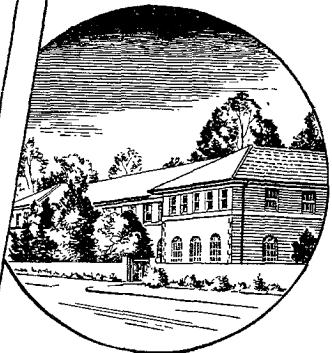




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The Lord's Prayer

A JEW went into a Persian temple and saw there the holy fire. He said to the priest, "Do you pray to the fire?"

"Not to the fire," answered the priest; "it is to us an emblem of the sun, and of its warmth and light."

Then said the Jew, "Do you honour the sun as your god? Do you not know that the sun is a creature of the Almighty?"

"We do know it," replied the priest, "but the material man needs material emblems, that he may comprehend the Most High, and is not the sun the image of the invisible, incomprehensible Source of light who sustains and blesses all things?"

"Then," said the Israelite, "how do your people distinguish between the image and the reality? They already call the sun their god, and kneel down before an earthly flame. You charm their outward sight, and blind their inward eye; and while you hold before them the earthly light, you take away from them the heavenly. Whereas, it is written, 'Thou shalt not make to thyself any graven image or any likeness.'"

"How, then, do you represent the highest Being?"

"We call Him Jehovah Adonai, the self-existing God, who was, and is, and is so come," answered the Jew.

"Your term is great and noble," said the Persian, "but it is terrible."

Then entered a Christian, and said, "We call Him ABBA, FATHER."

The Persian and the Jew looked at



H. J. Harris

each other in astonishment, and said, "Your term is at once the nearest and the loftiest; but who gave you the boldness so to name the Eternal?"

"He who is Himself the Father has taught and commanded us when we pray to say, 'Our Father.'"

The fire-worshipper and the Jew retired, pondering in their hearts the amazing honour conferred on men in being allowed to address God as "Our Father."

"Abba" is said to be the Chaldee form of the Hebrew word denoting "father." It is a term of reverence, of love, and of submission, and was never permitted to be used by servants or slaves, when speaking to the head of the family, but was reserved for the ex-

clusive use of the kindred. We are part of Christ's family—His sons and daughters—we are allowed to address God as "Abba, Father." It is indeed a high privilege to be allowed to say "Our Father" in praying to God.

The prayer is practical. It was never intended to be a formality. Dean Paley said: "For solemn thoughts, for fixing the attention on a few great points, for suitableness to every condition, for sufficiency, for conciseness without obscurity, for the weight and importance of its petitions, the Lord's prayer is without an equal, and without a rival."

"The Lord's prayer places God before us all as our Father, giving and forgiving, guiding and guarding. In uttering this prayer, we profess to come before our God:—

1. As children—"Our Father"
2. As worshippers—"hallowed be Thy name"
3. As subjects—"Thy kingdom come"
4. As servants—"Thy will be done"
5. As suppliants—"give us"
6. As sinners—"forgive us"
7. As weak and frail—"lead us not into temptation"
8. As helpless in danger—"deliver us from evil"
9. As fully trusting in His all-sufficiency for time—"for Thine is the kingdom, and the power, and the glory"
10. As confiding for eternity—"for ever"
11. Amen—"so let it be."

"The first part of the prayer leads the soul upwards above the clouds, to the throne of the Almighty, and to Christ who sits at His right hand; but suddenly the soul is conscious that it is still enshrined in an earthly body, with earthly wants, which do not permit it to soar aloft, so it comes down from its exaltation and prays for that body.

"Thus the first part of the prayer contains the praises offered by angels and the heavenly host, and the second part the breathings of mortal men; but it does not, after all, stop there, for again it raises itself to the throne of heaven in these words, 'for Thine is the kingdom, and the power, and the glory, for ever and ever,' and in that comprehensive word 'Amen' how the sinner pleads!"

"It is a sublime prayer. Grandeur appears in its design. What is more ennobling than prayer? The loftiest place on earth for man is the footstool of Jehovah. The grandest posture is to fall down before Jehovah's throne. The grandeur of simplicity appears in its language. The grandeur of sublimity breathes in every sentence. Here are no swelling words of man's wisdom; here is nothing redundant, nothing deficient. It is the language of sublime devotion chastened by filial awe."

Tertullian said of this prayer, "How many doctrines are at once discharged in the use of the Lord's prayer! The honouring of God, in the Father, the testimony of faith, in the name; the offering of obedience, in the will; the remembrance of hope, in the kingdom; the petition for life, in the bread; the confession of debts, in the prayer; the anxious care about temptation, in the call for defence."

A well-known Bible student says: "In Matthew chapter 6: 1-18 our Lord dealt with three things, disposition, devotion, and discipline. In verses 5-15 where He is dealing with **devotion**, the instruction concerning prayer is given. The supreme relationships in life are included in the words used:—

"The family and their Father
The regenerate and their Regenerator
The subjects and their Sovereign
The campaigners and their Commander
The suppliants and their Supplier
The beseechers and their Benefactor
The labourers and their Leader
The assailed and their Avenger
The messengers and their Majesty
The servants and their Saviour
The purchased and their Perfecter.

"The prayer is really an epitome of the substance of the four Gospels commencing with John and ending with Matthew. John's Gospel deals with the title 'Father,' which occurs 120 times, in all the range of its profound mystery which is involved in the 'I Am.' The will of God is referred to twenty-eight times, and also the kingdom, which can only be entered by the new birth.

"The second section of the prayer incorporates the priestly Gospel of Luke where the fullness of supply and forgiveness of trespasses is the keynote.

"The third section summarizes the Gospel of Mark, wherein the Usurper and Avenger are so plainly dealt with.

"The last section, in a masterful stroke, sums up Matthew's Gospel in which the kingdom is referred to fifty-six times, also the power in heaven and earth, and the glory celestial. The pronouns relating to man are all in the plural, four of which

are objective, four possessive, and only one nominative. This is significant, for it is the only statement in the prayer which Christ stopped to explain, and deals with the nature of our forgiving others their trespasses. We are informed by some, that because we have been forgiven our sins for ever, this prayer cannot apply to the present age, because it makes forgiveness conditional; but Christ is not dealing here with the forgiveness of sins, for no man can forgive sins save God only. He is dealing with trespasses, and in the Old Testament amends had to be made for every form of trespass. In the circle of our inter-relationships, restitution for trespass is still incumbent upon every Christian, and in this governmental realm for the present life, we are forgiven in measure as we forgive. The prayer was taught and commanded by Christ to His followers, not to the multitude."

"In the Lord's prayer, God's people pray to be delivered from an antagonistic power; for they know that Satan has wrested the government of the world from God's vice-regent, and that Satan is now called the prince of this world, to denote his dominions; the prince of the power of the air, to denote his abode; the prince of darkness, to denote the nature of his deeds; and the prince that ruleth in the hearts of the disobedient, to denote his subjects. From this usurpation they pray to be delivered."

What Impressed Dr. Murdoch Most

Resume of Address Given at Australasian Missionary College

This morning I intend to talk to you about the things that impressed me most deeply throughout my trip abroad. Foremost among these was the **unrest** prevailing everywhere, people expecting something, all looking ahead fearfully for something to happen, they know not what, yet experiencing a sense of insecurity. This was particularly noticeable in the "free" countries. There are 42,000,000 people in the small island of Java, and everyone is full of fear and unrest. India has a large population living on one meal a day. Millions there will starve this winter unless help is forthcoming. In Pakistan there are refugees from India by the million, and there I found this same unrest. They feel insecure.

In Britain the people are making the best of things and possibly they are "the best off" as we say. All through the United States of America there is fear and wonder about the future.

The second thing that impressed me was the widespread **poverty** in great sections of the world—hungry poor begging for bread in many of these Eastern countries; the hand outstretched for something to eat. And in strong contrast to this the riches apparent in California, the large and beautiful homes there, but without happiness. But what made the deepest impression of all on my mind was that **our people are the same all the world over**. Ceylon, Java, India, the Middle East, Switzerland, France, we meet the same people wherever we go. I spoke to them everywhere, often through an interpreter, and always I found the same spirit of earnest devotion to the cause of God, the same blessed hope, the same looking for the coming of Jesus. This is a wonderful

message. It is international, it is ultra-national. There is no other organization like it anywhere on the globe. It produces the same people wherever it finds entrance.

Our schools are the same everywhere also. I found the Sabbath meetings and Friday evening meetings just the same, and, as I took meetings, the same response everywhere. Our young people are the same all the world over, different from other young people; good young people, cultured, spiritual, intelligent, earnest, sympathetic, friendly. I am glad to belong to this church and its educational work.

Then I was greatly impressed as I visited old civilizations, Babylon, Persia, Greece, Rome. There were found heaps of dust where their old monarchs had boasted their empires would last for ever. Only a few remnants remain to tell of these mighty civilizations, just a few inscriptions, and some scraps of pottery. The walls of Jericho, the ruins of the Tower of Babel, the hanging gardens of Babylon, the temple of the Unknown God in Athens, the Roman Forum, the Colosseum, today all are in ruins. Great stone temples, all in ruins, gone, just as the Word of God says, but we have something lasting and enduring to look forward to, a kingdom that shall not pass away, and know no change nor decay.

My mind was also very deeply impressed with the truth of the good Old Book, as I moved about in Palestine. When I visited Bethany and stood upon the Mount of Olives, stood on the little hill from which we believe our Lord ascended, I thought of that day when again "His feet shall stand on the Mount of Olives." I walked over the brook Kedron and entered the garden of Gethsemane, and saw the place where Christ prayed for you and for me. I entered the empty tomb, Joseph's new tomb, and sat on the stone where the angel sat at the head of the grave, and I thought of the angel and of Christ, and my heart was deeply touched. I could spend a lot of time telling you of my impressions there.

I went to the tomb of St. Paul, and to the cold, dark, dismal prison where Paul wrote to young Timothy to be of good courage. I walked out to the Appian Way, where Paul walked, and I want to tell you that all this does something for you; it makes you feel you are "treading where the saints have trod."

We arrived at Washington in good time for the Bible Conference. Months of careful preparation and hard work had gone into the planning for this large gathering. Hundreds of people all over the world were looking to this conference to settle their theological problems for them. Many had sent in questions for discussion. Some had sent in agendas of what they felt should be discussed. One person even sent in a printed agenda! But there really was not time to consider all these. It was felt we could not spend time on matters of little importance, those that did not concern salvation. Pastor Branson laid out what he considered was the purpose of the conference, which was to exalt Christ by deeper Bible study. He said that today many are more interested in future truth than present truth. While we are a people of prophecy, we are not prophets, and should not enter the realm of prophecy. We should keep away from details that have no bearing on salvation from sin. So some of the little questions that had been written in were put to one side.

Every day we had a devotional meeting with Pastor H. M. S. Richards in charge. All the matter dealt with will be published. There will be two books of 600 pages each, ready for sale by March, 1953. I hope you will all get these. You will enjoy every page.

The Autumn Council that followed the Bible Conference was held in the last two weeks of September. It was the Biennial Conference, and delegates attended from every country in the world, except Russia. I must try to mention briefly a few of the outstanding items brought to us from the world divisions.

The Far Eastern Division includes Japan and Korea, among other places. In war-torn Korea we had more people baptized last year than in any previous year. We had reports from all over the Far East. From Japan came Dr. Nelson who had a wonderful story to tell. Just after World War II he visited the prisons and worked with and among the war criminals. Many of these men were later condemned to die, and Dr. Nelson was given the privilege of walking with each one to his execution. Quite a number had accepted the message and been baptized. They had no tears, but were of good courage, and as they mounted the scaffold, Dr. Nelson shook hands with each, saying, "Good-bye, I'll see you in the morning."

The Southern Asia Division was represented by people from India, Tibet, Afghanistan, and other lands. Many of these countries are opposed to missions of any kind, but we have a prime minister reading our literature, and the Queen of Nepal has written to the Voice of Prophecy for reading matter, as has also one of the princes of Afghanistan. From the sacred city of Lhasa, Tibet, persons are writing for Voice of Prophecy literature. We cannot go into that land, but folks are listening there in the dead of night, with doors all closed, to our message over the air. One man sent in his papers, adding this postscript, "I am sorry my writing is so illegible, but I am writing in bed by aid of a torch, my head well covered under the bedclothes, because members of my family might discover I am writing to you."

In Inter-America Adventists are now counted by the mile. Not long ago we had only seventy-six believers there, now there are over 90,000.

In Northern Europe we have Seventh-day Adventists in Hammerfest, the northernmost city of the world. Finland boasts of seven lady evangelists. During the war all our men in that country were in prison, so women took over the work and raised up churches.

While we were sitting in one meeting, Pastor Branson announced that in two hours' time Pastor Vandeman would be opening his mission in London. Seven thousand listened to that opening address, and the hall filled three times over, with thousands being turned away.

In Greenland the state government has forbidden any mission to enter, but on July 16, 1952, a letter was received from a man who had completed the Bible Correspondence Course and was keeping the Sabbath.

In North America, one of the outstanding occurrences was a gift from one good brother and his wife. The brethren invited Brother Harris to say a few words to the delegates, and as he and Sister Harris stepped forward, they were recognized as modest, retiring people, but they

The Depth of His Riches

THELMA WELLMAN

*Only dimly now
The pattern is discerned.
For mortal eye
Can never fully see,
Nor mind explore,
The depth of riches
Known but to our God.*

*But in that fairer earth
Cleansed with devouring fire,
Our minds and bodies
Wholly changed,
Shall know His glory
In its fullness.*

*There those inner longings,
Unexpressed, close hidden
In the heart's stillness,
Shall flower
In eternal bloom.*

*Now through the glass
We darkly view
The future glory;
Then face to face
Shall we behold
Our Lord.
Renewed, transformed by grace,
Praise and adore.*

*Oh, the depth, the height,
Exhaustless riches,
Known to God!*

were willing and happy to hand over to this denomination the Harris Pine Mills of Oregon. This business is worth £3,000,000. Its payroll is over £1,000,000 a year, and 450 Seventh-day Adventists are employed there. This is the largest single gift ever made to our church. This large business continues to operate, and I think of that modest man who started in 1911 with only a few dollars in his pocket, at a wage of one dollar a day, or ten cents an hour for ten hours a day. Today his business pays over £1,000,000 annually to its employees. Brother Harris said, "I think of the missionaries giving so much more than I have given."

Another brother willed £75,000 to the cause.

In Germany scores of our churches had been destroyed by bombs, but 261 have since been rebuilt, and thousands of souls have been baptized each year since the war ended.

In South America, which is eighty per cent Catholic, Brother Schubert at his recent mission sold 727 Bibles, and brought many into the message. He lectured to us on how to approach these people. I wish you could all have heard it.

In the Middle East Division, the Moslems hold sway. Reports from Egypt told of our successful health work there. Often when a man in Egypt accepts the truths we hold, he disappears, probably killed. Brother Olsen works there, and one priest became greatly stirred up and hired a man to kill him. However, the man became very sick, and at last went to Brother Olsen for treatment, under which he improved greatly, and came to know and respect our brother, and to be grateful for his kindness. One day he said, "You know, the priest told me you were a very bad man, and he hired me to kill you, but before I could do it I got sick,

and now you have treated me and made me well. I do not think you are a bad man at all. I think you are a good man. Now would you like me to go and kill the priest?"

And so there are many stories coming in from our missions. In South Africa on September 16, 1952, 5,062 people were baptized in one day. Talk of Pentecost, surely this is a repetition!

In Southern Europe are some hard countries, Rumania, Jugoslavia, Czechoslovakia, but the work goes on. In Spain the government closed down our churches and said we must not continue to meet there. The members thereupon broke up into eighteen different companies and met in eighteen different places, with the result that their numbers grew rapidly.

Radio Ceylon is heard all over the East, down in New Guinea, and right up in Norway and Sweden. Pastor Beach says the postman is a very fine evangelist, everyone being pleased to see him, so they use him to deliver the message.

Of course, there was word from Australasia at the council, and word from China. We do need to pray for our believers in China. Many of the leaders there have sealed their testimony with their blood.

We don't know what is happening in Russia. We had 14,000 believers there many years ago. We do get to hear reports at times, however, and understand that the message is spreading in spite of the great difficulties that abound.

Let us take courage, for the Lord's work is onward and obstacles and difficulties cannot stop it. He has a thousand ways of working of which we know nothing. Let us all be faithful till the great day comes when Jesus shall appear, and then may we every one be saved in His kingdom.

S. C.

M.V. "Lelaman"

S. H. GANDER

Yes, M.V. "Lelaman" is a nice name, rather musical, but what does it mean? She is a real picture as she lies at anchor in the beautiful Madang harbour. A very sturdy craft, 45ft. in length and powered with a 50 horse power British Gardner diesel. What a job she has done during the past three years!

The name "Lelaman" in the Madang language means "Light." This craft is very well known these days, and has been greatly used to open up this vast Northwest New Guinea Mission. The boys and girls are very proud of her and give her great care.

We as a people have great light, and yet as we move around this vast field, we find great darkness. We, ourselves have been called out of darkness into His marvellous light, and as we count our blessings, and name them one by one, we realize we have a responsibility to present Christ, the Light.

We are to bring happiness to others, so let us be zealous in our efforts to acquaint those who sit in darkness, with Him who desires obedience, and, as they learn to obey, they find happiness—"But he that keepeth the law, happy is he." Prov. 29:18.

Both black and white alike, love to see progress and success, and here in the North-west we rejoice because of what God has done for the seeking souls in this vast field. Three years ago we had one

centre only in which work was being done, and that was in Manus. Today Manus is the hub of our north-west field, and as we view the new centres opened we are encouraged. It brings happiness to see new fields entered, but what is most important to the Manus membership is that they have become missionary-minded. As Seventh-day Adventists they are seventeen years old, and it is vital that their spiritual blood stream be kept warm, and this is accomplished by praying for and lifting up others. The burden of manning the new fields has fallen largely upon the Manus members.

Today we have the Western Islands entered, and the people are happy in their new-found faith, and it is a thrill to join with them in praise to God. Schools are conducted, churches have been dedicated, and many people have been baptized. The great change is something to behold, and Pastor Maberly, the director of Manus and Western Islands, must be greatly encouraged.

The Schouten Group is a place to visit if you want your blood stream to tingle. Visit Koil Island and hear 170 new members sing our lovely hymns. Thirty have been baptized, and there are seventy in the baptismal class. Pastor Lapani resides here, and he is the director of the Schoutens. In this group we have 230 at Kodawa Island, 60 at Blup Blup Island, 32 at Wei, and 300-odd at Wokeo Island.

The Sepik, the great challenge to this people, is (as Pastor Salau says) a miracle. The growth is most encouraging, and we are glad because Pastor Manovaki is now there as director of the Lower and Central Sepik. He will be greatly blessed of God, and the people are delighted to have him in their midst.

Brother and Sister Raethel will soon be at Ambunti, which is 258 miles from the Sepik mouth. This is the gateway to

the uncontrolled area, and we have great plans for this strategic post. In the new year we plan to patrol vigorously the Maprik, Lumi areas. Brethren and sisters, you are in this with us, and we do thank you all for what you have done and will do, and we say, "Keep it up—we need your support."

We expect to give greater support to the Rai coast area, and have our eyes upon islands adjacent to Madang. Madang is now the headquarters for the North-west and is an ideal centre.

Now what does it all total up to? Forty-odd teachers have been added to our staff, and all within two years and eight months. People are worshipping each day, paying tithes and offerings, purchasing Bibles and hymn-books. They have obtained a new lease of life and are looking for Christ's return.

Having just returned from our camp, the first held in this field, members from Western Islands, Schouten Islands, Manus, Sepik, and Madang now speak of their "brothers" in these various places. A wonderful spirit prevails, and we expect big things. We had a most successful camp. It entailed much work and travelling to bring folk from all centres to Lou Island, Manus, but in return we expect great dividends. It is wonderful to see the bonds of love operating in this field. Just as brethren from all nations join at the General Conference session, so Sepiks, Western and Schouten islanders, and Madang folk got to know one another at Manus, and in true Christian style the Manus members were most hospitable.

As you operate from day to day in your various walks of life in the home base, please keep the North-west of New Guinea ever before you. Pray for us each day, and I am sure that God will give you and us fruit for our labour.

and also a tribute to our publishing houses in the printing of our truth-filled literature.

Five years ago, Brother K. Williamson accepted the call of God to engage in literature evangelism. He has been visiting the vast wheat belt of this state, approximately 45,000 square miles. He has distributed thousands of pounds worth of books, and many tons of "Desire of Ages" and "Modern Medical Counsellor" have reached the homes of the people, where the minister has never been. The result of such work is now being seen in souls preparing for the kingdom.

Geraldton, Kalgoorlie, and Albany, all approximately three hundred miles from Perth, have been centres for our workers. The city is left behind, a farewell is said to loved ones, and the colporteur, accompanied by the angels of God, lengthens the cords and reaches the great outback with the truth for this generation.

In order to strengthen the stakes at home, and plan for an even more aggressive colporteur ministry, history now records the inspirational institute conducted from August 22-28, 1952. The executive committee of the conference graciously made available the facilities of the camp-ground, with comfortable nissen huts where the colporteurs lived with their families. The new spacious office building, 60ft. x 40ft., appropriately decorated, made an ideal meeting-place. Twenty colporteurs united together in the study of methods and means for greater evangelism. We were privileged to have Pastor E. R. Gane with us, the Division publishing department secretary, who, with Pastor J. W. Nixon of the Trans-Commonwealth Union, supervised the institute. Brother H. Dodd, recently appointed assistant publishing department secretary for Western Australia, and the writer associated with these leaders in giving instruction, so that the colporteur work may be properly conducted.

The meaning of the ominous events taking place in the world, and the colporteur's relationship to the task of today, was presented by Pastor Gane, and all were urged to intensify their efforts while time remained. The special salesmanship classes on "Book Analysis," "Selling Sentences," and "Demonstrations Which Please," conducted by Pastor J. W. Nixon, were especially appreciated.

The special colporteurs' Sabbath school was greatly enjoyed, and in the preaching service which followed, guest-speaker Pastor W. J. Richards brought us all closer to God. The colporteur symposium in the afternoon presented the stories of the triumph of the cross, through the printed page, and what a thrill they brought to us! Already this year souls have been baptized, and others are having studies through the influence of our workers.

The daily programme, divided into fifty-minute study periods, and ten minutes relaxation, allowed the colporteurs to absorb the valuable material. The glorious weather permitted outdoor classes for part of the day, and the colporteurs co-operated spontaneously. At 11 a.m. each day, carefully prepared papers related to the colporteur ministry, were presented as follows:

"The Inspiration of the Publishing Work," by Pastor E. R. Gane.
 "The Power of the Christian Colporteur," by Pastor D. A. Speck.
 "Evangelism—The Object of Life," by Pastor S. M. Uttley.

taught the truth by the colporteurs years before." It was the colporteur who pioneered the way, and during the 1951 jubilee camp celebrations these pioneers, who were prepared to deny the comforts of life in their determination to fulfil the gospel commission, were duly honoured. Their faithfulness was rewarded as companies of God's people were raised up in various places. The names of Bookara in the north, and Manjimup in the south, are always associated with the story of the printed page.

Although Western Australia's population prohibits a large army of colporteurs, it is interesting to notice the progress of fifty years. The figures for the five decades are as follows:

1900-1910	...	...	£9,500
1911-1920	...	...	18,000
1921-1930	...	...	19,500
1931-1940	...	...	32,000
1941-1950	...	...	100,000

Truly this is an indication of the blessing of God upon the colporteur ministry,



Around the CONFERENCES

Fifty Years of Progress of the Colporteur Ministry in Western Australia

S. H. SHELL
Publishing Department Secretary

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54: 2.

Western Australia has demonstrated the need of lengthening the cords in the work of preaching the gospel. The 950,000 square miles present a formidable task, particularly as our population is only 600,000, more than half of whom reside in Perth. The balance is scattered over a wide area, but Jesus said that the gospel must be preached "to every creature."

The history of the advent message in this state records that "when the first evangelists arrived in 1896 there were twenty Sabbath-keepers, who had been

"The Colporteur and His Business," by R. W. Lang, Book and Bible House manager.
 "Hints to Success," by Literature Evangelist K. E. Williamson.

The expressions of appreciation indicated how helpful this material will be in the future.

One very pleasing feature of our institute was the interest manifested by the conference president, who attended as often as possible, and gave valuable counsel.

To Mrs. Ken Last and Mrs. Clark, ably assisted by the wives of the publishing department secretaries, we were indebted for the care of our physical needs, three times a day. The evenings were happy in social activity and the showing of educational films.

The future in Western Australia is brighter today. Industry is gradually meeting the need, and we request an interest in your prayers as, united with all other phases of our denominational programme, we rise to the time when the earth shall be lightened with the glory of God.

Three Ministrations in the Three-fold Message

H. G. BONE

Publishing Department Secretary, South N.S.W. Conference

The 27th day of September dawned bright and clear at Cowra, and what is even more important in these changeable times, remained fine throughout the day.

After a bright Sabbath school hour, and an inspiring church service conducted by the president of the conference, Pastor W. M. R. Scragg, visitors and church members returned to the church at 3 p.m. to witness an impressive baptismal service.

Five earnest souls signified their determination to follow the Lord Jesus through the waters of baptism, and, by His grace, on to a new life of victory. Pastor Scragg conducted this service and Pastor J. Dever had the honour of administering the solemn rite.

Four of the candidates were our own young people—two from Cowra and two from the Mandurama church, which is also under Pastor Dever's care. The fifth member of the loyal little group, who joined the remnant church on this occasion, was an excellent lady who was first contacted by Brother Anderson whilst working the district as a colporteur evangelist. At the time of his first visit Brother Anderson sold this lady the small book entitled "Earth's Last Hour," and encouraged her to take the Voice of Prophecy Correspondence Course. She promised to do so, but afterwards decided otherwise. However, she read "Earth's Last Hour" and was so impressed with it that she took the Voice of Prophecy folder down off the shelf where she had placed it, and sent away for the course.

She had completed the twenty-ninth lesson when Pastor Dever made his first visit to her home, and within a very short time had fully decided to be baptized and cast in her lot with the advent people.

This baptism was the second such happy occasion at Cowra this year, for on May 10, a similar scene was witnessed when two Christian ladies were baptized. One of these also was a colporteur contact. This

particular lady had for some time been looking for truth, and had many questions to ask the colporteur relative to the message of God for these troubled days. A few weeks later, while delivering, Brother Anderson called again on this lady by mistake, and after another interesting and lengthy discussion persuaded her to take the Voice of Prophecy Bible Correspondence Course. Pastor Dever followed up the interest and this good soul finally made the all-important decision.

The other lady first heard the message over the air and decided to take the course. Her name was later handed to Pastor Dever and she, too, made her decision for the truth.

Among the company who witnessed the last baptism was a fine young married couple, who are receiving studies from Brother Anderson. They also attended our recent camp-meeting at Young, and signified their earnest desire to join up with this people.

The Voice of Prophecy is surely a powerful agency in the work of reaching souls for God and the message. Particularly is it a great blessing in connection with the literature ministry. A colporteur must, in most cases, sell his book or make his contact and pass on his way. He may have created an interest, and, in the days before the Voice of Prophecy programme came, that is where it would in many cases remain, but today, an invitation is left with the people to listen to the message over the air. They are encouraged to sign up for the correspondence course, and from week to week Pastor Naden, with his impressive programme, comes into their homes and they are indoctrinated.

Thus we have these three powerful ministrations in the threefold message—the colporteur to sow the seed, the Voice of Prophecy to water it, and the evangelist to establish it and reap the harvest.

The Work at Broken Hill

V. CAHIR

"The silver is Mine and the gold is Mine, saith the Lord." God has His treasures wherever the children of men dwell, and out here in the "Silver City" of Broken Hill—an oasis of humanity in the middle of a vast desert land—we find 35,000 people drawing their daily substance from the rich deposits of silver, lead, and other minerals which God's beneficent hand has made accessible.

To the Christian, it is saddening to see so many snatching almost greedily such bounty, without pausing even to remember the One who has given. Some resent rather strongly being reminded of their absolute dependence on God, but there are still others who have "not yet bowed the knee to Baal."

I often wonder if behind this familiar expression, the Lord is seeking to direct our attention to the young men and women in the schools—those who in their early teens are just beginning to evaluate life in terms of their environment and the example of more mature adults. These have not yet given their lives over fully to the gods of pleasure and sin. In a town like this, children in their last year of school-life mature overnight; they become men and women in almost every sense of

the word. Many of the boys are accomplished smokers, gamblers, and sometimes drinkers at this age. The girls are familiar with the dance halls, etc., and all have a sense of independence of parental control.

It was in view of this situation that we determined to establish a lead in religious instruction at the local high school. With the help of visual aids we have built the attendance from a mere handful to sometimes well over one hundred. A very satisfactory element is the gradual increase in the number of boys attending this class. A recent well-attended Scripture-class picnic at Penrose Park showed that we have the confidence of these future parents of Broken Hill. Perhaps not many of these will actually join the church, but at least not many of them will receive or propagate the biased criticism levelled against us by others. In time of need these young people will be more inclined to turn to us for spiritual help than to others who have not shown such interest in them.

Although the church has not shown any increase by actual baptism thus far this year, this does not mean that progress has not been made. Studies are being conducted in homes almost every evening, and twelve of the students are attending church fairly regularly. Some are coming to Sabbath school and some are taking an active part in church work.

Miss Fraser—our Bible instructor—is doing an excellent work in contacting the lady folk. It is only natural that in a town like this men frown upon and become suspicious of a minister calling on their womenfolk. Some of these ladies who once knew the message but had fallen away are now attending regularly.

Miss Fraser has also been a great help with the primary Sabbath school work, and when our new hall is completed we can envision this section growing rapidly.

Brother Gordon, who is an elder at the Broken Hill church, is doing an excellent job with choral work. Ladies' and men's quartettes have been established and the quality of the rendition of items has increased considerably since the organization by Brother Gordon began.

The new hall at the rear of the church is well on the way to completion, thanks to the help of many of the members. The difficulties of obtaining materials at the right time have just disappeared as we have sought the Lord to open up the way. In fact, the last few transactions have been so successful that we were able to save approximately £50 on roofing material alone. A little initiative, plus faith in God's leading, resulted in the securing of other materials at prices not thought possible. For these considerations we give God thanks and feel confident that the completed hall will prove a blessing to our work for the young people.

Conference officers are amazed at the tithe which is now flowing from this little company. Such faithfulness shows an increased confidence in the last-day message and an intelligent appreciation of the need for hastening its spread.

The establishment of a photographic club, though not exclusively Seventh-day Adventist, has resulted in some very favourable contacts with responsible men in the town. Doctors, lawyers, and business men speak very favourably of our work, and we feel that this will augur well

for support of our foreign missions Appeal, and also for a local mission in 1953.

To God we give thanks for any success apparent, and it will deepen our joy when we see the faces of those for whom we have laboured and prayed as they stand on the sea of glass and of fire in the gathering day.

Fruit Picking in Tasmania

A. P. DYASON

M.V. Leader, Trans-Commonwealth Union Conference

Youth Week in Hobart will long be remembered as a week of decision and victory.

During the well-attended Sabbath meetings, it was noticeable that the young people were in earnest, and as the week proceeded, each night saw increasing numbers in attendance. A separate hall was hired where the young people could meet together for a special convocation on the final Sabbath. More than one hundred youth were present, and many real victories for Christ were won.

A triumphant conclusion was reached on that Sabbath afternoon when eleven senior students of the Moonah Adventist high school were baptized. This baptism was an ample demonstration of what may be accomplished when the three divinely appointed soul-saving agencies—home, church, and school—are co-ordinated and directed to the task of saving our boys and girls for the kingdom of Christ. During their tender years, Adventist parents had wisely and tenderly guided their feet. The church had sympathetically taken them in, and helped to inculcate a spirit of reverence for God. And to establish habits of worship in their impressionable young hearts, faithful and loyal Adventist teachers had patiently led them into a knowledge of God and helped them to make the important decision to serve the Master. It was indeed a privilege to have a part in the final proceedings of such a demonstration.

Another twenty or more young people of Hobart are planning to go all the way with Jesus, and be baptized before the end of 1952.

"But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 25.

The New Revised Standard Version

No doubt many of our readers have learned of the production of a new translation of the Bible, soon to be known in our abbreviated vocabulary as the R.S.V. It is the work of a large body of American scholars and is printed by American publishers. It will be available from Australian book houses very soon. In a foreword on this Bible the "Christian Century" of September 24, says:—

"The Revised Standard Version is not a new translation of the Bible in the sense that the many independent translations since Weymouth's New Testament (1903) have been new. The revisers have not

made as many bold excursions into new phraseology, in an effort to gain contemporaneity, as did such individual translators as James Moffatt, Edgar J. Goodspeed, and J. M. Powis Smith. (All three, incidentally, have been members of the R.S.V. company of revisers.) What they have sought to do was to revise the former translations. Just as the American Standard and English Revised versions were revisions of the King James, and the King James of the many versions which preceded it, so R.S.V. is a revision of A.S.V. The purpose which has guided the revisers can hardly be stated better than they have phrased it in their Preface:—

"The Revised Standard Version is not a new translation in the language of today. It is not a paraphrase which aims at striking idioms. It is a revision which seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public and private worship, not merely for reading and instruction. We have resisted the temptation to use phrases that are merely current usage, and have sought to put the message of the Bible in simple, enduring words that are worthy to stand in the great Tyndale-King James tradition. We are glad to say, with the King James translators: 'Truly (good Christian reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one . . . but to make a good one better.'

"No new version of the Bible can appear without being confronted by the question,

Why? The reasons in this instance probably need no explication to readers of 'The Christian Century.' They are aware of the constant discovery of new and more ancient manuscripts, such as the so-called Dead Sea scrolls of portions of Isaiah and Habakkuk found as recently as 1947. Equally, they are aware of the changing meanings of words in English usage. English is today's most 'living' tongue. Its use is spreading so rapidly throughout the world that the recent Lund ecumenical conference found it possible to conduct its sessions very largely in that language without translation. As it spreads, it constantly assimilates new words, and its old ones take on new meanings."

"The Place Is Too Strait for Us"

O. O. MATTISON
President, South India Union

Wherever the "sons of the prophets" gather together to prepare themselves for the work of the Master, if run on proper lines, the place sooner or later becomes too strait for them. Thus it was in ancient days and thus it proves to be today. This is as it should be. Growth means expansion, and sometimes expansion means seeking a new location in which to expand.

When our educational work in the great Tamilnad section of our South India Union started some thirty-five years ago, through the liberality of our first believers a three-acre plot of land was made available for the erection of a school for their youth. At the time this seemed ample, and with faith and joy a unit of buildings was constructed that has served the field in a remarkable way. From it have come some of our strongest leaders not only of this Union, but of the great Southern Asia Division field as well. We are proud of these men and women, and they, no doubt, are proud of the school where they first learned of this message and where they received the call to enter the Lord's service.

But for some years now they have felt very much like the young men who appealed to Elisha, when they said, "The place where we dwell with thee is too strait for us. Let us go, we pray thee, . . . and let us make us a place . . . where we may dwell." 2 Kings 6: 1, 2. For soon after building the Prakasapuram School, which today is called the James High School after its founder, Pastor J. S. James, the village of Prakasapuram grew into a town which so completely surrounded the school as to leave no room for expansion. Each time, however, that the directors felt they should go elsewhere and re-establish this school of the prophets, the question arose as to where they should go. They didn't want to go too far north, as it would be getting too far away from our established work, and it would cost more than our poor people could bear to send their children long distances. They could not go very far west or south or east, as they would either run into the ocean or the Malayalam-speaking section of the Indian peninsula.

The school has grown so much in recent years that we have been forced to look beyond its present horizon for a definite location lest it grow backward instead of in a normal way. First we searched in

The Refiner's Fire

He sat by a furnace of sevenfold heat
As he watched by the precious ore,
And closer he bent with a searching gaze
As he heated it more and more.

He knew he had ore that could stand the test,
And he wanted the finest gold
To mould a crown for the king to wear,
Set with gems of price untold.

So Christ laid our gold in the burning fire,
Though we fain would have said Him nay;
And He watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright;
But our eyes were so dim with tears
We saw but the fire, not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow
As it mirrored a Form above
That bent o'er the fire though unseen by us,
With looks of ineffable love.

Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah, no! But He saw through the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure;
And His gold did not suffer a whit more heat
Than was needed to make it pure.

AUSTRALASIAN RECORD

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the vicinity, but nothing presented itself that would fill our need. We needed land for cultivation—and good paddy land at that—so as to grow the food for our ever-growing school and ever-growing boys and girls attending it. We needed good road and railway facilities. We needed good water for irrigation and domestic purposes, so we began to search around Trichinopoly which offered everything but the right kind of land and good water supply. We then went into the great rice-basket of the Tamil field, the Kumbakonan and Tanjore districts. We found plenty of water and good land, but no suitable building sites. Also certain places that seemed ideal were plagued with elephantiasis, which made the inhabitants look like grotesque walking tree-trunks.

But the Lord kept leading us, and finally after much searching we were led to a rich landlord seven miles out of Tanjore who had 3,000 acres of rich paddy land, and if we could only get it, an ideal building spot. We approached him with many misgivings in our hearts, as the landlords of India do not like to part with their lands which have come down to them for many generations. This was a spot of land through which a railway line ran, which had passenger trains each way five times a day, and a little station just on the edge of the property called Kudikhadu. The main highway also ran along the southern border of the land, and a large irrigation canal along the northern border which would supply us an abundance of water for eight months of the year. It also had a never-failing deep well right at the spot where we decided we would want to build the school if we could only get the land, and looking south we could see the high-tension electric line which would supply us with all the electric power for our needs. The entire plot consisted of sixty acres, and what more could we ask for?—just the willingness of the man to part with this sixty acres out of his three thousand. We counted our resources and prayed for the Lord to impress him to come to our aid.

It so happened when we approached him that he was standing for election, but little did we realize that that would have anything to do with getting us the land. He needed ready cash, though, and we needed this plot of land. He named his price and we just did not have the money for it. We got our heads together again and prayed some more, and again approached him for the portion above the railway, which was forty acres, and for which we had just enough money. Yes, he was quite willing for us to take the

AUSTRALASIAN RECORD

forty acres as it would give him just enough money to see his campaign through.

It did not take us long to close the deal with him. He had his money for his campaign, and we had our land for the school; true, not quite as much as we would have desired, but much more than the three acres we have at the present school site, and enough to grow sufficient rice and vegetables for two hundred students, and what rich soil it is, and what a wonderful supply of water we have, with good railway facilities, highway convenience, and a supply of electricity for lighting and industrial purposes! We also have our school family, Brother and Sister Rollins, studying Tamil preparatory to taking over as soon as buildings can be constructed, and that is where you come in, wherever you may be.

We are appealing to you to plan now for the finest Thirteenth Sabbath Offering you have ever given, to come with us and build this new school. We want everyone of you to have a part in it. We ask you to make it one of your special Christmas presents of the year, so that the youth of the Tamilnad may share its joy with you and thus through your special gift many young people may enter into the Master's service.

"And he [Elisha] answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them." That is our appeal to you today. Come with us and let us together build this school for the Tamil youth of India, to the glory of God, and for the advancement of His work on the earth. May the Lord bless you as you give, and bless your gift.

WEDDINGS

DUDLEY - KEEGAN.—On November 20, 1952, the marriage of Harry Dudley of Grimsby, England, and Eunice Keegan of Manjimup, Western Australia, was witnessed by parents, relatives, and friends in the Manjimup church. We join in asking God to bless another Christian home in Western Australia. D. A. Brennan.

JESNOEWSKI-HAGEN.—Mr. Eric Jeznowski of Collie, Western Australia, and Miss Heather Hagen of Avondale, N.S.W., were united in wedlock in the Perth church, Western Australia, on October 28, 1952. Loved ones and friends wish these young people the blessing of God as they witness for Him in Collie.

D. A. Brennan.

NILSSON-WRIGHT.—In the Avondale village church on November 3, 1952, Rodney Vernon Nilsson was united in marriage to Shirley Margaret Wright. Rodney is the eldest son of Brother V. Nilsson, assistant manager of the factory at Cooranbong, while Shirley is a daughter of Brother and Sister Wright of Cambridge, New Zealand. Both these young people came from New Zealand and were students at the Australasian Missionary College. They have now been called back to their home country, and will join the Christchurch factory. The prayers and best wishes of a large number of friends here at Cooranbong will follow them as they walk life's way together.

W. G. Murdoch.

COOPER - CLARKE.—In Victoria Park church, Western Australia, October 23, 1952, Mr. Warren Cooper and Miss Joyce Clarke were united in the bond of wedlock. The families of both these young people are well known in Western Australia. We wish them God's blessing as they establish their home.

D. A. Brennan.

UNTIL THE DAY BREAK

NICHOLS.—On November 16, 1952, Sister Ethel Amelia Nichols (nee Gall) passed peacefully to sleep in Jesus at the Royal Hobart Hospital, Tasmania, at the age of sixty-three years. Sister Nichols was associated with the early Adventist families in Collinsvale. Her bright, helpful ways will be missed by all. Left to mourn a devoted wife and fond mother are her husband, two sons, and three daughters, to whom we extend our sincere sympathy. God's comfort was expressed in the services at the home and graveside, as all were directed to the resurrection day when "death shall be swallowed up in victory."

H. W. Hollingsworth.

McPHAIL.—On November 5, 1952, at his home, Trafalgar Street, Annandale, Sydney, Samuel James McPhail, husband of Mildred McPhail (nee Woods) fell asleep in Jesus at the age of seventy-two years. Just prior to his last illness our brother gave himself in full surrender to the Lord. A large concourse of relatives and friends gathered at the Rookwood cemetery to pay their last respects to one who will be sadly missed from the family circle. Pastor Morris was assisted by the writer at the funeral ceremony when all were encouraged to be steadfast and look forward to the day when Jesus will come to raise the dead and grant the reward of eternal life.

L. G. Maxwell.

ADVERTISERS PLEASE NOTE

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

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WANTED.—Experienced general farm hand for citrus and small crops. Small cottage available. W. H. Cormack, Bonville, North Coast, N.S.W.

WANTED.—Two Dutch Adventist brothers (20 and 22 years) are looking for work. References giving qualifications will be forwarded on request. J. van Schoonhoven, care H. Krussmann, Merriwagga, N.S.W.

BREVITIES

Pastor G. Branster reached Sydney in time for the opening of the annual meeting of the Division committee held at Wahroonga. After a very interesting visit in the Gilbert and Ellice mission field covering about three weeks, he was brought to Suva on the mission vessel "Fetu Ao," and from there he flew to Australia. He brings a most encouraging report of the work in this our newest mission field.

The North New South Wales camp-meeting held at Lake Eraring closed on the night of November 29 after a most helpful and inspiring time throughout the encampment. Those attending were unanimous in their expression of gratitude for the many blessings enjoyed and for the feast of good things provided. On the last Sabbath afternoon, a sum of nearly one thousand pounds was donated in cash and pledges to support our overseas mission work.

In a personal letter received from London we have learned with interest that the London mission is continuing with strong public support. Some 2,800 people are attending each Sunday evening and 1,100 at the midweek meetings. In response to a very earnest appeal recently made by Pastor Vandeman for a full consecration almost the entire audience responded. On the night of November 30 the Sabbath question was presented in the mission. Let us continue to pray for God's blessing upon this special effort for the millions of London.

With this issue we close the volume for 1952. Our next number will be dated January 5, 1953. We take this opportunity to thank heartily all of our contributors for their help in passing on to our readers so many and varied reports of the activities of our people, and the things that have transpired in the promulgation of the message of God. We earnestly solicit a continuance of your support in the year before us. As the old year passes, and the new year is ushered in, may we each take time to reflect on the abundance of God's mercy we have experienced in the year now closing. May we all so dedicate our lives to Him that we may feel more definitely our need of His presence and guidance in the year that lies ahead. We wish you all a very happy New Year.

The week-end November 28-30 was a time of unusual interest at Wahroonga, being devoted to the graduation exercises of the 1952 class of nurses at the Sydney Sanitarium and Hospital. Fifteen young people, twelve young ladies, and three young men, received their diplomas. The Friday evening consecration service was led by Pastor K. Low, the Sabbath morning sermon was preached by Pastor E. E. White, and the graduation address was given by Dr. A. K. Tulloch, which was followed by a brief address by Pastor W. H. Branson. Matron Burnside presented each graduate with a badge or insignia of the nursing profession, and Dr. C. W. Harrison, medical superintendent, presented the diplomas. The motto selected by the class was, "In His Steps."

After several years of hard work in our island schools in the Coral Sea Union Mission, Brother L. R. Thrift is accepting a call from the Australasian Missionary College to connect with the high school at Avondale, as one of the teachers. Brother and Sister Thrift and their two children returned to Australia over two years ago, and since that time Brother Thrift has been taking special studies at the Brisbane university. They are at present enjoying a visit with Mrs. Thrift's parents, Pastor and Mrs. G. G. Stewart, at Gosford.

After serving very ably in this Division for six years as principal of the Australasian Missionary College, Dr. W. G. Murdoch has accepted a call from the General Conference to connect with the Theological Seminary at Washington, D.C., as one of the instructors. This is the highest educational institution in our denomination, and we feel sure that Dr. Murdoch will do it real credit. The Australasian Division will part with the Doctor and his family with real regret, but wish them much of God's blessing in their new field of service.

Letter from Pastor T. S. Brash

Dear Australian and New Zealand Friends,

The bloom is on the heather, and I am reminded of my debt to friendships dear.

Back in the summer, I visited far-famed Iona, an old Christian missionary centre associated with the name of Columba. From Oban we sailed to Tobermory, thence to Staffa with its basaltic rocks in column formation, like so many giant steps. To the north of our sea route lay the Coolins of Skye, which inspired us to sing "The Road to the Isles."

It was a strange company of people which tripped ashore to view the Iona church and the tombs of the early kings of Scotland—American tourists with Scottish names, Scots from the lowland counties, and Australians—all drawn to this misty isle by an irresistible pull. But none of these things upon which the eye of the traveller rests with reverent awe—buildings, tombs, and crosses—was ever seen by the eye of St. Columba, whose name and memory bring the traveller here. They are posthumous monuments to his personality and work. To complete the picture I also made a visit to Holy Island (Lindisfarne). A monk from Iona carried the gospel here, and throughout Northumbria saw the evangel of Christ triumph, where before had been heathenism and darkness. As I walked the four miles of sand at low tide, and scanned the adjacent sea to pick out the Farne Islands (associated with the heroic rescue of shipwrecked mariners by Grace Darling), I felt I trod where the saints of God had trod and wished that all could share my inspiration. Back on the mainland I followed the line of the old Roman wall built by Hadrian at a very early date. At Corstopitum (Roman station about A.D. 200) I joined excavators in unearthing walls of a city of the past, and while the sun lingered high in the sky made my way to England's highest market town—Alston. I could tell of a visit to Lakeland, immortalized by poets and painters, and of a call at the old smithy at Gretna Green. But if the recounting of my thousand-mile trip casts your mind back to scenes that are bright and fair, then I am repaid and this letter becomes for the "exiled" a link with HOME.

We have been pleased to welcome here Pastor B. H. McMahon and Dr. W. G. C. Murdoch en route to U.S.A. Miss Irene King, and the Timms family from Queensland, also stayed a while in Kilmarnock. These brought your good wishes. We have sent back with our Australian and New Zealand friends the thanks of many who have benefited by your Dorcas society work in 1952. We shall still be glad to act as helping hands in needy cases in old Scotland. Early next month we shall organize the Kilmarnock company—a baptism is planned for September 7. The work is shaping and we value very much the prayers of all.

Space forbids more. If you should ever come this way, we hope to have the pleasure of your company in Kilmarnock. Meantime the work of God is calling, and we must give unstinted labour that Christ's kingdom may come on earth. We must all be there!

God be with you, His Son save you, His Spirit keep you!

ATTENTION, PLEASE!

Would all "Record" subscribers please note, when ordering or renewing their subscriptions, to communicate with the Signs Publishing Company, Warburton, Victoria, where the "Record" is printed and from where it is mailed, and not with the editorial offices at Wahroonga.

QUERY COLUMN

[This column is dedicated to earnest youth who want straight answers to perplexing questions.—Division Young People's Department.]

Question.—In Num. 33: 50-53, Israel was commanded to destroy all the pictures of the inhabitants of the land. Now if these pictures were to be destroyed, why do we show pictures in our churches and halls?

Answer.—Israel in the conquest of Canaan was indeed commanded to drive out all the inhabitants of the land and destroy their pictures, but a closer study of the facts reveals that these inhabitants were idolaters of the lowest and most abandoned kind. God had doomed them to utter destruction, and Israel was forbidden to have any social intercourse with them, because of the danger of their influence. (Ex. 23: 23, 24, 33.)

Their homes, their social institutions, indeed, their whole society, was centred around the worship of pagan deities.

Israel was to destroy every vestige of their idolatrous worship, their altars, their pillars, their groves, their images, their very names. (Deut. 7: 1-5.) All their pictures (figured stones, Revised Version) were connected with their worship, and were to be destroyed. (Deut. 12: 2, 3.) The command of God to Israel found in Num. 33: 50-53 has no reference whatever to pictures of our day, which are not related to the worship of pagan gods. On the other hand, Seventh-day Adventists ought never to show in our churches, halls, or homes, pictures which do not conform to the principles set forth in the "whatsoever" of Phil. 4: 8.