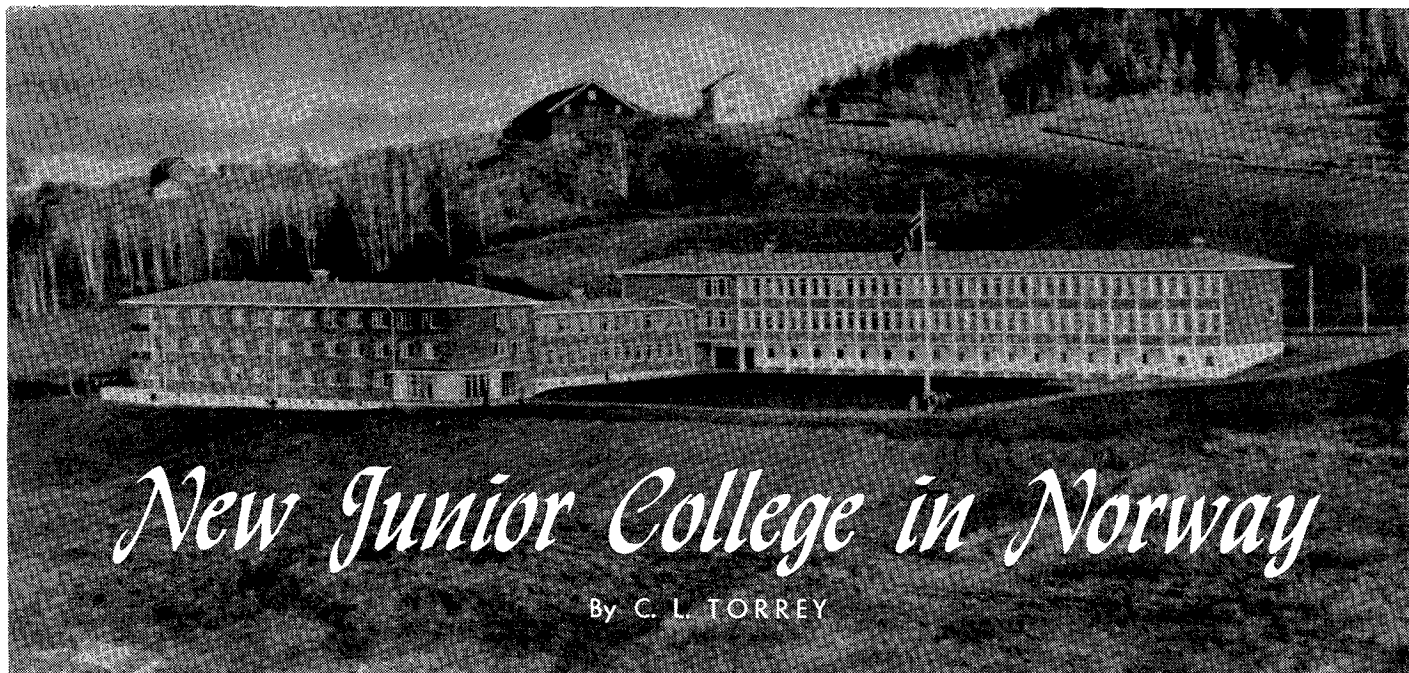


THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## New Junior College in Norway

By C. L. TORREY

O. BROCHS

THE following report regarding our newly dedicated junior college in Norway, written by Alf Lohne, president of the West Nordic Union Conference, will be of interest to readers of the *Review*. V. G. Anderson and I visited this school two weeks ago, and we were pleased with the buildings, the location, the staff, and the student body. The principal, Prof. Trygve Asheim, is giving strong leadership to the work of this college. I feel confident that success will crown his efforts and those of others who are making possible a Christian education for our youth in Norway.

"In the autumn of 1958 the new junior college in Norway, Tyrifjord Høyere Skole, was dedicated. It is situated 40 miles northwest of Oslo on the shores of beautiful Lake Tyrifjord, with snow-capped mountains as a background. When the sun sets, the sky and water glow in rich colors. The sight is beyond description. It must be seen to be appreciated.

"The three school buildings consist of a dormitory, an office building, and an administration building containing storerooms in the basement, kitchen, dining room, and chapel on the first floor, and classrooms on the second.

"For the purpose of economical heating in the cold climate of Norway the buildings are connected with one another. For the same reason all windows are double and the buildings themselves are well insulated. Because of this the heating cost is comparatively low, and the sav-

ings will soon pay back what it cost to make the buildings substantial and well suited for the conditions of a country so far to the north.

"Shortage of money led us to build only one dormitory at the present time; another will be added as soon as finances permit.

"With one dormitory erected and the administration buildings complete, every foot is utilized to give living space for teachers and students. Boys and girls completely fill the one dormitory, and in addition three families and five single teachers and workers are crowded in. Altogether 107 students are enrolled this first school year. It has been impossible to admit all the students wanting to come to the school.

"Norway formerly had a junior college at Onsrud from 1922 until 1952. The buildings were so badly damaged by troops stationed there during the war that it was decided it would not be economical to repair them. So the property was sold and the proceeds were used toward the establishment of a new junior college in the present better location.

"One fourth of the overflow from the 13th Sabbath offering during the fourth quarter of 1957, was appropriated for the school. This money was greatly appreciated.

"The church members of Norway have rallied to the support of our building program, and many of the ministers gave at least one month's

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## TO OUR CONTRIBUTORS

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

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## THE ADVENT REVIEW AND SABBATH HERALD

111th Year of Continuous Publication

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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.]

### Churchmen Hear Pornography Tide Growing

✓ Despite a nationwide drive against obscene literature, which is growing in intensity and effectiveness, there is more pornography to be found on newsstands today than when church and civic groups began demanding action, the Reverend Ralph A. Cannon, of Spartanburg, South Carolina, told a national meeting of the Churchmen's Commission for Decent Publications. Mr. Cannon, a Methodist minister who is chairman of the commission's research committee, said that new magazine titles are appearing every month and that each publication seems to "try to outdo the other" in vileness of language, nudity of models, and detailed descriptions of sexual licentiousness.

### Ohio Board Approves Nuns in Public Schools

✓ The Ohio State Board of Education announced in Columbus that it would be governed by an opinion of the State attorney general that Roman Catholic nuns may wear their religious garb while teaching in the public schools. Protests against the practice of employing garbed nuns by public school boards had been lodged by a number of Protestant organizations in the State.

### Supreme Court Gets Appeals Challenging Sunday Law

✓ Two appeals challenging the constitutionality of Ohio's law prohibiting Sunday business have been filed with the United States Supreme Court in Washington, D.C. The appeals were made by Coleman Ullman, of Hamilton, Ohio, and William Kidd, of Cincinnati, Ohio, proprietors of supermarkets who were convicted in separate prosecutions of opening their places of business on Sunday and requiring employees to work on that day, in violation of Ohio law. They ask the Supreme Court to review a decision of the Ohio State Supreme Court last May upholding their convictions.

### 38,606 Protestant Missionaries Serving Abroad

✓ A total of 38,606 Protestant missionaries are serving in countries around the world, it was reported at the ninth annual assembly of the National Council of Churches' Division of Foreign Missions. Of this number, nearly 11,000 are supported by missionary agencies of the 44 denominations affiliated with the NCC division. The report showed that Protestant foreign missionary agencies in North America received in 1957 nearly \$150 million in support of their work overseas. This represented per capita giving of \$2.34 for every church member in 1957.

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Circulation Manager . . . . . R. J. Christian		
Subscription rates:		
	One year	Six months
In United States and Canada	\$6.50	\$3.40
In countries requiring extra postage	7.00	3.65

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C.

Vol. 136, No. 4.

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REVIEW AND HERALD



# • EDITORIALS •

## Spiritual Technology

A curious paradox of history is the fact that war, which always destroys life and property, also proves to be, at times, a spur to phenomenal social, economic, political, and cultural progress. The concentrated ingenuity and skill devoted to the science of weaponry by a nation at war, or under threat of war, often accomplishes in weeks or months what would otherwise require years, possibly decades. The invention or discovery of new ways of making war has altered our peaceful pursuits more than we realize.

Take, for instance, travel by air. As we write, the craft of two national carriers are earthbound by a strike, and with them, some 50,000 passengers a day who would otherwise be utilizing their combined facilities. But we reflect that it required two world wars and the prospect of a third to bring civil aviation to its present state of comfort, safety, and speed. Was it not World War I that made regularly scheduled national passenger and mail service possible and practical, and World War II that prepared the way for high-speed, long-distance, nonstop commercial service?

### Great Power, Distance, and Speed

A few days before Christmas the Air Force launched an intercontinental ballistic missile weighing more than four tons into orbit around the earth. The Atlas claims to be nothing other than a weapon of war. The thrust necessary to place it in orbit and its advanced guidance system make it a formidable weapon indeed. Yet, this missile-satellite is simultaneously demonstrating, as it now circles the earth every hundred minutes, the peace-time value of a space station as a communications center.

Obviously, an ICBM such as the Atlas could reach any point on earth. If armed with the newly designed "super-super-H-bomb" just announced, one that packs a blast equivalent to one-billion tons of TNT, its potential destructive force upon arrival at its appointed target leaves the imagination in a state of shock. The thousand-ton "kiloton" bombs of World War II vintage gave way to the million-ton "megaton" class of the past ten years or so, and these, in turn, now appear as dwarfs beside their prospective billion-ton "bevaton" descendants. Yet nuclear power is not without significant peacetime applications such as abundant electric power, merchant ships, and harbor excavation. For the new "bevaton" series of bombs, civilian scientists now suggest the possibility of shearing off mountains that happen to be in the way, or of opening up a path across the Arctic.

### Technology in Things of the Spirit

Now, the REVIEW is not a political, military, scientific, or commercial journal. Such matters, in and of themselves, are no concern of ours. But the church is at war "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). If we as Christians take this state of war seriously, why do *we* not engage in a concerted effort to develop more effective weapons of spir-

itual warfare? If we are content to fight future battles against the forces of evil, clad only in the armor of yesteryear, how shall we ever emerge victorious? Has our conflict with the powers of darkness subsided into a cold war based only on a policy of containment? Too often, it seems, we limit our efforts for the kingdom of heaven to outbursts of propaganda and to attempts to jam the enemy air waves—without any serious, all-out endeavor designed to bring the agelong conflict between good and evil to a successful conclusion.

The love of God in our hearts is essential—that we do not deny. Christlikeness in character is indispensable. Of that we have no doubt. But at the fall of man divine love spurred God into an unprecedented course of action, and we believe that when the spark of divine love ignites our souls it will likewise spur us, individually and collectively, into such active cooperation with the agencies of heaven that God can soon finish His work in our own lives and, through us, in the world. That spark of love should not only warm our hearts but stimulate our minds into the sanctified planning of bold endeavor for God. It should lead us into new and more effective avenues of activity that will set the world ablaze with God's judgment-hour message.

The children of this world are wise indeed when it comes to making technological progress. God grant that the children of the kingdom may, ere long, remove completely the spiritual, emotional, and intellectual obstacles that as yet keep the church from comparable progress in its sphere of activity. Let us fight off the apathy that comes from a long-drawn-out cold-war psychology and take the offensive against the enemy of men's souls in his entrenched position in their minds and lives. Under God, let us develop "ultimate" spiritual weapons that will reach all men everywhere in our generation with telling power, and thus—soon—bring the conflict of the ages to glorious victory.

R. F. C.

## A Common Evidence of a Corrupt Heart

A recent survey conducted by Indiana Central College revealed that 75 per cent of all seniors had cheated at least once in examinations. This same ratio of dishonesty—three to one—prevailed among a group of drug-chain employees checked by a lie detector after the company had shown a \$1,400,000 six-month inventory loss. Investigation of a cross section of 1,400 employees revealed that 75 per cent had filched up to \$100 in cash and merchandise.

We are loath to believe that these situations are typical. It is safe to say, however, that dishonesty is fairly common in some areas of life. What is perhaps most startling is that this breach of moral standards is not always considered serious. In the Indiana Central College survey, for example, 53 per cent of the students questioned said they did not consider a scholastic cheater to be "basically dishonest."

Is dishonesty a relative matter? May a person cheat

with impunity under certain conditions? Is it the magnitude of a dishonest act that makes it acceptable or unacceptable?

No clear-thinking person would answer Yes to any of these questions when they are studied *objectively*. But some people no doubt would slip in a Yes to one or more of them when considered *subjectively*. Dishonesty of any kind seems vicious when practiced by others but relatively harmless when carried on in our own lives. Moreover, it is easy to recognize in others but difficult to see in ourselves.

This is well illustrated by the following experience that would be rather amusing if it were not so true to life, and tragic. At a Washington, D.C., Parent-Teacher Association meeting a discussion was going on about a character-education experiment being conducted in the schools. One father, a worker in a Government office, spoke against the plan. "What they need to do is teach the children common honesty," he said. "I bring home pencils from the office for the children to take to school. I don't care, because the pencils don't cost me anything; but my boy no sooner lays a pencil on the desk until someone steals it. Just let the schools teach common honesty and we won't need character education!"

Just let the parents set a better example in the matter of honesty and the task of the school will be easier, we might add! How can daughter believe that honesty is important when mother boasts of saving two dollars at the department store because the clerk misread the price label on a certain item? And what must junior think when father congratulates himself because the service station charged him only for washing the car and filling the tank with gas, but forgot the grease job! No wonder children think it legitimate to ride the bus free if the operator fails to collect the fare. Or that it is all right to report a book read for outside reading even though the child merely glances inside the front cover. Parents too often set the wrong example!

### A Serious Matter

The practice of dishonesty, even in small matters and minor transactions, is serious for at least two reasons: (1) It reveals that the heart is corrupt. "Thousands of little tricks and petty dishonesties are practiced in dealing with their fellow men, which reveal the true state of the heart, showing its corruption."—*Testimonies*, vol. 4, p. 337. (2) The world will evaluate a man's religion by the way he conducts his business affairs. "Deceitful weights and false balances, with which many seek to advance their interests in the world, are abomination in the sight of God. . . . If a workman in the daily vocations of life is unfaithful and slights his work, the world will not judge incorrectly if they estimate his standard in religion according to his standard in business."—*Ibid.*, pp. 310, 311. And if even one Adventist misrepresents the truth by being dishonest, will not those who have dealings with him tend to be prejudiced against the entire church as a result?

We are not here referring to occasional wrong acts committed unintentionally under stress by Christians. As these sins are confessed and forsaken, Christ forgives them and encourages the penitent sinner to "go and sin no more." What we are speaking of is habitual dishonesty, a way of life that shows unconcern for a high standard of character development. This trait indicates that the heart needs to be transformed by the grace of Christ.

### "Faithful Also in Much"

In the present life God is testing us to prove whether we are fit to bear the weightier responsibilities which will be assigned to the saints in heaven. Being faithful in

little things here indicates that we can be trusted with larger fields of service in the world to come. Said the Master: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10).

When Jesus returns, there will be but two classes of people. To one He will say: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25:23). The other group will be "cast . . . into outer darkness" (verse 30). In which class will we be *then*? In which class are we *now*?  
K. H. W.

## A Loyal Membership

Again and again we are cheered by the intense personal loyalty so many Seventh-day Adventists manifest for their faith and their church. Never is this spirit of loyalty more evident than at the season of the year set apart for Ingathering. When busy men and women come out night after night during the pre-Christmas season, in weather often many degrees below freezing, to participate in the various activities that go together to make for successful teamwork, there can be no question about their loyalty and devotion.

This year we have been impressed also by the general favor the work of Seventh-day Adventists enjoys in the public mind, a fact that reminds us of our increasingly weighty responsibility to take a proportionately greater interest in the material, physical, social, and spiritual welfare of our local communities. In hundreds of personal contacts we have not encountered one expression of disapproval, while countless times words of appreciation have been spoken. It is community service in the areas of welfare, medical, and other humanitarian enterprises, in particular, that the public notices, appreciates, and responds to.

At our last call the other evening an elderly man, who had at first declined to make a contribution, inquired specifically what organization we represent. Upon learning our identity his attitude changed altogether. Hastening up the stairs, he soon returned with a dollar. Curious to know what there could be about the name Seventh-day Adventist that made such a difference, we inquired and discovered that it was the continuing ministry and personal interest of a faithful doctor who operates a large self-supporting medical center in the city.

We have noted with particular satisfaction the interest a number of our young people and juniors are taking in the current campaign. Some of them are going out night after night and often doing better than their seniors. One young lady we know of, aged twelve, has been out practically every night and has already brought in more than her Minute Man goal, five times over. Something similar might be said of a number of others.

The Ingathering season provides a prime opportunity to observe Christian character in action. It is a time when loyalty and service beyond the call of duty are displayed by an impressively large segment of our church membership. We believe, furthermore, that Ingathering develops character by calling us out of our tight little circle of daily duties and confronting us with a challenge to do and to dare for God. Ingathering builds into the character and personality priceless traits that are not usually cultivated by the ordinary pursuits of life. Personally, we find the fellowship and teamwork that accompany this annual phase of church activity a genuine inspiration. We are happy and proud to be associated with so fine and loyal a membership as that of the Seventh-day Adventist Church!  
R. F. C.

# Putting Troubles to Work

By G. M. MATHEWS

AFTER the Fall, a long list of dreadful consequences of their sin was announced to Adam and Eve. One of these is stated thus: "Cursed is the ground for thy sake" (Gen. 3:17). The expression "for thy sake" indicates that the cursing of the ground would be a benefit to mankind. As Adam, the farmer, sweated and struggled over his unproductive acres, attempting to protect the growing crops from thorns and thistles and other weeds, he was to keep in mind that these experiences would all work out to his good; that they were all permitted for his sake.

But the farmer was not the only one who was to experience trouble. The Inspired Word states categorically, "There hath no temptation taken you but such as is common to man" (1 Cor. 10:13). Every man, then, was to experience trouble. There were to be no exceptions. Certainly the Bible, the Spirit of Prophecy, and our own personal experiences make it clear that there is no such thing as living without trouble in this life. The poets have appropriately described our world as a "vale of tears." Two things seem clear: first, that everyone will have trouble in this life; second, that God can overrule these troubles so that they may benefit us, that they may be a help to us. In order for God to overrule in these experiences so that we may benefit from our troubles, however, it is important that we take the proper attitude toward them. Let us consider a few facets of this proper attitude.

## Avoid Them

The story is told of a party of hunters who, "being called away from their camp by a sudden alarm, left the campfire unattended, with a kettle of water boiling on it. Presently an old bear crept out of the woods, attracted by the fire, and, seeing the kettle with its lid dancing about the top, promptly seized it. Naturally it burnt and scalded him badly; but instead of dropping it instantly, he proceeded to hug it tightly—this being Mr.

Bruin's only idea of defense. Of course, the tighter he hugged it, the more it burnt him; and of course, the more it burnt him the tighter he hugged; and so on in a vicious circle, to the undoing of the bear."—*Christian Economics*, Dec. 11, 1956. Certainly Mr. Bruin proved, by a negative demonstration, that we should avoid every trouble that we possibly can.

In his book, *The University of Hard Knocks*, Ralph Parlette discusses two kinds of trouble. The first he calls "bumps you bump into," and second, "bumps that bump into you." He goes on to say that troubles in the first group are needless bumps; they have no virtue and are unnecessary. Perhaps this is a partial explanation of why some people have so many troubles—they don't try to avoid trouble, believing there is virtue for them in each one! As Jesus Christ faced the awful experience in the Garden of Gethsemane, He prayed, "If it be possible, let this cup pass," thus setting us an example of the proper attitude.

## The Lights of Home

By Pearl Waggoner Howard

We stand upon the threshold  
Of another year untried;  
We cannot know what joy or woe  
May in its shadows hide.  
But One whose love can ne'er forsake  
Knows well the way we each must take.

We have the written promise  
Of a faithful Guide and Friend  
That He will stay with us alway—  
Yea, till the journey's end.  
And dare we doubt the love so true,  
Which brought us safely hitherto?

He knows each step we're taking,  
For He trod this road before:  
He knew its pain but found it gain  
For it led to His Father's door.  
With Him, what hope, what prospect  
Bright,  
The lights of home are just in sight!

Also in His model prayer He taught us to pray, "Lead us not into temptation." We can certainly help in answering this prayer by *avoiding* every trouble we possibly can.

## Accept and Use Them

Mr. Parlette's second group of troubles are the "bumps that bump into you." These come unbidden, are unwanted, and are the ones that cannot be avoided. These are the ones that our heavenly Father permits us to experience for our benefit. How can these troubles prove beneficial to me? What attitude should I take toward them? I have found that if I *accept* and attempt to *use* these troubles, I am benefited.

The following quotation from N. D. Hillis points up this attitude accurately: "With more than a father's affection, with more than a mother's love, God sends pain to men. Carefully He chooses the tests. Suffering comes under divine commission. Sorrows do not riot through life. Men are not atoms, buffeted hither and thither. Troubles are appointed to refine away our grossness; to transmute selfishness into self-sacrifice; to destroy vice, to transfigure our life. Refused, troubles bruise without softening; they crush without maturing. Accepted and rightly used, they change their nature and become joys. Tears are seeds; planted, they blossom into joy and gladness."

If, then, I refuse trouble, it bruises without softening; it hurts without healing. If I resent it, it causes bitterness and a deterioration of character. If I have self-pity, then I focus attention on self and cause self-righteousness to grow. If, however, I *accept* and attempt to *use* the troubles that God permits to come, I fulfill His purposes in allowing them to come to me and realize the benefits.

## Cooperate

But what does it mean to accept? Certainly it does not mean a spineless surrender, but rather, a spirit of cooperation. I think the old colored man



understood this perfectly when he said, "I've learned how to cooperate with the inevitable." That's it; not a spineless surrender, not going limp, but standing with head erect, facing life squarely. If I understand correctly the instructions to the Christian soldier that the apostle Paul gives in Ephesians 6:10-18, I think they might be summarized in these words: "*Stand, armed and praying.*" After the terrible Garden of Gethsemane experience, Jesus bade His disciples, "Rise, let us be going." There was no sitting and waiting for trouble—it would have to catch them as they went about their business!

In a violent storm an eagle cries out, sets his wings, and rises above the tempest. So we can set the soul—keep an attitude toward trouble that will cause us to rise, each trial becoming a steppingstone to higher ground. Celia Luce puts it this way: "A small trouble is like a pebble. Hold it too close to your eye and it fills the whole world and puts everything out of focus. Hold it at proper viewing distance and it can be examined and properly classified. Throw it at your feet and it can be seen in its true setting, just one more tiny bump on the pathway to eternity."—*Think*, March, 1956.

Such an attitude of acceptance and cooperation makes it possible for us to heed the apostle Peter's instructions found in 1 Peter 4:12, 13: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

#### Painful Lessons

In the school of Christ, "trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success."—*The Ministry of Healing*, p. 471. "Many who sincerely consecrate their lives to God's service are surprised and disappointed to find themselves, as never before, confronted by obstacles and beset by trials and perplexities. They pray for Christlikeness of character, for a fitness for the Lord's work, and they are placed in circumstances that seem to call forth all the evil of their nature. Faults are revealed, of which they did not even suspect the existence. . . . It is because God is leading them that these things come upon them."—*Ibid.*, pp. 470, 471.

Each experience is carefully selected to do for the individual exactly what needs to be done for him. Nothing ever "just happens" to a Christian. Each experience is either se-

lected or permitted by our heavenly Father to help us in building character. Someday we shall find that "all our disappointments were Jesus' appointments."

Henry Ward Beecher once said, "Tears are often the telescope through which men see far into heaven." Afflictions are afflictions; they pain us, they try us, they test us, they are hard to endure, but someday we shall be able to contrast these light afflictions with the eternal weight of glory that shall be ours. The sincere believer, then, should weigh all things in the scales of eternity and not in the short balance of time. Indeed, some of the lessons in this school of Christ are very painful; they are like the snow—it is cold itself, but it warms and refreshes and protects the earth. So our afflictions are in themselves grievous, but they keep the soul warm and make it fruitful.

"The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their

burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel."—*Thoughts From the Mount of Blessing* (1956), p. 10. Those who accept these experiences in the school of Christ, no matter how hard they are to bear, no matter how painful they are, will have their characters fashioned in harmony with God's pattern and will count these painful lessons a small price indeed for the eternal weight of glory which will be theirs forevermore!

In the Sabbath school missions report one Sabbath, a little girl was reading the story of a worker in Europe who had been in a concentration camp and had experienced great cruelty, suffering, and abuse. The word "concentration" was a big word for the little girl. Each time she came to this word she pronounced it "consecration camp." In the worker's own testimony, it had indeed been that for him. How often this has been true for us—the painful, the hard, the awful, becoming "consecration" experiences for us!

#### Before Christ Returns—4

## The End of Mercy

By Richard B. Lewis

THE end of God's mercy is a strange event. His unmingled wrath is terrible to anticipate and impossible to describe adequately in human language. Facing the question, "Who shall be able to stand?" we can only look forward in faith, trusting God for strength to live through these last hours of time, and witnessing to the universe what Christ's righteousness imparted to human flesh can endure.

The close of probation comes when the living righteous have all been sealed and the wicked enrolled in the camp of Satan, having received the mark of the beast. The controversy over the Sabbath has been so sharp and the issues so clear that all have been forced to decide on the position they will take. Iniquity does not here consist in opposition to religion, but in acceptance of the deceptions of Satan. False worship, false religion, have always been abhorrent to God. Now in the law enforcing Sunday observance men reach their limit.

"Through every century of this world's history evil workers have been treasuring up wrath against the day of wrath; and when the time fully

comes that iniquity shall have reached the stated boundary of God's mercy, His forbearance will cease. When the accumulated figures in heaven's record books shall mark the sum of transgression complete, wrath will come, unmingled with mercy, and then it will be seen what a tremendous thing it is to have worn out the divine patience. This crisis will be reached when the nations shall unite in making void God's law."—*Testimonies*, vol. 5, p. 524. This event occurs when Roman Catholicism in the Old World and apostate Protestantism in the New unite to pass a Sunday law which they eventually enforce with a death decree. This incurs God's final premillennial act of vengeance.

#### Events After the Close of Probation

Let us note some of the outstanding events Inspiration has foretold as taking place after the close of probation. A statement is made in *Early Writings* (page 280) and repeated in *The Great Controversy* (page 614) that darkness covers the inhabitants of the earth when Jesus leaves the heavenly sanctuary. Without doubt

this will be spiritual darkness; men will no longer be blessed with the light of truth.

As God pours out His wrath in the seven last plagues, sinners appear in their full depravity. Left to their own resources under the influence of Satan, they demonstrate the principles of rebellion against God. They began to persecute Sabbathkeepers during the controversy over the Sunday law. At that time some of God's people were put in prison, where they remain. During the plagues others move into remote regions. The persecution is severe and the hardships almost unbearable, but their lives will be spared.

It may seem strange that saints, who have already been sealed, should go through further trial. But there is a reason for this additional test. "As they endeavor to wait trustingly for the Lord to work, they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience."—*The Great Controversy*, p. 631. But "their destination is inscribed—'GOD, NEW JERUSALEM.'"—*Testimonies to Ministers*, p. 446.

As the plagues progress, some who had rejected light now seek it, but their efforts are vain, for they are unable to receive it. Some curse God. Some blame Sabbathkeepers for the trouble that is coming upon the world.

### Michael Stands Up

Of this time of trouble we read in Daniel 12:1, 2: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The chapter division between Daniel 11 and 12 tends to obscure the fact that the line of thought goes forward without a break. The words "at that time" in chapter 12:1 refer to the time mentioned in the closing verses of chapter 11, particularly verse 45, where a certain power comes to its end with none to help. The events linked together by the phrase "at that time," used twice in the passage, are as follows: A power comes to its end; Michael stands up; there is a time of trouble; God's people are delivered; many are resurrected.

According to *Early Writings* (pages 280, 281) events at this time occur in this order: Jesus leaves the sanctuary, marking the close of proba-

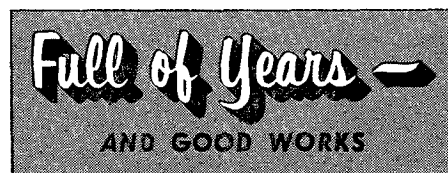
tion; He transfers responsibility for confessed and forgiven sins to Satan; He lays off His priestly robes and clothes Himself as a king. But during this time "the plagues were falling upon the inhabitants of the earth." In *Testimonies*, volume 5, pages 212, 213, it is stated, further, that at the time referred to in Daniel 12:1 the decree has already been passed by the highest earthly authority, that the saints "shall worship the beast and receive his mark under pain of persecution and death."

Here it appears that the standing up of Michael occurs at, or after, the issuing of the death decree. But there is also a death decree that comes after the plagues have begun, for "these plagues enraged the wicked against the righteous," and as a result "a decree went forth to slay the saints."—*Early Writings*, p. 36. This death decree is doubtless closely connected with the activity of the three unclean spirits that gather the nations for slaughter (Rev. 16:13, 14). The sequence of events would then be: the close of probation, the first six

plagues, the death decree, followed by the cluster of events associated with the standing up of Michael.

It may now be asked, Who is the power of Daniel 11:45 that comes to its end with none to help? By a parity of reasoning with the other great lines of prophecy in Daniel, it must be the last great power to oppress the people of God. This is confirmed further by the fact that at the very time this power comes to its end, God delivers His people (chapter 12:1). A similar correlation of these two events appears in Revelation 16:19; 18:20 and 19:1-3, where the judgment of Babylon is associated with the victory of the saints.

Clearly, then, the events of Daniel 11:45 and 12:1 occur after the close of probation, and prophecy sets forth no specific event between now and the close of probation to which we can look forward as an indication that the day of grace is about to end. We must be ready at all times, for we know not when that fateful moment will descend upon us like a thief in the night.



Elder and Mrs. A. H. Ferris

Introducing Elder and Mrs. A. H. Ferris, of Bunbury, West Australia. The elder is 89 years of age, and Sister Ferris is a few years younger. For 25 years Elder Ferris labored in the mission field raising up churches and bringing scores into the

light. His three sons became ministers and also served as missionaries.

In 1935 Elder Ferris was forced to retire because of ill-health. What did he do? He built a home with a large lounge room in which to hold Bible studies and prayer meetings. Thirty persons have been baptized and ten reclaimed as the result of his efforts since retiring. And he still preaches in some nearby church almost every Sabbath, and conducts the prayer meeting in the Bunbury church every week.

His daughter, Edna, the wife of V. J. Heise, writes that upon the death of her brother, Elder Norman Ferris, her father completely lost his hearing. She says: "Fearing that his missionary efforts would be ended, he requested anointing to restore his hearing that he might continue his work for others. His hearing was completely restored, and he praises God for His mercies and goodness. Always a keen student of prophecy, and having a natural bent for writing poetry, he has composed seven poems based on the major prophecies."

It is both interesting and encouraging to read about the efforts of our elderly people who feel constrained to carry on the witnessing work for the Lord. Sister White has this helpful message for them in *The Acts of the Apostles*, page 574: "God desires the old and tried laborers to stand in their place, doing their part to save men and women from being swept downward by the mighty current of evil. He desires them to keep the armor on till He bids them lay it down."

ERNEST LLOYD

# Meditations in Verse



## CALLING—By Charles E. Grey

Jesus is calling. Oh yes, it is true,  
Tenderly calling to me and to you;  
Calling us out from the world and its sin,  
Calling us now His fold to come in.  
Calling for us to cut loose from all ties  
That might keep our fingers from grasping the prize;  
Calling for us to make heaven our home;  
Calling for us to serve Jesus alone.  
Calling us now to bear bravely the cross,  
Counting earth's treasures but refuse and dross;  
Bearing the scoff, the taunt, and the frown,  
Knowing that yonder is laid up a crown.  
A crown of bright glory, and beauty so fair,  
A robe and a mansion is waiting us there;  
The song of the angels, heaven's music sublime  
Entices us on though steep be the climb.

He is calling to us in sweet accents of love;  
He is calling to us from heaven above:  
"O come, come today, for the door soon may close."  
How sad it would be if the crown we should lose!  
So list to the call. Oh, make no delay!  
Come to life's Fountain and drink while you may.  
Yes, drink at the Fount of the water of life;  
The fountains of earth are fountains of strife.  
So drink, thirsty soul, come to Jesus today,  
For He is the Fountain, the Life, and the Way.  
He'll quench your sore thirst, restore fainting soul,  
Give strength and sweet peace, though storm billows roll.  
And at last when He comes to gather His own,  
With Him we shall dwell in that beautiful home  
Where wars never come, and death will be o'er,  
And peace, love, and joy shall abide evermore.

## Wonderful Day

By Fay Dunn Heim

The drear, dark night ere long shall end;  
The morning soon will break  
When Christ the Day-star shall appear,  
His sleeping saints to wake.

Then with His angels He will come,  
The mighty heav'nly throng,  
To gather all His faithful ones—  
That day for which they long.

The ill, who've suffered much with pain,  
Now buoyant health enjoy;  
None lame nor halt with cane or crutch,  
For all shall leap with joy.

The blind with rapture shall behold  
The blessed Master's face.  
They'll gaze upon majestic scenes,  
And dear ones saved by grace.

The ears so long in silence dim,  
Shall hear the angels sing.  
And greater far than earthly peals,  
They'll hear the heavens ring!

There's still one greater joy for me,  
When Jesus' voice I hear.  
That voice so full of melody  
Will fall upon my ear.

"My child, inherit now your home.  
Come join the blood-bought throng,  
Who sing of Moses and the Lamb,  
And swell the glad new song."



## My Times Are in His Hands

By Marie C. Wright

My times are in His hands,  
How comforting the thought.  
'Tis not for us to understand,  
Nor raise our fears for nought.

He leads us all the way,  
If we but trust in Him,  
Though hard and long the day,  
And faith in Him grows dim.

The sunset hour draws near,  
With promise of sweet rest.  
Release from anxious fear  
Sweet trust that He knows best.

His love has constant been,  
Though oft we wander far  
And grieve His heart by sin,  
Our character to mar.

His hands, always held out,  
Do beckon us each hour.  
His care is all about,  
In every leaf and flower.

Then trust His heart of love,  
Thy times are in His hands.  
Thy help is from above;  
Just know He understands.

## My Daily Prayer

By Lora Matherly

As I sit and rest from my daily toil,  
I gaze afar to that wonderful land  
Where we'll never tire, and from the soil  
Springs forth beauty on every hand.

I long for that blessed day,  
When Christ will gather us home,  
And as I work I daily pray  
He will take my loved ones along.

## One Thing Needful

By Garnet Manring

I would do a gracious deed—  
What shall I choose?  
A smiling nod, a greeting?  
Perhaps aloofness lose?

Might be I'd give a bit of gold  
To help a worthy cause;  
Or speak a word, or visit; by  
A bedside sweetly pause.

If I would do one gracious thing,  
This too must have a part—  
Kneeling first, I ask for love  
To enter my cold heart.

Then with that love, each gesture,  
Each smile, or nod, or grace  
Will fill a needy vacancy  
When Christ shows from my face.



# Why Jesus Delays His Coming

By William H. Grotheer

TODAY I was reading the REVIEW. As I contemplated the thoughts in one article, my mind recalled a little booklet in my files, written by A. G. Daniells. It is entitled *The Finishing of the Work in the Light of Reality*. I could not recall the substance of Elder Daniells' presentation, but the title of the booklet struck my mind with unusual force as in the REVIEW article I reached a statistical report comparing denominational membership gains of the past five years with those of the previous 62. I noted that we have added our last quarter of a million members in five years, while it required 62 years to gain the first 250,000.

I noticed too that the last half million members were acquired in 15 years—the time I have served in the ministry. In reviewing conditions in the church during this period, I am led to wonder whether perhaps we have not lowered the standards of the church during this time. No doubt if we would lower the standards of the church sufficiently, we could obtain a quarter of a million members in one year. But would this be the “finishing of the work in the light of reality?” Does our rapid growth in membership provide solid evidence that soon, very soon, Jesus will come?

Somehow the reality of a finished work does not resolve itself merely into statistics. We read in *Christ's Object Lessons*, page 69: “Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” It would appear from this statement that the return of Jesus is dependent on the quality not the quantity of the finished product. And quality cannot be measured by statistics.

True, the great commission has specifically enjoined baptism, and the number of baptisms can be recorded. But also in the great commission is found the complement to the rite of baptism: “teaching them to observe all things whatsoever I have commanded you” (Matt. 28:20). Some have contended that we are to baptize first, then hope that the convert will somehow learn to observe and do all things as required. Others have held that we are to teach first, then baptize.

In the book *Counsels on Stewardship*, under a section entitled “In-

structing New Converts,” we find this pertinent and timely counsel: “A laborer should never leave some portion of the work undone because it is not agreeable to perform, thinking that the minister coming next will do it for him. When this is the case, if the second minister follows the first, and presents the claims that God has upon His people, some draw back, saying, ‘The minister who brought us the truth did not mention these things.’ And they become offended because of the word. . . . How much better it would have been if the first messenger of truth had faithfully and thoroughly educated these converts in regard to all essential matters, even if fewer had been added to the church under his labors. God would be better pleased to have six thoroughly converted to the truth, than to have sixty make a profession and yet not be truly converted.”—Pages 104, 105.

Baptism, or admission to church fellowship, is only the beginning, even if the individual is truly “converted to the truth.” One not only must be converted to the truth but must also grow up in the truth to spiritual maturity. This requires more than “milk” feeding from Sabbath to Sabbath; it requires “the bread of life” and the “meat” of the Word. Dare we as the messengers of heaven, give anything

less than the fullness of heavenly manna to the waiting people?

What a mission field our own churches represent when we consider this statement written by the servant of the Lord in 1893: “It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner.”—*Christian Service*, p. 41. (Italics supplied.) And can anyone provide evidence that the situation is better today than 66 years ago, in 1893?

We were told seventy years ago that the Lord was setting His hand to finish the work. Speaking of what God intended should be the experience of His church as a result of the 1888 General Conference session, we read: “The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.”—ELLEN G. WHITE in *The Review and Herald*, Nov. 22, 1892. Surely such a mighty work as the loud cry, that was to be as a fire among stubble, could not smolder along for seventy years. That is not like God. Have we lost something along the way? If so, let us recover it!

Christ is waiting for the perfect reproduction of His character in His people. How long will we keep Him waiting?

## My Pastor

By EDA A. REID

My pastor is human. The hands of ordination laid upon him did not raise him above the frailties of humanity. He is prone to make mistakes, even as you and I are, though we are likely to expect perfection of him. He must depend upon the grace of God the same as anyone else. Of himself he is nothing. Yet he has been ordained to be God's messenger, and I acknowledge him as such.

My pastor bears responsibility for the souls of his congregation. His message must not be one of pleasing phrases to make us self-complacent. God calls upon him to reprove sin—not an easy task. Dare I criticize him when he does? Or dare I ignore his warnings?

My pastor is under the constant eye of

the church. Let us hope it is not a critical eye. If he does not come up to my expectations, I must not let others know how I feel. I must not aid Satan in his work of criticizing and discouraging one of God's servants.

My pastor needs friendship. He must often feel the loneliness that comes with position. He must be a friend to all and often forgo close associations lest he seem to be partial.

My pastor needs cooperation if his work is to be successful. I will assist him according to my ability and not occupy his time with trivial matters so that he is hindered in his work of winning souls.

My pastor needs my prayers. Your pastor needs yours.

# Redeeming Love

By Inez Brasier

THIS morning these lines of an old hymn sang in my thoughts: "Redeeming love! Redeeming love! It is the theme of saints above; Redeeming love! Redeeming love!"

That is our need, yours and mine—the love that redeemed us on Calvary, the love that redeems us each day here and now.

A man, with troubled soul, came to Jesus one night in that long ago when He lived and toiled even as we must. How could one live a holy life? How could one be fitted for heaven? The Saviour's answer has rung down through the ages since that starlighted night: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Oh, the love that was in the heart of the Father and of the Son for all, for you and for me! Webster's Dictionary defines *redeem* as "to ransom, liberate, or rescue from captivity or bondage. . . . To rescue and deliver from the bondage of sin and the penalties of God's violated law."

"My child," He whispers to your heart and mine, "I paid the ransom, I paid the redemption price, I rescued you from the bondage of sin. All this and more I did for you on Calvary with My heart's blood. You are Mine, to live victoriously, triumphantly, free from the power of sin."

Redeeming love! Heaven gave it all for us in the Saviour-Redeemer.

Nothing was left undone that would ensure our freedom in Him. Not all the silver or the gold beneath the mountains of earth could pay the ransom. Only the blood of Christ, the Son of God, could do it. The nail-scarred hands and feet, the sword-marked side plead for you and for me today that we may claim freedom from sin's thralldom and experience His power in holy living.

A Roman soldier was caught sleeping on guard duty. He was young and weary, but that did not excuse his negligence. The sentence was death. His older brother pushed his way before the commanding officers. They knew him well; he was a brave soldier. They honored the many scars on his body and face.

"I plead for this young man, my brother. Put him in my care."

But though the officers respected him, they maintained their decision of death for the young soldier who through carelessly sleeping on guard could have endangered the camp.

At last the older brother held up the scarred stumps, all that remained of arms lost in battle. "I have given them for Rome, my country. Will you give me my young brother?"

They granted his request, accepting his sacrifices as ransom for his brother's life.

So the marks of Calvary plead today. "I have loved thee with an everlasting love," He tells us. And this love reaches from the cross and en-

velops us. We should never fear the enemy who would keep us in his power. "I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. 43:1).

We should not fear the troubles without or the foes within. We are His. Oh, that we might experience this redeeming love, resting in it as a tired child rests in his mother's arms. The griefs that wound our hearts have touched His. The crosses we must bear He has borne.

Redeeming love! How our hearts thrill as we meditate on it, though we comprehend so little! The infinite love, the encircling mercy of Jesus, what richer themes could there be for our quiet hours alone with Him? And the more our thoughts are on Him, the Fountain of love and strength, the more we shall become like Him. Our very lives will reveal His Fatherhood, His redemption, His glory. For who can muse on Him and His life and not be fashioned by the love and adoration born of knowing Him, of kneeling at His cross?

Redeeming love that reached through all eternity! Redeeming love that makes it possible for us to dwell with Him when this earthly journey ends at the gates of gold! John Newton, an eighteenth-century clergyman, wrote: "If ever I reach heaven I expect to find three wonders there: first, to meet some I had not thought to see there; second, to miss some I had expected to see there; and third, the greatest wonder of all, to find myself there."

What wonder it will be to be there, to talk with Christ of His redeeming love! What wonder it will be to join in that glad, exultant song of redeeming love, extolling Him who gave Himself on Calvary for you and for me!



## Promptness

Would you like to have an interesting and inspiring Sabbath school? One thing that will help make it that way is to begin on time. When members learn that Sabbath school will begin promptly each Sabbath, they will put forth extra effort to be there. In a Sabbath school that habitually starts late, this spirit develops: "I don't care whether I am there on time or not." This attitude gradually produces the feeling that Sabbath school is not important. Eventually it doesn't seem worth the effort to be present at any of the Sabbath school programs.

One reason people do not come on time is that they don't expect the Sabbath school to start on time. Even if there are only a few present, it is best to begin at the hour announced. When people realize that promptness is habitual with the superintendent, they will try to be on time lest they miss something.

May we suggest to our superintendents that you try to offer something unusual during the first five minutes of the Sabbath school program? The opening moments should be so interesting that those who fail to be there will feel they have missed something important and good.

When a person is really convinced that something has value, and is important, he will by his enthusiasm for that thing influence others to feel as he does about it.

This first five minutes could offer something special along musical lines, or a thought from the last week's lesson, a

letter from the mission field receiving attention during that quarter, or an answer to some Bible text or question. Maybe a Bible quiz on the previous week's lesson might be conducted either orally or in written form. A symposium on some problem of Sabbath school evangelism could be helpful.

Just as important as beginning on time is the matter of having each feature on the program stop on time. Let there be no overrunning of special features to interfere with the 30 minutes allotted to the lesson study, and do not let the lesson study run over so it becomes necessary to cut short the intermission between Sabbath school and church service.

Let's enliven our Sabbath school program by starting and stopping on time!

H. K. HALLADAY  
Sabbath School Secretary  
Columbia Union

# Sabbath School Lesson Help

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

FOR SABBATH, FEBRUARY 7, 1959

## Walking With Christ

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

AFTER the problems of Romans 7, we come to a most attractive chapter eight, of which it has been said: "Here the fact and power of the Holy Spirit are present everywhere, so present that there is no other portion of the whole Scripture, unless we except the Redeemer's own Paschal Discourse, which presents us with so great a wealth of revelation on this all-precious theme."—H. C. MOULE, *The Epistle to the Romans*, pp. 203, 204.

### 1. The New Life in the Spirit

Romans 8:1-4, R.S.V. "There is therefore now no condemnation for those who are in Christ Jesus." The apostle here continues the central theme of the whole epistle, the believer's life in Christ. "No condemnation" reminds us that condemnation comes through sin, and freedom comes from "one man, Jesus Christ" (Rom. 5:15, 16, 18). "The law of the Spirit of life" is a law that frees the believer.

"Christ's mission was not for judgment, but for salvation" (*The Desire of Ages*, p. 210), and the Holy Spirit continues His life-giving mission. Here is the answer to everyone who cries: "Who shall deliver me . . . ?" Romans 8:3 is doctrinally important: "God sending his own Son" (deity of Christ), "in the likeness of sinful flesh" (incarnation), "for sin" (atonement), "condemned sin" (crucifixion). Read *The Desire of Ages*, page 116.

Romans 8:5-11. "To be carnally minded is death; but to be spiritually minded is life and peace." The word "mind" (*phronēma*) in verse 6 is used only in this chapter of the New Testament (verses 6, 7, 27) and indicates the object of thought, hence the fleshly mind thinks and desires evil, the spiritual mind seeks righteousness. "The carnal heart must be crucified" (*Testimonies*, vol. 5, p. 267). "That which was to the carnal mind a desolate wilderness, to the spiritual mind becomes a land of living streams [context, the Word of God]."—Fun-

damentals of Christian Education, p. 182.

"Ye are . . . in the Spirit," Paul says, "if so be that the Spirit of God dwell in you." Paul's frequent use of "if" is an impressive form of argument. "If Christ be in you, the body is dead . . . ; but the Spirit is life" (verse 10). "If the Spirit of him that raised up Jesus . . . dwell in you, he . . . shall also quicken your mortal bodies" (verse 11). Compare Rom. 6:8; Phil. 2:1. Paul is masterly in presenting the incompatibles: in the flesh and in the Spirit, enmity and peace, life and death, the spirit of bondage and the Spirit of adoption, et cetera.

### 2. New Relationships, Sufferings, and Glory

Romans 8:12-17. "The Spirit itself beareth witness with our spirit, that we are the children of God." Paul reasons that if the Spirit gives life and peace to our souls, and will also give life to our mortal body hereafter, then we are debtors to live "through the Spirit." We are freed from sin, fear, and condemnation, and have received "the Spirit of adoption, whereby we cry, Abba, Father." See *The Great Controversy*, pages 467, 468. In Galatians 4:6 "Abba, Father" is the cry of the Holy Spirit, who thus testifies with us of our sonship.

Romans 8:18-27. "The sufferings of this present time are not worthy to be compared with the glory which shall be." The Jews sharply distinguished between "this present time," to which suffering belonged, and "the age to come," to which the splendor of God's presence belonged. Creation shows the touch of sin, and the disproportion of suffering to glory is often evident. But Paul debited "light affliction . . . for a moment" to the present, and credited to the future "the far more exceeding and eternal weight of glory" (2 Cor. 4:17). The saving hope ("by hope") of verse 24 includes "that blessed hope" (verse 19; see 1 John 3:1-3; Titus 2:13).

### 3. Exultant Trust in Christ

Romans 8:28-32, R.S.V. "We know that in everything God works for good with those who love him, who are

called according to his purpose." Paul now enters upon one of the superlative passages of the New Testament. This rendering of verse 28 avoids the idea that "things work together for good." It is God who orders events, and the believer's attitude to them that determines their eventual outcome for good. God predestinates all to be saved (1 Tim. 2:4; 2 Peter 3:9; Eze. 33:11; Rev. 22:17). He foresees that some will refuse His way, but He does not will their loss.

From the human viewpoint events may appear unpropitious, even to God's children, but from the divine viewpoint, God's will follows His predestinating purpose that His earthly children shall ultimately be conformed to the image of His Son. Jacob once said: "All these things are against me," but he lived to bless God in these words: "The Angel which redeemed me from all evil" (Gen. 42:36; 48:16). "Memory recalled only His mercy and loving-kindness who had been with him throughout his pilgrimage."—*Patriarchs and Prophets*, p. 235.

"The angels of heaven attain unto no higher knowledge than to know the will of God, and to do His will is the highest service that can engage their powers."—*Thoughts From the Mount of Blessing* (1956), p. 109. When Christians similarly seek to carry out God's revealed will for them, the predestined life in Christ becomes a purposeful pilgrimage.

Romans 8:33, 34. "Who shall lay any thing to the charge of God's elect?" Paul rises to lyric heights in several gripping questions. "What shall we then say to these things?" That is, to his whole discussion of righteousness by faith, which puts man on God's side in the battle of life.

"Who shall bring any charge against God's elect?" (R.S.V.). God is our justifier! Who is to condemn? Christ the Risen One is our Advocate on high! Compare 1 John 2:1, 2; Heb. 7:24, 25. The answer to these challenges is that none can charge or condemn those who trust in "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Romans 8:35-39. "Who shall separate us from the love of Christ?" It was inconceivable to Paul that anything could separate believers from the love of their Master. In fact, he argues we are "more than conquerors" over any of the adversities of life, death, unearthly powers, time, et cetera, which might conceivably crush our faith. "Super-conquerors" is one commentator's rendering of the original compound word meaning *to surpass in conquest*.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## Teach the Little Ones to Pray

By Edna Atkin Pepper

WHAT can I do for you?" asked the army officer, stopping by the side of one of his men who was not long for this world.

"Could you say a bit of a prayer for a fellow?"

A flood of tender memories crowded into the mind of the officer. After a moment, he began softly, "Gentle Jesus, meek and mild . . ."

Now the memories came surging into the mind of the man whose life was rapidly ebbing away, and he whispered faintly, "Pity my simplicity, suffer me to come to Thee." And he was at rest, like a tired child, in Jesus.

What if the mother of the dying man had not taught him to pray! He would surely not have made his last request for "a bit of a prayer for a fellow." Suppose the mother of the kind officer had not led her little one to the "gentle Jesus"? What a tragedy if either of them had failed! So fortify the mind of your child against the day he may make frantic search for a life line. How can he remember that which he has never learned?

I notice that my daughter, in teaching her little ones to pray at the table or at bedtime worship, never says, "Do you want to 'say' grace this time?" She says rather, "Would you like to thank Jesus for the food?" Or, later on, as they kneel beside her, "Would you like to pray first, Peggy?" Nevertheless, the little child who memorizes a prayer, even if unthinkingly at the time, has had his mind and heart fortified against a time of need. There are many poems about prayer, as well as prayer poems, especially for children.

Prayer is an individual experience. One person that I know thinks of her prayers as forming a pattern, of which she is more or less conscious, as she weaves her petition with strands of words.

I find my mind forming pictures, which express themselves in poetry as I kneel to pray and think of my prayer winging its way upward to God. It began with just one line, but through the months and years it has grown to several lines, which I call, "Prelude to Prayer." I never see this

poem without recalling the varied times and places that my mind has groped its way upward to the place of prayer, as these lines have come to me.

Out past the constellations,  
Straight to the throne of God,  
Far beyond worldly clamor,  
Far above earthy sod;

Far above nonessentials,  
Cluttering life's brief hour,  
Swift to the door of heaven,  
Forth to the Source of power.

Back through the gates of glory,  
To old earth, dark and dim—  
Far from a world in tumult,  
I have communed with Him.

Clip the pages of magazines that pass through your hands, and build up a scrapbook of prayer poems and prayer experiences that you can read or tell to your children, to make the communication between earth and heaven so real to them that when any danger threatens, their hearts will instantly call upon God for help.

Do not feel that all is lost if your child seems indifferent. "Train up a child in the way he should go: *and when he is old*, he will not depart from it" (Prov. 22:6). We have no assurance, that I can find, that our children will be faithful to their training all through childhood and the growing-up period. We do have the promise of help from our all-powerful, heavenly Father: "I will contend with him that contendeth with thee, and I will save thy children" (Isa. 49:25).

Tell them that *every* sincere prayer makes its mighty impact, but somehow, someway, teach your little ones to pray.

The gates of heaven burst apart,  
An angel flashes through;  
He hastens past Orion's halls,  
To pierce the vaulted blue.

Subdued, the angel choir stoops  
To watch the scene below,  
And muted strains drift earthward  
from  
Their oratorio.

What in this dim and shadowed  
land,  
This side the golden stair,  
Could stir the angels—was it you,  
Inopportune in prayer?

There are many kinds of prayer, even as there are many kinds of conversation with friends. When I am in church my mind intones the beautiful, meaningful, reverent phrases, after those of the petitioner. It is like a speaking choir, except that it is not a choir, but merely an echo, a repetition of each phrase as it falls from the lips of the one who offers the supplication. I do this to keep my mind from straying, for Satan is subtle and insidious, and I wish to share in the blessing during this audience with the King of kings. Perhaps this would help children and young people, and they would find a new interest in, and greater reverence for, the pastoral prayer.

Prayer is an individual experience, which best begins when little lips first form thoughts into words.

PHOTO, MILTON MURRAY



## "Go to the Ant"

By Mrs. James L. Johanson

"Go to the ant, thou sluggard: consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:6-8). This text came as an eye-opening shock to me as I searched my Bible in a time when I especially needed consolation and guidance.

My husband had quit a good job he had held in another State for 18 months to come home to his father's place here in northern Utah. He loves his old home and clings to the memories it presents.

Here, when he was a boy, the spacious yard overflowed with children, yelling and playing each day, and wonderful scents drifted from his mother's kitchen where she lovingly prepared the tasty favorite dishes of the family. Here he raised his own calves, and his wise father allowed him to plant and care for and finally harvest his own crop of potatoes. He learned to break and train his own horses. Every day of his life, from the time he was very small until he joined the Marine Corps in the second world war, he worked beside his father and learned the arts of farming and cattle raising.

Now that his father was no longer able to run the farm alone, the home was crumbling and weeds were over-running the place. It must have been more than my husband could stand, because he moved us into the old thick-walled, two-story house and provided for us with a very small income from the only job he could get.

As a result we went without some important foods. I tried to be cheerful, but seeing the children live on practically nothing but potatoes, bread, and milk soon got my mood to rock bottom.

The "what if's" began to season my thinking, until whatever faith I had became nil. As I look back I wonder at God's love and mercy. How I must have pained Him as He watched and yearned over me when I battled around in the spiritual dark, lost my hold of His hand, and became afraid.

Then I found the aforementioned text in Proverbs. Why, He meant for me to raise a garden! But I had never raised one before. I knew nothing about it. A garden might do all right this summer, but what about the winter? I had no pressure cooker or freezer. How would I prepare for the winter food?

At least I showed enough faith to go ahead and plant the garden. It grew so many weeds that I feared for the vegetables, but the loving Father

knows the best way, and I didn't exactly *not* enjoy pulling weeds. It was beneficial to get outside early mornings into the sweet fresh air and atmosphere of singing birds. Pulling weeds also put me in the position of humble gratefulness and conversation with God.

It's wonderful to watch a garden grow. I waited and watched anxiously for the first little bit of green to push up through the ground, each one a friend, each one a prayer answered, each one a definite testimony that God would never leave me.

I wonder whether He smiled as my pumpkin vines twined along with the squash up and around the corn stalks, because I planted them too close together. What a garden it was! Uneven, rambling. I could stand in one spot and pick cucumbers, beans, squash, pumpkin, and corn nearly all at one time. But God miraculously

provided us with a good, tasty crop. How we did enjoy its produce through the summer.

We were overjoyed when our grocery bill was cut so drastically. We ate better and felt better, and my husband was able to buy a few calves.

Then my husband's mother gave me the use of her small pressure cooker, with which I canned the excess vegetables for winter.

It wasn't a very large garden, but it was my school and I learned much. Next year I can handle a larger one, probably, and may learn many more precious lessons.

That tiny speck of faith to go ahead in the midst of doubts accomplished a great deal, and most of all, I learned that no matter what the occasion, no matter what the question, no matter what the worry or doubt, God already has the answer; but He wants us to fill it in.



## Happy Days in Nazareth—Part I

By Arthur S. Maxwell

Mile after mile they journeyed back along the road on which they had fled from Herod. Somehow it didn't seem so far now, for they were going home, home, home!

At each stopping place Joseph asked other travelers for news, for there were no newspapers in those days. He had been away so long, and he wanted to catch up on everything. What was the price of corn in Jerusalem? How much were carpenters earning nowadays? What had the Romans been doing of late?

One piece of news troubled him. Herod had been succeeded by his son Archelaus who was reported to be as cruel as his father. Perhaps he was still looking for the Babe who had escaped from Bethlehem.

Joseph and Mary had planned to go and live in the little town where their precious Jesus had been born; but now this was impossible. So they decided to go on to Nazareth, which they had left at the time of the taxing by Caesar Augustus.

Some days later they arrived at their old home town, and started life anew. Joseph opened up his carpenter's shop again and Mary began housekeeping. As for Jesus, the Bible says that He "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

What a fine boy He must have been!

So strong, so healthy, so good looking! With His perfect little body I am sure He could run faster and jump higher than any other boy or girl in town. With His marvelous eyesight and hearing He saw and heard everything that went on around Him. He missed nothing and stored up all sorts of priceless memories for use in days to come.

So He grew not only in size like the other children of Nazareth, but in knowledge and wisdom too. In this His mother helped Him, of course. I am sure Mary took Him on many a walk into the hills and fields around Nazareth, pointing out all the beauties of nature and answering His many, many questions about them.

What a privilege Mary had, showing the flowers, the trees, and the animals to Him who, long, long ago, created them! Perhaps this was why Jesus was so very interested in everything. Maybe deep down inside Him there was a strange feeling that somehow all these lovely things were really His and belonged to Him more than to anybody else in all the world.

Tenderly He would pick the lilies of the field and marvel at the beauty of their colors and the daintiness of their petals. Can't you hear Him saying to His mother, "Who made these beautiful things, Mamma?"

Watching a sparrow flit from tree to tree, or counting the speckled eggs in a thrush's nest, He would tell Mary of the wonder that filled His heart. "How do little birds come from eggs, Mamma?" He would ask, "And how do they know how to fly?"

I wish I could have been there to hear Mary's answers, don't you? But I am sure she always talked to Him with great patience, ever leading Him to honor and reverence His heavenly Father.



## Gordon's Choice

By D. E. Rebok

THIS is the story of Gordon, an Adventist youth who faced a temptation that to most people would have proved overpowering.

Gordon was a fine young man, talented, trusted, and efficient. For a number of years he worked for a big firm in New England. He rose from one responsibility to another and achieved distinction in each. His superiors saw in Gordon a man who could really "go places," as they say in the business world.

In time Gordon married and several little ones came to bless his home. Financially, the family was prospering. They had everything young hearts could wish. The future looked rosy indeed.

But Gordon was not entirely satisfied. His mind turned more and more to the work of God, and to the ministry in particular. But, he reasoned, why leave a lucrative position, a good job, a fine home, and go back to college to take ministerial training? Conferences are employing only a few ministerial graduates. Perhaps after completing the course, there will be no demand for my services. Such reasoning, however, did not dismiss the matter nor release him from the call to the ministry that pressed upon him.

So he resigned from his job, moved his family to a nearby Adventist college, and began his studies. His wife accepted part-time employment, and Gordon himself assumed a load of study and work that would break most men.

It was my privilege to visit Gordon some time ago. There he was pegging away day and night, trying to keep up with the heavy demands of a full study load and at the same time earn a living for his family.

Near the close of last school year, Gordon set out for New York City to see if he could find a more remunerative job for the summer months. His thoughts, of course, returned to his old friends at the office where he had formerly worked. He knew that the firm employed college students for the busy summer months, but he was sure the salary would be so low it would not pay to travel the many miles involved each day.

His old boss greeted him warmly.

He expressed appreciation for the kind of service Gordon had rendered in the past, and begged him to give up his foolish notion of becoming a preacher. He tried his best to convince Gordon that a Christian businessman could render just as much service for the church as a minister.

Men with less determination and conviction would have yielded to the pressure but not Gordon. His mind was set, his goal was clear, his course was straight ahead regardless of difficulties and obstacles.

Before returning home that day Gordon dropped in to visit a businessman with whom he had had considerable dealings when working for his old firm. This keen-minded, sharp driver-of-bargains was delighted to see the young man whom he had watched at a distance for three years. His eyes lighted up and broad smiles indicated genuine satisfaction when Gordon asked for a job for the summer months.

He was amazed to hear of Gordon's shift from business to the ministry. "You are the man I want," the elderly man said, "but not just for the summer." He assured Gordon that he had a plan which was bound to appeal to a bright, capable, thoroughly reliable young businessman.

"You see," he said, "I am getting

old. I have no sons, and I want to lighten my work load. I need a man just like you to connect with me. I'll pay you \$350 a week to start." To this he added other appealing offers.

The businessman continued. "You see, my interests are vast and my business is extensive. You would have much travel, for yours will be a most responsible position."

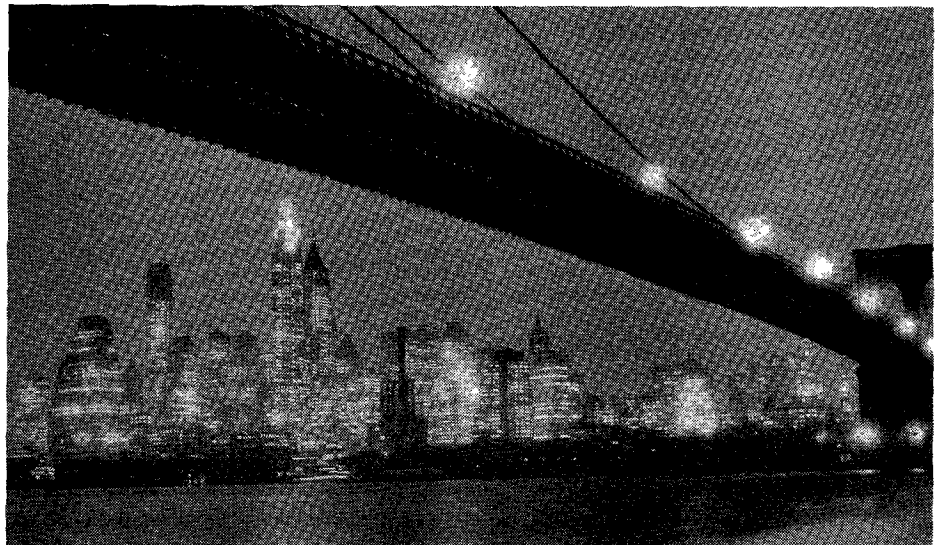
He paused a moment, and then added, "If you took this job for the summer months, you might become so interested that you would not want to go back to your ministerial studies, and I would not let you go back to school."

Gordon, the *minister* and not the business executive, replied courteously, "Thank you, sir, but my mind is made up and I am not interested."

Naturally the elderly man was disappointed. He was not dismayed, however. Several weeks later he placed a long-distance telephone call from New York to the college. Gordon was called out of class and informed of the urgent call. As he hurried to the telephone, he wondered, "Who can possibly be calling me from New York City?"

Imagine his surprise to hear the voice of his business friend. "Gordon," he said, "I want you to come to New York to see me. I am sending my private plane to the airfield nearest your college. Be ready on its arrival and I shall await you in my office here."

The battle for this young man's mind and heart began all over again. Soon the plane was in the air on its return flight to the busiest airport in the world. There he was, a young Seventh-day Adventist ministerial student arriving on the runway of the air terminal in his private plane—his at least for the moment—and maybe his for keeps; who could tell?



Night view of New York City. In this great metropolis Gordon was made a fabulous proposition.

Gordon was ushered into a luxurious suite of offices. The gentleman greeted him with the warmth of a returning son, and led him immediately into one of the sumptuously furnished offices, saying, "This one is for you. Sit down and I'll tell you my plan."

Then he opened up the whole story of his enterprises and explained his methods of operating his vast holdings. The comptroller brought in some books of account and revealed to Gordon the extent of the business involved. The figures ran into several million dollars.

The gentleman explained, "I had a vice-president who stole \$300,000 from me, so I let him go. Now I want you to be my vice-president. Here, I have drawn up a five-year contract for you to sign. Your salary the first year will be \$25,000 with an increase of \$10,000 a year for the next five years." While Gordon tried to understand what his ears were hearing, the man continued, "I have a brand-new Oldsmobile for you too."

Before the proposition became too much of a temptation, Gordon turned to the kindly old gentleman and said, "But, sir, I am preparing for the ministry, hence cannot possibly accept your wonderful offer."

Scarcely hearing Gordon's words, the president called for his chauffeur and in a few minutes they were crossing the bridge over the Hudson River in a big, new, shiny Cadillac for "just a little ride" so they could think things through without interruption.

At one of the most beautiful spots along the Palisades, the car stopped—stopped before a new ranch-type house worth about \$75,000.

"Here is where you will live—your home," said the businessman as they went in.

Gordon, overwhelmed with the beauty, the grandeur of it all, replied, "I could never afford to make the payments on a place like this."

"Payments? What payments?" chuckled the elderly executive. "I am going to *give* you this house."

For the first time Gordon felt himself slipping. He stood in that beautiful living room by the big picture window overlooking the Hudson River. He surveyed the beautiful grounds. He walked slowly through the house from the up-to-the-minute kitchen to the last bedroom and lovely bath. His mind was busy fitting his wife and children into that dream house, calculating how much he could help his own elderly parents, and those of his dear wife.

Should he turn aside from his call to the ministry? After all, he might not be hired by the conference anyway. Why not accept this vice-presi-

dency of a great business establishment with an income of \$25,000-\$50,000 a year, a fine car, and a lovely home on the Hudson?

What would you have done? What answer would you have given to the president standing there in expectancy? How much more would it have taken to swing you from your denominational objective to a business career?

But listen! Gordon is speaking. "You see, sir, I thank you for the confidence you have in me. I appreciate your generosity and all; but I cannot turn my back on the Lord and the call I have from Him to go work in His vineyard. I have heard that call and I must not turn away from it."

The old, perhaps hardhearted, business executive could not believe his ears. He could not understand such a young man. "What more can I do?" he pleaded. "What more can I offer? I must have a man like you."

They separated, one going to his office with a heavy, disappointed heart; the other to the airfield with a strange feeling of unreality. "Is this only a dream?" Gordon asked himself over and over as the private plane flew him back to his little family in their little quarters, only to learn that

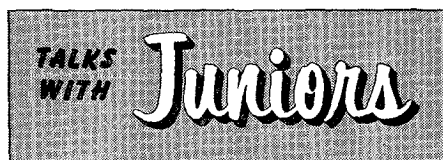
the plastic factory in which he was a part-time day laborer had closed on account of business troubles.

What would his wife say of his decision? There she was working nights in a girls' reformatory trying to help a poor ministerial student pay his way through a Seventh-day Adventist college, not knowing whether a conference would have the money to employ him as a minister when he came to the end of his long, hard way.

Gordon's wife is a grand girl whose heart beats in unison with that of her husband. "Why Gordon, I would not want you to make any other decision. I am willing to struggle along just so we can be in the Lord's work." Those were wonderfully comforting and reassuring words he heard from her lips.

Millenniums ago another man turned down a high bid for his soul. That man was Moses. He esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. 11:26).

Moses did the right thing. So did Gordon. What would you have done if you had been faced with their temptations? What are you doing with the ones you do face from day to day?



## Hate

By D. A. Delafield

I once saw two girls scratching each other's faces and pulling each other's hair. They were crying and screaming as they scratched and kicked!

I saw two boys on the street corner, having a fist fight. The sickening sound of bone striking bone and muscle made me shudder. There was hatred written on the faces of these junior boys. If I hadn't been driving by in my car on a heavily traveled street, I would have stopped the boys and reminded them that it didn't make sense to fight and to hate.

*But one should hate some things!* Did you know that Jesus hated evil things? It is written concerning Christ, "Thou hast loved righteousness and hated iniquity" (Heb. 1:9). And if you will turn to Proverbs 6:16, you will read a list of six things that the Lord hates. Do you know what they are? Take your Bible and read for yourself. One of the things that God hates is a proud look.

When you stop to think about it,

juniors, it is a good thing to hate, if we hate things that are bad without hating people who are bad. Those who love Jesus should hate what is wrong. The psalmist said, "Ye that love the Lord, hate evil" (Ps. 97:10). And if one is truly born again, this will be true in his life. David said, "I hate every false way" (Ps. 119:104). David also said, "I hate vain thoughts: but thy law do I love" (verse 113). He said, "I hate and abhor lying" (verse 163). Can you think of evil things that you hate? How about comics, tobacco, alcohol, dope, swearing, lying, impurity, cheating?

Do you love some things that are wrong? If so, you must surrender your heart to Jesus so that you will learn to hate *everything* that is wrong.

It is important, juniors, that we love God and that we love our fellow men. Many times we hear preachers tell us that "God is love" (1 John 4:8). We, too, should be loving and lovable. A loving and lovable Christian is the best argument in favor of the gospel. But he who has learned to love the good will hate the evil, so that the things we once loved we now hate, and the things that we now love we once hated.

As we should learn to love God with all our hearts and our neighbor as ourselves, let us learn to hate sin and everything that Satan stands for.

**M**OST of the population of Netherlands New Guinea is in territory not yet controlled by the government, hence it is difficult to reach the tribes hidden in the interior. A car is useless, since there are no roads. There are no airfields either, and because of the many obstacles in the rivers it is impossible to travel by boat, even a small one. So a traveler must walk, having coolies cut a narrow path for him through the dense, tropical forests.

Several of the tribes are rather wild, so a visitor cannot be sure of what kind of reception he will receive. Last year, however, God gave our mission a wonderful opening in this unknown territory.

After ten days' walking from Sarmi, a European center on the north coast of Netherlands New Guinea, I arrived at a village where the Waf tribe lives. This tribe was very kind to me. Moreover, they possess houses. The other tribes that I met during this itinerary in the interior of New Guinea don't have houses. They just build a small floor on poles, then cover the area with a roof made of leaves from the sago palm. There are no walls. It is rather difficult to find rest under such circumstances, and when it rains hard everything gets wet.

The Waf tribe is not so wild as many of the other tribes, so I decided

to stay at Guasematin, the main village of the Waf. There was, however, a strong voice from within, telling me not to stay there but to go to the Bora-Bora tribe. I was tired and the Waf told me the Bora-Bora were very wild and dirty. Furthermore, they did not understand the Malay language.

But the "still small voice" kept urging me to go, so I at last obeyed. The only way to the Bora-Bora tribe runs through several rivers. Many times the water reached to my neck, and for one whole day I had to walk in water, sometimes through mudholes with the mud up to my knees. And it rained almost every day on the trip. But now I know why I was sent to the Bora-Bora.

This tribe resides mainly in the village of Guatefareh and is completely untouched by Western civilization. Most of the people had never seen a white man before, so they pulled at my hair, touched my arms, legs, and shoulders, played with my fingers, et cetera. After a few days we were good friends. Fortunately, several tribesmen already knew a little of the Malay language, which they had learned

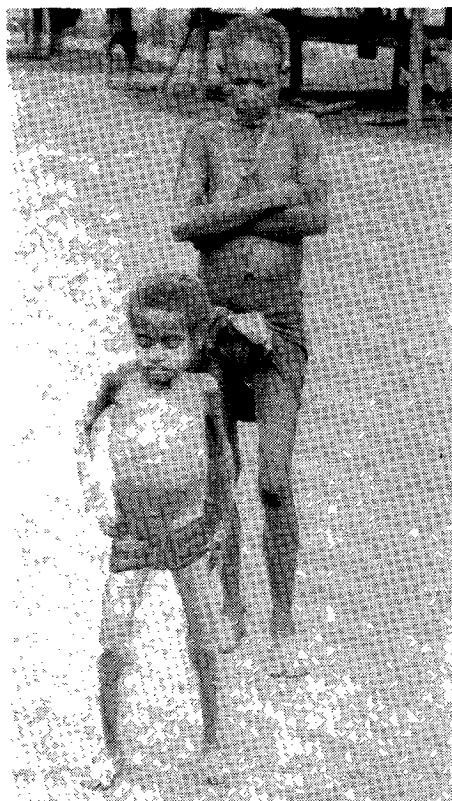
They did not realize what they were asking for, but this tribe is longing for something they lack. A couple of years ago they burned down their karawari houses (ghost houses) and destroyed their holy flutes (instruments of the several spirits), because they no longer received satisfaction from them. Without any influence from outside (either government or missions), they radically broke with tradition. They felt, however, an emptiness that had to be filled. They longed for something better than they had had before.

It was on a Friday when they came to me asking for the gospel, so I promised to show pictures and tell them about the wonderful gospel the next day, my first Sabbath among the Bora-Bora.

When I awoke Sabbath morning there was a great tumult. The whole tribe was gathered around my house, dressed most strangely. (A few days earlier I had distributed all kinds of clothes, to make the contact with this wild tribe easier.) I could not help laughing when I saw those Bora-Bora, normally going almost naked, now

# A New Open Netherlands

By G. C.



This nine-year-old boy's name is Nabak. He is shown taking his first few steps after the Lord healed him. His mother watches unbelievably.

from former travelers, especially bird hunters.

Their territory is a breeding place of malaria, yaws, and other tropical diseases, so I began to help them physically. The bodies of many children were covered with tropical sores. But penicillin proved very effective. One or two injections were sufficient to heal many of the sufferers. Treating the sick took a great deal of my time and strength, but it opened the hearts of the people.

Like all primitive people, the Bora-Bora are very curious. Among other things they discovered the Picture Rolls I had with me, and I told them what they were about. One day after this discovery several men came to me and asked to see the pictures and hear the gospel.

oddly dressed in an assortment of Western clothing.

That morning I told them about the love of Christ. The stories about Jesus and His love stirred the Bora-Bora. Because some did not know the Malay language they did not understand the words I spoke to them, but those who did relayed the stories to them afterward.

So eager were they to hear the gospel that the whole tribe stayed at the village that Sabbath. Usually, every day all the men and women go into the forests trying to find food, such as sago, vegetables, and fish. Even then most of the people always feel hungry; and several tribes are threatened with starvation. But on that Sabbath day no one went out to gather food, so they had nothing to eat. The bread of

proved to be of much greater use than sago or vegetables. When the day ended, the whole tribe gathered together to close the Sabbath. They especially enjoyed the singing service. My Papuan assistant and I began to sing. But hardly had we sung the first few words before the whole tribe joined us in singing. They did not sing the tune I wanted them to sing, so I told them to listen first while I sang, and then afterwards to sing with me.

It was useless. Hardly had I sung the first few words again before they joined in singing: "Duduk dekat kaki sa ["Sitting at the feet of Jesus"]. It was thrilling to hear them sing enthusiastically "Tjintanja terlalu murah ["For His love has been so gracious"]. Unconsciously they had longed for this when they destroyed their karawari houses and sacred flutes, but did not know how and where to find something better. Now they had found it and were enjoying it.

The next Friday evening they put on their odd-looking clothes again and gathered at the house of the

Tuan ["Nearer my God to Thee"]" and "Isa mau datang lagi ["Jesus is coming again"]. Every song was a confession and a prayer. We taught them how to fold their hands and shut their eyes in prayer. The only thing we didn't need to teach them was reverence. They felt that God Himself was present. I never supposed that wild Papuans in the dense jungles of New Guinea could be so reverent.



The Bora-Bora tribe insisted on sending a delegation with me back to mission headquarters, to ask for a teacher. This is one of the delegates floating with me on a raft down the Foein River.

One day that week, as I visited their houses, talking with them, helping and teaching them how to wash their babies, sewing a few clothes, and learning their language, their habits, and customs, and listening to their stories, I noticed a boy I had not seen before. He was almost blind and could not stand on his feet nor walk. Nabak was the boy's name. He was about nine years old. Because of his misfortune he had been entirely neglected, even by his mother.

It is a custom among the tribes of this territory to ignore their sick when there is no hope for recovery, because the sickness is thought to be caused by evil spirits. In another tribe I found a woman who was dying through neglect. Even her husband and her brothers did not look after her. When I told them to do so, they secretly left the village in order to escape their duty. Sickness is considered to be caused by sorcery or evil spirits, and when anyone, especially a relative, helps the sick, it is believed that he also will fall ill and die. Moreover the seminomadic way of life makes it almost impossible to care for the sick, who are left behind, together with the aged people, to die. The poor woman I found was crying: "I-je, I-je ["Mother, Mother"]," but her mother was already dead and no one else was willing to help her. She had a very high fever, but everybody was afraid to bring water or a piece of bark to cover her. She even had to make her own fire and prepare her own food.

Nabak was a victim of this custom. He had not received sufficient food so he was very undernourished. Sometimes other people had given him a

(Continued on page 24)

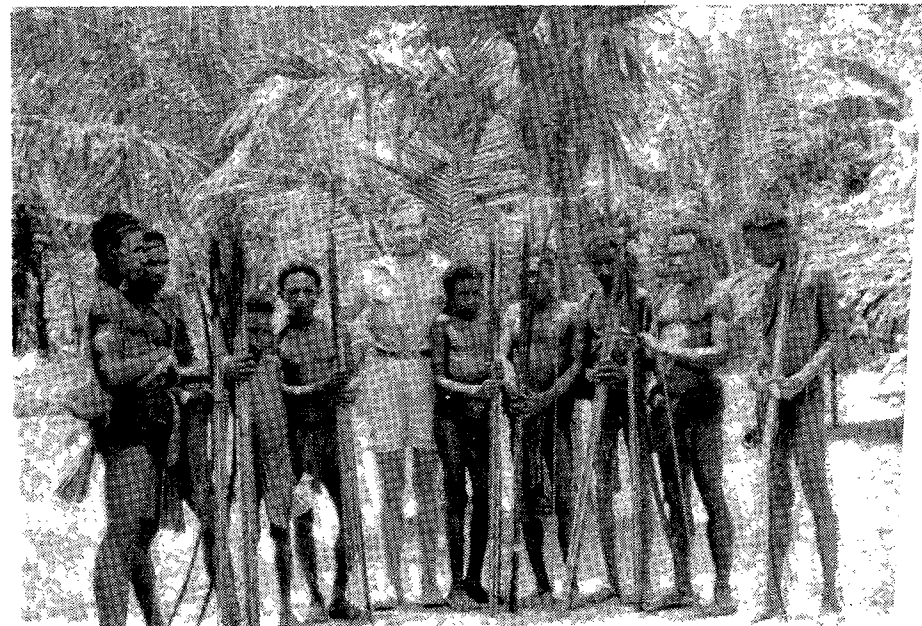
# ing in New Guinea

RWOL

headman of the village for vespers.

We held a song service and while explaining the several songs we told them again about the wondrous love of God. From time to time they interrupted my talk to tell me that they really enjoyed the meetings. They expressed their happiness that they had heard about Jesus and His love for them. It was rather difficult to make them understand the stories of the gospel, as they were not familiar with even the most common Malay words. Also, they had never seen pictures before, and when I showed them a picture of a bird or a fish, all the men wanted to spear it. But the Holy Spirit can teach without words.

It was thrilling to hear those wild Papuans in the dense forests of Netherlands New Guinea sing: "Hampir



The author with members of the Bora-Bora tribe in Netherlands New Guinea. This picture was taken at Guatefareh, the tribe's main village.



# News From Home and Abroad

## Queen of Thailand Opens New Building at Bangkok Sanitarium

By O. A. Blake

FOR many weeks preparation had been going on at the Bangkok Sanitarium and Hospital for the opening of the new building of the Sanitarium School of Nursing and Nurses' Home. These preparations came to their climax early in the morning of December 2, when all the delegates in attendance at the precouncils and the Far Eastern Division council were asked to leave their rooms in this building at eight o'clock and not to return until after the building was officially opened.

Large tents had been pitched on the campus, rugs were laid down on the sidewalks, and the grounds were swept and reswept in anticipation of the arrival of the Queen of Thailand who was to visit this institution and officially open the new building. We were all told to be in our seats at 8:45.

We quietly waited, and interest mounted in anticipation of the arrival of the Queen. At 9:45 some preliminary remarks were made, and a few speeches of welcome were given.

Promptly at 10:30 the Queen and her party arrived. She was greeted at the front entrance of the hospital by Dr. R. F. Waddell, the medical director, his wife, and members of the staff. She was ushered through the

building to the grounds at the rear of the hospital building, directly in front of the new building where everything was in readiness and each guest present was straining for the first glimpse of the Queen. Dr. Waddell escorted the Queen to the tent especially prepared for her and her party, and she was seated in a golden chair.

A group of student nurses in training at the sanitarium gave a beautiful rendition of the song, "Make Me a Blessing." Later as the Queen was leaving she especially requested that her appreciation and thanks be conveyed to these nurses for their song. She expressed the thought that this was the most beautiful singing she had heard of women's voices and that she had appreciated the message.

After the song Dr. Waddell gave the following speech of welcome and of appreciation to the Queen:

"Your Majesty, on behalf of the Seventh-day Adventist organization, I beg to express to Your Majesty our most grateful thanks and appreciation for your gracious presence at the opening ceremony of this new building.

"This structure is to be the headquarters of our Bangkok Sanitarium and Hospital School of Nursing. The

Seventh-day Adventist Church wishes to dedicate this building and its facilities to the training of competent, well-disciplined nurses whose express purpose in life is to bring relief from suffering by means of scientific therapy coupled with tender loving care.

"The Bangkok Sanitarium and Hospital is but one of the great world-encircling chain of medical institutions operated by the Seventh-day Adventist Church. These have been established in order to promote a better way of life, to help maintain abundant health, and above all to assist in making man whole. Our mission's first medical work in Thailand was established in B.E. 2480. Four years later its first school of nursing was opened and later reorganized in B.E. 2490. Since that time it has graduated 177 trained nurses. Many of these have attained distinction in the fields of nursing service and nursing education. They are now serving their fellow men in various parts of this great land, besides a number of others who are securing advanced qualifications in home and overseas institutions.

"His Majesty's governments have provided a good environment for the advancement of educational facilities. As we look about we see the tangible results of such in a number of strong schools of nursing that have been developed under outstanding professional leadership. It is our earnest hope that our efforts in this field of endeavor will in some measure contribute to the health and welfare of the people of Thailand."

After this the Queen of Thailand

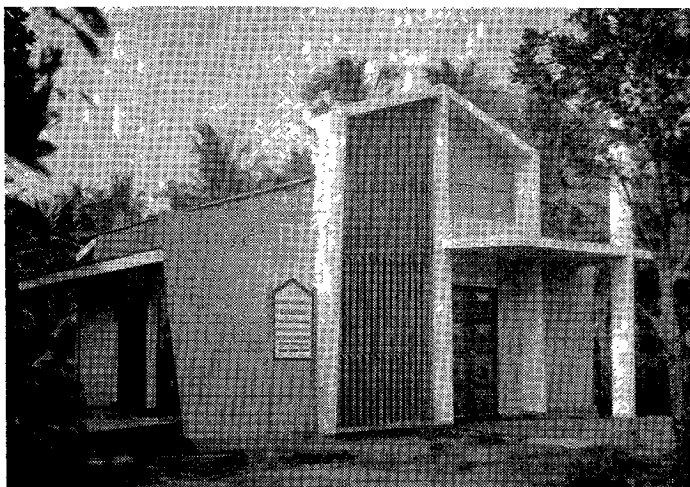


The Queen of Thailand, on her departure from our Bangkok Sanitarium, expressing her gratitude and appreciation for the singing of the student nurses during the ceremony.



Mrs. Ralph Waddell presenting to the Queen of Thailand the golden key to the Bangkok Sanitarium School of Nursing. This building was completed in November, 1958, at a cost of approximately \$150,000.





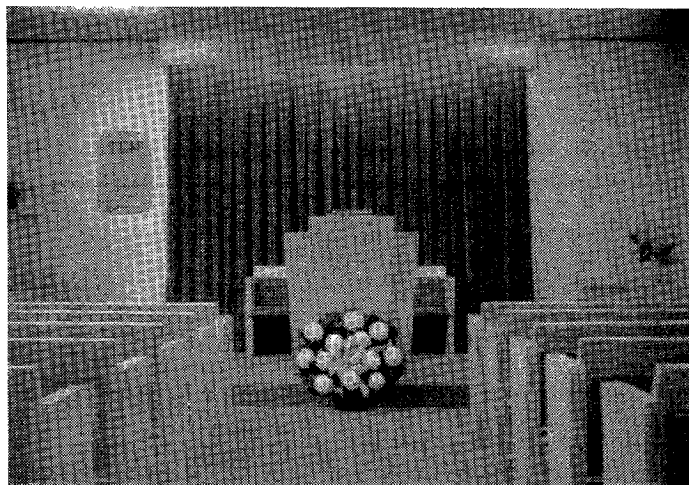
### Ligao, Philippine Islands Church Dedication

September 13, 1958, will long be remembered by our members of the Ligao, Philippines, church, for on that day their neat and beautiful chapel was dedicated to the Lord.

The date of dedication coincided with the workers' meeting and Ingathering rally at the mission headquarters in Legaspi, Albay, hence the entire working force of the Southern Luzon Mission, together with the church school teachers, were among the many visitors and friends who attended the dedication services.

The dedicatory sermon was given by Gil de Guzman, the mission president, while Elder Perez, district leader of Albay province, led in the Act of Dedication. M. P. Arevalo, the mission home missionary and Sabbath school secretary, offered the dedicatory prayer.

G. DE GUZMAN



### Dedication of Lowville, Pennsylvania Church

Less than a year after formal organization, members at Lowville, Pennsylvania, dedicated their church on Sabbath, November 1, 1958, in an impressive service. The building had been used for several years as a multiple-grade school. New furniture, carpeting, and a complete redecoration job transformed the simple schoolroom into the beautiful chapel shown in the photo above.

The main speaker at the dedication rites was L. E. Lenheim, president of the Columbia Union Conference. Others who assisted in the program included F. W. Wernick, president of the West Pennsylvania Conference; C. B. Green, secretary-treasurer of the conference; R. M. Spencer, pastor; Merle Johnson, local elder; and the writer. Although in a small community southeast of Erie, the church is gaining in membership and is a real light to others in the area.

D. A. ROTH

arose, speaking in the Thai language, and addressed the waiting group of people, as follows:

"It is with gratitude that I have today an opportunity of taking part in the opening ceremony of this new building which is destined to be the headquarters of the Bangkok Hospital School of Nursing of the Bangkok Seventh-day Adventist Mission.

"The important role of the Seventh-day Adventist Mission in the humanitarian work in this country, bringing relief from sufferings to the sick and helping to further national education in certain fields, is well known. The decision to establish a school of nursing is quite a welcome one. It has been generally conceded that the success in curing a disease depends in a large measure also on the competence and the tender care of the nurse. So the assistance of the mission in this branch of activities is very much appreciated. In the name of the Thai people, therefore, I wish to express our sincere thanks and appreciation.

"I am going to perform the ceremony of opening the building. May this building long stand for the pur-

pose of training of more nurses and giving beneficent service as a monument of the praiseworthy intention of the Bangkok Seventh-day Adventist Mission."

So came to a close an interesting and thrilling experience of being present and seeing the Queen of this wonderful country of Thailand.

### Sydney Sanitarium Nurses Merit Commendation

By M. V. Campbell

[The following air-mail report from Elder Campbell tells of the high distinction enjoyed by graduates of the nurse's training course at Sydney Sanitarium and Hospital, and of the enviable reputation that institution enjoys.—Editors.]

During the past few days I have been in close contact with the Sydney Sanitarium and Hospital in Australia. This is one of the institutions founded under the guidance of Sister E. G. White during the time she spent in this country. Throughout its history it has been a missionary sanitarium, noted in the world for its efficient medical service, and in our ranks for its soul-winning results.

It was my privilege to attend the

nurses' graduation exercises which took place in the beautiful new Wahroonga church. It was a most impressive service. This year there were 27 graduates, and it was announced at the service that word had just been received that all 27 had successfully passed the State Board examination. This was, perhaps, to be expected, for the Sydney Sanitarium has a high distinction in this respect. It was 31 years ago that it first sent its class to sit for this examination, and during the intervening years every student who completed the sanitarium nurse's course has passed the State Board examination.

The sanitarium has trained many missionaries for the foreign field. During the past four years 21 of its graduates have accepted overseas appointments. Of last year's graduates seven have accepted mission service, three young ladies in Africa, three in New Guinea, and a young man in Singapore.

The sanitarium is filled to capacity. The maximum number of patients at any one time in its history was accommodated a few days ago when the count was 172. During the past

month the daily average was 160. I have had opportunity to visit with some of the patients and find them high in their praise of the service they receive and greatly appreciative of the spiritual atmosphere of the whole institution. Surely the sanitarium was founded in the providence of God, and is enjoying His special blessing.

## Saved From Typhoon Ida's Wrath

By Retha H. Eldridge

When typhoon Ida wreaked havoc on Japan in September, 1958, she placed her heaviest punches along the Izu Hanto, a peninsula that forms the western shores of Tokyo Bay. This half island (as the Japanese poetically refer to a peninsula) suffered the greatest damage to life and property of any place where Ida blew. In the Tokyo area alone 240,000 homes were flooded when more than 14 inches of rain fell in a few hours.

Near the famous city of Shimoda, where Admiral Perry's ships opened up the country to the West in 1853, live an 80-year-old mother and her daughter Naru. Their small home is actually lower than the river that borders it, but normally this location offers no danger, for a strongly fortified embankment confines the stream to its own bed.

On September 26, however, when Ida was at her height, it seemed that the heavens had opened. The water came down in torrents. It wasn't that the rain continued for a long while, but because so much came in so brief a space, the river rose suddenly to dangerous heights.

All the while, this mother and her daughter (the latter, a Seventh-day Adventist) watched from their house. They could look up and see the rising river. Finally, the road that ran along the top of the embankment began to be awash in places with river water.

At eleven o'clock that night, with the rain hammering away on the galvanized iron roof of her home, our Adventist sister prayed. "O God, stay the storm and save our house," she pleaded.

Within thirty minutes the rain softened to a drizzle, and even though a break in the embankment appeared, none of the houses grouped together near hers were destroyed, though two thirds of a neighboring settlement was washed away and much damage was done in areas not far distant.

Although those close by lost roofs in the typhoon, our sister's house was miraculously protected. She and her



The old mother is seated in the center, front, with daughter Naru and her husband on either side. Kneeling in the rear is the other daughter who works in the Voice of Prophecy office in Tokyo.

mother had feared lest their roof would be blown away. But it wasn't. However, it did leak. Actually, the rain poured through into the room that had a wooden floor, but not a drop of water fell on either of the two rooms that had matting on the floor. Such would have brought financial loss, and God knew they couldn't afford to replace their matting. In His love for this family He kept the two rooms with matting dry, while the wooden floor, which surrounds these two rooms on two sides in an L-shape, He permitted to get wet.

When another daughter of this family who works in our union office in Tokyo told me the story, her face was alight as she testified: "God protects the place where believers are. I give Him thanks."

## A Recent Visit to Poland

By A. F. Tarr, President  
Northern European Division

Another profitable visit with the brethren and sisters of Poland has come to an end. During our visit churches and public halls in Poznan, Katowice, Bielsko, Krakow, and Warsaw overflowed with eager, earnest, spiritually hungry members. From all parts of the West, the South, and the East Polish conferences they came. Workers' meetings and sessions of the union conference committee convened also in the city of Warsaw. Everywhere a spirit of enthusiasm and deep devotion to the Advent message characterized the gatherings.

It was particularly heartening to observe the revival of evangelism in so many places, and to learn of the 261 new members admitted into the church by baptism up to the time of our visit.

Another happy feature was the permission granted by the government for reopening our mission school at Kamienica, closed for many years. A

day spent with the students and staff was one never to be forgotten. Twenty young men and ten young women form the nucleus of the school's enrollment. Crowded into four dormitory rooms, they are overjoyed at the privilege so long denied them of attending a school of our own, and of preparing for service in the Lord's vineyard. Their devotion to their studies and their constant deportment indicate that they sense the great responsibility the providences of God have placed upon them. It was touching to see the meager facilities in their rooms, and later to observe their rapt attention in the chapel hour and their deep desire to share fully in every phase of the school activities.

Toward the close of our stay we witnessed a unique, spontaneous outburst of youthful gratitude. As we sat in the dining room in the home of the school principal, Andrzej Maszczak, a knock came at the door, and in trooped the whole student body—30 of them—to say good-by. Accompanied by sundry musical instruments they bade us farewell in some of their beautiful songs and hymns. As we had previously noticed some of their needs, we inquired of the principal whether it would be in order to make a small gift either to the students or to the school. Brother Maszczak, after conferring with a senior teacher, hesitatingly suggested that as winter was coming on, a warm cover for each student's bed would be a much appreciated gift.

When the principal announced to the students what was going to be done, the girls in an enthusiastic gesture of gratitude rushed to where I was standing. They seated me firmly in a chair, then with remarkable deftness and in true Polish fashion raised the chair four times to the ceiling. With the rise and fall of the chair, all chanted together a happy Polish song of gratitude. I had never before seen such an unrestrained outburst of enthusiasm.

After the students had gone, another knock came at the door, and the teachers entered. We had already met them in the morning and again at chapel. All were highly qualified academically and possessed a rich spiritual background. They also had shown a keen awareness of the heavy responsibility that now was theirs, and of their insufficiency to measure up fully to the great challenge of giving these eager youth a Christian education.

I supposed they had come to say good-by, or perhaps to make some special request, for I had observed their living conditions also. In a dark, low, and almost inaccessible attic above the students' dormitory were two beds,

a portable washbasin, and a place to hang a few clothes. This was the living quarters of two of the teachers. I waited, somewhat apprehensive, wondering what the teachers might say. Then came this request: "We wondered if you might not be willing to pray with us before you leave." Never have I offered a prayer that I felt God would more willingly answer than this one.

Because we were unable to secure a public hall in Katowice, our all-day Sabbath meetings were held in the Methodist church, very kindly placed at our disposal by the pastor. Many Methodists joined us for the occasion, hundreds of the great congregation having to stand inside and outside the building, where the messages were relayed with the aid of loudspeakers. The Methodist minister, who sat with us on the platform, extended a most hearty welcome to his church and to his home, where we also visited in the evening.

While in the ancient and one-time capital city of Krakow, it was with great joy that we met with some of the Seventh-day Adventist students attending the university there. We gathered by the bedside of the conference treasurer, who was himself a former student. He was suffering from an injured leg, crushed between two streetcars, but was making a good recovery. Our students at the Krakow University and medical school are studying engineering, economics, physics, biology, history, Oriental and Western philology, pharmacology, chemistry, law, and medicine. The big problem that all have had to face is the matter of Sabbath classes. Lectures have given them little difficulty, for it is usually possible to borrow the notes taken by fellow students. But when their practicals fall on Sabbath, as they often do, it requires most involved adjustments to get transferred to some other group meeting on another day of the week.

At my request one of the students showed me his program with the many substitutions he had had to make. It was indeed an ingenious arrangement. However, through it all God has indeed blessed their endeavors. I was assured that not one of them had failed in his or her determination never to study or take classwork of any kind on Sabbath. All the Adventist students in Poland's universities, like those attending our own school so recently reopened, asked that their hearty greetings be conveyed to all fellow Seventh-day Adventist students in other lands.

Strong and ambitious plans are in hand for the publication of our literature. One large and two medium-sized books are planned for this year, and four books are to be produced in 1959—*The Desire of Ages*, *The Acts of the Apostles*, *Christ's Object Lessons*, and another edition of *Steps to Christ*.

Our church members everywhere in Poland are of good courage. We had a most cordial interview with the Vice-Director of Religions for the government and were asked to convey to our church members in other lands the assurance that religious liberty is being enjoyed by our church in Poland. Certainly our membership is deeply grateful to God and to the government for the many and rich benefits that now are theirs.

The wonderful spirit of fellowship so marked on previous visits was again demonstrated in every church and city and home we visited. Prayers, testimonies, little mementos of our visit, the smile and hearty handshake of thousands, and innumerable little courtesies all betokened a loving regard that transcends all language, national, and political barriers. Again on our departure, as on former occasions, a sea of hands continuously waved good-by as we boarded the plane in Warsaw for our flight back to London.

## Greater Orlando Youth Crusade

By F. W. Foster, Secretary  
MV Department, Florida Conference

"Nothing like this has ever happened in Orlando," was the comment at the close of the youth crusade conducted by E. L. Minchin in the city of Orlando, Florida, October 24 to November 2. Veteran workers who had witnessed many revivals through the years could recall none with such far-reaching effects on our youth, their parents, and our people in general.

The scene of the night meetings was the new Central church. Weekend meetings were conducted in the conference auditorium at Forest Lake Academy. On Sabbath, 2,200 people attended and the night meetings filled the church to overflowing, with many hundreds present. Scores of non-members and former members were sought out by youth Friendship Teams who not only invited them to attend but sometimes brought them to the meetings.

The messages and the appeals were directed to young people. Night after night scores of youth came forward in surrender. The last two nights witnessed great praise and testimony services. How thrilling it was to see young people lined up by the hundreds, standing on their feet for two hours or longer, waiting to get to a microphone to say what was in their hearts.

What was in their hearts? Some expressed thanks for Christian homes and a Christian education. Some had confessions to make to roommates, teachers, or parents. Some asked forgiveness for being a wrong influence on associates. Several young people publicly made appeals to other youth to accept Christ fully. One young man made a special appeal to his companions who had wandered far from God and His church. More than thirty walked forward and stood around him. Many of these remained to speak their testimony. Glorious victories for God were gained by these precious youth. Parents and others were led to deep heart searching as the youth led the way.

Following the meetings, academy young people, by their own initiative and their own vote, canceled a Halloween party that had been planned. Instead, they invited 60 orphans to the academy for an evening of Christian recreation and entertainment. For days after the meetings, certain magazines, sheet music, and other "idols" were being burned. A new spirit had come into the school dormitories.



J. Skrzypaczek of Poland with 22 candidates baptized July 25, 1958, following his public effort in Katowice. Twenty others were being prepared for the next baptism.

# CHRISTIAN HOME WEEK

FEBRUARY 7-14, 1959

## *Theme for the Week*

For Our Churches:

### **THE SECRET OF A HAPPY HOME**

(Program found in February "GO")

"Let it be your first aim to make a pleasant home."—*The Ministry of Healing*, p. 369.

For Our Colleges and Academies:

### **LAYING THE FOUNDATION FOR THE HOME**

(Material provided by the Department of Education)

"It is from the marriage hour that many men and women date their success or failure in this life, and their hopes of the future life."—*The Adventist Home*, p. 43.

For Our Church Schools:

### **THE CHRISTIAN HOME TEACHES REVERENCE**

(Material provided by the Department of Education)

"Every child should be taught to show true reverence for God."—*Prophets and Kings*, p. 236.

## Make Your Home Attractive by Its Pleasantness

"One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached."—*The Adventist Home*, p. 32.

A. DEVANEY



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



## Bright Prospects in East Jamaica

By E. H. Schneider, President  
East Jamaica Conference

More than 90 souls have already been baptized by H. Edison Nembhard in his meetings at the North Street Seventh-day Adventist church in Kingston, Jamaica. Approximately 60 are still in the baptismal class. The Lord has greatly blessed the effort conducted by Elder Nembhard.

Despite the fact that it is already overcrowded by a membership of 2,101, the North Street church was organized for a major soul-winning campaign last April. The tremendous crowd that turned out for the beginning night could not be housed adequately. Many were forced to stand at the doors and windows to hear the sermon. The campaign continued for twelve weeks, every night of the week, then meetings were held only on Sunday and Wednesday nights.

Truly the Lord is blessing the work in Jamaica. Our only problem is housing the additional membership as men and women yield their hearts to the Saviour. During the first six months of 1958, 575 souls were baptized in the East Jamaica Conference. We are hoping that the year's total will be at least 1,500.

One of the chief reasons our hopes are so high is because of the cooperative spirit between our lay preachers and our regular conference workers. Recently A. D. Laing, home missionary secretary of the conference, and I visited J. N. Williams in the Clermont district. We conducted a church officers' council. At that council some of our church officers reported their activities as lay preachers.

Brother P. Wilson is holding an effort at Ranch where there is no Seventh-day Adventist church. His attendance is good and at present he has eight in a baptismal class. Another lay

preacher, C. Campbell, built a booth at Belfield and began a series of meetings that were well attended. At present he has 16 preparing for baptism. Still another brother, J. Cheddar, is holding a lay effort at Hopewell. He has 14 in his baptismal class.

Brother S. Kelly is holding an effort at Maca Hill, with outstanding success. He has 27 in his baptismal class. Still another lay preacher, Zephaniah Facey, is holding an effort at Rosend Bottom. He has 20 preparing for baptism.

Altogether, there are 14 lay preachers holding efforts in 14 different communities with a total of 161 candidates in their baptismal classes. This wonderful cooperation in Pastor Williams' district is but a sample of the lay preachers' work in Jamaica. All of these lay preachers encourage their baptismal candidates to listen to the Voice of Prophecy radio broadcast over Radio Jamaica every Sunday morning.

Our hopes for the future are bright. We believe we will reach our goal of 1,500 baptized souls for 1958. Pray that God will continue to pour out His Spirit here in the British West Indies Union.

## Through Lands of the Great Sabana

By Jose Mendoza

On July 25, 1958, our small plane took off from the airport at Ciudad Bolívar (Bolívar City), Venezuela, bound for the great *sábana* (plain). Pastor Harold Bohr was with me. Below we could see a vast *sábana*, immense mountains adorned by beautiful waterfalls, and serpentine rivers.

After two and a half hours we glimpsed the landing field at Apoipó. Through the small windows of the plane we could see a number of Indians running toward the place where the plane would land. Having landed,

we found ourselves surrounded with brethren who could express their joy only in their faces, since we could not understand their language nor they ours.

Immediately they took us to the house that they had constructed especially for us. After settling we began a spiritual feast of two weeks. In that time we organized churches at Apoipó and Maurak, baptizing 71 new converts at the first village. As we were walking to the place of baptism I saw some of the people set fire to a field. I asked why, and they answered that this was their way of expressing great happiness.

A baptism of 20 souls was held in Guaiparú. In Maurak we baptized 15 more. Thus in three places we baptized a total of 106 precious new believers. In addition, we were able to alleviate much pain by extracting bad teeth, which had caused some much suffering for years. These people had no dental service of any kind. With God's help I extracted 458 teeth and treated 171 patients, one of whom had been bitten by a rattlesnake. He was in a very grave condition. When they called me to treat him his leg was terribly swollen and his heart affected. Asking God's blessing upon him, I helped him to drink some *creolina* dissolved in water, and after ten days he was able to get up.

In company with 20 Indians, we left Apoipó and traveled over very difficult roads. Several times I saw beasts of burden stuck in the mud. With difficulty we arrived at Peraitepuy and afterwards Guaiparú. From there we went to Maurak, where the people prepared a special road in order to give us a welcome. Again fire was set to a field, to show their joy at our arrival.

After two weeks I was on my way to Santa Elena by invitation of the prefect, who showed us great respect because of our work. Though he is a Catholic, he offered his help, and per-



A few of the 90 recently baptized by H. Edison Nembhard in Kingston, Jamaica.



Jose Mendoza and one of 71 Indians he baptized from the Davis Indian tribe, Apoipó, Venezuela.



sonally went to Maurak with a doctor to render assistance to our brethren and sisters.

One day a call came for me to go to Bonguén. I went for eight days. There the Indians are under the influence of Catholicism. Many use *guayuco*. Morning and evening many of the Indians came together in the house of the captain or chief in order to receive spiritual instruction and medical help. When I left, the people begged that I might soon return to help them.

I was able to realize something of the great need of those Indians when I saw a little eight-year-old girl die of anemia. The children never drink milk nor eat any other food than the bitter yuca, prepared in different forms such as cassava and *fariña*. Always it is the same yuca and savory leaf, without salt because they have none. I thought of many homes where food is wasted, while our Indian brethren don't even have salt.

During my last days in Apoió the director of the malaria hospital arrived. This doctor was with us one Sabbath in all the services and was well impressed. He congratulated our brethren on the work they are doing. As we departed on our return trip after 65 days of travel, the brethren felt sad and asked that we come back soon.

Let us go forward with the work that was begun years ago by the courageous Pastors Davis and Cott, whom the Indians remember with love. Here we see the fulfillment of the words of Scripture, "Cast thy bread upon the water: for thou shalt find it after many days" (Eccl. 11:1).

## New Junior College in Norway

(Continued from page 1)

income toward this project. There is and has been a wonderful spirit of sacrifice on the part of all our people. Lists of givers have appeared in our local church paper, and it has touched the hearts of everybody to see the love for our youth manifested by our people.

"As our youth finish training and go out to serve the Lord, all the sacrifices will seem small compared to the souls won for the kingdom.

"At the dedication A. F. Tarr, president of the Northern European Division, gave the dedicatory speech. Hakon Muderspach, educational secretary of the West Nordic Union, offered the dedicatory prayer. The writer, who served as chairman of the building committee, gave the history of the project.

"The new college and the fine pro-



## Hammond, Indiana, Vacation Bible School

The Hammond, Indiana, church held a successful Vacation Bible School in 1958, with a non-Adventist attendance of more than 50 per cent. The school was held in the church, August 11-22.

Mrs. Julia Susoreny and Mrs. Orpha Beavers, co-directors, conducted a very thorough school, complete with a closing graduation exercise. Harley L. Schander, pastor of the church, addressed the children and their parents before presenting the children with their Certificate of Recognition. The ceremony was complete with small graduation hats and tassels.

Following the graduation exercise, the parents and friends were ushered to the church basement to view the crafts exhibit. Mrs. William Schmid was in charge of the crafts, which included basket weaving, glass painting, figurine painting, copper tooling, and paper raffia.

In the picture Elder Schander is presenting a certificate to one of the children as Mrs. Susoreny assists.

DON L. BEAVERS

Press Secretary

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gram whereby the hands, the heart, and the mind are trained for service, have caught the admiration and interest of educators and leading men of Norway.

"The press has written several columns about this project, beginning with the ground-breaking ceremony on June 6, 1956. At the dedication the state radio was represented by three men who took part in the ceremony and broadcast a fine report the same evening at 7:30 over all the stations of the country. The state has a monopoly on all broadcasting in Norway, and we have never experienced anything like this before. All the leading newspapers were represented at the dedication, and the reports they brought the following day were all very favorable.

"We firmly believe this interest in our educational program will serve to

remove much prejudice and make it possible to reach more of the people with our message."

This concludes Elder Lohne's report. Pray for the brethren and sisters who are continuing to toil and sacrifice to provide another dormitory, thus making it possible for more young people to attend college and prepare for a place in God's work.

## A New Opening in Netherlands New Guinea

(Continued from page 17)

little bit of sago, but his mother and stepfather did not take care of him. So I tried to be helpful. When I gave him some food, however, several men came to me to warn me: "We don't want you to get sick also, Tuan. Don't look after the boy."

The next morning it happened that my eyes were swollen. They stayed that way for two days. Then I fell and hurt my knee, which made me walk with a limp. According to the Bora-Bora belief, it was all caused by the evil spirits, who also were responsible for the illness of Nabak. How happy I was to know better, but my illness temporarily confirmed them in their belief and in their fright. "Now you see it yourself how powerful our spirits are," they said to me. "Even you, a white man, are touched by them." Would all my preaching of the love of God and the mighty power of Christ be in vain?

The next Friday I showed the people the Picture Rolls again and talked about Jesus and His love and care for us. Only two people were missing: Katuar and the boy Nabak. The former did not want to attend the meetings because he had no clothes. I told him that Jesus loves naked people too, but Katuar could not believe that. So I gave him my bathing trunks and on Sabbath morning he came and enjoyed the meetings.

Only Nabak was missing now. Since my illness he had been more neglected than ever before. That night my Papuan assistant and I prayed fervently that God might do something for him and show those frightened people that even their powerful spirits are subject to God's will.

After the service the next morning, we went to see Nabak again and prayed for him. Then I took the boy by the hand. He stood on his feet and took a few steps. When I let go of his hand he walked by himself. The boy, who never had stood or walked before, left his mother's house and walked through the village. How we thanked God for His love and

grace! The whole tribe of the Bora-Bora now know that Jesus, who healed the sick in former days, lives today and cares for His children. No "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" can separate us from the love of Christ (Rom. 8:35).

This love became real to those wild natives and to me also. That same Sabbath was my birthday. And while I expected that birthday to be very lonesome, inasmuch as I had been deep in the forests among wild tribes of Netherlands New Guinea for two months, it became my happiest birthday because of the gift of health that came to Nabak.

That particular Sabbath morning I awoke earlier than usual. At half past five there was already considerable noise in the village. All the men were carrying wood and leaves. Some of them were busy in the forests surrounding the village, getting big branches, wooden poles, et cetera, and bringing them in. "They don't know how to keep Sabbath yet," I thought to myself.

But they did. As I mentioned earlier, the houses consist merely of a floor and a roof, with no walls or partitions. These wild men, however, thought that such a house was not good enough for God, who ought to

have a better one. So they built a beautiful "church." They erected walls and repaired the floor and the roof.

At nine o'clock they were ready and the house, belonging to the headman of the village, was transformed into a beautiful "house of God," as they called it. In the green walls there was just a small opening through which we could enter and a new ladder gave entrance to the "church." When I entered I could hardly believe my eyes. They had also built a fine pulpit on which I could lay my songbook and Bible, and there was a place on which to hang my Picture Rolls.

Several days later the chief of the village returned and found his house transformed into a church. But he did not object; he shared a house with another family.

At last the time neared when I would have to leave my Bora-Bora friends. Several days before my departure the oldest men of the village came to me and asked for a *guru* (a teacher) to teach their children and to tell them more about the gospel. They wanted to start building a school, a church, and a house for the *guru*.

"I shall do my best," I replied. "I shall ask the president of the mis-

sion and I hope he will be able to send one." (We staffed and opened a training school in Netherlands New Guinea just last year, so there is a tremendous shortage of national workers.) The next day several men of the tribe came to me and pressed the point again. But what a pity that I could only promise to do my best and ask for a *guru*.

"We want him to tell us more about Jesus, and he must teach our children. The *guru* must teach us to sing those beautiful songs like you did, because our wives enjoyed those songs too," they said.

The third day some men of the Bora-Bora came to me again. "Yesterday night we gathered and now we would like to send some of our tribesmen with you to help you in asking for a *guru*."

"Oh, no," I replied, "that is not necessary. I am really able to talk to the president myself. You need not do that. And, moreover, it is a long and weary journey from here to Hollandia."

But a few hours later they presented to me a deputation of three Bora-Bora men whom they wanted to send as delegates to Hollandia to ask for a *guru*. "And he must be an Adventist *guru* who will teach us to sing and who will tell us more about



### Workers' Meeting, Central States Conference

Central States Conference workers, with representatives from the union and General Conference, met at Kansas City, Missouri, November 3, for their regular fall workers' meeting. They listened attentively as R. S. Watts, General Conference field secretary, in his devotional message, challenged them to go forth with holy boldness to evangelize their territory.

F. L. Bland, conference president, accepted the challenge in behalf of the workers, who set as their goal the attainment of a membership of 2,000 by the year's end. The Central States Conference was organized 7 years ago with a membership of 790.

H. T. SAULTER  
Treasurer, Central States Conference



### Ordination Service in Southern California

Eight young men were ordained to the ministry by the Southern California Conference in special Sabbath afternoon services, November 1, at the White Memorial Center in Los Angeles. Those ordained were (left to right, standing): William M. Henry, Jack M. Doggette, James H. Melancon, Clayton R. Pritchett, Harold L. Rich, Emmett D. Watts, Leston B. Wolpert, and Lee Price.

Officiating at the service were (left to right, seated): H. M. S. Richards, Voice of Prophecy speaker; Dennis T. Black, Los Angeles pastor; J. L. McElhany, former General Conference president; F. W. Schnepfer, president, Pacific Union Conference; and R. R. Bietz, Southern California Conference president.

WARREN L. JOHNS

Jesus, whom we really love now," they said. This time I gave in. How they longed for more light!

A journey from the tribe of the Bora-Bora to Hollandia is not a pleasure trip. We had to walk more than 300 kilometers (more than 190 miles). Several days we had to spend on rafts, floating down the large Tor River. Those Bora-Bora delegates had never before left their own limited territory, thus when we entered unknown territories they became very much afraid, especially when we met other tribes. We had to find our way through the dense jungle, where we had to make our own paths again. Many times we had to cross rivers, without benefit of a boat. It is really not a pleasure to swim across a river when you know there are many crocodiles in it.

One day my raft capsized when it collided with a submerged tree. The Bora-Bora men and I fell into the deep torrent and I lost some of my personal belongings. But at last, after 16 days, we arrived at Dojo, near Hollandia, where our training school is. There the Bora-Bora delegates are waiting now for their *guru*, whom we hope to send soon.

## Mental Health Institute at Harding Sanitarium

By A. J. Patzer, *President West Virginia Conference*

A balanced combination of scientific medical skill with a practical Christian approach to some of the many pastoral problems faced by

the ministry was emphasized by the fourth annual Mental Health Institute for Adventist Ministers, held at the Harding Sanitarium, Worthington, Ohio, November 17-20, 1958. Directors of the institute were Dr. Harrison Evans, codirector of the Harding Sanitarium, and Charles Wittschiebe, Professor of Pastoral Care at the Seventy-day Adventist Theological Seminary.

The lectures given by the participating staff were enthusiastically received by the nearly 40 enrollees present from 13 States, the District of Columbia, and Canada. This institute was not designed to make quick specialists in the field of counseling and psychiatry, but rather to create a desire to better understand the individual parishioner, and utilize each impulse as a dynamic force for creative achievement and constructive spiritual accomplishment.

Repeated emphasis was placed on the intimate relationship that exists between the mind and the body. As the thought processes develop they influence behavior; as behavior is correctly understood and interpreted, and the human being is brought into association with the Divine, a transformation into the Divine likeness can be accomplished.

It was pointed out that many diseases are the direct result of mental depression. Anxiety, guilt, and distrust tend to break down the life forces and invite unhappiness and disease. But God desires that individuals yield their minds to Him, the One who can restore and save to the uttermost. God accepts man while he

is unacceptable, and thus he becomes acceptable.

"Stimulating," "challenging," and "thought provoking" were some of the terse comments of those fortunate in being present at the institute. The consensus of opinion was that to study and learn from Christian psychiatrists some of the new as well as the well-known techniques and methods was truly a rewarding experience.



## Gems From Storyland

By Norma Norris

Southern Publishing Association, \$2.75.

What a lot of nice children trip through the pages of this wonder book of stories for little folks. There are Jennie, Winnie, Linda, Sue, Helen, and others to interest the girls, and there are John, Roger, Geoff, Davie, Wendy, and others to please the boys. We must not forget to mention also Joey, the kangaroo; Biddy, the hen; Starlight, the horse; Terry, the brown lion cub; and Boofie, the calf. Mix these all up together and you have exciting adventures the juniors will read over and over again. And when the juniors aren't looking, even daddy or grandpa will take a peek. There are outdoor stories and indoor stories, Christmas stories and stories of guardian angels. Then the book is full of lessons of obedience, of kindness, and honesty. For added interest there are lovely pen-drawn pictures, like father and mother used to love in the old McGuffey Readers. No family should miss this.

## From Home Base to Front Line

Australia

Hilary Cooper sailed from Sydney, Australia, on the *Straithaird*, November 23, en route to Bombay, India. Sister Cooper is taking up medical work at the Giffard Memorial Hospital, Nuzvid, South India.

Mrs. W. H. Miller left Sydney for Fiji, November 25. Sister Miller is joining her husband, who is attached to the teaching staff of Fulton Missionary College, in West Fiji.

North America

Dr. Ira E. Bailie, returning after furlough, left Los Angeles, California, December 1, going to Asunción, Paraguay. Sister Bailie and the three children plan to follow a little later. During his furlough Dr. Bailie has taken special work at the White Me-



Representatives from 13 States, the District of Columbia, and Canada were in attendance at the fourth annual Mental Health Institute for Adventist ministers, sponsored by the SDA Theological Seminary and Harding Sanitarium and Hospital. Those leading out are in the front row. Left to right: J. L. Hagle, manager, Harding Enterprises; Dr. Harold Caviness, chief of mental hygiene unit, Battle Creek Sanitarium; Dr. Charles Anderson, chief of psychiatric service, Hinsdale Sanitarium; Dr. Harrison Evans, co-director, Harding Sanitarium; Dr. Grace Cullet, chief psychologist, Harding Sanitarium; Charles Wittschiebe, professor of pastoral care, SDA Theological Seminary; Kenneth Crofoot, chaplain, Washington Sanitarium and Hospital; S. A. Yakush, pastor, Worthington SDA church.

morial Hospital, in Los Angeles. Just prior to his furlough Dr. Bailie passed examinations so that he can practice medicine in Paraguay. He will serve as medical director of the Asunción Treatment Rooms.

Mr. and Mrs. Arthur L. Robinson and daughter, of Loma Linda, California, sailed from San Francisco, December 15, on the S.S. *Wonogiri*, en route to Karachi, West Pakistan. Sister Robinson's maiden name was Ardis Pearl Herman. Since graduation as a nurse from the Glendale Sanitarium and Hospital she has had several years' experience in nursing. Brother Robinson has served as a cook and baker in a number of institutions. He has accepted appointment as a dietitian and steward in the Karachi SDA Hospital.

Maria Triantafilo left Los Angeles, California, December 21, going to Asunción, Paraguay. Sister Triantafilo has been on leave of absence from South America and has taken a course in physical therapy in the College of Medical Evangelists. She has accepted a call to service in the Asunción Treatment Rooms.

W. P. BRADLEY

## • In Brief •

### OVERSEAS

#### Far Eastern Division

• A total of 80 Adventist students are enrolled in the four-year course in medicine at two medical schools in the Manila, Philippines, area. Beside Filipino students some are from Thailand, Indonesia, Burma, and Singapore.

• L. R. Van Dolson has recently held a short effort in Hiroshima, Japan. As a result of these meetings 15 souls were baptized.

• Japan Union Mission held its first union-wide youth congress early in October, 1958. Nearly one third of the Advent youth in the Japan Union Mission were present in the chapel of Japan Missionary College for the opening meeting. The congress was under the direction of W. I. Hilliard, MV secretary of the Japan Union Mission.

• On October 10, 1958, the Korean Union Training School celebrated the 52d anniversary of its founding and dedicated a new science hall. This beautiful building, with storerooms, laboratories, classrooms, et cetera, was built at a cost of US \$12,500. D. S. Lee, president of the Korean Union Training School, reports that this new building is a credit to the union mission and to the denomination.

• The Missionary Volunteers of the Penang (Malaya) church have just concluded a Voice of Youth campaign in the

Khek Auditorium. As a result 12 young people indicated their desire for baptism and membership in our church.

• C. D. Martin, division MV secretary, conducted the fall Week of Prayer at the Korean Union Training School. On the concluding Sabbath of the special week 38 were baptized. Seven of these were the direct results of missionary work done in the villages surrounding the school by the students of the training school.

• R. C. Hall, pioneer missionary to Laos, reports that five were baptized on November 22, the first fruits from the kingdom of Laos.

### NORTH AMERICA

#### Atlantic Union

• George W. Valentine from the West Pennsylvania Conference is the new pastor of the Auburn and Union Springs churches in New York.

• H. N. Bresee has been called from the New York Conference to become district leader in Bradford, Pennsylvania.

• Lucille Walden has arrived at the New England Sanitarium and Hospital to take up her duties as health education coordinator and volunteer group director. She replaces Mrs. Roger Heald, who left some months ago with her husband for the mission field.

• The first services were held early in December in the new church building at Lubec, Maine, where W. W. Rice is pastor.

• Harold Knox has moved to Attleboro, Massachusetts, where he is pastor of the Attleboro church and chaplain of the Fuller Memorial Sanitarium. Floyd Hilliard, who has had charge of the Attleboro and Pawtucket churches, will now devote full time to the church in Pawtucket.

#### Lake Union

• Merlin E. Foll, who has given many years of service as a minister in the Wisconsin Conference, the past two as pastor of the Madison church, has accepted an invitation from the West Virginia Conference to serve as pastor of the Parkersburg church and district.

• Two schools in the Lake Region Conference held open house during American Education Week in November. The Bearan school in Detroit entertained the parents with a Thanksgiving presentation by the children. One club in the church gave \$100 to help develop the school library. At the Capitol Avenue school in Indianapolis more than \$300 was contributed toward the school library, and one of the church members gave \$500 to purchase typewriters.

• Fire caused extensive damage to the Belding, Michigan, church on December 5. Insurance will cover reconstruction of the church, but one of the heaviest losses, not covered by insurance, was the stock of the Dorcas Welfare Center in the basement. About 25,000 articles of clothing were destroyed. The community responded wonderfully to the disaster. The Rotary Club rented temporary quarters for the Dorcas. The Baptist church offered its building to the congregation for

worship services. A collection center has been established at Ionia, and thousands of garments are coming in which will be taken to Belding for use by the Dorcas.

### Northern Union

• Sydney Allen conducted the Week of Prayer meetings at Maplewood Academy.

• Fifteen women received diplomas after attending cooking school for seven weeks at the Sioux City, Iowa, church. The class was conducted by Mrs. Violet Morford.

• E. M. Hagele, who has been secretary-treasurer of the South Dakota Conference for eight years, has accepted a call to the same position in the West Virginia Conference.

• George Sherbondy, local pastor, reports that members at Goodrich, North Dakota, are contributing much volunteer labor for the construction of their new church building.

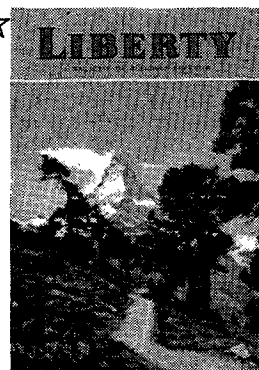
• For the Pancake Festival at Centerville, Iowa, on September 25, Mr. and Mrs. Art Van den Brink prepared an attractive float that encouraged people to enroll in the Bible course at a literature booth on the main street. At this booth 86 signed for the Bible course and 182 registered to receive certain of our books. A colorful Pathfinder float was also featured in this festival.

## Church Calendar FOR 1959

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



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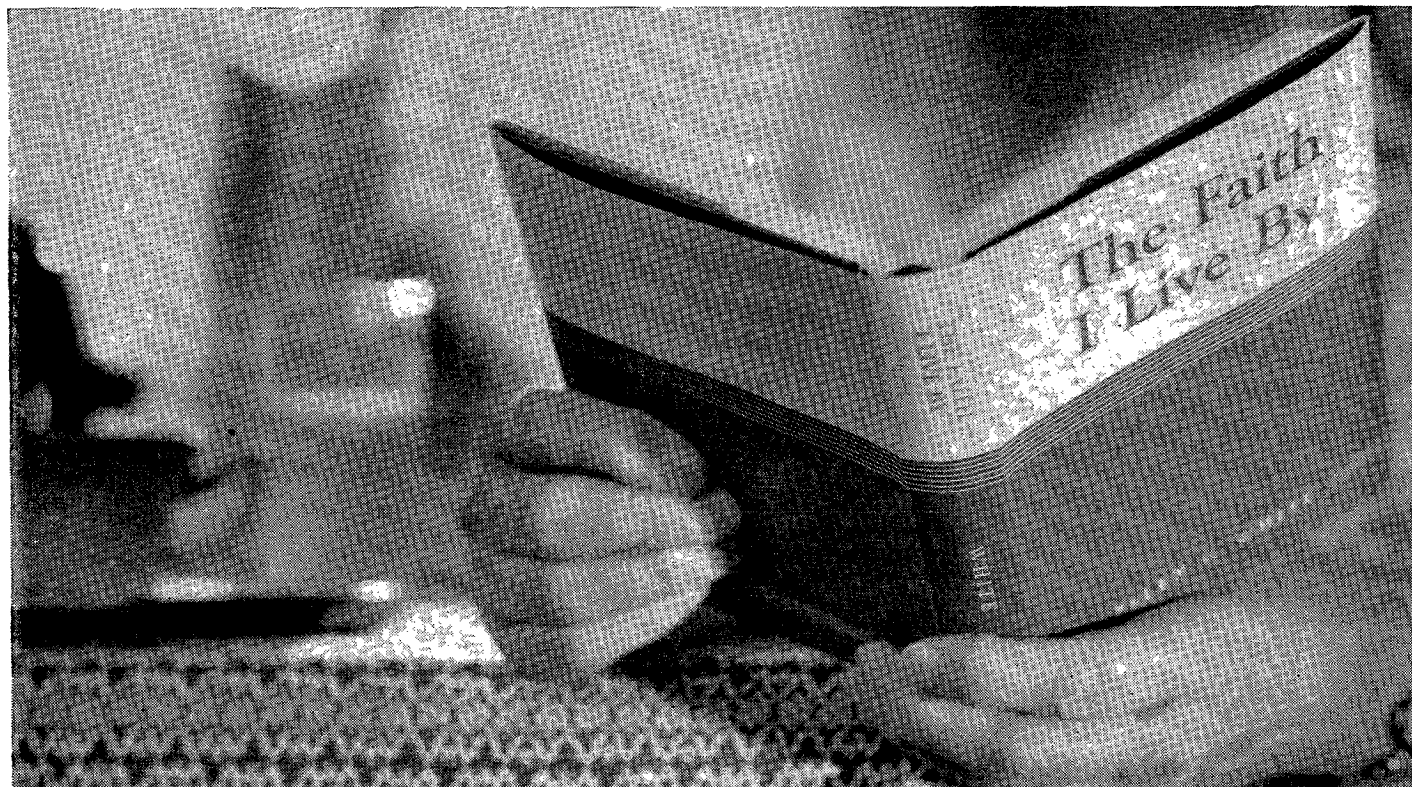
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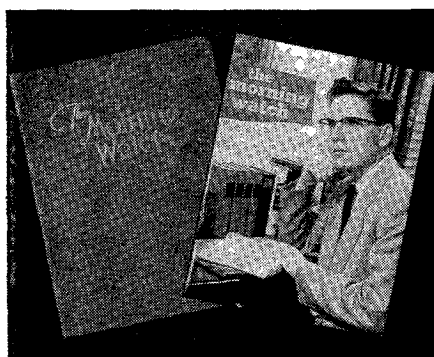


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JANUARY 22, 1959

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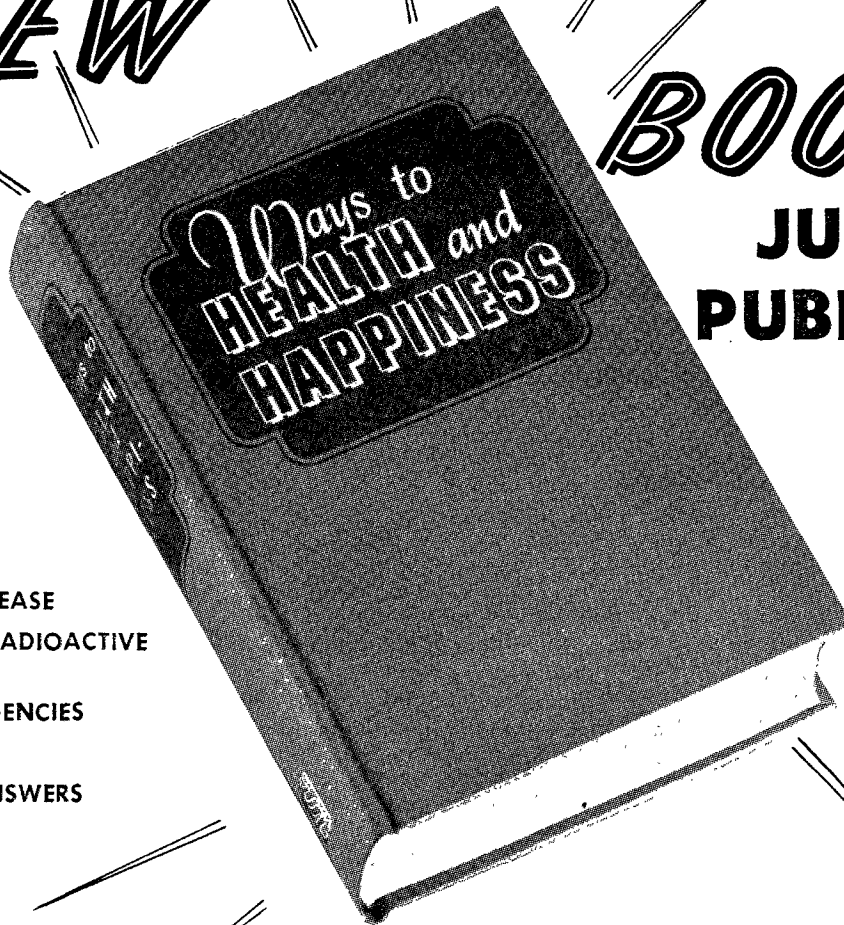
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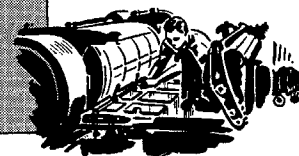
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# As We Go to Press



## One in 20,000 in Australia

W. A. Scharffenberg, executive secretary of the International Temperance Association, recently back from Australia, reports one of the greatest temperance projects in modern times in the continent "down under."

"*One in 20,000* is receiving an amazing reception in Australia. A contract has just been signed giving a chain of news theaters exclusive rights to the film for six months. It will be shown in all six capitals in Australia for a six-month period."

Further, and later, details have been received from Ernest H. J. Steed, temperance and public relations secretary for the Greater Sydney Conference:

"We are having a wonderful run here with the film *One in 20,000* in the newsreels. To date in Sydney the film has been shown eleven times per day for three weeks. Already approximately 700 people have requested information on how to stop smoking. Apart from Sydney it has been screened in Melbourne and is now being screened in Perth, and is due to commence in two other capital cities soon."

FRANCIS A. SOPER

## Increase in Nursing-School Enrollment

For some time the channels of public communication have kept the public informed of the shortage of nurses. This increased demand also prevails in Seventh-day Adventist medical institutions, both at home and overseas. With the denomination's program for the expansion of existing hospitals, the acquisition of new hospitals, and the enlargement of the medical services overseas, the demand for personnel in Seventh-day Adventist nursing services continues to be acute.

Enrollment figures for all the schools of nursing in North America have not yet been received, but figures from the schools that have reported indicate a marked increase in enrollments. More than one fourth of the students enrolled in Washington Missionary College are registered in the Department of Nursing.

In three schools—the College of Medical Evangelists, Walla Walla College, and Washington Missionary College—more than 40 graduate nurses

have become recipients of traineeships awarded by the U.S. Department of Health, Education, and Welfare, Public Health Service, to prepare them for supervision, teaching, or administration. These grants make it possible for the graduate nurse to have full time for study, thus shortening the time she is on leave from a nursing position.

It will mean much to the advancement of God's work to have this fine corps of students preparing for greater participation in the medical ministry of the church.

D. LOIS BURNETT

## Adventists Mentioned in New Medical Book

Just released by the publisher, Charles C. Thomas of Springfield, Illinois, is a book especially designed to help physicians deal more intelligently with their patients by understanding something of their religion.

Entitled *Religious Doctrine and Medical Practice*, and written by Richard T. Barton, M.D., F.A.C.S., the book presents information regarding the health practices of the more prominent religious groups. The author states that the Adventist Church, "because of its own medical schools and hospitals, . . . has contributed greatly to medical practice and thought in various parts of America."

The mission work of our church is recognized in the remark: "Their medical mission and program has contributed to the improvement of the health of backward peoples." Dietary practices are discussed, and reference is made to temperance, hydrotherapy, and the church's belief regarding the relation of the mind to the individual's over-all health.

M. CAROL HETZELL

## Voice of Prophecy in South India

Southern Asia continues to send encouraging reports regarding the work of the Voice of Prophecy. During the past two years work has been opened in seven new places in South India, and in five of them the Voice of Prophecy was a definite factor. One of these places is known as the Forest Kingdom of the Rajas, and has always been

a challenge to Christianity. In North-east India, 4,023 students enrolled in the Bengali Voice of Prophecy Bible School during its first 18 months of operation, and 639 have requested baptism. Voice of Prophecy rallies held in twelve towns in the Gujarat section of Western India resulted in 3,000 enrollments.

ELMER R. WALDE

## Successful Evangelism in Macapa, Brazil

Elder Gustavo Storch writes from Macapa, territory of Amapa, in the extreme northeast of Brazil, concerning his evangelistic crusade. The meetings are held in one of the large halls of the city, and in due time they will continue in our church building. Despite handicaps and opposition, Elder Storch reports a crowded hall and much interest.

Last year Elder Storch entered Braganca, about 100 miles east of Belém, a completely new city for us, and by the help of God raised up a congregation and left them with a building in which to continue their worship.

W. E. MURRAY

## Youth Congress in Japan

In a recent letter from W. I. Hilliard, MV secretary for the Japan Union, comes a glowing report of a successful youth congress held in early October. Delegates came from Korea, Okinawa, and all sections of Japan. The sessions convened at Japan Missionary College.

The program featured a workshop in youth evangelism, "Youth Wants to Know" panel, Pathfinder demonstration, temperance rally, colporteur experiences, and a consecration service where delegates gave personal testimonies of God's grace.

The special torch ceremony started at the grave of Elder T. H. Okohira, who arrived in Japan in 1896 with Elder W. C. Grainger. From here the torch was carried down the aisle of the congress auditorium by 88-year-old Elder H. Kuniya, first convert of Elders Grainger and Okohira. One of the two young people selected to accept the symbolic torch of truth was Miss Nobuko Okohira, granddaughter of the pioneer.

L. A. SKINNER