can be accomplished when an industry is dedicated to the cause was provided by Allan Fisher, president of Ace Drill Bushing Company, who spoke at the fellowship banquet.

Symposiums, panels, workshops, and tours rounded out the well-planned convention, coordinated by Vernon Flory, ASI secretary of the Lake Union Conference.

The memorable meeting closed with a tour (in the Battle Creek Academy school bus) of denominationally historic sites in the Battle Creek area.

OLIVER JACQUES, *Chaplain Battle Creek Sanitarium*

officials. One brother boarded in a Malay home for two nights free of charge, canvassed the whole village, and received 70 orders for our medical book. In another village our brethren received an excellent letter of recommendation from a Malay chief with his official seal stamped on it.

Our greatest triumph, however, came from the leading Malay paper, which was very much against us when the first Voice of Prophecy lessons were mailed to the Malays eight years ago. One whole column was devoted to the work of our two young colporteurs and to our denominational activities along medical and educational lines, with a full recommendation to buy books from them or from their office at 399 Upper Serangoon Road, Singapore.

We realize that the task of winning Moslems for Christ is very difficult, but we are happy to report that the work for these people is neither fruitless nor hopeless. Brother Nyah Mohammed bin Lebai Hassan, our first Moslem convert in Kedah, North Malaya, was instrumental in bringing the truth to about 50 Moslems through the Bible correspondence school. One of these new believers is now in Penang as a baptized member of our Malay church.

The sparks lighted by the Holy Spirit cannot be smothered by per-



Ridwan bin Hanam, a Moslem convert of Malaya.

secution or threats from the enemy. This has been the experience of a polished young Moslem convert, Brother Ridwan bin Hanam, from Kota Bharu, Kelantan, North Malaya. Upon completion of his Malay elementary education he entered an Arabic religious school to receive intense training. It was here that he experienced a longing for peace, truth, and

salvation. While here he read the Bible for the first time. How he longed for answers to his questions.

After his graduation he taught for two years in a school. He discontinued teaching and worked in a business office owned by a Malay. It was here that the Lord found him through the Bible correspondence school. One day he met a friend who handed him an enrollment card, which he filled out and posted at once.

Soon he found the truth for which he had been longing. He invited his fellow workers to enroll also. Upon completion of the course he received a fine certificate from the correspondence school. He framed it nicely and put it on his desk. One day his employer noticed this certificate and asked for an explanation. When our brother explained, the employer became like a madman. He drove the young man away without giving him a chance to pack up his things. There he was on the street without work, shelter, or food.

Soon after, one of his friends took him into his room and provided him with shelter and with something to eat. His good friend wanted to find a job for him, but the young man explained that he desired to follow the teachings of God's Word. Several offers of employment were made to him, all of which he turned down.



Southern Union Opens New Hospital in Florida

A 67-bed general hospital to be operated by the Southern Union Conference was dedicated at Palatka, Florida, October 19, 1958. Ten days later, 46 patients had been admitted.

The Putnam Memorial Hospital was built and equipped at a cost of \$1,250,000 by the Putnam County Public Hospital Authority. Five years ago, as a result of the influence of the Florida Sanitarium and Hospital in Orlando, civic leaders of Palatka proposed transferring the hospital to Seventh-day Adventists. Leighton Hall, administrator of the Florida Sanitarium, and his assistant, Cliff Hardin, have worked with the Hospital Authority in planning the institution, and the Southern Union is to operate it on a long-term lease.

The dedication service was directed by State Senator B. C. Pearce. A number of local officials, businessmen, and clergymen participated. Congressman Billy Matthews of the Eighth Florida District presented the dedicatory address.

William G. Nelson, formerly of Bradley Hospital, Cleveland, Tennessee, is administrator, and Norman Clapp, chaplain.

CHARLES R. BEELER



Capping Exercise, WMC School of Nursing

This year the enrollment in the Washington Missionary College School of Nursing has reached an all-time high of 239 students. This is the largest undergraduate program of nursing in the denomination.

Much work has been done by the faculty to provide a well-rounded curriculum for the students of nursing. One new item in the curriculum provides for the freshman students to begin giving actual patient care in the Washington Sanitarium and Hospital during the first semester of their freshman year. Thus each semester during the four academic years of study, the students receive learning opportunities in the hospital as well as in the college itself.

On October 18, 1958, Dr. Robert A. Hare, Chief of Medicine of the Washington Sanitarium and Hospital, addressed the sophomore nursing students at their capping exercises. The group is shown above.

From now on, capping exercises will be held for the dedication of the students of nursing during the second semester of their freshman year.

MARILYN CHRISTIAN

It was at this juncture that he wrote to us asking whether he could come to Singapore to join us in worship of the true God and also whether we could help him find work in order to receive training in the Malayan Seminary. After a month of much suffering and fervent prayers the Lord opened the way before him. Today he is a happy student at the Malayan Union Seminary and a faithful member of the Singapore Malay church.

We are extremely grateful to God for His guiding hand in this work. At the council meetings of the South-east Asia Union held a year ago, a mission to the Malay-speaking people was set up, named Sidang Advent. Since then two workers have joined the force of this institution, Daniel Liem, pastor of the Singapore Malay church, and Harapan Liklikwatil, pastor of the Penang Malay church. We have two organized churches with a membership of 85 and three Sabbath schools with a membership of 105.

With the coming of Pastor R. Tilstra and Brother R. J. Mamora, who have joined us in this work recently, we look forward to the future with much hope, faith, and courage, to accomplish more in soul-winning work.

Solusi Missionary College

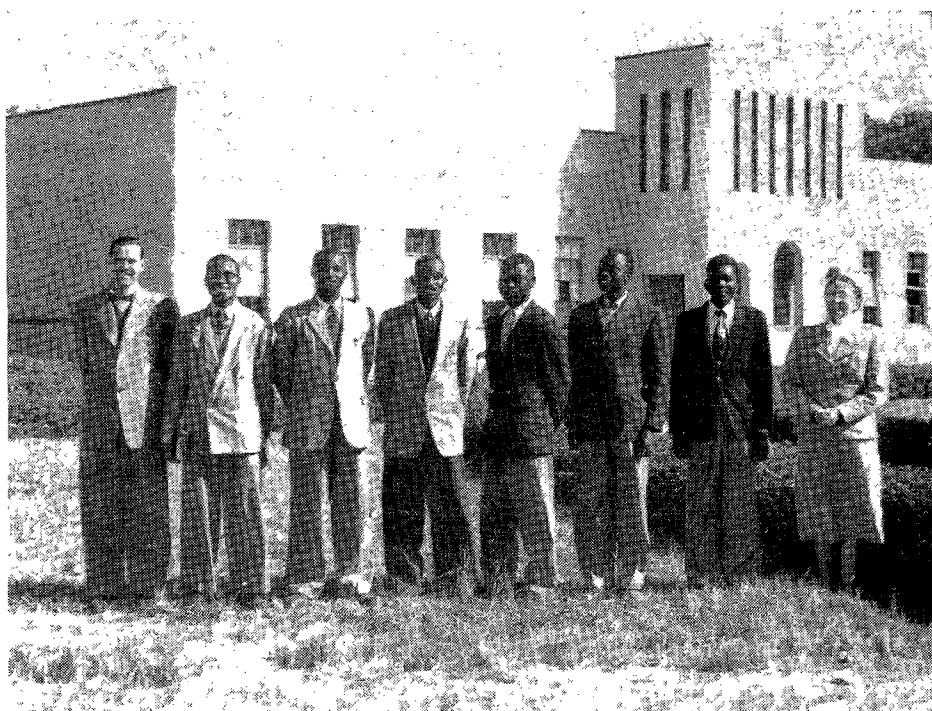
By Ruth Gorle

With the educational tide setting strongly toward higher standards for Africans, Solusi Missionary College, 32 miles west of Bulawayo, is offering advanced studies. Dr. C. F. Clarke and his staff of 10 European and 15 African teachers are developing a strong program.

The first step in expanding the curriculum was taken in 1952 when it was decided to begin classes for matriculation candidates. Now, six years later, six African men have enrolled for postmatriculation courses in religion and other subjects in order to fit themselves for more efficient service.

This is but a beginning. Solusi expects rapid expansion and is preparing for it. In spite of the usual limitations of funds and available trained workmen, a five-year building program was initiated last year with the erection of three new staff houses and a science wing. A classroom and office building, a new assembly hall, and an up-to-date library building, as well as additions to the existing dormitories, are slated for the next two years.

Almost from its establishment in 1894 on 12,000 acres granted to the Seventh-day Adventist Church by Cecil John Rhodes, Solusi has been short of water in the dry season. Now,



First college class of Solusi Missionary College with two members of the faculty. Four of the six students shown are working for degrees with the University of South Africa, and three of them are taking the theological course. Mrs. Ruth Gorle, who is guiding these people in their nontheological studies, is standing at the right. Elder Staples, on the left, has received his B.D. at the SDA Theological Seminary and will lead these students through systematic theology and their evangelism courses.

however, we believe that water shortages and rationing are a thing of the past. A new dam with a capacity of 34 million gallons is full to overflowing, waiting to have its water pumped through settling tanks and filters into a 96,000-gallon concrete reservoir that is nearing completion on top of a conveniently placed *kopje*. From there it will gravitate to every building in the community.

The building program, the farm, and the gardens, give active employment to staff and students alike. All students are required to spend at least ten hours every week in some useful employment outside the classroom. Solusi believes wholeheartedly not only in the dignity but also in the educational value of manual labor.

It seems peculiarly appropriate that Solusi, the first mission to be established by Seventh-day Adventists among non-Christian peoples, should be the first private institution within the Federation of Rhodesia and Nyasaland to offer postmatriculation training to Africans.

Overheard in a Home for the Aging

By Wesley Amundsen

"Elderly people seem to have so little reason to be thankful to God, because so often their situation is frustrating. They have sickness, pains here and there, and suffering."

So said Gerhard Suckert, pastor of one of our German churches in New

York City during his visit at the Adventist Home, Inc., Livingston, New York.

The elderly guests at the home listened attentively as he then went on to tell them of the importance of following the Bible injunction of "giving thanks always for all things unto God" (Eph. 5:20).

Since some of the thoughts presented by Elder Suckert may be helpful to others who are not confined to a home for aging people, we take the liberty to pass on the following selections from his talk:

"A minister was consoling an elderly woman who had many troubles, but who made it a habit to look on the bright side of things.

"I'm pleased to see, Mrs. Hoskins, that all your misfortunes have not soured you," he said, "and that you are still grateful to the Almighty."

"Oh yes, sir, I'm still grateful," she said. "My rheumatism is awful bad, but I thank Heaven I still have a back to have it in."

"A young soldier who lost both eyes in the war once said that he knew God—that God had talked to him. He said, 'I am able to begin each morning and conclude every day with a song of thanksgiving. There is no bitterness in my heart; on the contrary, I am nearer and closer to God than ever before.'

"Once a young nurse became the head of a home for aged people. She soon heard all the lamentations, complaints, and murmurings of the old folks. One day she suggested they have

a thanksgiving service. The old folks were astonished. 'Thanksgiving!' they said. 'We do not have anything to give thanks for; nothing at all.'

"They came to the meeting out of curiosity. The young nurse gave thanks to the Lord that most of the older people were still able to see and to hear; that they were so well provided for, and that all their needs were supplied in the home; that they all had a Saviour who was near every day, and by whom they were all children of the Lord; that they all had the blessed hope of an eternal home.

"The older folks became very silent. One month later, on the occasion of the second thanksgiving service, they were all present. They enjoyed it so much that they asked for such services more often. They found many reasons why they should give thanks to the Lord every day."

Missionary Departures

Elder and Mrs. Everett L. Jewell, returning after furlough, left New York City, November 30, 1958, for Angola. Prior to marriage, Mrs. Jewell was Irma Fay Brown. Brother Jewell is the son of Elder and Mrs. F. B. Jewell, who began mission service in Africa in 1913. Brother and Sister Everett L. Jewell first began work in 1934 at the Rusangu Mission in Northern Rhodesia. They have spent two furloughs in the United States. On return to Africa, Brother Jewell will continue his work as treasurer of the Angola Union Mission.

Miss Joyce Ruth Lorntz left Laredo, Texas, December 1, 1958, going by car to Montemorelos, Mexico. Miss Lorntz is the daughter of E. J. Lorntz, who was a missionary in Ethiopia and Cuba, and later connected with the General Conference as secretary of the Home-Foreign Bureau and field secretary. Miss Lorntz served one term in the Rio de Janeiro Hospital, in Brazil. She has accepted an appointment as director of the school of nursing in the Montemorelos Hospital and Sanitarium.

Dr. and Mrs. Elias J. Umali and two children sailed December 9, 1958, on the S.S. *Steel Chemist*, from San Francisco, California, returning to the Philippines. Doctor Umali is a national from the Philippines, and Mrs. Umali, whose first name is Ulanda, is a United States citizen. After spending several years in this country taking special work, Doctor Umali has accepted a call to return to his homeland, to connect with the Manila Sanitarium and Hospital.

W. P. BRADLEY

In Brief

OVERSEAS

Middle East Division

● A newly married Arabian couple, Brother and Sister Salam Aboujawdi, from Lebanon, have recently gone to Cyprus to care for the interests of our church work in that island field until the mission board can supply an overseas missionary again. Brother Aboujawdi graduated from the theological department of Middle East College last June.

● The Benghazi Hospital in Libya, which has been operated by the Nile Union, has now become a Middle East Division institution. The Dar es Salaam Hospital in Baghdad, Iraq, has been a division institution for several years.

● Our work in Egypt has for a time been divided among three sectional fields, but hereafter it will again be united into one local organization. It will be administered by the Nile Union officers and served by the same departmental secretaries as the union.

● For many years Lebanon and Syria have been combined in one local mission. Now they have been separated into two fields with national officers in charge. In Lebanon Salim Nougaim is president, and George Yared secretary-treasurer. In Syria Towfic Issa is director and Ibrahim Hanna treasurer. New national secretary-treasurers have been chosen in two other local fields. They are Adnan Fargo for Iraq and Antoine Jabbour for Jordan.

● The East Mediterranean Union, at its biennial session, approved the recommendation that the division departmental secretaries also serve the East Mediterranean Union. R. A. Wilcox was elected

Platte Valley Academy Ingathering Field Day

Thursday, October 16, the annual Ingathering field day was held at Platte Valley Academy, Shelton, Nebraska. About \$1,100 was raised on this day. As far as we know, this is a record for one day's work by the academy.

Our enrollment this year is 101, so we believe the students did well. This is especially true since not all the students were able to go out, and central Nebraska is not densely populated. Altogether 22 cars went out, the average for each car being about \$50.

At the close of the day a victory meeting was conducted in the academy chapel. A representative from each car reported the total brought in and related some of the experiences of the students in that car.

The group consisting of Virginia Swisher, Teddy Gray, Karen Krueger, and Vicki DeVice apparently had the most experiences during the day. Virginia held everyone spellbound as she related one outstanding experience after another.

R. T. CARTER, *Principal*

president and A. W. Fund, secretary-treasurer and auditor. George Khoury was asked to continue to assist in the publishing department; and Philip Srour was selected to be director of the Beirut Voice of Prophecy Bible Correspondence School.

● The Nile Union, at its biennial session, elected the following officers and departmental secretaries: A. G. Zytoskee, president; R. W. Wilmot, secretary-treasurer and auditor; C. V. Brauer, Sabbath school and Missionary Volunteer secretary; Wadie Farag, religious liberty, temperance, and radio secretary, and director of the Voice of Prophecy Bible Correspondence School; Hilal Dose, ministerial association secretary, union evangelist, and director of Cairo Evangelistic Center; Hilmy Berbawy, publishing, home missionary, and public relations secretary; Hanna Watson, educational secretary.

NORTH AMERICA

Atlantic Union

● Special services were held at the Norridgewock, Maine, church to mark the 92d anniversary of its founding. According to the records, the church was organized by Elder M. E. Cornell, Elder J. N. Andrews, and Elder and Mrs. James White on December 12, 1866, with 21 charter members. The membership today is 120.

● Cornerstone-laying ceremonies were held for the new Elmira, New York, church in November. R. W. Moore, conference president, was the speaker. The new pastor, August S. Anderson, offered the prayer; and Carl Groom, of the Ontario-Quebec Conference and a native of Elmira, offered the benediction. This is the fourth largest church in the conference.

● Vacation Bible Schools were conducted in each of the three churches in Bermuda during the summer of 1958. About 275 children attended. The schools were conducted under the leadership of Miss Barbara Wainwright, Mrs. Marjorie Richardson, and Mrs. Edith van Lowe.

● Robert H. Lease, public relations manager for the Parkview Memorial Hospital in Brunswick, Maine, reports a good attendance at the cornerstone-laying ceremony in spite of low temperature and blowing snow. After the ceremony, guests inspected the building, with members of the hospital's board of trustees acting as guides.

Central Union

● LaVern Opp, of Goodland, Kansas, has a district that covers nine counties. Since many contacts for the It Is Written program are long distances apart, Brother Clyde Peters offered to make these contacts, using his plane. He traveled 300 miles in five hours, and made five contacts. The farthest he had to walk from his plane was six blocks. Brother Peters is looking forward to his next contact with these families and believes it can be done in three hours, since he will know the exact location of the homes. It is the desire of Brother Peters that his plane be used in helping finish the work of God in Kansas.

● On the evening of October 30, 443 cans of food and \$8.69 in cash were collected by 35 members of the Standing Rock Pathfinder Club, of Kansas City, Missouri, in 90 minutes. Special Halloween literature featuring the free Bible course was given each home visited.

● Elder and Mrs. L. L. Philpott are welcomed to the Julesburg district of the Colorado Conference, where he is pastor. They come from the West Pennsylvania Conference.

Columbia Union

● Walter Haase is the new pastor of the Toledo church in the Ohio Conference. He replaces Richard Minesinger who has accepted a call to the Pacific Northwest.

● O. A. Botimer, publishing secretary of the Ohio Conference, has accepted a call as Canadian Union publishing secretary. Elder Botimer takes the place of Garland Hoag, deceased, who also served in the Columbia Union Conference for a number of years.

● After 38 years of active ministry for his church, John G. Mitchell officially retired on January 1, 1959. For the past three years he served as pastor of the Hillside church in southeast Washington in the Potomac Conference. He also served pastorates within the territory of the Columbia Union at Harrisonburg, Virginia, and the following Pennsylvania cities: Waynesboro, Gettysburg, Hanover, Philadelphia, and Williamsport.

● The new pastor of the Hillside church in the Potomac Conference is John Davidson, who also pastors the Pennsylvania Avenue church in southeast Washington, D.C.

● Bruce M. Wickwire, secretary of the publishing department of the Columbia Union Conference, reports that business is accelerating at the new Home Health Education office. The office manager for the credit service is Fern Babcock.

● Thomas R. Gardner, of South Lancaster, Massachusetts, has accepted the invitation of the Columbia Union Conference, to become secretary-treasurer of the union. He is replacing Clayton H. Kelly, who has served in the Columbia Union Conference as secretary-treasurer for the past 16 years. The Atlantic Union Conference has elected Mr. Kelly to the post of secretary-treasurer, effective February 1, 1959.

● The annual advisory meeting of the MV and Temperance departments of the Columbia Union Conference was held early in December in Reading, Pennsylvania. Directing the council for the first time was Edmund M. Peterson, newly elected MV and temperance secretary of the union.

● One-day teachers' institutes have been held in nearly every conference in the union this fall, reports E. A. Robertson, union secretary of education.

● A homecoming and open house program was held recently in Alexandria, Virginia, reports E. E. Christian, pastor.

● Dr. Clifford Reiber, of Beckley, West Virginia, has been appointed medical secretary of the West Virginia Conference.

Lake Union

● December 3 was a memorable day for members in the Holly, Michigan, area. Special dedication services were held for their church school. Dr. F. O. Rittenhouse, president of Emmanuel Missionary College, was the guest speaker. W. A. Nelson from the Lake Union and H. R. Nelson from the Michigan Conference also took part in the services. This school grew from two to four rooms and now has complete facilities and a central heating system. Jack Stiles is the principal. More than 100 students are enrolled.

● A publishing leaders' council, under the direction of R. G. Campbell, was held at Hinsdale, Illinois, from November 30 to December 3. Contributing to the success of the meeting were: D. A. McAdams, from the General Conference; C. E. Palmer, R. J. Christian, D. A. Bailey, and H. M. Tippett from the Review and Herald; I. H. Ihrig, from the Southern Publishing Association; J. F. Kent, from the Central Union; Jere D. Smith, from the Lake Union; and F. L. Baer from the Pacific Press Branch at Brookfield.

North Pacific Union

● During the month of November, 66 people were baptized or received into the churches of the Washington Conference on profession of faith. This brings the total for the year to 501.

● Recent changes in personnel in the Upper Columbia Conference are as follows: Leaving are E. L. Jolliffe to San Diego, California; C. A. Brooks to Los Angeles as one of the assistant pastors of the White Memorial church; Francis Phelps to Marion, Ohio; and Delmar T. Burke to the Chesapeake Conference. Joining the pastors in Upper Columbia are John Boyd, of Victoria, British Columbia, to the Pendleton church; R. T. Minesinger, of Toledo, Ohio, to the Pasco church; Fred Johnson, of Baltimore, Maryland, to the Ellensburg district; and W. L. Massengill, of Indianapolis, Indiana, to the Coeur d'Alene district.

Pacific Union

● Before the Flight of Time meetings began on September 13, 1958, in San Francisco, the local pastors and the members of the evangelistic team prayed that the Lord would reward them with at least 100 baptisms. As of November 29, the conclusion of the meetings, they had baptized a total of 105 persons. Many more will be baptized in the near future.

● On the night of January 3 Gerald Hardy, one of the Southeastern California Conference evangelists, began a series of meetings in El Centro. Associated with Elder and Mrs. Hardy are Elder and Mrs. Larry Dasher, Mr. and Mrs. Gordon Henderson, and the pastor of the El Centro church and his wife, Elder and Mrs. E. W. Storing. As a result of a series of meetings directed by the Hardy-Dasher evangelistic team in the Paradise Valley church, 85 have made definite decisions for the Lord.

● Leo Halliwell, the "medicine man of the Amazon," presented a series of programs in the Northern California Conference during December.

● Teacher Recognition Day was held in a chapel service November 14, 1958, at Monterey Bay Academy, Watsonville, California, as part of National Education Week. Counting the current year, the total number of years of actual teaching by faculty members represented 249½ years. Service pins were awarded to all concerned, with special recognition being given to O. C. Baldwin, who has spent 35 years in the teaching field, and to Violet Scott, with a teaching record of 38 years.

● A group of five Master Guides were invested November 22 at the San Fernando Spanish church.

NOTICE

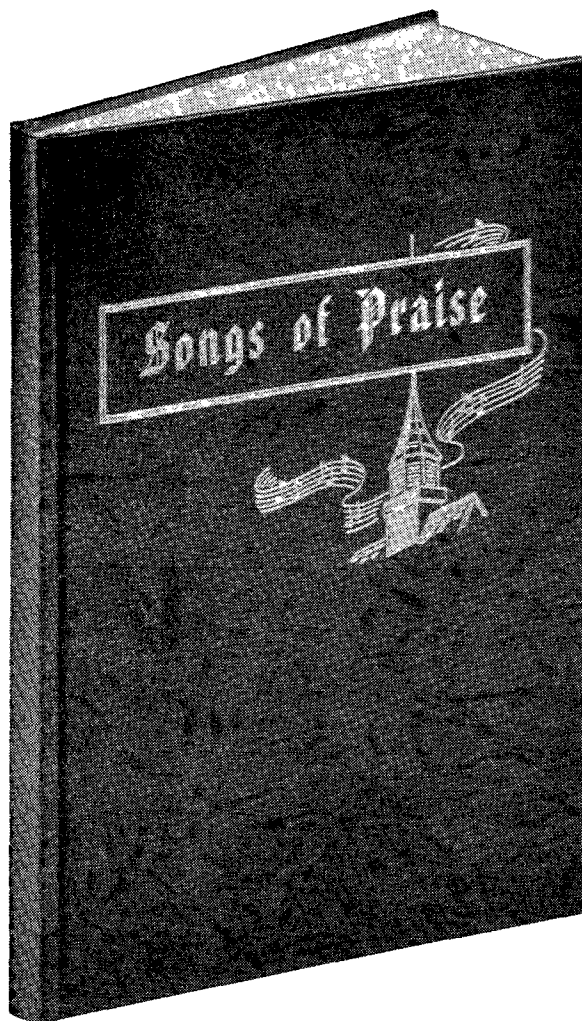
Courses Designed for Medical Missionary Appointees

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

| | |
|--|------------------------|
| 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 |
| Thirtieth 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 |
| Thirtieth 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 |
| Thirtieth 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 |
| Thirtieth Sabbath Offering (Southern Asia Division) | December 26 |



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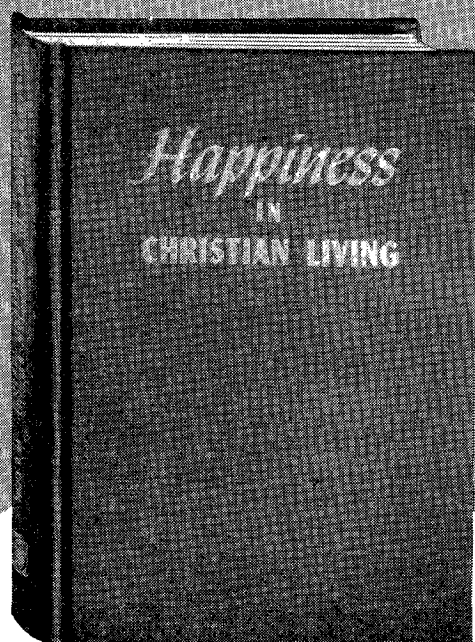
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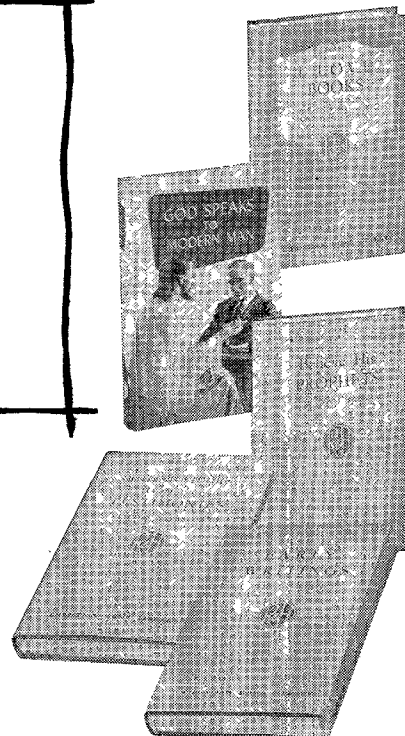
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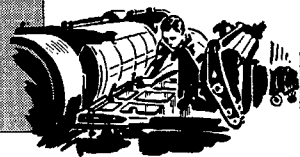
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As We Go to Press



Death of A. W. Johnson

After an extended illness A. W. Johnson passed away at the St. Helena Sanitarium and Hospital, about sundown on Sabbath, December 27. The church mourns the loss of an able leader and champion of the cause of religious liberty. Dr. Johnson served for many years as an administrator and teacher in our colleges, and more recently as secretary of the Religious Liberty Department of the General Conference. We extend to Mrs. Johnson and to other members of the family our sincere sympathy. A life sketch will appear later.

Review Campaign Time Extended

In response to many urgent requests from the field, the House Committee of the Review and Herald has voted to extend the time limit for the renewing of REVIEW, Big Four, and Family Group subscriptions, as well as the REVIEW and *Youth's Instructor* and *Junior Guide* subscriptions in combination with our free premium book. The time has officially been extended to February 15.

Place all orders through your church missionary secretary or Book and Bible House. Remember, by accepting our special REVIEW offer you receive free a \$2.00 book, entitled *Glorified in Them*. You pay only 20 cents to cover handling and postage, thus saving \$1.80 over the regular price. Act today! R. J. CHRISTIAN

Two World Divisions Pass 100,000 Mark

An air-mail report received recently from Ralph S. Watts, representing the General Conference at the annual council of the Far Eastern Division in Bangkok, Thailand, brings the thrilling word that membership in that division now exceeds 100,000. A few minutes later we opened another report, from V. G. Anderson, who is attending the winter council of the Southern European Division in Switzerland. He writes, "Great joy was felt everywhere when it was announced that at the close of the third quarter of 1958 the membership of the South-

ern European Division stood at 100,058."

We join the workers and faithful members of these two great divisions in their joy at the onward progress of the Advent message in their respective fields. Full reports from Elders Watts and Anderson will appear in a future issue of the REVIEW.

New Officers Serve Trans-Tasman Union

The following air-mail report from M. V. Campbell, now traveling in the Australasian Division for the General Conference, tells of the election of new officers in one of the unions of that field.

"At the Trans-Tasman Union Conference session, held December 15-20, a change was made in the presidency and also in the leadership of some of the departments. W. E. Battye, who has served as president of this union conference since its organization ten years ago, retired because of age. He was succeeded by David Sibley, president of the Queensland Conference.

"As secretary of the Sabbath school and home missionary departments, A. R. Mitchell was replaced by W. A. Townend, who has carried these responsibilities in the North New Zealand Conference. Brother Townend was also elected public relations secretary.

"The educational department has been under the leadership of B. H. McMahon for the past ten years. For the coming four years G. Rosenhain was elected educational department secretary. All other offices and departments remain as before. The session was held at the Australasian Missionary College in Cooranbong."

Religious Liberty Week, January 10 to 17

The subject of Religious Liberty is to receive attention in all Adventist churches during the week of January 10-17. On Sabbath, January 17, the Religious Liberty Offering will be received. The primary objective is to finance gift subscriptions of *Liberty* to men of influence in each town, city, and State of our nation.

Churches should make up lists of all

ministers, physicians, dentists, lawyers, editors, and municipal, State, and Federal officials, and other influential people in their territory and provide a subscription of *Liberty* for each. In the event the churches do not have an adequate list, the Review and Herald Publishing Association will supply choice lists of selected personnel.

There is an increased tempo of agitation for Sunday laws throughout the land, and our Religious Liberty work is greatly in need of funds. Let us do our part to stem the tide of religious coercion and to preserve the liberty to worship God according to the dictates of conscience.

M. V. CAMPBELL

New Publications for Chinese Youth

From the Missionary Volunteer department of the South China Island Union Mission comes news that a Chinese periodical comparable to *Youth's Instructor* titled *Youth's Companion* is being published, and a Chinese edition of the *MV Program Kit* is another goal for the near future. Samples sent show the *Youth's Companion* to have a very attractive format with a two-color cover. The contents are well arranged and diversified. According to Handel Luke, an extensive campaign during 1959 will endeavor to make the *Youth's Companion* a worldwide paper for all Chinese youth. THEODORE LUCAS

Interest in Message Grows in South America

Writing of the work in South America, James J. Aitken says: "We have a hard time getting halls that are big enough for all the people to hear the gospel. For instance, over in Bolivia where I was just recently, when our evangelist first announced the meetings, we had 300 in attendance. This has grown to the place where we have had to change the meeting hall, and now we have 1,600 in attendance regularly every night. We expect a large harvest of souls in this Bolivian city. This has stirred the community, and some influences are already evident that would hold back this work. But God is going before us, we believe."

R. A. ANDERSON