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'This is God's Test of Our Character'

By E. W. PEDERSEN

IT is the pure in heart that shall see God. And this purity, which will enable man once more to look his Creator full in the face, has been attained through the merits of the cleansing blood of the Lamb of God and the empowering influence of the Holy Spirit.

Purity of heart here on earth is more than a negation of evil and more than love for the unsoled good. It is a relative quality; not just a static state of being, but a progressive unfolding in the doing of Jesus' will within. It is a practical philosophy of life—an activating way of Christian living, capable of being felt, seen, and heard, capable also of being tested and measured, and "practical sympathy is [the] test of the purity and unselfishness of the heart."—*Testimonies*, Vol. 6, page 264.

What will meet the need of this gloomy hour is not so much preaching and sermonizing, we are told, notwithstanding their importance, as a practical demonstration of the elevating teachings of Jesus Christ in and through the lives of each and every child of God—a radiant revelation of genuine Christianity, too dazzling not to be seen, too penetrating to be ignored, too convincing to be denied.

Such a living and life-giving Christianity which refuses to be confined within the regenerated heart is more than a mere profession of faith in a set of pro-

vokingly interesting doctrines, well polished and carefully purged of tradition and modernism. It is pure, unadulterated religion in all its splendour and loveliness, as personified in the Man of men. Simply, yet clearly, the Lord's Dictionary defines this exquisite article, uncontaminated by the letter and the spirit of the world, as kindness and unselfish love in action.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

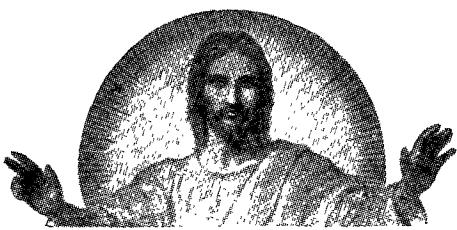
Do we have it? "If we have the pure religion of the Bible, we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of His brethren."

—*Testimonies*, Vol. 3, page 511.

"Due to Christ!" Tithe is something which is due to Christ; offerings also. So is obedience to His commandments; and love, kindness, and interest for others are a debt we owe, likewise, not so much to others, but to Christ!

"Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow and the orphan, as done to Himself; and these works are reserved in the heavenly records and will be rewarded. . . . Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. *This is God's test of our character.*"—*Ibid.*, page 511-513.

We often make much ado about our professed obedience to the commandments of God. Indeed, we are in danger of priding ourselves on the fact as the Jews of old boasted of their relationship to father Abraham. As God could turn stones into more acceptable children of the patriarch, might He not with similar ease make more worthy commandment-keepers of the same material today? "Those who have pity for the unfortunate, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment-keepers who shall have eternal life."—(*Christian Service*, page 192.) Only inspiration could speak so pointedly, so daringly, and so plainly.



"I was an hungry, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked and ye clothed Me, I was sick, and ye visited Me: I was in prison, and ye came unto Me." Matt. 25:35, 36.

Individual responsibility cannot be loaded off onto an organization, no matter how excellent that organization might be; but we can serve within it and thereby multiply our good. That is one reason why we have organizations. In the well-organized Dorcas Society, large or small, we have the necessary machinery for efficient and acceptable welfare ministry. And where we may lack proper organization because of fewness in numbers, we still have the most essential thing in our willing woman-power. In many places this love service is being carried out in a strong way, enthusiastically, and with the ardent support not only of our sisters, but of the church officers and ministers as well. In other places it is not meeting with that interest and support it rightfully merits. If it is true that "the whole of the fifty-eighth chapter of Isaiah is to be regarded as a message for this time, to be given over and over again" (*Welfare Ministry*, page 29), we shall fail in our duty if we do not give heed and act accordingly. Neglected duties will some day catch up with us.

This message of the great prophet of old is "of the highest importance" and it is addressed to you, whether you be a sister or a brother, a pastor or a lay member. "The prophet is addressing Sabbath-keepers, not sinners, not unbelievers, but those who make great pretensions of godliness. It is not the abundance of your meetings that God accepts, it is not the numerous prayers, but the right-doing, doing the right thing, and at the right time. It is to be less self-caring and more benevolent."—*Testimonies*, Vol. 2, page 36.

There is a very intimate relation between our spirituality and our faith and Christian benevolence. Thus we read: "The reason why God's people are not more spiritually minded and have not more faith, I have been shown, is because they are narrowed up with selfishness." (*Ibid.*, page 36.) Selfishness is an ugly word except, perhaps, when we use it about someone else.

In organized goodness or benevolence, as for instance in our Dorcas welfare work, there is, however, always a danger—namely, that we should come to be prompted by motives which, when analyzed, amount to an ensnaring form of

pious selfishness, or sanctimonious pride. There need not necessarily be any semblance between ourselves and the "welfare workers" of Christ's day, who were scathingly told off for giving alms and doing their good deeds accompanied by a blast of their own trumpet. On the other hand, Jesus may see the difference only in the year and make of the instrument we blow. It all depends on the motives which prompt us, and the way we act from those motives.

"Disinterested" is the adjective Mrs. White uses in connection with the kind of benevolence God is looking for from us. In plain language, that means doing good without any ulterior motive of what we may get out of it, even in publicity for a good cause. Scheming benevolence, even for God's sake, is plain scheming, and no benevolence. It is the Lord's business to look after the spiritual results, and He will take care of that if we let Him,

and we do our part out of love for God and Christian sympathy for man. Tabitha's story is written in capitals on the eternal pages of human history for all the world to read. She did not show her good works—yet they were seen; they were shown, not by herself, but by those who had been blessed by them.

"The Master's holy work was a benevolent work. Let our people everywhere be encouraged to have a part in it."—M.S. 7, 1908.

So let us strengthen our Dorcas welfare ministry. Let us embrace it with new interest and go to it with fervent prayer and consecrated zeal. God bless you, faithful Dorcas sisters, as you shine and reflect in your ministry the glory of God within you!

"Tabitha, arise. And she opened her eyes and . . . sat up . . . alive. And it was known; . . . and many believed in the Lord." Acts 19:40-42.

Welfare Work in the West Nordic Union

By Ole Jordal

GOD'S purposes for His church on earth are manifold. The church is to be light and salt. In His great sermon on the mount, Jesus said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. It is apparent from these words of Jesus that the good works of the church will be a light in the world.

In Isaiah chapter fifty-eight, the Lord has drawn up the blue-print for our welfare work. We are told: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul." Isa. 58:6, 7, 10.

The performance of this work will only be known fully on the great day. About this Jesus said: "For I was an hungry, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:35, 36, 40.

According to the teaching of Jesus, the object of our Christian help work is:

1. "To loose the bands of wickedness."
2. "Break every yoke."
3. "Let the oppressed go free."
4. "Deal thy bread to the hungry."
5. "Bring the poor that are cast out to thy house."
6. "Cover the naked."
7. "Draw out thy soul to the hungry."
8. "Satisfy the afflicted soul."

Here the Master has given us many and great tasks, and it seems from Mat-



Art and industry go hand in hand as the sisters in Bergen, Norway, clothe the naked and raise money to feed the hungry.

thew 25:41-46, that to neglect these things may even shut us out of heaven. Therefore it is absolutely necessary to organize the welfare work in all our churches and groups. Church boards ought to take this earnestly into their consideration.

In the West Nordic Union we have Dorcas societies in most of the churches, and they are doing a wonderful work. The clothing going out is worth thousands of pounds. Thousands are helped. In our larger churches they always have a good stock of ready-made clothes to give away if special crises arise. In the summer quite a few children are sent out from the great cities and towns to the country-side. In some places they are working especially for drunkards. But they also visit the better homes, and very often receive clothes and money for our work. Our members also prepare our books such as *Daniel and the Revelation*, *Christ's Object Lessons*, *The Great Controversy*, *Steps to Christ*, and many others in braille for the blind.

By the Spirit of prophecy we are told: "Like Job, you should be eyes to the blind and feet to the lame, and you should inquire into the cause which you know not and search it out with the object in view to relieve their necessities and help just where they most need help."—*Testimonies*, Vol. 3, page 530.

"Awake and face square about, to get out of the cart rut of selfishness. . . . God has placed you in a world of suffering to prove you, to see if you will be found

worthy of the gift of eternal life. There are those all around you who have woes, who need words of sympathy, love, and tenderness, and our humble, pitying prayers. Some are suffering under the iron hand of poverty, some with disease, and others with heartaches, despondency, and gloom."—*Testimonies*, Vol. 3, page 530.

We must continue our welfare work until the day when Jesus will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

*Never say no to Jesus—
Whatever He bids you do;
Remember He walked to Calvary,
In sorrow and pain for you.
The task may be hard—He knows it,
But strength will be given you;
Then go where He bids you gladly,
And do what He'd have you do.*
—Lilian G. Heard.



DORCAS WELFARE WORK IN BRITAIN

AN increasing realization by the members of the value of Dorcas Welfare work in the programme of lay-evangelism has been manifested in the Adventist churches of Britain during the past two or three years. While there is still a great amount to be done, the evident appreciation of the value of this work in the minds of many ministers and lay-members is heartening. We wish that all who work well could also be persuaded to report their endeavours and achievements for the encouragement of others. We are, however, glad to pass on, through the pages of NORTHERN LIGHT a few illustrative "snapshots" of what is being done in some of our churches.

Sister M. Livingstone, the leader of our small but very active society in Edinburgh, reports that 112 individuals were helped during the year of 1954. In addition to a number of food parcels, over 160 garments were given to the poor. Sick visitation included helping with the domestic work in homes and giving treatment to the sick. Eighty garments were made for the Edinburgh Home for Infants, and copies of *Steps to Christ* and other literature were given to the mothers in the homes at Christmas-time.

"The past year has been one of increased activity, and with God's help, much has been achieved," says Sister Livingstone. "The attendance has been very good and a keen interest in the work has been maintained. There has also been an excellent spirit of comradeship and co-

In loving service the sisters of the Advent Kirken in Copenhagen ply their machines preparing clothes for distribution among the needy.

operation and a strong desire to be of service in whatever way possible."

In Aberdeen, "the granite city" of Scotland, a group of six very faithful and willing Dorcas members meet together every Monday. They have made a number of warm woollen garments for poor people and children in Aberdeen, including bed-jackets, pullovers, jumpers, scarves, and socks. Sister C. Barclay, the Society leader, sends the following story to illustrate the kind of work this little group is doing:

"An elderly lady, a friend of one of our members, met with a street accident and was taken to the hospital. The doctor gave up all hope of saving her life, saying that he could do no more for her. However, Pastor H. Humphries visited her and by his prayers and the grace of God the lady recovered. She has since been able to join with us to worship in our little church. As she has little of this world's goods we have helped her with clothes, including a warm dress and warm underwear. She has been so grateful for them. Her kindly smile of appreciation was indeed a good reward for our labour."

Illustrative of what has been done by our larger societies we give the following report from Sister A. E. Uffindell, Dorcas Welfare leader of the Stanborough Park church in Watford:

"During the year 1,295 garments have been collected, 997 of which have been given away to the poor and needy.

"The Dorcas work brings its joys and blessings as we visit the homes of the people. One dear old lady of ninety-one who lives in just one room and only has the old-age pension, says she counts her blessings every day and is ready whenever Jesus calls her. She was so grateful for a parcel of food and fruit at Christmastime.

"The week before Christmas sixteen families were visited and received parcels of food and clothing. It did our hearts good to see the smiles of the children and the gratitude of the parents. They seem to find it difficult to understand why churchmembers, who have never seen them, are willing to give them these gifts.

"We are pleased to do this work for the Master as it is having such a good influence in the neighbourhood.

"We were able to send 150 garments

to the flood victims in Hull, also 387 garments to the London Federation.

"There were 518 garments repaired, 92 made, and 178 people helped."

This sister is answering calls from as far north as Yorkshire and as far west as Cornwall. The church has sent nearly 400 garments to the local Dorcas Federation at the New Gallery. Many other sisters have done the same for this Federation, which unites the efforts of a dozen or more Welfare Societies in the greater London area. At the time of the annual meetings of the South England Conference the Federation held a rally and exhibition of work. This was well attended and greatly increased interest in this kind of Home Missionary endeavour in other parts of the conference.

To conclude this brief report we give the following paragraphs from an interesting account of the Federation's work during 1954, given by Sister E. M. Tarr, Federation president, in the *British Advent Messenger*:

"We have been able to help many churchmembers as well as strangers at our gates. Bags of clothes, toys, and food have found their way to the East End of London, and we have also sent help to the flood-stricken areas of Germany and Austria, the clothes being distributed by our own people. By request, a specially selected internment camp was also helped.

"We are rapidly making contact with other welfare organizations and are rendering help to the aged, poor, and the sick. During the past week one of our evangelists told me how his work had led him to a welfare organization in the town in which he was working. He was most graciously received by the leader for, she told him, when an appeal for clothes had been made in her district, the Seventh-day Adventist Dorcas Welfare Society was the first to respond."

Our Dorcas societies have made a valuable contribution toward the following totals of welfare work reported by the churches in Britain during 1954:

Articles of clothing given away	10,395
Hours of Christian help work...	33,495
Persons helped	28,930
Treatments given	3,381

E. R. WARLAND.

TWENTY-NINE YEARS OF DORCAS WORK IN ICELAND

ANYONE visiting the church at Reykjavik a few weeks before Christmas, would see in a room in the basement a number of very large boxes, hampers, and wardrobes all full of beautifully-made garments.

At a small table all alone sits "Dorcas" with a pencil in her hand waiting to receive gifts. She has just recovered sufficiently from a major operation to drag herself out to organize another special drive to raise funds, thus completing twenty-nine years of good work. From the small beginning when "Dorcas" went from door to door selling books in order to get funds together with which to start the society, the organization has grown until now there is a cash turnover of between forty and fifty thousand Kronur, approximately £1,000 a year; in addition, hundreds of articles are given away. I have seen many Dorcas societies at work, but never before have I seen work on such a scale.

Our picture which was taken just before the sale began, shows some of the twenty tables with one or two saleswomen at each, ready to receive the customers. When the door opened there was a rush and money changed hands so quickly that it was all over in about one hour. The sum of £150 was raised in that short time.

The Reykjavik Dorcas Society is always ready to give help and does so in a large and effective way. Last year the society donated from their funds sufficient to furnish very tastefully the large guest room at the College.

Only a few weeks ago our first missionary on his way to Greenland called at the church and spoke at the prayer meeting. The Dorcas society presented him with a much-needed fur-lined coat suitable for the climate, similar to those used by Hilary of Everest and his associates, at the cost of approximately £20. As some of us saw him off on the boat to Greenland clad in his lovely new coat we felt we had never seen anyone so appreciative. Who knows but that this good deed may save our brother's life as he faces the rigorous climate in the Arctic circle.

The Dorcas work has done much to



"Buy your gifts from the Dorcas Society" say our enterprising sisters in Reykjavik, Iceland.

place the church in a very favourable light in Iceland, and it surely can be said of our sister that she has accomplished more with her needle during the past twenty-nine years than many a preacher. May

God bless this worthy sister and all her sister Dorcas societies in the Northern European Division as they labour to bring help and comfort to the needy.

A. MURDOCH.

Women's Welfare Work in West Africa

IT is very natural for women's groups to be developed among the native women in our West African Union. This is probably due to the fact that historically the native women in most sections of our territory have grouped themselves together for training and work and for ceremonial and social activities. Perhaps this grouping together came about as a normal outcome of the secret youth training societies for boys and girls which are spoken of in some sections of our union by the names "Bundu" and "Poro" societies.

The influence of these native women's groups in the home, in the community, and in politics is often very strong, and is usually given careful consideration in connection with all types of training and development. We have tried to take advantage of this natural tendency for our women folk to join themselves together in groups and have set up in our union what we call the Women's Welfare (Dorcas) Workers and Junior practice groups.

Each mission in our union has developed at least a limited amount of Dorcas work which is fitted to and suitable for

these areas. All of this has been sponsored through the Home Missionary and Missionary Volunteer departments of our union and of our various missions. Since



With hearts filled with love and their arms filled with good things, these West African sisters start out on their errands of mercy.

this welfare work is intended to be done on behalf of the women and by the women it has been left to these women's groups in our union to do most of the developmental work, while the departmental secretaries have carried forward with a considerable amount of promotional effort.

To begin with, several years ago, our women folk throughout the union, both European and African, worked together in preparing a booklet of thirty study lessons for use at their meetings. The lessons are both inspirational and educational.

Our strongest societies have been organized in the areas where we have large church centres and where overseas women have been able to lead out in training and directing the activities of these women's groups.

The activities sponsored by the various women's welfare groups vary considerably from place to place. The needs of the area and the choices of the society members determine the study and the work which is sponsored by each individual group. It is interesting to notice that in several areas the men in the churches are invited to become active members in the welfare group, even though the whole society is organized and is under the leadership of the women in the churches.

The following is illustrative of the

types of work being done throughout our union: Regular meetings with devotional and study periods plus special projects such as visiting the sick, praying with the discouraged, sewing classes, women's evangelistic campaigns, and Dorcas sales; Dorcas federation work including a training project which has for its intention the training of Dorcas leaders for the various societies; the administering of simple home nursing treatments and training in home and family hygiene; training in diet and cookery; giving food and clothing to the needy; winning souls and encouraging backsliders; raising money for special projects and other appropriate activities.

One very encouraging story comes from one of our societies. It seems that it was the custom of this small group of women to meet on Sabbath afternoons for prayer, singing, and devotion, following which they would go into the nearby village to search out the sick and the needy. Upon arriving at one compound they asked to be admitted and in a dark hut they found a little old lady lying uncovered on a mat, and who appeared to be totally unconscious. Her daughter stated that she had been in this condition for many months. The Dorcas women knelt beside the little lady, sang for her and then offered an earnest prayer to the Lord that she might soon have her health back again. For six or seven weeks these women went to visit this same unconscious woman. On one trip they took her a new mat and clean clothing. Then one day she opened her eyes and a week later spoke to them. She had not been able to speak or to open her eyes for a long time. She told them that she had heard all that they had said and had listened when they had prayed to God that she might be healed. Before long this sick lady was up and was attending the nearby church. Now she is a member of the baptismal class and hopes soon to join our church.

The opportunity for developing our women's welfare work and for training women to serve as leaders in our churches is unlimited. The need is very great and we are trying as a team to take advantage of these opportunities to make the women ready and able to take a significant part in the programme of the church.



Consecrated and enthusiastic Finnish colporteurs seek spiritual strength at the 1955 Colporteur Institute in Tampere.

FINLAND—"Next Door to Russia"

HERE in Finland, where these few lines are being written in late April, the snow is still thick on the ground and the Baltic Sea, which in summer picturesquely washes the shores of our College estate at Toivonlinna, is still frozen solid. The spring weather of the West seems far away and very remote. Not merely the cold wind, snow, and ice, make the West seem remote—here in Finland one moves in a shadowland between the East and the West. Russia is very near, territorially and economically. There is little talk of "curtains," "bombs," and "wars" in this country, and in that psychological sense, it is something of a relief to be here for a brief time. The menace is too near to be talked about and the possibility of annihilation is too much of a reality to be "headline" news or a sensation.

There is a quiet stoical courage with the people here, a courage which has revealed itself so often and so recently in the history of this little nation. To know the Finnish people in their homeland, is to admire them, respect them, and to love them. Their music and their singing is strangely moving, having often a haunting minor melody which seems to reflect the resolute strength of a minority maintaining its individuality and independence at great odds.

Within this little country, literally covered with lakes and forests, a population of about 4,000,000 live, exercising the characteristics of trustworthiness and grit to an exemplary degree.

The Advent movement, as would be

expected, makes good growth in such worthy soil. There are between 5,000 and 6,000 members in the country, divided into two Finnish Conferences, East and West Finland, and the Finland-Swedish Conference, which comprises the Swedish-speaking areas of Finland.

These three conferences form part of the East Nordic Union of which Sweden is the other part.

Literature evangelism plays a great part in the propagation of the message in this gallant land of Finland. Every year 150 to 200 colporteurs (regular and student) enter the territory, with 774 miles of it bordering Russia. Often, by reason of the scarcity of territory, the same district is worked at the same time by different colporteurs, selling different books or magazines.

Here at Tampere, in West Finland, the regular Colporteur Institute is in session with about eighty colporteurs in attendance. Books being used in the territory are *The Desire of Ages*, *The Ministry of Healing*, and several message-filled books written by talented local Adventist writers. The spirit of consecration and enthusiasm revealed by these literature evangelists, working in this land of lakes, is indeed an inspiration. This same spirit is revealed by the faculty and students at Toivonlinna, which appropriately enough means, "Castle of Hope."

Keep a place in your heart and in your prayers for the work and workers in Finland—"Next door to Russia."

G. D. KING.

THE STORY OF GAMADI DONGORA

If you could stand in our little wooden clinic building with me early each morning, you would see our blind pastor Ato Teklehaimanot and the boy who goes with him set off on their mules to preach in the Arussi villages around our Ethiopian Adventist Training School here at Kuyera. If you could see some of these rough pagan people in their crude round stick-and-thatch huts, the men wrapped in greasy blankets and the women and children in cowskins and brightly coloured beads, you might be tempted to doubt whether the soil in which the precious Gospel seed is being sown would ever bear much fruit. Many are the stories we could tell to dispel your doubts. However, today I would like to tell you of old Gamadi.

Shortly after we arrived here, I noticed a very tall old man who came regularly to have his eyes treated. He spoke little and he always seemed to me what we in Scotland call "dour." When asked by my assistant, who translated for me into the Gallinia dialect, for the few cents we charge for such small treatments, he would fumble under his blanket and reluctantly draw out his two coins without a smile or a word. One day he produced a dollar note—quite unusual for these poor folk—and as it happened to be the first day of the new month and I had previously handed into the office all our small change, I did not have quite enough to change it. To my astonishment he said, "Keep it and I will get it next time." That was something

phenomenal for an Arussi! My eyes opened wide, and I smiled as I asked, "Will you trust us with that much, Dad?" My interest was aroused! His eyes improved and we did not see him for some time; then one day he brought one of his children to have eyes treated and another to have a tooth pulled. Then again a long lapse of time.

One morning early, however, came Ato Teklehaimanot to my husband with a strange story. This man had been listening as our brother preached week by week in his village, and his heart was touched. To himself he promised: "I will follow the Christ they tell us of."

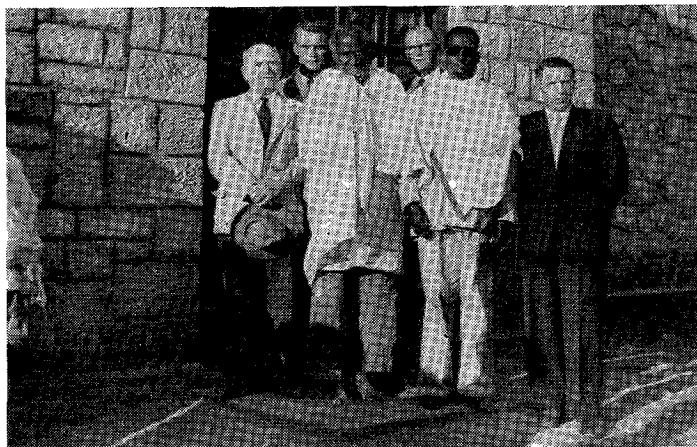
At this time some of his heathen friends invited him to a feast or celebration and there he accepted some kind of drink which was very bad. He became very sick and weak and his family, as is the Arussi custom, killed a sheep and sprinkled the blood on the old man. Instead of improving he deteriorated, and as he lay there on his rough couch of grass raised on blocks of wood, he had a strange dream in the night. There came to him, it seemed, a bright being who rebuked him, saying, "Did you not promise you would follow Jesus? Why have you allowed these things to happen? You and many of your family will become sick if you do not seek help from those who taught you of Christ. They will come and pray for you and bring you the help you need." Next morning one of his sons came to our compound and told the story, begging us to go.

My husband and I accompanied Ato

Teklehaimanot across the fields, guided by the old man's son. As we stooped to enter the low doorway into the dark interior of the hut we almost fell over a sheep tied up inside. When I queried its presence there I heard that the family had brought this one in to repeat their pagan rite once more but, weak though he was physically, Gamadi was this time determined he would have no more of that. As my eyes became accustomed to the gloom inside I recognized our old friend as the one who had impressed me so much before. My husband and the pastor prayed that God's healing power might be manifested on this occasion for both Gamadi and his wife, who was now also sick. I gave them the first doses of their medicine and left them more with instructions on when to take it. Not daring to leave too much—for many times these poor unenlightened people would harm themselves if given a whole course of tablets, by taking them all at once—I asked that the son would come again to me later and let me know of any change in them, and take more medicine for them. When he did come he was leading the sheep on a piece of rope. I asked why he had it and he said: "My father has told me to take it to the market to sell. He will not even have it in the house!" In a little time he was well and no more of his family became sick. Every Sabbath morning now the tall, lean form of old Gamadi can be seen in our church with different members of his family. Last week I noticed even a little child of perhaps six or seven years. We hope she will become one of the regular little Arussi members in our junior Sabbath school.

Our blind pastor, Ato Teklehaimanot with old Jercumbie, the witch doctor whom he baptized.

Also in the picture are G. D. King, L. Rasmussen, S. Berg, and P. A. Jorgensen.



Is it not strange how, even in these primitive tribes, Satan has counterfeited those things originally taught by God? Many more of them are learning day by day to depend on the blood of Jesus shed for them, instead of the blood of a sheep sprinkled on the outside. Yes, in these days many good, earnest souls are being snatched from the grasp of the evil one. Praise God for His working which enables weak human mortals to have a part in the salvation of their fellow-men.

MRS. ISABEL TEW.

NEWS FLASH

PASTOR and Mrs. A. F. Tarr returned to Edgware on May 15th after a short but very pleasant stay in South Africa, their home country. Mrs. Tarr was very happy to visit her mother again who has been in very indifferent health for some time. Pastor Tarr joined Mrs. Tarr in Johannesburg following his visit to West Africa.

Recent arrivals back to Edgware from the field were G. D. King from Scandinavia and the Netherlands, J. Alfred Simonsen from West Africa, and G. A. Lindsay from Sweden. Auditor Alf Karlman left on May 16th on a visit to the offices in West Africa.

Brethren everywhere will be most cheered to learn that Dr. W. I. Smith, principal of our Division college, has expressed his willingness to remain on in England for another school year. This decision has been reached at great personal sacrifice to Dr. and Mrs. Smith, and this makes our appreciation all the greater. Dr. and Mrs. Smith have given a wonderful lead to our growing senior college and we wish them much health and blessing during the coming year as they continue to build up this very important part of the Northern European Division.

The East Finland Conference Committee has called Pastor Erkki Luukko, of the West Finland Conference, to take the presidency of the conference made vacant by the death of Pastor A. Arasola.

Pastor Luukko has served as president of the South Swedish Conference for four years, and enters upon his new responsibilities with a good background of administrative experience.

A HERO HAS LAID DOWN HIS SWORD

By Aarne Y. Rintala

OUR BROTHER and fellow-worker, Arvo Wilhelm Arasola, has suddenly left us. He met his death in a serious automobile accident on Easter Sunday, April 10, 1955. A great sorrow has fallen upon the entire Advent people of Finland, as well as his

family and relatives. The tragic loss of this frontline soldier of the Lord, in the best years of his manhood, has saddened all who knew him.

Arvo Wilhelm Arasola was born on July 20, 1907, in Hanko, a small coastal town in South Finland. His parents joined the Advent family before his birth and Arvo followed in their steps and was baptized on June 22, 1924.



After some years of preparation in our mission schools, both in Finland and in Sweden, Brother Arasola was called to join the ranks of our workers in 1930. From 1933 to 1936 he served as an evangelist and Home Missionary secretary. He was ordained to the ministry on June 19, 1937.

In 1946, when Finland was divided into two conferences, Brother Arasola was elected president of the West Finland Conference. In 1952 he was called to the same position in the East Finland Conference, serving as conference president until his decease.

Brother Arasola was also a talented servant of God in the literary field. Rich has been his sowing through the printed page, numerous are the tracts and small books in which he explained the various teachings of the Advent message. Last year his largest literary work was published, a subscription book, "Maailman Kohtalontie" (*The World's Way of Destiny*). Only a few days before his death, Brother Arasola completed the manuscript of a study on the Holy Spirit.

Because of the deafness of his father, Brother Arasola learned as a child the language of the deaf and dumb, among whom he often served as a capable interpreter and speaker. Especially touching were his beautiful interpretations of our hymns.

Perhaps more than anything else, Brother Arasola was an ardent student of the Word. Besides his studies at our schools, including a period at the Theological Seminary in Washington, he spent much of his time among the hundreds of volumes in his home library, gaining a rich spiritual and mental capital which he used to bring blessing both to his hearers and readers.

As an evangelist, Brother Arasola has accomplished a great work in Finland. After experiencing himself a deep spiritual awakening, he was mightily used of God in his evangelistic campaigns in Tampere from 1946 to 1952. Great multitudes attended his

meetings, and many were led into the blessed experience of salvation. Since then he has held efforts in Helsinki, and has visited the churches seeking to deepen the spiritual experience of our dear believers, his main burden being the preparation for the "latter rain" and a better understanding of the work of the Holy Spirit.

The life-work of this talented and valiant soldier of God has now come to an end. May the good seed he has sown live on in many hearts until a rich spiritual harvest shall be gathered in. May the example he has set encourage us all, especially our youth, to lay all our powers and talents on the altar of God. Thus may this sad and unexpected loss to our ranks be a means of inspiring us, by the help of God, to march forward and to bring to His great cause new and glorious victories until we meet our beloved brother, with many souls won to Christ as a result of his faithful example, in the blessed day of the resurrection.

Miss Vera George

It is with profound sorrow that we have to record the death of Miss Vera George, who for the past year has given acceptable and efficient service in the office of the West African Union Mission.

Miss George, who was won to the truth through the Voice of Prophecy in England, first entered denominational employment in October, 1951, and for fifteen months served as stenographer in the South England Conference office. In January, 1953, she was called to the British Union Conference and until March, 1954, served the Publishing Department and Stanborough Secondary School.

Miss George, in 1954, responded to a call for service in West Africa. Since arriving in Accra, Gold Coast, in April, 1954, Miss George has served as secretary to the Union President and the Education and MV Departments.

On Sabbath morning, May 7th, at 2.10 a.m., Miss George passed away peacefully in her sleep. The funeral service was conducted in our Accra church at 4.15 p.m. on Sabbath afternoon, and later at the grave-side, by Pastor J. Ashford Hyde, the medical director from our new Kwahu Hospital, who came immediately he received the sad news.

Miss George now rests in Africa, the land where she gave the last year of her life, to await the call of the Life-giver. We sorrow not as those without hope, knowing that we shall meet her again in the resurrection day.

G. L. ANNIS,

Secretary, West African Union.

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