

The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



The Literature Ministry in Italy

By GIUSEPPE FERRARO

THE Adventist work began in Italy when B. M. Czechowski, a Pole, came to Torre Pellice. He scattered *L'evangelie eternel* (The Everlasting Gospel) in 1864. The first Adventist members in Europe were two Italians from the Waldensian Valley—Catherine Revel and J. D. Geymet. Mr. Geymet was also the first colporteur in Europe. He worked in Italy, Switzerland, and France from 1864 to 1921, selling many thousands of books and tracts in the Italian and French languages.

We had the first colporteur training course at Florence in 1921, and from that time the colporteur work progressed notwithstanding the war and other hard circumstances.

The majority of our churches in Italy are directly or indirectly the result of our literature work. Our colporteurs are true messengers, preceded and accompanied by the ministry of the angels and the Holy Ghost. They have given a test of their fidelity and their vocation by gaining souls through their testimony.

An enemy tried to stab one of our colporteurs, but the poniard dropped from his hand through a divine intervention.

Four colporteurs lived in a Catholic home, and one day an unkind woman tried to persuade this friendly family to drive them away, and said, "They are devils"; but the head of the home replied, "On the contrary, they are not devils but angels!"

Here in Florence a gentleman read *Our Day in the Light of Prophecy* by W. A. Spicer. This man was so interested in its message that he copied the entire book by hand into two volumes.

A former monk helped our brother sell fifteen books in one office. Another student sold forty-three health books in a large factory. Thirty students earned their scholarships this summer. In Italy we do not have permission to preach by radio, but five months ago we began our Bible correspondence course, and seven hundred have enrolled to date. Half the names were gathered by the colporteurs.

In 1947 we had many baptisms as fruitage of the literature ministry. A colporteur gained twenty souls in Sicily. On this island we opened three new halls in the same locality where the work of our colporteurs once seemed in vain. In the same places we hope to organize three Adventist churches soon.

The work in Italy in some places has all the appearance and difficulties of a mission field. There are places without any means of communication, and we must go on foot. Many persons are uneducated. There is distress, and a great many men are unemployed. When word gets around among the people that our colporteurs are in town, the people do not pay attention to them, and so our colporteurs always go everywhere under great difficulties. They have a natural disposition to do this hard work, and many times they sell the books to persons who did not desire to buy them before. They are continuing the heroic acts of the Waldensian colporteurs, bringing the last triple message as faithful workers and they are writing the best pages of the history of the Advent Movement in Italy.

In This Issue

FRONT COVER	-	The Literature Ministry in Italy
EDITORIAL	-	Page 3
From the Editor's Mailbag—Only One Living Teacher—Unity and Cooperation—Others Have Said—World Trends		
GENERAL ARTICLES	-	Page 6
Glory in Suffering—Outside the Gates—Old Testament Words—Knowing God—On the Religious Liberty Front—Thinking About God—Whose Duty?		
THE ADVENTIST HOME CIRCLE	-	Page 12
Vegetable Genealogies—Picnics With Personality—"I Love You"		
REPORTS FROM ALL LANDS	-	Page 14
A Strong Work in South Africa—Biennial Session, North Holland Conference—Relief and Radio Work in Japan—Ban-co the First—Christians No Problem to India—A Miraculous Deliverance—Sabbath School in New Guinea—Dedication Service, Philippine Publishing House—Upper Columbia Conference Session—The West Java Mission—Eighty-six Baptized in Dayton—Progress in Wyoming—Salvadoran Trail Blazers—Progressive Southwestern Junior College—Record for a Liberal Church—General Conference and Overseas Spot News—North American Spot News—1948 Camp Meetings—Church Calendar		
POETRY		
Time of Joy, p. 7.		

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ITEMS OF INTEREST

[The Review subscribes to Religious News Service, the well-known interdenominational news gathering organization. Many of the items below are taken directly from this service.]

¶ INCREASED use of radio "to spread the gospel" was urged in Atlanta, Georgia, before the 88th General Assembly of the Presbyterian Church in the United States (Southern), by the denomination's radio committee. The assembly approved production and broadcasting of the Presbyterian Hour in cooperation with the Southern Religious Radio Conference.

¶ AN urgent need to double the present number of students in theological seminaries and to keep it doubled for the next ten years was stressed in Seattle, Washington, by Dr. Robert Worth Frank, president-elect of McCormick Theological Seminary, Chicago, before the 160th General Assembly of the Presbyterian Church in the U.S.A. The Presbyterian Church "will not die" if this is not done, but it is "apt to be washed up as a vigorous and effective religious force in the United States," he said.

¶ MORE than 200 town halls throughout a strongly Roman Catholic region in western France were closed in protest against the government's attitude toward public aid for Catholic schools. The halls are located in small communities around the cities of Nantes and Niort.

¶ For the first time in 53 years an Episcopal church of the diocese of Chicago had a baptism service by total immersion. In the Chicago diocese there is only one church with an immersion baptistry. At St. John's church, Naperville, more than 60 years ago a family of former Baptists donated the baptistry to the church because they preferred to be brought into the Episcopal Church through baptism similar to that of their origin. However, only the family itself ever made use of the baptistry, the last baptism in it occurring in 1895 for one of the descendants. Recently an 11-year-old boy, Louis Allen Rogers,

the grandson of a Baptist minister, told the pastor of his church in Lombard, another Chicago suburb, that he would prefer baptism by immersion. Since the Episcopal Book of Common Prayer does permit either immersion or the usual sprinkling method, permission was readily granted.

¶ THIRTY comic books have been barred from newsstand sale in Richmond, Indiana, as a result of a citizens' committee meeting. An announcement made by the deputy prosecutor said that the committee action would be followed by prosecution, if it was found necessary. The committee was formed after a wave of protest was started by the Richmond Ministerial Association against the sale of lurid comics. Committee chairman is Rev. O. B. Noren, president of the Ministerial Association.

¶ ONE of the biggest events of Holy Year to be observed by the Roman Catholic Church in 1950 may be the publication of a report of archaeological excavations in the vaults of St. Peter's Basilica in Rome, which was begun in 1940. Major interest centers on the question whether scholars have discovered the tomb of St. Peter and are thus able to verify beyond dispute the claims of Catholic authorities not only that the first pope came to Rome, but that he was buried under the site of the great basilica named after him.

¶ A TOTAL of 142 church bodies in 42 countries will be represented at the first assembly of the World Council of Churches, to be held in Amsterdam, Holland, from August 22 to September 5, according to World Council headquarters in Geneva. World Council officials disclosed that Russia is the only major nation still unrepresented by churches in the council. It was said council leaders had invited the Church of Russia into membership, but no final decision has as yet been taken by the Moscow Patriarchate. Also, no definite word about their eventual participation has yet been received by World Council headquarters from the Orthodox churches in Bulgaria, Yugoslavia, and Rumania.

75-50-25 YEARS AGO

1873

¶ ELDER JAMES WHITE writes the following from Colorado, where he and Mrs. White are taking a much-needed rest. "We went for our mail by carriage, over the rough mountain road to Black Hawk, July 7. This is our nearest post-office. Besides the package of letters from old, tried friends, we were happy to receive the latest numbers of the REVIEW, Reformer, and Instructor. On our way home, Mrs. White read four blessed letters before she took up the papers. The horse leisurely walked, and the miles and the hours passed delightfully; and when we reached home, we felt very much as Christians used to feel when they had enjoyed a good, old-fashioned protracted meeting."

1898

¶ REPORTING the annual meeting held in Christiana [now Oslo], Norway, O. A. Olsen says: "An interesting feature of the Conference was the presence of Elder David Oslund, who has been laboring in Iceland. He went to that country last December, and early in the present year began to preach in the Icelandic language. The Lord has richly blessed Brother Oslund in opening the way for the truth."

1923

¶ A CHEERING word comes from E. M. Trummer, of the Colombian Mission Field. He is now located in the suburbs of Bogotá. Recently they had their first baptism in this city, the service being held in a beautiful little park. The young man who was baptized speaks English fluently, and has dedicated himself to the Lord's work. He is accompanying Fred A. Brower on a trip in the interest of the colporteur work.

REVIEW AND HERALD

EDITORIAL

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From the Editor's Mailbag

A FAITHFUL brother in the church, who was passing through a very hard experience, and was far from home and friends, wrote for help and spiritual strength. In reply, this letter was written:

Our Reply

It seems to me that with our old world torn up as it is we can really begin to see new force and strength in the words of our Lord, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28. We can also find new meaning in these words of our Lord to His disciples at the time He was about to leave them: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

A Sense of Peace and Quietness

The greatest thing that our religion can offer in these times is a sense of peace and quietness and assurance in our hearts. And this is because of the confidence we can have that above the troubled, shattered world is a great God who still rules the universe and who is solicitous about His children here in this world.

I think that our first business as we face the tensions of life each day should be to fix our minds on the fact of God, His compassion for us and the peace that He promises. I believe that it is a good thing for us to spend some time the first thing in the morning thinking very definitely on this. Then as we walk about in the day it's good for us to lift our mind betimes in a moment of silent prayer to God. This brings us a sense of communion with God, and it is this sense of communion that creates the sense of peace in our hearts—the peace that passes all understanding.

Faith When We Are Weary

There is also another point that I think we ought to remember if we are to have the calmness of spirit that belongs to us as children of God. We should remember that it is the devil's chiefest aim to trouble our minds, to take away our sense of trust. And inasmuch as he is the worst coward in the universe, he is most likely to make his attack upon us when we are weary in body, mind, and spirit. He comes along in the night seasons, when we may be weak after an exhausting day, and brings thoughts of trouble to our hearts. And those thoughts take on fearsome phantom shapes in the darkness. Right then it is we need to remember more than ever before that God lives in the darkness as well as in the light, that He never sleeps, and that His angels stand by our bedside as well as by our side when we are out on the road in the daylight. Someone has well said that we ought never to believe our night thoughts, that they are the worst liars in the world. I think this is because of the fact that the devil comes in the darkness to give us thoughts of doubt and trouble when we are weary.

I have found in my own experience, when disquieting thoughts press upon me in the night seasons, that repeating some heartening words of Scripture or humming

in my mind an inspiring hymn soon calms my spirit. It seems that the very notes of the hymn, even though they are not made audible, jam the thought waves that the devil would seek to generate, and thus put my mind at rest. This is a simple kind of treatment, but it works.

Sometimes we simply have to carry on a debate with our own thoughts, or if you want to make it more personal, a debate with the devil, in the darkness, telling him to be gone, that we know that these troubles and thoughts are from him and are intended only to shake our faith in God. The very act of resolutely expressing such thoughts, even though they are only for our mind's ear to hear, does something for our spirit. Then repeat the simple act of quoting words of Scripture and humming a happy Christian hymn in your mind. No one will hear you. No one will tell you the next morning that you talked in your sleep. That is one of the remarkable things about our minds. We can carry on a conversation with ourselves and with God without any human ear hearing us.

Perhaps you experience a sense of loneliness and depression, not simply in the night season, but in the daytime as you walk the streets of some far-off city. I can understand you if you say that you feel more forlorn and alone in the midst of a great city, and jostled by multitudes, than you ever felt in a quiet, deserted lane of the country village where you were brought up. All of us who have to travel much bear testimony to that distressing fact.

Communion With God in the City

Happily, the simple suggestion I have offered you concerning singing and praying in your heart in the night season on your bed is also effective on the busy street of a city. The cadence of majestic Scripture, and the harmony of holy music in your mind's ear, will quite shut out the raucous noises of the city and lift you above its hard sidewalks up to the banks of the river of life. Yet no one who passes you will hear your voice, and think you strange. You have simply availed yourself of the high privilege of holding communion with your God in the sanctuary of your soul. Next time a wave of depression and dejection comes over you as you walk the streets of a far city, try singing to yourself such lines as these:

"O let me walk with Thee, my God,
As Enoch walked in days of old;
Place Thou my trembling hand in Thine,
And sweet communion with me hold;
E'en though the path I may not see,
Yet, Jesus, let me walk with Thee."

"Rejoicing Amid the Blackest Experiences"

When we have enlarged our sense of communion to such a degree that we feel full trust in God, we will find ourselves rejoicing amid the blackest experiences. That was what Paul did. He rejoiced even in persecution, because he was confident it better fitted him for service for God. And Paul was the one who declared by Inspiration, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." It may be hard to believe this at times, but it must be true, for it is in the Book of God. What's more, those who have had closest communion with God testify most ardently to its truth.

F. D. N.

Only One Living Teacher

WE HEAR much these days about great teachers of past ages who founded great systems of religion. And Christ is given place among these—it may be even supreme place among them.

The topic of comparative religions is written about with much painstaking research. It is studied in the colleges and universities. But for those who have found the Christ of the Bible, in the way that Peter had found Him as he declared, "Thou art the Christ, the Son of God!" the very phrase *comparative religion* is an offense. As Samuel Stennett, the old-time Sabbath preacher of England, put it in the song we love to sing:

"Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant light is crowned,
His lips with grace o'erflow.

"No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair,
That fill the heavenly train."

The Essential Thing in Teaching

We are urged to give other religions than Christianity credit for good points. They say that Confucius taught good things long centuries before Christ. Let us grant it. We are told that Buddha taught many admirable precepts of life and conduct. Again let us grant it, not going into features of his philosophy that we surely must disapprove. But what provision did these and other like teachers have for putting their teaching into terms of salvation from sin?

Confucius is dead. He cannot save me from sin or give me eternal life.

Buddha is dead. Shrines have been built here and there over some supposed fragment of a bone from his body or a tooth from his skull. Yes, all say that Buddha is dead.

Dead teachers may instruct us, but dead teachers can never save us.

There was another Teacher who came into the world—Jesus of Nazareth, by name. He taught good things. He too died. But He rose again to life! And He is alive today and forevermore! He calls to us from heaven:

"Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:17, 18.

He is the Teacher who can save! And the "sure word of prophecy" points all mankind to Him. We cry with the exulting apostle Paul as he stood for Jesus Christ before all the cultured but helpless systems of Rome and of Greece, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

W. A. S.

Heart-to-Heart Talks

Unity and Cooperation

IMPELLED by the spirit of divine inspiration the psalmist exclaims: "Behold, how good and pleasant it is for brethren to dwell together in unity!" Ps. 133:1. For this unity among His disciples the Saviour prayed in His wonderful petition to His heavenly Father shortly before He gave His life for our salvation:

"Neither pray I for these alone, but for them also which shall

believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." John 17:20, 21.

This love of each other would prove to the world that Christ's professed followers were truly His disciples:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." John 13:34, 35.

Echoing this instruction of his divine Lord, the apostle John declares: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7.

This spirit of brotherly love in the church will lead to unity and cooperation. God wants unity to characterize all His work. Love and harmony are the first principles of divine government. The heavenly hosts know no evil. Not a discordant note or sound mars heaven's harmony. This holy, heavenly relationship is the model of unity for the people of God. But what a sad picture of strife and discord does the history of the race present!

The entrance of sin into the world, with all its consequent results of evil; the downfall of many nations of the past; the breaking up of homes and churches, and the severing of nature's dearest ties, in the alienation of husband and wife, father and son, mother and daughter—all these have come from lack of unity. Peace was banished, and discord wielded the scepter. No nation can long stand, no church or Sabbath school prosper, and no home be happy, without the softening, molding influence of love and unity.

(Continued on page 19)

OTHERS HAVE SAID

Be brief! A short speech is forgiven for its imperfections; a long one irritates no matter how good it is. Power needs few words; only weakness seeks refuge in verbosity.—Otto Eisenschiml, *Art of Worldly Wisdom*.

★ ★

There is a wonderful mystical law of nature that the three things we crave most in life—happiness, freedom and peace of mind—are always attained by giving them to someone else.—Art Hood, *Sales-Maker*.

★ ★

Real men are made by opposition. Like kites, they go up against the wind.—*Canadian Business*.

★ ★

The explanation of triumph is all in the first syllable.—*Canadian Business*.

★ ★

The easiest way to crush your laurels is to recline on them.—O. A. Battista, *Everybody's Weekly*.

★ ★

Anger is the wind that blows out the lamp of the mind.—*Sunshine Magazine*.

★ ★

Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained.—Arthur Somers Roche.

★ ★

E. Stanley Jones, noted evangelist, addressing a youth mission service: "The God of this age is public opinion. It is flattening Christianity out of us."

★ ★

Put your heart into your work, and the quality of your work will put heart into you.—*Construction Digest*.

The Self-improvement Phantom

MODERN thinkers in the church and out are working desperately to heal the tragic breakdown that

has wounded the emotional heart of our society. Human beings have developed stranger complexes, deeper fears, profounder anxieties, higher tensions, and greater nervousness, with the result that life has become abnormal, and existence itself, a cause of perplexity and frustration. To correct this confused state of mind help has been provided in the clinical work of psychiatrists, psychologists, clergymen, and social workers. These experts in human behavior, hoping to bring about a better world, have attempted a tremendous task, the emotional and mental adjustment of the "off-color" elements in our society by instruction in self-improvement. Clinics for the purpose have been set up in our large cities where the symptoms of maladjustment to life are the most pronounced. Hundreds of books have been written on the subject, and the magazine stands are crowded with periodicals and brochures explaining the techniques and methods employed by the various specialists. In this vast literature appear testimonials by the thousands submitted by the beneficiaries of the various systems of mind cure. To read the testimonials is to receive strong inducement to read the books and magazines explaining the different techniques, or to attend the lectures where the great theme of self-improvement is glorified.

A number of experts, feeling that psychiatry does not go far enough, have allied religion with their treatment of mental disorders. Others have divorced religion from their representative therapies. But all minister to the disturbed minds of their patients by appealing (1) to latent powers in the patient himself, (2) to illimitable power everywhere present in the universe which merely must be appropriated to be possessed, or (3) to a personal God.

Now, we do not object to the doctrine of mind cure and self-improvement as taught in the Bible and the Spirit of prophecy. We encourage the work of Christian psychiatrists and mental hygienists who can challenge straight thinking and lead their patients to a personal faith in a personal God. So far as the ministers of the church are concerned it is admitted that we have much to learn in the field of pastoral counseling. We believe that there is room for improvement in all of us, ministers and people alike. But when counterfeit mind cures and therapies are being accepted by a large class of people as God's answer to the problem of sin, when godless psychiatrists and pantheistic-minded clergymen teach doctrines that are received as the equivalent of the gospel of Christ, we strenuously object.

Perverting the Gospel of Christ

It is time to listen once more to the voice of an expert who all his life had attempted self-improvement

without salvation from sin. Saul of Tarsus was educated, cultured, moral, and humane, but he was unconverted. Then he found Jesus. That made a difference by changing the center of worship. Helpless and defiled by human selfishness, he turned to the Redeemer, and was purged from dead works to serve the living God. "For me to live is Christ," he wrote, for "I know that in me (that is, in my flesh, dwelleth no good thing."

We understand that the only way actually to obtain release from the load of sin and guilt and fear is to be born again through faith in the Lord Jesus Christ and

the continual operation of the Holy Spirit. There is no substitute for this experience of conversion and sanctification in Christ. A divine miracle of God wrought by His grace in the believing sinner's heart is the answer of the gospel to his frustration and anxieties. Let us not be deceived by the new and clever self-improvement phantoms. God has provided for us a better way.

Is This the Mystery of Iniquity?

THE perverted principle governing Satan's master plan of rebellion is the substitution of the creature for

the Creator. It is a very clever trick to palm off on gullible humans the satisfying idea that man can save himself—that in man is a power capable of great moral expansion.

"If Satan can so begot and deceive the human mind as to lead mortals to think that there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do for them that which they think there is power in themselves to do. They acknowledge not a superior power. They give not God the glory which He claims, and which is due to His great and excellent Majesty. Satan's object is thus accomplished, and he exults that fallen men presumptuously exalt themselves as he exalted himself in Heaven, and was thrust out. He knows that if man exalts himself, his ruin is just as certain as was his own."—*Testimonies*, vol. 1, p. 294.

We know that self-worship is not God worship. We know that Satan claims as his subjects all who are not in allegiance to God. Self-worship then becomes devil worship. Obviously Satan could not effect a program of devil worship in our cultured twentieth-century society of the variety our missionaries meet in heathen lands. But he does accomplish the same results by exalting the idols of humanism and the methods and therapies of certain "experts" who attempt a work that can be accomplished only with the help of a personal God.

Avoiding the Twilight Zone

LET us emphasize again that there is a real place for mind cure in the gospel plan. This denomination

recognizes the work of our doctors who are concerned with the adjustment of distracted and distraught personalities. These Christian practitioners make of their science a means, and not an end. They stand opposed to the work of certain pseudo scientists whose practice is not blessed with the touch of the Great Physician, and whose methods are unsanctified by truly scientific procedures and Christian principles. There is a twilight zone through which the true and the false practitioner must travel side by side. It is not an easy matter for the true scientist to travel on the narrow road which leads onward and upward when the big, broad road of "science, falsely so-called" lies close by his side. There is but one means of security, and that is to walk along the narrow road, torch in hand, avoiding the many connecting lines of travel. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Let us always distinguish between the true and the false, between the good and the bad, whether in the field of religion or science. Any doctrine which destroys faith in a personal God, exalts the "moral" nature of man, or usurps the gospel program of regeneration and sanctification is taboo as far as the follower of Jesus is concerned. "Thou shalt have no other gods before Me" is the divine command. As we seek release from our anxieties and frustrations let us keep in mind two all-important inquiries, "What are God's promises, and what His commands? Knowing these, let us trust the one and obey the other." Here is certainty for all of us. Here is the sure way for us to find relief from the problem of sin and all its evil consequences.

D. A. D.

Glory in Suffering

By R. R. Figuhr

WHEN Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." John 11:4. So spoke Christ regarding Lazarus.

Sickness is one of the dreaded results of sin which is daily laying thousands low and causing endless suffering. At this moment thousands throughout the world are languishing on beds of illness, groaning and bemoaning their fate, and unable to understand why they must endure this trial. Of Lazarus' illness Jesus said it was "for the glory of God." Can illness, such as you and I have, actually be to the glory of God? It would be profitable to consider this case through which God was glorified, especially since we ourselves are frequently laid low by illness.

The sickness of Lazarus in itself was probably not so different from that of thousands of other cases today. The sisters became alarmed when methods at hand failed to stay the disease, and probably as a last resort sent an urgent call for Jesus. Anxious and worried, they hovered day and night over their stricken brother. Sympathizing neighbors came during the crisis to help, and remarked on the misfortune that had overtaken the family. But Jesus, with a calm assurance that none understood at the time, said "This . . . is . . . for the glory of God!" What a sad commentary upon the lack of spiritual perception on the part of Christ's followers that they did not comprehend the import of His words! Later the meaning became clear.

Sickness is a common experience. There is hardly a person living who has not passed through it to a greater or lesser degree. Constantly new diseases are developing, and the number of sick throughout the world is increasing. Among this great number are a few, scattered around the world, who are glorifying God through physical helplessness and bodily suffering.

Illness Permitted for a Purpose

No one would say that illness in itself is one of the blessings that God has brought into the world to add to the happiness of man. Far from it. All hopefully look forward to the day when the inhabitants of earth shall not say, "I am sick," and when all shall rejoice in perfect health. But illness, existing as it does, is one of those experiences divinely employed which is permitted to come upon us for a purpose that the gold may be refined and the dross consumed. Some have learned through illness and suffering that which they never could have learned in health. For the Christian this is of major importance. Learning patience, faith, and resignation through physical pain is always to the glory of God.

In the case of Lazarus it was the intervention of loved ones that brought him back to life and health. It was Mary who sent for Jesus, Mary whose name we so often read in the Bible. Notice how Mary, Lazarus' sister, was marked off from all others: "It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair." John 11:2. She stands apart from all other Marys, and every heavenly being knows in a moment which it is whose brother is ill.

Plans to do good are commendable, and Heaven ap-

proves of our making them. But what Heaven notices and carefully records, and that which sets us apart from others, is our loving deeds. These are the best portion of a good person's life.

Notice the subtlety of love's argument in the message she sent to Jesus. She might have said merely, "Lazarus is sick; please come and heal him," but love and faith knew a stronger argument, one that with Jesus would be irresistible. She said, "He whom Thou lovest is sick." That great man of faith and prayer, George Müller, says that in praying for things he used arguments with the Lord and stated reasons, as he prayed, why he believed the Lord should grant him his petitions. No doubt this is a good practice if we follow it with humility and sincerity. There probably was no stronger argument that Mary could have used in calling the Lord to Bethany than, "He whom Thou lovest is sick." It brought Jesus to Bethany. Stating her request thus, she put a great responsibility upon the Master. Such implicit faith and trust must be rewarded.

Lessons of Patience and Trust

But Jesus did not come at once. He abode, we read, two days still before starting for Bethany. To the sisters and friends it was hard to understand this delay. The sisters did not send for Jesus until Lazarus was very ill and Jesus' presence was urgently needed. It was an emergency call, the kind that nowadays leads doctors to break speed laws in their haste to get to the bedside of the sufferer. But when the emergency call came, Jesus "abode two days still." Why this delay? Why this suspense for the worried sisters? Why the lengthening of the sufferings of Lazarus? Such questions are often asked today by those passing through similar experiences. The answer is that the needed lessons must first be learned—lessons of patience, resignation, trust. The fruits of the Spirit must first appear. When these are in evidence, the purpose of the illness has been accomplished and God is glorified.

It was in 1923 that I first met one of our pioneer believers in the Philippines. He was a member of one of the early churches established in the islands. In my travels among the churches I often stopped in his home and enjoyed his hospitality. During the ensuing years reverse after reverse came to his family. The wife and mother died. The favorite son was suddenly stricken with illness and died within a few hours, leaving his wife and a number of children. One of the grown daughters disappeared, and left a number of children to be cared for. It seemed that here was a family having more than its share of life's sorrow. But the end was not yet. At last the good brother himself, like Job of old, was stricken. He was left a physical wreck. Through his daughter he wrote, asking that I come and visit him before leaving the islands. Arranging my plans to do this, I stopped to see him, hoping that I might be able to speak words of comfort to him in his affliction. When I entered his room, he insisted upon being helped to a sitting position on the edge of his bed. One entire side of his body was paralyzed. He sat there with drawn face, one arm and one leg useless. Near the end of the conversation he said, "There is a song I often think of now." I wondered what kind of song one would think of under such circumstances. I shall never forget the picture of this stricken brother sitting on the edge of his bed, nor shall I forget the song that surged up in his heart in this darkest hour of his

life. But his song had nothing to do with cross bearing; it made no reference to life's trials and troubles. He sang a note higher, "Count Your Many Blessings." He had risen far above life's gloom and discouragement into the sphere of God's abundant and ever-present blessings. What a triumph of faith! What peace reigned in his heart as he completely resigned himself to God and His divine goodness until he lost sight of his own trials and troubles!

The Valley of the Shadow

John, writing of one of the last conversations that took place between the Master and Peter, refers to Peter's death, which Jesus had just foretold, in the following words: "This spake He, signifying by what death he [Peter] should glorify God." Some are called upon to glorify God through days and nights of helplessness and suffering; others, by passing through the dark valley of death. The enemy, in putting God's faithful disciple to death, thought to disgrace him. But far from being disgraced, he was exalted. Having learned to trust God in reverses as well as in prosperity, the child of God is able to resign himself to his heavenly Father as the dark shadows lengthen over his path. Peter's faith and courage were a credit to His God, who was glorified by such a death. A doctor who has attended thousands of cases of illness and has stood by as men departed this life wrote of his experience under the title "Eleven Thousand Human Hearts."

"Over most deathbeds," says the doctor, "nature draws a kindly veil. Some hours, or days before the end the struggle ceases; the hold on life is gradually relaxed, as the clasped

fingers of children gently soften in sleep. But every doctor has seen men and women who kept a tight grip on consciousness straight up to the very end. And no doctor who has watched such men and women die doubts that there is in religion some virtue that makes it among the most precious of all human possessions. It is a magnificent thing to see an old-timer die launching out into eternity as a sailor launches into the sea, sure of his boat, which is faith.

"I have seen scores of men and women walk up to the throne of the Almighty in a spirit of fearless and joyous anticipation. It is the business of religion to help men and women to live; but it would be well justified if it had no other office than to help them worthily to die."

The religion of the faithful child of God helps him to die worthily and to the glory of God. Passing through the valley of the shadow of death, he fears no ill, for God is with him. Sickness and death are among the great sources of sorrow that have darkened our world. They come sooner or later to all. May they find us with unshakable faith and trust in God and in the power of His Word.

If men and women can glorify God by suffering and dying with resignation, can they not do so much more by living worthily? Faith is to bear us up in illness, reassure us in the hour of death; but, even more, it is to enable us to live as daily victors in our constant, never-ending battle against evil.

The Sabbath—No. 2

Outside the Gates

By Arthur W. Spalding

EDEN was lost. Eve had believed a lie; Adam had chosen the shadow for the substance. The deceiver had won a battle against them which it would take six millenniums to reverse—millenniums of sorrow and suffering, of pain and death, of increasing degradation of the human race, and of infinite demands upon the love and life of God.

The flaming sword of judgment revolved continuously through the sky, coming, going, coming, going, now flashing over Eden, now blazing above Havilah, now threatening Shinar. And the cherubim stood at the gates, calm, inexorable, to keep the way of the tree of life.

But ah! Where the cherubim were, there might they find God. No more could they look upon His face, for sin had put within them that tinder of death which could not bear the fire of the divine Presence lest it perish and they with it. But though He veiled His face, God loved His children still; and He appointed here a meeting place where they might worship at His feet and trace with painful, slow fingers the manifestations of His will.

The doom He pronounced held yet a hope. What, serpent! Lendest thou thy beauty to the evil one? Thou shalt crawl in the dust! Enmity, enmity between thee and the woman, and between thy seed and her Seed. Thou shalt bruise His heel, but He shall bruise thy head. Woman, in sorrow shalt thou bear thy sons, but a Son shall be the conqueror of the dragon. Death is the portion of the human race; yet there shall be resurrection, and to such as believe, redemption of eternal life.

At the gate of Eden pile the stones for an altar! Bring a lamb, and slay it there; for death have ye chosen, and death shall be the symbol of your redemption. Far down the corridors of time there shall be a Lamb of God, whose death shall take away the sins of the world. Slay the lamb, as your sins shall slay the Lamb of God. Lift up your hands in supplication, bow low your heads in humility, and pray. And your sins shall be taken away, blotted out in the blood of the Lamb.

Time of Joy

By DORIS THISTLE

'Tis time to smile—not time to moan and shudder.
What though your way is rocky, rough and steep!
'Tis time to sprinkle cheer along life's highway.
In cheering others, cheer you are bound to reap.

'Tis time right now to talk of hope and courage,
E'en though you may be very sad at heart;
By dwelling long on gloom, and nursing sadness,
You soon will find yourself from Christ apart.

'Tis time to look above the cloudy troubles
That in this world on every hand abound;
Just show the lost by ever joyful living
That you a constant friend in Christ have found.

'Tis time to push aside the power of darkness—
That one who seeks to blind us in this hour:
Dispel your gloom; pray on, my weary brother;
The coming Christ is even at the door.

So they came, as they were told, to sacrifice, to worship, and to pray. They came in the morning, and they came at eventide. They came as the week closed and the Sabbath rose. O blessed day, that held the sweet pain of Eden's innocence and joy! High day of the week, God's rest, whereon they toiled no more with hands made horny by briar and thorn, with brows hot over the pit of fire and fingers tangling with unfamiliar skeins of wool. Day whereon for a little time no sweat ran down the face, nor bitter tears mingled with the kneading of the bread. Day of rest!

Blessed Day of Rest!

And perhaps in the morning mists, when they had sacrificed before the gates, perhaps, then they heard the faint echoes of the angels' songs, to which they had listened in the infancy of their lives; and they caught them up and crooned them over again to their babes. And the sun still rose upon the earth, and the day, like God's constancy of mercy, never failed. So on the rest day they took their children out into the fields, and into the woods, and up on the hills, and down by the river's flower-besprinkled banks; and they remembered and told again the messages of God, now dulled and distorted yet still beloved, that came through flower and leaf and bird and bee and four-footed beasts of the earth. And when the sun was going down, they found themselves again at the altar of unhewn stones before the gates.

Years passed, and the sons of Adam and Eve grew to manhood. But Cain, the elder, was morose, and brooded while he tilled the soil, because it required labor and was no more so fruitful and so free as in that perfect Garden of which his father and mother told him. He meditated, therefore, on trying an experiment when the Sabbath should come.

Abel, his younger brother, was a keeper of sheep. Wide-eyed and openhearted, while still a boy, he felt the appeal of the lambs of the flock, because of their innocence and affection. He tended them, therefore, with loving care, and as he came to later youthhood he gave over all other employment to this first animal husbandry of man. Because his sheep knew his voice and followed him, it was a deep grief to him that the lambs must be sacrificed; yet he acknowledged the justice of God in the sentence passed on his parents and therefore on their children, and because of his very grief he saw more clearly than his brother the meaning of the sacrificial lamb.

Controversy Over the Offering

On the Sabbath day, therefore, "at the end of days" (Gen. 4:3, margin), Abel brought a lamb for the sacrifice. But Cain appeared without the prescribed offering, bearing instead a sheaf of corn and pulse of the garden. And we can imagine the conversation ran like this: "See, I bring a bloodless sacrifice," he said. "I will not stain my hands with blood to seek the favor of God."

"O brother!" Abel cried. "The Lord our God commands a lamb to be sacrificed. Here, take my lamb, and I will run to the flock for another."

"Not so," replied his elder. "Yours is the lamb, because you raised it. Mine is the fruit of the ground, for this I grew. I dug and planted and reaped. And of mine own I give."

Then the Lord took notice of Abel and his offering, and consumed it with a touch of His fire. But He ignored Cain and his offering, and left the fruit of the ground untouched.

So Cain was very angry, and chided his brother. "Do you think you are so good because, owning all the flock, you gave a lamb? Who would eat if I tilled not the soil? And here I have taken of the best of my harvest, and offered it to God, and He accepts it not!"

"But, brother, it is not a gift that God desires. All the beasts of the field are His, and we ourselves are His. He lacks nothing that He would ask of us. This is a test of our obedience. Our father and our mother were given a test in the garden, whether or not they would obey, and they failed. This is our test. They did not know why God withheld the fruit of the tree of knowledge; we may not know why God requires a lamb. But hidden in the counsels of God is a reason for His every law. If we obey and follow on to know the mind of God, it will be made plain."

"Come with me," peremptorily bade his brother.

They walked out into the country. "I will not soil my hands with the blood of a lamb," Cain had declared. But rising fiercely within him, that lovely Sabbath day, while all nature sang peace and joy, was the insane hatred of a brother more righteous than he, and his hands itched for vengeance.

Cain turned and struck his brother down. And his brother did not rise. The fierce blow had found a vital spot, or perchance in falling the victim had struck his head upon a rock. Cain looked, and waited. But his brother was dead. He knelt beside the body, the fair form that had been his boyish playmate, his youthful companion. He had never before seen a human death, but the death of animals had made him acquainted with it. In frenzied fear Cain arose and fled.

"Cain! Cain!" It was God calling him. "Cain, where is Abel thy brother?"



God's Garden

By R. E. Loasby

THE Hebrew word for *garden* is *gen*; it is given forty times in the Old Testament. This noun comes from the verb root *ganan*, "to enclose," "to fence in," "to cover," "to surround," "to defend." *Garden*, then, literally means "enclosure," "fenced in," "protected place." All this reminds one of the East, where, because of the unrestricted roaming about of goats, donkeys, and other domestic animals, it is quite impossible to have any kind of garden unless it is stoutly enclosed.

Holding this thought in mind, let us look at the promise in Isaiah 58:11 (R.V.): "The Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Here is a word picture not only of protection, guidance, and refreshment but also of beauty and production. This portrays the promised blessing in the wilderness of life. The believer himself will become a well-watered garden, like an oasis in the desert. This verse promises not only protection, being fenced in and made secure, but also every spiritual blessing.

Another garden promise is in Ezekiel 36:35: "They shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." The garden which God planted in Eden, and which formed the real paradisaical creation, is used to picture the condition of God's church as restored and blessed by Him. The nations of the world are often spoken of as trees planted by God; the true church will be as the Garden of Eden, enclosed, protected, watered, and fruitful. Ezekiel often thought of Eden (See Eze. 28:13; 31:9) as the ideal of earthly loveliness and fertility, under God's protecting care. Here he thinks of the church, realizing a matching spiritual condition in the closing days of history: the new heart (verse 26) with a new Eden. When the inner is renewed, then all outward manifestations become sweet and beautiful. The garden is a well-ordered place of abundant life and growth, with perverse things uprooted, outside forces of destruction kept out, choice flowers and fruits in abundance—"the fruits of the Spirit." A vision of fresh, fragrant beauty—that is God's plan for His church, and each individual believer is to be as a garden, fenced in, protected, and profusely fruitful.

In futile concealment Cain lied. "I do not know. Am I, my brother's keeper?"

Oh, fearful toll of cherished gall and hate! No Sabbath day's worship, no going to the gates of Eden, no bowing in prayer, no offering of earthly gain, can smother out the fires of wrath and the explosion of fury. "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:22.

For sixty centuries now the race has been outside the gates. Many, as did Cain after his sentence, have turned their backs upon Eden, and built their cities in the land of Nod as centers of impiety. Long ago earth lost its garden, and its story has become tortured legend to many peoples as their Golden Age of innocence and grace and power. Races have sunk into caricatures of the image in which man was created. Nations have grown and expanded and fought for room and mastership, and have been swallowed up. The sovereignty, the cognizance, the very existence, of God has been denied. The Sabbath as His sign of creation, His seal of redemption, has been scorned and neglected and bound and crucified. So far from Eden has the human race retreated that it counts as idle tales the sacred annals of God.

Yet there have ever been men, and sometimes nations or peoples or churches, which have kept in trust the divine oracles. Some have consecrated their hearts completely to the knowledge of God, even sacrificing for it their lives. Some have given divided allegiance, and in dividing have diminished until their sacred trust was lost. Some have worn the outward sign while they alienated their lives from the spirit of truth, and have been crushed in the catastrophe of their own passion. It is not enough that men acknowledge the Sabbath day, and bow their knees in outward worship during its sacred hours. The sons and daughters of God will have the Sabbath within their souls, invigorating and establishing their lives. Else are they traitors, though they swear the vow to the flag they own.

The enmity sworn by the blackness of hell upon that postcreation day is not forgotten by the prince of darkness. With raucous force or with subtle whisper, he fights for the souls of men, to turn them against the Creator and His emblem. Yet, tattered and torn, pierced by spear and slashed by sword, braving the artillery of modern foes, the banner of God has come triumphantly through the spiritual wars of time, and, ever renewing its bright promise, has given its assurance to earth's companies of the faithful. "Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

Knowing God

By M. V. Campbell

A CQUAINT now thyself with Him, and be at peace." Job. 22:21. We are here invited to become acquainted with the King of kings. Although a large part of the world claims to worship God, if we use the expression *to know* as meaning to be intimately acquainted with the Lord, Jehovah is still, as He was among the Athenians in the days of Paul, the "Unknown God."

Our Saviour desires us to know Him better than any earthly friend or human associate. No secret should we attempt to keep from Him. In prayer we should tell Him the most intimate and even the most trifling things in our lives. The text does not suggest that the Lord is

not acquainted with us. He knows us better than we know ourselves. The very hairs of our heads are numbered. We are graven on the palms of His hands. But in spite of the fact that He knows us so well and so intimately, few of us know Him as we should, and it is His deep desire that we should become fully acquainted with Him, and that our acquaintance should deepen and ripen into full companionship.

The Lord has not left us without means of gaining this close association with Him. There are many ways by which we may become acquainted with the Lord, but I will dwell on only three of the most important. The first is through the Word of God.

The Bible Reveals God

One who takes an extended journey, and must be away from his loved ones for a long period of time, usually keeps in touch with them through correspondence. Jesus is not now on earth, but He is soon coming back again to take His people to a better land. While He is away, we have the privilege of reading the letter He has given to us. It has many pages, and each page was written in love and has a personal message for us. It is a long letter, and there are some who profess to love Jesus who have not even once read it from beginning to end!

Can anyone believe he is doing his utmost to become acquainted with the Lord if he neglects the Bible? God revealed His thoughts and His ways to prophets of old. He guided them as they wrote His messages. We have the infinite privilege of reading the very words and thinking the thoughts of God in Sacred Scripture. Can we afford to neglect so high a privilege?

The days during which we spend more time than usual in studying the Word are the days when Satan's temptations do not have their accustomed power. Reading God's Word helps us to defeat the adversary. Even Jesus conquered Satan and resisted his temptations through the Written Word.

Many close and lasting friendships have been formed through correspondence. God uses this method to bring us into companionship with Him. We speak to God in prayer. He speaks to us through His Word. From this communion a bond of friendship is formed, and we become acquainted with the mighty God.

Religious Services Acquaint Us With God

Every time we attend a religious meeting, whether it be a Sabbath service, a prayer meeting, or any other gathering of God's people, we are spiritually strengthened, and become better acquainted with God. Every time we have an opportunity to attend such a meeting and neglect it we suffer spiritual loss. This is illustrated in the experience of our Saviour's disciples. On the evening following His resurrection ten of His eleven faithful disciples met together. They were fearful for their lives, because of the hostility of the Jews. Shortly after they had gathered together, Jesus appeared to them. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19. Not only did Jesus meet with the disciples, but He also blessed them. "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost." Verse 22.

Thomas was not with them, and through his absence he missed seeing Jesus. There are some who feel that they can receive as great a blessing by themselves as they can in the company of their brethren; but Jesus met with the ten disciples, not with the one who was absent. Thomas also missed receiving the Holy Spirit. He was

not present with the others when Jesus breathed on them and said, "Receive ye the Holy Ghost." There was a marked effect on Thomas as a result of missing this meeting. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Verses 24, 25. Through missing this one meeting, Thomas became an unbeliever, and emphatically stated his unbelief to the other disciples.

The Confession of Thomas

The disciples met together again. This time Thomas was with them: "And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Verse 26. Again we find fulfilled the Lord's promise that He is in the midst of those who meet in His name. We find that through attendance at this meeting Thomas regained what he had previously lost, and, with his brethren, became a firm believer in the Lord. "Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God." Verses 27, 28.

When we meet with our brethren to study God's Word and to worship our Saviour, Jesus meets with us just as truly as He met with His disciples on these two occasions. Those who are able to attend church services and who neglect the opportunity suffer spiritually as surely as did Thomas. The Lord uses these meetings as an opportunity to reveal Himself to us, that we may become better acquainted with Him.

It is probable that, except for members of our immediate families, the person we know most intimately is the one we work for. We must know him, his desires, temperament, disposition, and taste, else how could we know that our work for him is satisfactory? An employer must of necessity reveal many of his aims, much of his character and personality, and at least a few of his secrets in order to receive intelligent and satisfactory service.

Should we then be surprised that those who labor most earnestly for the Master are acquainted with Him more fully and know Him more intimately than others? Jesus says, "Take My yoke upon you, and learn of Me." Matt. 11:29. He makes it clear that there is a very close connection between bearing His yoke and learning of Him. We become acquainted with Him as we work for Him. He is not one who either ignores or neglects His laborers. When we enter His service we soon find ourselves "labourers together with God." 1 Cor. 3:9. He takes us into partnership in the great task of saving the lost. When we work for Him and with Him, He is revealed to us in a way which would be impossible but for this close association.

Jesus Desires Our Acquaintance

Would it not be well for us to seek opportunities to labor in the Master's vineyard? Should we wait until someone pleads with us to take part in some church campaign? Gladly should we enter any avenue of service. The reward is companionship with Jesus as we bear His yoke.

Is it difficult to know God? Is He distant and unapproachable? Our introductory text, "Acquaint now thyself with Him," is an invitation for us to become acquainted with and become friends of God. We have considered three ways by which we may make this acquaintance; but may we be sure that God really desires us to

know Him? Jesus says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." Rev. 3:20.

What, then, prevents the presence of Jesus in our hearts? What keeps Him on the outside? Why are we not fully acquainted with Him? The only reason is that we have not fully opened the door. Jesus wants to come in; He desires to be a friend.

Some feel too sinful for association with Jesus. But it was the sinner whom He left heaven to be with. It was the sinner whom He came to save. He does not ask us to put away sin before we come to Him. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. We are to come just as we are and bring our sins with us. He will take them from us. He knows how to rid our lives of sin. He is the Sin Bearer. All we need to do is to come. He assures us: "Him that cometh to Me I will in no wise cast out." John 6:37. We can come to Him now and become acquainted. He desires it. It will solve all life's problems. It will give us victory in this world and in the next.



ON THE RELIGIOUS LIBERTY FRONT

WITH the adjournment of Congress the so-called Taft Bill, S472, is probably dead. It is the belief of well-informed folks that there will not be another session of the present Congress. Doubtless an identical or similar bill will be introduced when the new Congress convenes in January, 1949. The Taft Bill would have permitted the various States to allot funds received from the Federal Treasury to any school to which State money could be legally appropriated. A number of States have no constitutional prohibition against giving State funds to sectarian schools. While Representatives and Senators are at home, while Congress is not in session, the danger of any bills which provide for the giving of funds raised by the taxes of all the people to any church institution should be called to their attention. A financial alliance is one of the most dangerous forms of the union of church and state. A number of other bills besides the Taft Bill, containing similar or stronger provisions, have been introduced in the House of Representatives, but these also died with the passing of the last session of Congress.

Perhaps no other denomination lays so much stress on the circulation of literature as Seventh-day Adventists do. A survey of the membership of the Adventist Church would probably reveal no one who had not received some help in accepting the truth through reading of our literature except those few in America who could not read and those in heathen lands who had had no opportunity for an education.

Recognizing the value to the cause of the literature which we have, we must be alarmed at the assaults that are being made on the freedom of the press by the enactment of municipal ordinances all over the country. These municipal laws vary in detail but have some things in common. All require that a license be secured. All give more or less power to the city authorities to decide who may sell and what may be sold, to set the cost of the license, and in most of them there is the inherent power absolutely to refuse permission either to sell literature or to distribute it free. Not only are colporteurs stopped, but Ingathering workers in many places have been taken before police authorities.

The General Conference has engaged the services of one of the leading legal firms in Washington, and in many cases brought to our attention satisfactory adjustments that have been made when the municipal authorities have been shown that their ordinances are out of harmony with the many decisions of the Supreme Court of the United States covering freedom of religion and freedom of the press. Some mayors and city attorneys, however, are obdurate, and it looks, at present, as though the protection of our rights will have to be sought in the courts.

It is apparent to all who watch developments that grave dangers are before us. We should do with our might what our hands find to do, now while we may work. In a little while we may not be able to do so.

Thinking About God

By Arthur L. Bietz

I JUST know that God is punishing me for certain mistakes which I have made." Thus spoke a Christian woman to me only three days ago. Another said a short time previously, "I broke the Sabbath against better knowledge. That night my nephew broke his arm. I know that the nephew's broken arm was God's punishment for my sin and waywardness in Sabbathbreaking."

These two statements are indicative of the thinking of many Christian people. The thoughts expressed result from a wrong concept of God and the nature of sin, as though God were waiting revengefully to inflict judgments on any who oppose His will. The facts are that the germ of destruction resides within sin itself. God seeks to rescue you from sins which themselves have the power of destroying you.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. This text clearly reveals that sin pays its own wages. Sin is its own punishment. The true nature of sin can only be revealed by the fact that it is allowed to reveal its own destructive qualities. This is the only reason why God has not established His kingdom before this. Sin is revealing itself as a destructive force. If this truth is fully grasped, it will give us a new horror for sin and a new concept of, and fellowship with, God.

The Good Samaritan a Symbol of God

"God is love." Jesus came to this world to reveal the Father. God can be touched with our sorrows and hurts, which are caused by the destructive power of sin. The man on the road to Jericho fell among thieves who robbed and stripped him of his possessions. The good Samaritan bound up the wounds inflicted by these enemies. The good Samaritan is a symbol of God. Man has been wounded by sin; Jesus stoops to bind up the wounds and bring help to the man thus mutilated. God does not inflict the wounds; it is sin which brings death. God seeks to bring life and healing.

Judas was not punished by Jesus. To the very last Jesus treated Judas kindly. He called him "friend." When Judas went to hang himself he did so because the punishment of sin itself was more than he could bear. Man, the sinner, beats his head against the walls of his own rebellious folly. He falls a bleeding mass; then God comes along to see what He can do to bind up the bleeding wounds. Only thus can the incarnation of Jesus Christ be satisfactorily explained on the basis of God's love.

You cannot love God unless you think rightly of Him. To think of God as waiting to inflict judgment on fallen men is to hold the very picture of God which the devil himself has painted. Are you serving the god portrayed by Satan, or the God portrayed by Jesus?

Binding Up the Wounds of Sin

A mother may tell her girl to stay away from knives so that she may not cut herself. The child disobeys, and by playing with a knife inflicts a deep wound. The mother will now rush to the scene to bring help and to bind up the wound. The mother does not inflict the wound by slashing the child when the child takes the knife; this would make the whole situation unreal, and the child could only hate the mother who slashed her. God tells us to stay away from the destructive and explosive

capacity of sin. We foolishly disobey and hurt ourselves. God then seeks to bind up the wounds and to save us from future foolishness by showing toward us His infinite love and kindness.

The same power of God which resurrects the righteous at the coming of Jesus destroys the wicked. The God is the same, but the result of His power is determined by the persons upon whom it falls. The final destruction of the wicked is more an act of mercy than of punishment. God has suffered more as the result of human pain than we can imagine. Men and women who will not accept God, but continue to inflict suffering upon themselves and others, are finally destroyed, because it can only be for their own good. Thus the "strange" act of God which may be thought of as artificial punishment by a god of hostility can be seen as a merciful act by a God of love.

It is true that the God of love is conceived of as a God of wrath by the sinner, because he is at war with God. The wrath concept is the result of the sinner's rebellion against a God of love. God, however, is still a God of love. The sinner's mind is warped. To love God, you must think of Him in terms of Jesus.

Whose Duty?

By H. B. Lundquist

IN THIS article we refer to the duty of being a missionary for God among those less privileged and, oftentimes, those of different customs and languages. There is no doubt about its being the duty of all the members of the church. It is also a privilege.

The duty rests with all who name the name of Christ. In the case of the man who fell among thieves on the Jericho-Jerusalem road, those who passed by the man neglected the duty to lend a helping hand. Coming into contact with, or understanding, a need imposes a duty. Not recognizing our duty does not excuse us from our obligation. And nonperformance of duty is sufficient to condemn us in the great day of judgment. Concerning this, the Scriptures plainly state, "Inasmuch as ye did it *not* to one of the least of these, ye did it *not* to Me."

Why Missionary Work Is a Privilege

I said at the beginning that it was a privilege to be a missionary, and here is the reason why: In the first place, one has the joy of laboring closely with God in the mission field. The very nature of mission service makes necessary God's intervention. The lack of men and means provides opportunity for God to work. Inasmuch as the work is God's, when human means and men are not available, He is bound to make up the lack, provided we are bold enough to ask for it. The results obtained for the money invested are much greater in the fields afar than they are, or ever can be, at home, and for the very reasons given. Creature comforts, as such, lose their attraction to a large degree.

And last but not least, the joy that comes to the missionary when he observes that his efforts are appreciated and bear fruit in souls saved is something that can never be equaled. Should it become the privilege of the missionary to spend long years in one of these mission divisions, his cup of rejoicing overflows when he finally sees the boys and girls of yesteryear assuming the burdens and responsibilities of the work of God and, in many cases, doing a better job than he himself has been able to do.

Mrs. E. G. White asks pointedly, "But where are the missionaries?" Souls are waiting for the light. Shall we who are well able to carry the light deny it to them? Shall we not say with Isaiah, "Here am I; send me"?

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

God's Other Book

Vegetable Genealogies

By R. N. Montgomery

IT HAS been said that America's greatest gift to the world is the potato, introduced to Europe by the world-roving Spanish, who found them growing wild on the hillsides of Chile, Peru, Mexico, and southern Colorado. This wild potato was very different from the large, round, smooth potato of today's garden. It was small, purple in color, and had deep-set eyes. Today some varieties clearly show the influence of their original color. More potatoes are grown in the United States than any other vegetable. About four hundred million bushels are produced annually—an almost astronomical figure.

Sweet potatoes have been misnamed, for they are no relation to the common white potato, but are members of the morning-glory family. They are composed of two groups: those which when cooked are mealy and dry, and those which are moist and sweet, the so-called yam. They range in color from light yellow to brown and red, and from a nutritional standpoint they are valuable not only as food but also as a source of vitamin A—the yellower the potato the more vitamins. The sweet potato was also introduced into Europe by the Spanish.

The "Poisonous" Love Apple

The ever-popular tomato is of Peruvian origin, as indicated by one European name, *mala Peruviana*. This vegetable was unknown to the North American Indians and the early colonist until brought back across the Atlantic after being cultivated in European gardens for a century. They were known in this country widely as love apples, and were considered poisonous or the cause of cancer by many Americans prior to 1835, when scientific research brushed away these unfounded notions. After the war between the States, it rose to its present popularity. A strange cousin to the tomato is the sweet pepper, which Columbus found growing in Barbados, and took back to Europe in 1493. Red, green, and yellow varieties predominate and are of two groups: the sweet and the hot, or pungent. The hot taste is due to the presence of capsaicin. The pimento type is used to stuff olives. When ground after drying, paprika is produced.

Eggplant is of Asiatic origin. It may be white, yellow, or (the garden variety) deep purple. These three are of the same shape. A variation is the sausage-shaped Chinese eggplant.

The Lowly Cabbage

The cabbage is a member of the mustard family, and, according to records available, was first cultivated in the gardens of the early Germans and Saxons. The name *cabbage* is from the Latin word *caput*, meaning "head." Coleslaw, a favorite way of serving cabbage, has an interesting history. Cole is from the Latin *caulis*, the botanical name; and *slaw*, from the Danish *slaa*, or salad. Brussels sprouts, another variety of cabbage, were first cultivated near Brussels, Belgium, in the thirteenth century; hence the name. Collards and kale are of the same family. The giant of the cabbage family is found growing on the Channel Islands of Jersey and Guernsey, whence, incidentally, came the two famous breeds of milk cows. There a branching variety grows to a height of sixteen

feet and has a strong woody stem from which walking sticks and thatch rafters are made.

Cauliflower was cultivated on, and introduced to Italy and Europe from, the island of Cyprus. The turnip, a cabbage relative, is a native of Western Asia. The characteristic turnip flavor is due to minute traces of an essential oil in the cells. Rutabagas are not yellow turnips, but are turnip-rooted cabbages with smooth leaves unlike turnips. It is interesting to know that the radish, though of little value as a food except for its mineral-salt content, derives its flavor from a combination of organic acids—phytin, pectin—pentosans, and a trace of mustard oil.

The family tree of the bean is not known, having been cultivated by every civilization of Asia and Europe. It has probably retained its original form since creation. An interesting exception is the Lima bean, so named because Europeans first found it growing in Indian gardens near Lima, Peru. Botanically there are at least seven thousand distinct varieties of beans.

Picnics With Personality

By Mildred Presley Hoekstra

LET'S have lots of picnic dinners this summer, for they are always fun," suggested Elizabeth to a group of school friends who were discussing plans for the summer months. "We could plan something unusual around each one. When my sisters and I were growing up, mother used to have outdoor dinners often, and with them always something special. We had such good times on those outings.

"One especially interesting picnic led us to Soapstone Creek, and we learned just how soapstones look in the stream bed—the same kind of soapstones grandmother used in winter to heat our beds just before we crawled in for the night. We even crossed and recrossed the creek bed using those soapstones as steppingstones.

"On these fascinating picnic trips mother's handbag always held some little book on the subject we were interested in."

Ants at a Picnic Too

Cynthia laughed. "I always think of ants when I think of a picnic."

"We do usually have ants at picnics," Elizabeth agreed smilingly; "but they are most interesting little things when we learn something about them. Do you girls know that some ants keep cows?"

"How did you learn that?" Helen inquired.

"Oh, one of mother's little books devoted a whole chapter to each ant family. It was fun to really know something about how ants live and plan. We always kept our eyes open for different kinds of ants after that, and you will, too, when you learn how absorbing the subject of ants can be," Elizabeth assured them.

"At one of our picnics we looked for different kinds of moss; and we certainly were surprised to find (with the help of one of mother's little books) that there were more than forty varieties of moss in our own particular locality."

"I would like to know more about trees," Ann stated. "I like trees too," commented Elizabeth. "Our picnics always began early in the spring, and I remember watching for catkins. I liked to learn which kinds of trees de-

veloped catkins and just what each catkin looked like. By the way, can you girls tell the difference between the maple tree and the sweet gum tree? In summer, I mean, when the green leaves are out on the trees. I thought I could always tell a maple tree when I saw one, but—well, they certainly can fool me.”

“That’s one thing we could find out about,” suggested Jane.

Beckoning Wild-Flower Trails

“I can think of nothing nicer than a wild-flower trail with a picnic dinner at the end. Wouldn’t it be fun, girls?” Helen exclaimed enthusiastically.

“Don’t forget the birds and their wild, beautiful songs,” Sue begged them.

“Oh, of course, we won’t! What is better to study than birds? And yet you can’t imagine how exciting a search for wild grasses can be,” Elizabeth interrupted. “I believe that was our favorite search. Many of the grasses actually have tiny flowerets on them. The blue-eyed grass is one of these. And even weeds can be interesting.”

“Picnics with personality, I call these outings,” was Audrey’s comment. “Elizabeth, will you take charge of the nature plans for each picnic if we arrange all the details of the dinner?” asked Edythe.

“Of course, I will be glad to do anything I can, but you all have good ideas, too,” Elizabeth told them.

“We will give you all the ideas we have,” Virginia assured her; “but we need you to take charge of the plans for these personality picnics, because you have more of the ‘know how’ than we do.”

“Mrs. McLean at the library will help us find the right books, I am sure,” suggested Jane.

Mother’s Influence Lingers On

The gay plans of the young people in the next room went merrily on while I mused.

Although far away, Elizabeth’s mother was still directing Elizabeth’s leisure hours by her influence, for it was

she who had taught Elizabeth much of nature’s beauties and mysteries. It was her mother who had given her a love of the out-of-doors, and shown her how to get the most from each excursion into this realm of wonderland.

Under the blue canopy of the heavens we seem closer to God; and indeed we are, for we are actually viewing God’s glory when we look up into the sky, and His handiwork when we look about us at the things He has made. Remember how David said, “The heavens declare the glory of God; and the firmament sheweth His handiwork.”

What a wealth of opportunity God offers all of us to live fuller, healthier, and happier lives. He invites us to breathe the pure air of His woods and meadows, where abounding health is found. He beckons us downstream and by other ways where we may find adventure. In His great out-of-doors we may share the joy of each caroling bird; we may revel in the beauty of each flower and butterfly. Away from the city streets we may find happiness, peace, and contentment. What wealth the Father has given us! Millionaires would trade all their gold for this, but they know not how to find it. They have lost the way. It is the way of childhood—outdoors with the flowers and the birds.

Fathers and mothers are helping their little ones to better understand God when they lead them to a deeper appreciation of God’s glory and the works of His hand.

Ellen G. White, in her book *Education*, writes:

“Happy the father and mother who can teach their children God’s written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above. By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken.”

“I Love You”

By Arlene Matson Buzzell

I LOVE you.” These tender words mean much to the mature Christian young woman. They are the fulfillment of her every cherished hope and fervent prayer for future happiness.

These same words, whispered comfortingly by a tired mother to her trusting child at the close of a busy day, bring the little one a feeling of confidence and security. It means that, though he has made many mistakes during the day, and has had to be corrected and admonished, sometimes with a severe hand, still his deeds have not changed the love his mother has for him.

And when that same child hears those gentle words spoken by father to mother, he knows that everything in his little world is all right. Let the wild elements outside rage. Let the angry nations of the world make war and bring havoc and disaster to his very door. All he cares is that father loves mother, and within his home everything is peaceful.

And dear father, dear mother, have you heard those precious words spoken to you by your loving Father in heaven? He speaks to you in the very love you have for each other. He speaks to you in the lovely things of nature which open to you every day with the glowing sunrise. He brings these same words to your family altar when night draws you all close together within the sheltering walls of your home.

In those words you too may find assurance that, though the white page with which you started your day has been blotted and marred by many erring thoughts and deeds, He knows the regret and sorrow within your heart. He will forgive them all in response to your earnest prayer for forgiveness because He loves you.



EWING GALLOWAY

A Little Loving at the Close of a Busy Day

A Strong Work in South Africa

By A. V. Olson

Vice-President, General Conference

JUNE 5 I arrived in Africa for the purpose of attending camp meetings and other gatherings in various parts of the Southern African Division. My first labor was at the Cape, where we have a number of churches and several institutions.

Cape Town is a large, beautiful, modern city located in one of the beauty spots of the world. It is nestled around the foot of Table Mountain, where the Atlantic and the Indian oceans meet. Here the climate is superb—the summers not too hot, and the winters seldom below freezing.

It was here that our pioneer missionaries to Africa landed in the year 1887. The company consisted of D. A. Robinson and C. L. Boyd, with their wives, and the colporteurs George Burleigh and R. S. Anthony, with their wives. These were soon joined by I. J. Hankins, A. Druilard, A. T. Robinson, and their wives.

Opening of the Work in Africa

Before the arrival of these missionaries Peter Wessels, Van Druen, and others had, through the study of their Bibles, discovered the truth concerning the Sabbath and other subjects. Through contact with William Hunt, then in the diamond fields, who had heard and accepted the third angel's message in California, these people learned that there were Seventh-day Adventists in America. Pressing appeals were therefore sent to the General Conference for help. It was in response to these appeals that the above-mentioned missionaries were sent out to South Africa for work among the Europeans. It was not until eight years later that G. B. Tripp, W. H. Anderson, and Dr. A. S. Carmichael arrived to undertake work for the natives of Africa.

God blessed the labors of our pioneer missionaries. Churches were soon raised up. In 1892 two periodicals were started, and in the same year a training school was established in Claremont, one of the suburbs of Cape Town. Since those early days many missionaries have been sent to this field from America and from different countries in Europe. An army of workers has also been developed on the ground from among our European, colored, and native young people who have been educated and trained for the work in our own schools over here. Today we have in the Southern African Division more than 55,000 baptized church members, with about an equal number in baptismal classes. By the end of the present year they expect the baptized membership to exceed 60,000. Prospects are that in a few short years it will pass the 100,000 mark. Thus it will be seen that the Southern African Division has become an important factor in our world work.

A Week in Cape Town

It was my privilege to spend about a week in and around Cape Town. Here is located the division office, in a neat, representative building by the side of our Claremont chapel. Only a few blocks away is the Sentinel Publishing House, now occupying the original building of the Claremont College. From our presses here, publications in many languages flow out to enlighten and

bless the people of Africa. The college has been moved from its urban location in Claremont to a lovely country site about thirty miles from Cape Town. Here in the foothills of Helderberg Mountain and overlooking the Indian Ocean a splendid college plant has been built up during the last twenty years. This institution serves as the training center for our European young people from all parts of the division territory. It has a capacity of more than three hundred students. In Cape Town we have a nonboarding junior academy for our European children, and out in one of the suburbs a growing academy for our colored young people. For the native youth we have training centers in other parts of the field.

A Visit to Helderberg College

During the week we had meetings with the churches and academies in Cape Town and its suburbs. Friday and Sabbath were spent with the school family at Helderberg College. It was a real joy to meet with our dear brethren and sisters at the Cape of Good Hope. They are a sturdy lot of believers. They love the Advent message and are earnestly trying to do their part in finishing the great and glorious task which God has committed to us. At the college I found as fine a group of students as can be found in any of our schools around the world. The two days I spent in their midst will long be remembered. God came graciously near as we met together during the sacred hours of the Sabbath.

When visiting the old centers where our pioneers landed, where they toiled and prayed and sacrificed, I could not help feeling that I was treading on sacred ground. From my heart there ascends again and again a fervent prayer for God to fill me with the same spirit of earnest devotion and unswerving loyalty to Him and to His cause that filled the hearts of these godly men and women. It is only in this spirit that the work can be finished.

Biennial Session, North Holland Conference

By T. L. Oswald

Home Missionary Secretary, General Conference

[Elder Oswald is traveling in Europe in the interest of the world work. We have asked him and others thus itinerating to send us, air mail, short, vivid news items as they travel from place to place. Here is the latest news from Holland—EDITOR.]

AN ANNUAL session held in the Free church in Amsterdam, Holland, has only recently been concluded. P. van Oossanen, president of the conference, had everything well planned and organized. There was ample room for all the delegates and those in attendance in the large church where the session was held. From the very beginning the attendance was exceptionally good. The president's report showed that during the past two-year period 274 were received into church fellowship by profession of faith and baptism. The membership of the conference stands at 1,080. At least 85 per cent of the conference membership was in attendance at these meetings.

Each day there were two conference sessions—one in the forenoon, and the other in the afternoon. Throughout the meetings one hour was devoted to Bible study in the morning, and another hour in the afternoon. The evening service was given over to preaching. All the re-

ports that were rendered by the president and his staff showed progress. The conference president was re-elected to serve the conference for another two years.

F. J. Voorthuis, the president of the union, with his staff; and Elder Lindsay, president of the Northern European Division, were present during the meetings.

In the suggestions that were brought to the session evangelism was the main thought emphasized in all the recommendations passed. We believe that there is a very bright future for soul winning in the North Holland Conference. Our people came to this conference session with a desire to receive spiritual help, and we believe that they did not go home disappointed.

Let us remember our brethren and sisters in this conference before the throne of grace, that through their efforts many souls may be garnered into God's kingdom.

Relief and Radio Work in Japan

By F. R. Millard

Superintendent, Japan Union Mission

A DRAMATIC moment at the headquarters compound in Japan was experienced when two trucks drove in late one day last spring. Nothing interesting about trucks, you say? Well, these two were different. They were almost top heavy with a hundred bales of relief goods, which weighed more than 14,000 pounds. Our people have been most grateful for this help, and it has given them a renewed sense of Christian fellowship, since they know that their brethren and sisters in America have gone to much trouble to provide for their needs.

This large shipment sent through Dr. Paul S. Mayer will enable us to extend the service to needy people within the circle of the church's influence. It will be quite a task to organize the goods and prepare it for distribution, but Mrs. Millard and Mrs. Kelstrom are taking hold of the work, and we hope to have things pretty well in shape so that our workers can arrange to take

supplies back to their local churches when they return from our coming biennial session.

Let me assure our brethren and sisters in America that their efforts are greatly appreciated. The gifts of clothing made, the work of getting the things ready for shipment, the hours of toil in the warehouse—all the energy put forth meets with heartfelt gratitude on the part of those who receive the much-needed help. The destitute are relieved, and the record of these good deeds is entered in heaven.

Growth of Bible Correspondence School

Enrollments for the Voice of Prophecy in Japan continue to climb, and we can report now that more than nine thousand are at hand. This means that added skill on the part of the small staff is called for, but these workers always seem to be equal to the task. No matter what the job demands, they roll up their sleeves and go at it.

Illustrative of the genuine interest the Japanese now have in Christianity is the man who called at a compound house this week. His mother on her deathbed more than thirteen years before had spoken these last words to her son, "I want to meet you in heaven." At the time he was not a Christian, nor had he much interest in religion. The years passed. The war came. And now during this time of peace it seems that his mother's words have come back to him. When he came calling the man knew nothing except the fact that we were Christians, but he listened with interest and readily gave his name for the Voice of Prophecy Bible Course.

Voice of Prophecy enrollees are in all walks of life—from the middle-school student to the professional class, from the housewife to a relative of the royal family. We are thankful for the way the light of truth is shining in Japan, and we solicit your prayers that this light may prepare many thousands for the soon coming of Jesus.

Christians No Problem to India

By A. F. Tarr

Secretary, Southern Asia Division

IN THE East where non-Christian people are so overwhelmingly in the majority and where it is so easy for the Christian to be regarded—and to regard himself—as a negligible and almost unwanted element in his community, it is good to hear such words as these from India's foremost statesman, Pundit Jawaharlal Nehru: "They [the Indian Christian Community] are part and parcel of the Indian people. Their traditions go back to one thousand five hundred years and more. They are one of the enriching elements in the country's cultural and spiritual life. They are the only people in India who are not a problem to the country."

Further, when asked his views on the freedom claimed by Christians to preach and propagate their faith, Pundit Nehru replied, "Any faith whose roots are strong and healthy should spread. Unless a faith proves a menace to public order, or its leaders attempt to thrust it down unwilling throats, there cannot be any justification to deprive that community of its rights."

Encouraging Words for Christians

These words from a Hindu prime minister bring much joy to the hearts of Indian Christians, and inspire them to shine even more brightly amid the darkness of the communities where they live. Their lot is not always an enviable one, as isolated and sometimes hard-pressed—economically and socially—they have to battle alone, and words like these are very heartening, especially in India's present crisis.



Ban-Co the First

Ban-Co is a suburb of the city of Saigon, Indo-China. Brother Ut, an Anamese, is our worker who lives in this portion of the city. Among the people of Ban-Co he found a great interest in the message for this time. There was no place to meet or for him to carry on any evangelistic meetings, so the neat little church shown in the picture has been built. This building is only thirty by thirty feet. One third the floor space is for living quarters for the worker. The remaining part of the building is made into a chapel, which will seat about one hundred, according to Anamese custom. The latest report is that the chapel is filled and that people stand at the windows and doors to hear all they can of the message that is being given. This is the first church building erected in Indo-China since the close of World War II. E. H. Wallace is the acting mission superintendent. War still rages in this land, but the message is going forward.

This tribute will also be heartening to the family of believers in other lands—to those who have sacrificed for India and who have prayed that the members won might be kept faithful. To such it will be a joy to know the esteem in which their fellow Christians are held in a land where Christianity's lot has been particularly hard.

But more than this, we seem to detect in Pundit Nehru's words something faintly yet pleasantly reminiscent of another tribute, of two thousand five hundred years ago, which also had its setting in an Eastern country, not very far from ours: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Dan. 6:5. In these days when situations arise which to us in the East seem not unlike those of Bible days, it is good to know that rulers' hearts are still impressed by the fidelity and consecration of those who make it their first duty to serve their God.

A Miraculous Deliverance

By Robert H. Pierson

Superintendent, British West Indies Union Mission

A FEW weeks ago a sister in one of our churches in east Jamaica began to drift from the message. At night she had communications from "spirits" and was given various instructions that she was to carry out, or harm would come to her. When she failed to follow the directions of her nightly visitors she was suddenly possessed of an evil spirit that sent her barking like a dog continuously for days and foaming at the mouth as one mad.

This continued for sometime when her husband, a loyal member of the church, sought out his elders and deacons, imploring them to come to pray for his wife. One Friday evening last month as Sabbath began the brethren went to the home of the unfortunate sister. They found her in a most distressing condition, apparently entirely under the control of the evil spirit.

The brethren spent sometime singing and then fell upon their knees in a season of earnest prayer for her deliverance. The Christ of the Gadarenes heard their fervent petitions. The spirit, at His command, left the woman, leaving her weak and shaken and asking for a drink of water. After further ministration the sister was restored fully to her normal health and strength.

Today she is back in church again, thankful to God for His miraculous deliverance and determined, with His help, not to permit her connection with Him to be broken again.

Sabbath School in New Guinea

By Mrs. L. I. Howell

LET me take you to Sabbath school on top of one of New Guinea's mountains, seven thousand feet above sea level. All around us rise peaks of various heights falling steeply to valleys below, for the country is very rugged. Scattered around the mountainsides are villages, the homes of hundreds of natives; and from these villages men, women, and children follow winding trails to the valleys, then climb to the peak where our mission is situated.

Open-Air Meetings

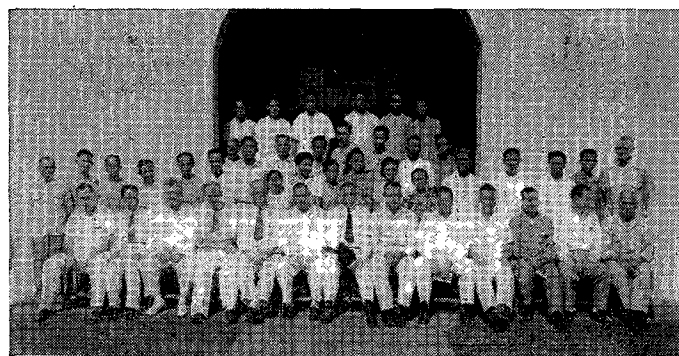
No building is large enough to house the many who come, so the meeting is held in the open air on a flat piece of grassy land surrounded by casuarina trees. Pieces of timber on the ground serve as seats, and at one end are a table and chairs for the superintendent and his assistant. The men and women of the mission sit in one

group, and various other groups are arranged according to their villages. These are truly primitive people; men and women both wear short skirts made of pandanus palm and string made from bark. They love shells, chiefly cowrie and half-moons cut from gold-lipped pearl shells, which are currency instead of money. Many of the women wear long strings of small cowrie shells sewed together, sometimes six or seven shells wide; others wear large cowries hanging on strips around the neck. Both men and women wear the hair long, and should the natural hair not be long enough for the owner's wish, it is lengthened by weaving in grass and string until the plaits fall well below the shoulders. Many of the men have solid mats about two inches wide hanging over the ears. It would be impossible to comb the hair, as it is never unplaited and is coated with grease.

Alert, Wide-awake Sabbath School

Now I hope you have some idea of our congregation. The Sabbath school itself is conducted quite like regular Sabbath schools, except that besides a teacher for each class there is an interpreter, so that each class will get the lesson in its own language. The children have a separate division with finger plays and songs and stories to keep little minds busy. What alert faces they have, too, as they sit in two large semicircles—the smaller children inside, the bigger ones behind them! The younger mission boys also have a class to themselves.

"Jesus Loves Me" is first favorite in the singing, and should you not know the words, just keep on singing, "Jesus loves me, this I know." You will find others who



Dedication Service, Philippine Publishing House

May 24, 1948, was a special day as far as the publishing work in the Philippine Islands is concerned. It had been set apart for the dedication of the Philippine Publishing House in Manila.

At seven in the morning the thirty-three employees of the institution, the members of the board, and a number of friends gathered in the chapel of the new building. V. T. Armstrong, president of the Far Eastern Division, presented a challenge to the workers of this institution to carry on the work that James White and others started one hundred years ago in New England. After the message of Elder Armstrong, the superintendent of the Philippine Union Mission, M. E. Loewen, offered the dedicatory prayer. (The Board of management, employees, and visitors from the Far Eastern Division office are pictured above.) In 1945 the Philippine Publishing House was totally destroyed by the retreating Japanese army. The new plant was planned in 1945, shortly after word of the disaster reached America. The present building is of concrete and stone construction, and is 140 feet long and 100 feet wide. It was built and equipped with rehabilitation funds from America, the Pacific Press taking a special interest in the project. Eric Ristau, publishing department secretary of the Philippine Union Mission, told the workers that more than thirty persons have been won to the message so far this year as a direct result of the literature work.

The prospects for the work in the Philippines are thrilling. With reading matter now rolling off the presses and through the bindery in eight languages, the work will expand rapidly. It appears that the demand for literature will even exceed the capacity of this new institution, which is considerably larger and better equipped than the prewar plant.

do just that, and often when we come to the end of the hymn there are still some singing the first two lines.

Recently we had finished our Sabbath school when about thirty folks arrived, and asked that we hold a meeting for them right away. They explained that they had left home early in the morning, and were keen to get on the way back home again. They pointed to a belt of trees on a mountaintop well above us and about ten miles away across the valley. That was "home" to them. They had climbed down one mountain and up another to come to Sabbath school, and when the meeting ended, they immediately started off to reach home before dark.

The words *Sabbath school* bring to me a picture of more than five hundred people such as here described assembled on this hilltop on the Sabbath day, because they want to learn of a Saviour who died for them and for us. We hope that with us you will pray that God's Spirit will do a mighty work for these souls as they assemble week by week, and prepare them for the time when Jesus comes.

Upper Columbia Conference Session

By W. H. Teesdale
President, Home Study Institute

IT WAS a real inspiration to be with the delegates to the Upper Columbia Conference as they sat in session on the Walla Walla College campus, to see the co-operative work of committees, and to hear reports of steady and substantial progress. Confidence in God, in the cause, and in the leadership of the conference was evident from the very first session.

Only a few moments were needed by the nominating committee to organize, and to recommend the re-election of F. A. Mote for president, and H. J. Perkins for secretary-treasurer. The entire report of the committee was promptly adopted by the delegates, and all business, including the reports of the various officers and departments, was finished before the first Sabbath. The kindly enthusiasm of all delegates and the early dispatch of conference business were gratifying.

A fine spirit of cooperation and loyalty was evident. In the days that followed the business sessions all in attendance seemed responsive to personal appeals for more victorious living and for better-informed service. The attendance taxed the capacity of all available space over the week ends and was well maintained during the week.

In the past biennium a large group of youthful workers, seasoned with a few of longer experience, has contributed to a substantial growth in membership. Nine new churches, including the Walla Walla College church, were admitted to the conference. For the two-year period there was a net gain of 1,100 members, bringing the total to 8,101. The tithe receipts for the same period were a little over \$1,200,000.

Steady Progress in All Departments

Reports presented revealed steady progress in all departments. Preaching the message by radio had brought gratifying results. Colporteurs had sold increasing amounts of truth-laden books; health and temperance interests had received good emphasis.

The strength of the educational work was evident on the campus of Walla Walla College, where 1,250 college students received instruction last year. The largest graduating class in the history of the college, numbering over one hundred, received their diplomas the Sunday preceding the conference session. More than 1,200 children in thirty-two elementary schools were taught by sixty-two teachers of the conference last year. About two hundred youth were in the Upper Columbia Academy.

Besides the members of the union conference who were in attendance, and M. L. Neff, of the Pacific Press, the General Conference was represented by J. J. Nethery, vice-president, A. W. Cormack, associate secretary, and W. H. Teesdale.

The West Java Mission

By V. T. Armstrong
President, Far Eastern Division

THE workers of the West Java Mission greatly enjoyed the workers' institute recently held in Batavia in which M. L. Andreasen played a prominent part. It brought renewed confidence in the message and a determination to all in attendance to be more faithful and earnest in the work waiting to be done in this part of the vineyard.

Before returning to their fields of labor following the institute, the West Java Mission workers held another meeting with delegates in attendance from the various churches. P. L. Williams, H. R. Emmerson, and V. T. Armstrong, from the division, were present.

The needs of the people in unentered territory, not only in the boundaries of this local mission, but also in more distant fields, received consideration. Two families volunteered to go to Dutch New Guinea to pioneer the work in that needy but promising field. The Dutch Government is making extensive plans for the development of New Guinea, and no doubt there will be new possibilities for mission work.

Before the war two colporteurs visited coastal towns of this territory, and it was planned that workers would soon follow. Those plans were delayed because of the war, but now we must press in at once. As a result of the war, new territory has been opened in New Guinea.

Plans were laid for evangelistic meetings in many of the towns and cities of West Java. Workers are returning to south Sumatra to reorganize and strengthen the work in that field. K. Mandias, who has been in West Java since the war, will locate at Palembang as superintendent of the South Sumatra Mission. It is expected that work will be opened also on the island of Bangka off the coast of Sumatra.

Eighty-six Baptized in Dayton

By C. C. Morris

THE effort in Dayton, Ohio, which opened in Memorial Hall, September 14, 1947, is now nearing conclusion. Thus far eighty-six candidates have been baptized. Twenty-eight who have not been baptized are attending the regular Sabbath services. There is an excellent interest in the city of Dayton and suburban areas, which it is hoped can be gathered in at the time of the second series of meetings, which will open this coming September at a downtown meeting place.

The effort was under the direction of T. A. McCoy, evangelist, and Earl H. Robbins, singing evangelist. Associated with them in the work of the effort were two Bible instructors, Miss Alfrida P. Larson and Miss Helen Oldham, also R. H. Schaeffer, ministerial intern, and Brother and Sister Robert St. Clair. The loyal support of G. W. Liscombe, pastor, and the faithful work of the members of the Dayton church have been greatly appreciated.

The radio program in connection with the effort, *Prophecy Speaks*, may be heard each Sunday morning at ten o'clock on station WING, Dayton. The prayers of God's people are solicited for the continued blessing of the Lord on the work in this large city.

Progress in Wyoming

By J. I. Robison
Associate Secretary, General Conference

THE biennial session of the Wyoming Conference, held in the Seventh-day Adventist church in Casper, Wyoming, June 2-6, was a spiritual feast of good things, and manifested in a marked manner the unity and good will prevailing in the field at the present time. Wyoming is a small conference with 834 members, but it is a field of active evangelism with seventy-eight baptisms reported in 1947. Two new churches were accepted into the conference at the session, bringing the total to twenty. There were thirty-five elected delegates from the churches present at the session, and the Sabbath attendance filled the church building to capacity with overflow meetings for the children.

The conference business largely occupied the first two days of the session and showed a healthy growth and a good financial position in the conference. The tithe was \$56,832.22 in 1946 and \$62,878.74 in 1947. Mission offerings were \$25,883.32 for 1947 or almost exactly sixty cents per week per member. The Book and Bible House sales for the year were \$14,037.01.

The delegates manifested their full confidence in their officers by re-electing them for the next biennial period.

On Sabbath morning a very interesting mission symposium was conducted by D. E. Reiner, and a mission offering of \$770.03 was given for our world work. In the afternoon \$820.25 was given toward the extension of the message in Wyoming.

Workers attending the session from outside the conference included J. I. Robison, of the General Conference; M. V. Campbell, D. E. Reiner, G. R. Fattic, and P. D. Gerrard, of the Central Union Conference; V. W. Berkèr, principal of Champion Academy; and L. G. Cooper, of the Platte Valley Academy.

Salvadoran Trail Blazers

By J. L. Brown
Superintendent, Central American Union

ALTHOUGH El Salvador is hardly noticed on the map, it has nearly two million judgment-bound people. In this little country are feet that are carrying our message-filled books to every portion of the republic. Fifteen colporteurs attended the institute recently held for them in San Salvador, the capital city.

On the afternoon of the Sabbath these colporteurs told some of their adventures, trials, and successes. One colporteur said:

"I walked along a pathway lined with crosses. Each cross marked the spot where someone had been murdered. I was told later that this road was a very dangerous road to travel, especially at night. I followed on during the eventide and finally found that I had taken the wrong turn. Instead of going to the next town, which lay at the foot of the volcano, I had taken the road that led to the top of the volcano. It soon became dark. Night had pulled its black curtains around the peak, and all I could do was to rush around quickly to gather some dry grass to make myself a nest for the night. By this time the black cloud had settled over the volcano. I lay me down to sleep, alone with God. Although I had not been able to eat any breakfast and could find no house where I could get dinner, I now found myself near the crater of a volcano having had no supper, but I was thankful to God for the part that I had in His great work.

"I slept like a child, although at times I shivered when the cold dampness of the clouds gripped too tightly about my weary and exposed body. The birds served as an alarm clock. Their early-morning songs filled the air with praise to God

for all His wonderful works. I raised my head to find that my scant cover was wet with the heavy dew of the morning. As I started down the volcano, the overhanging foliage and trees rained down on me their good-morning greetings. About nine o'clock that morning I reached the town that I had missed the afternoon before. After thanking God for bringing me safely to this place, I set to work. I found the people to be friendly, and the blessing of the Lord now showered down upon my work. Success in God's work cheers the heart and warms the body. Let us always go forward with courage."

This spirit of courage and dedication to the Master's service was manifest through the entire institute of these faithful trail blazers. Particularly was this true during the hour of setting goals for souls and sales. Each colporteur wanted to sell more of his message-filled literature, but especially was his courage high when he set his goal for souls. The total for souls was fifty for this little group of workers—true ministers of the printed page.

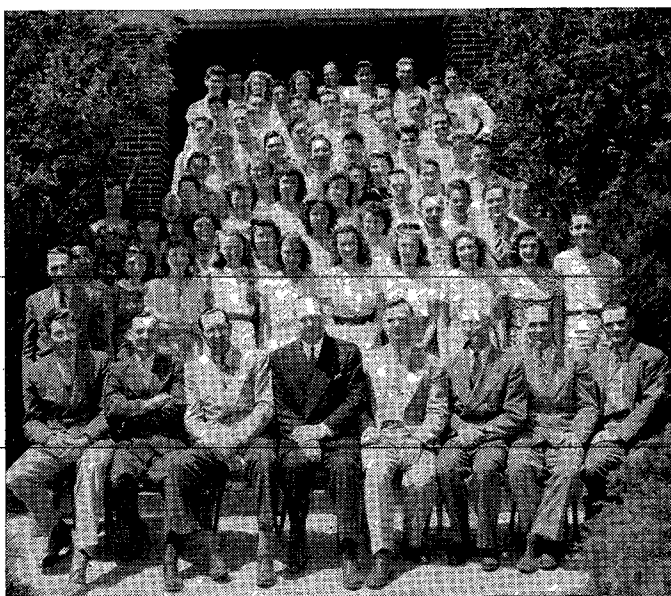
We thank the Lord for such self-sacrificing workers, and ask God to raise up twenty where now there is only one, not only in Salvador, but in the entire territory of the large Central American Union.

Progressive Southwestern Junior College

By D. A. McAdams
Associate Secretary, General Conference Publishing Department

DURING my recent visit to Southwestern Junior College I found a good spirit among the faculty and student body. The enrollment for the 1947-48 school term reached 478. This is one of the largest enrollments that this college has enjoyed. In addition to the enrollment in the college and academy there is a night class in Daniel and Revelation conducted by R. H. Libby, head of the Bible department. This class is for the village folk and has an average attendance of seventy-five.

President J. V. Peters stated that the theological students are by no means idle. There are fifteen students giving Bible studies each week. Two of these meetings are being held in churches on Sunday night. A short time ago one of the students started a similar work in a schoolhouse, with an attendance of about sixty.



Student Group, Faculty, Representatives, and Publishing Secretaries in Attendance at the Recent Colporteur Institute Conducted at Southwestern Junior College, Keene, Texas

The faculty and students manifested a real interest in the colporteur institute recently conducted in the school. Eighty young people decided to go into the field of colporteur evangelism this summer.

Thirty-two are being graduated from the junior college and sixty-two from the academy, the two classes making a total of ninety-four graduates in 1948.

Through the years the Lord has richly blessed Southwestern Junior College, and scores of young people have gone from this progressive educational institution as workers for God. We feel sure that many members of the graduating classes of 1948 will eventually find their place in God's cause.

Record for a Liberal Church

By E. M. Davis

THE year 1947 was a banner year for the Pomona, California, church. More money was sent to the conference and more was raised for local work than during any previous year, according to the report of the treasurer.

During 1947 we built a 20-by-32-foot manual training building, and equipped it. An extensive repair and decorating job was done on the church building, including new roof, carpets, and paint. For this local work, in addition to considerable donated labor, the church contributed \$7,217.28 through the church treasury.

The membership at the first of the year was 333. Local funds, including church expense, church school, and all other local expense, amounted to \$24,447.93. Conference funds totaled \$57,394.40, making a grand total of \$81,842.33 for local conference funds.

We are holding Tuesday evening meetings for the public. The first ten evenings we invited in guest speakers. The attendance ran as high as 428, and the regular attendance has been around 225. These meetings have been held in the church building. Now we are changing these meetings into a "Youth's Crusade for Christ" campaign, and the youth of our own church are taking the meetings each Tuesday and giving illustrated lectures. We have already received the names of more than fifty non-Adventists with whom we are visiting, and some are receiving Bible studies.

Unity and Cooperation

(Continued from page 4)

Christ prays that His disciples may be one, "as Thou, Father, art in Me, and I in Thee, that they also may be one in us." This prayer was made for the followers of Christ today as well as for those eighteen hundred years ago. How sad it is to see a church rent and divided by discord and dissension! We are glad that there are not many such churches among us; and yet we feel that there are those who need to exercise greater love, and work in greater harmony.

The Spirit of Criticism

In some churches there exists too much of a spirit of unkindly criticism and censorious faultfinding. The church does not run smoothly. It grates harshly and discordantly. A factional spirit is fostered. Instead of taking "sweet counsel together," as did David and Ahithophel, the spirit is one of who shall be greatest, like that of James and John. With some it is a love of debate, a desire to carry a point, and be counted sharp and argumentative. With others it is a spirit of jealousy of those above them in position. Whatever may be the motive,

it is based wholly on selfishness, a desire in some way to advance self or selfish interests.

We may always be sure of this one thing in all our relations to the cause of God: the Lord will advance us just as fast as we are ready to be advanced. If God sees fit to give a position of responsibility in connection with His work, accept it humbly, and discharge it in His fear and by His grace. If one is not given a leading part in the church or Sabbath school, he may take it for granted that in God's providence he is not wanted for that place. But this does not excuse him from the work God has laid upon him. His duty may be in a humbler capacity. He may not be fitted for church elder or Sabbath school superintendent, but he may be able to teach. Because he is fitted for one and not for the other is no reason why he should fold his hands and refuse to act any part. God requires him to use the ability possessed, and to improve upon it. If he does this faithfully and humbly, God will add to his power to do, and will open the way before him.

Unselfish Cooperation

The man who because he is not chosen for head will not act in any capacity, but sinks back in sullen silence, taking no part except it be to criticize, gives the strongest possible evidence of his unfitness for position, no matter how strongly he or his sympathizers may think otherwise. Generals in the army are not chosen from the ranks of insubordination. He only is fitted to command who has first learned to obey. So, also, in our work, he only is fitted for an office of trust and responsibility who has proved his ability, consecration, and *humility* by serving in a humbler capacity.

We have in the cases of Aaron and Hur an excellent example of disinterested, unselfish cooperation. In the battle between Israel and Amalek, Moses was instructed to stand on a mountain overlooking the battlefield, and hold up the rod of God toward heaven in token of supplication. This he did, until, through weariness, he let the rod fall. Then Aaron and Hur went to his assistance. Placing themselves on either side of their leader, they held up his hands until the going down of the sun. As the result, Amalek was defeated, and Israel came off triumphant. (See Exodus 17:8-16.)

Had Aaron and Hur felt that because they were not chosen for the chief place, therefore they would not do anything; had they stood back and criticized the work of God and its management, Israel would have been defeated and souls would have been lost as a consequence, and the terrible account of it all would have been charged up to their jealousy, their selfishness, and their indifference.

The Spirit of Faultfinding

Thus it may be in our work. We may stand back and criticize God's work, find fault with those whom God through His church has placed at the head of it, and, by our jealousy, our criticism, and our faultfinding, create discord and strife in the church or conference, and souls be lost in consequence. It may seem a light thing, as, blinded by our own selfish desires, we are led to do this; but we may rest assured that God will bring it into our account, and that in the day of final reckoning it will appear against us.

Satan would lead us to think that by criticism and faultfinding we show sharpness, great discernment, and perception, and broadness of mind. On the contrary, it is a manifestation of a narrow intellect and a small and biased mind. It requires but a small mind to criticize the noblest plans and the grandest enterprises; but it requires a broad and noble intellect to grasp the work in its breadth and greatness, and, forgetting self, and overlook-

ing what may be considered failures in others, push the work, for the work's sake, to united success and harmonious victory.

May we be faithful like Aaron and Hur in holding up the hands of our brethren and sisters in the work of the Master. May we labor unitedly for the upbuilding of God's cause and the saving of others; and, as the result of our faithful devotion, see the salvation of souls, and joy in the crown of rejoicing at the final harvest gathering.

F. M. W.

General Conference and Overseas SPOT NEWS

From Our Special Correspondents

Southern Asia Division

● IN February, at the close of the 1947-48 school year, the first senior college students were graduated from Spicer Missionary College, at which time two young men were granted the B.R.E. degree.

● MR. AND MRS. M. E. KEMMERER and little daughter arrived in Southern Asia in June. Brother Kemmerer has come as secretary-treasurer of the South India Union.

● PASTOR AND MRS. W. H. MCHENRY and their two little girls arrived in Poona in June, returning from furlough in the U.S.A. Pastor McHenry is associated with the headquarters office of the Voice of Prophecy.

Southern African Division

● A. V. OLSON, one of the vice-presidents of the General Conference, is now itinerating through the division. His messages and counsel are being greatly appreciated. R. A. Anderson, of the Ministerial Department of the General Conference, is engaged in holding a series of workers' institutes in the division. Early reports indicate that the inspiration and instruction given have made these meetings occasions of great blessing.

● As we compare the statistical report of the Southern African Division for the year ending December 31, 1947, with the year ending December 31, 1946, we find the following growth and development: new churches, 42; increase in church membership, 4,188; increase in baptisms, 233; an increase of 14 in the number of ordained ministers; an increase of 13 in the number of licensed ministers; an increase of 33 in the number of credentialed missionaries; an increase of 76 in the number of licensed missionaries; new Sabbath schools, 54; additional Sabbath school members, 10,300; 46 new church schools; 7,370 additional pupils attending school.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

● MISS MERILYN CHACE, from Atlantic Union College, has joined the stenographic force in the Greater New York Conference office.

● TWENTY-FIVE people were recently baptized at the Spanish Bronx church in New York City; 15 of this group joined the Spanish Manhattan church, and 10 united with the Spanish Bronx church.

● THE baptism of 5 at Hempstead, New York, brought the number baptized to 54 since A. E. Holst took charge of that district.

● CAMP OWASCO, for Junior boys and girls in the New York Conference, will be conducted August 8-15.

● DONALD SANDSTROM and Earl Chace, ministerial interns, began work recently in the Southern New England Conference.

Canadian Union

● SEVENTEEN were baptized in Oshawa, Ontario, on Sabbath, June 19. With the exception of one man from the vicinity, the candidates were students of Oshawa Missionary College or the church school. H. L. Rudy and H. W. Bedwell officiated.

● ON June 5 W. C. Rick held an investiture service in the Winnipeg English church, Manitoba. Eighteen young people were invested with insignia. In addition several of the Missionary Volunteers received Vocational Honor certificates.

● ON June 12 an investiture service was held at Macrorie, Saskatchewan, when a total of 25 insignia were awarded to 17 candidates.

Columbia Union

● ON June 5 B. K. Mills baptized 11 persons at Waynesboro, Pennsylvania. John E. Hoffman baptized 10 on June 19.

● THE members of the Bloomsburg, Pennsylvania, church have launched a campaign to obtain funds with which to construct a new church building. In four weeks' time they have received \$500.

● J. R. JOHNSON, pastor of the Charleston, West Virginia, church, recently baptized 13 persons as the result of his regular church work. He is also conducting Sunday night meetings in Dunbar, West Virginia.

● ON June 12 E. H. Lehnhoff, pastor of the Cincinnati Fairfax church, baptized 8 persons, making a total of 26 baptized by him in the past seven months.

● THE Hopewell, Virginia, church was organized May 22. H. J. Detwiler spoke and led in the actual organization. Twenty-three members were voted into the church, and officers were elected.

● SIXTY-THREE seniors were graduated from Washington Missionary College, June 12. F. D. Nichol was the commencement speaker.

● ANOTHER dark county has been entered and a memorial established. Under the leadership of H. G. Gauker and through the untiring efforts of several families of a neighboring county, a church has been raised up in Upper Sandusky, Ohio, the county seat of Wyandot County. Two baptismal services have been conducted, and the membership of the new church at present is 19. The church was organized early in 1948.

Lake Union

● THIRTEEN people followed their Lord in baptism and became members of the Irons, Michigan, church, on a recent Sabbath. This baptism increased the membership of that church approximately 30 per cent.

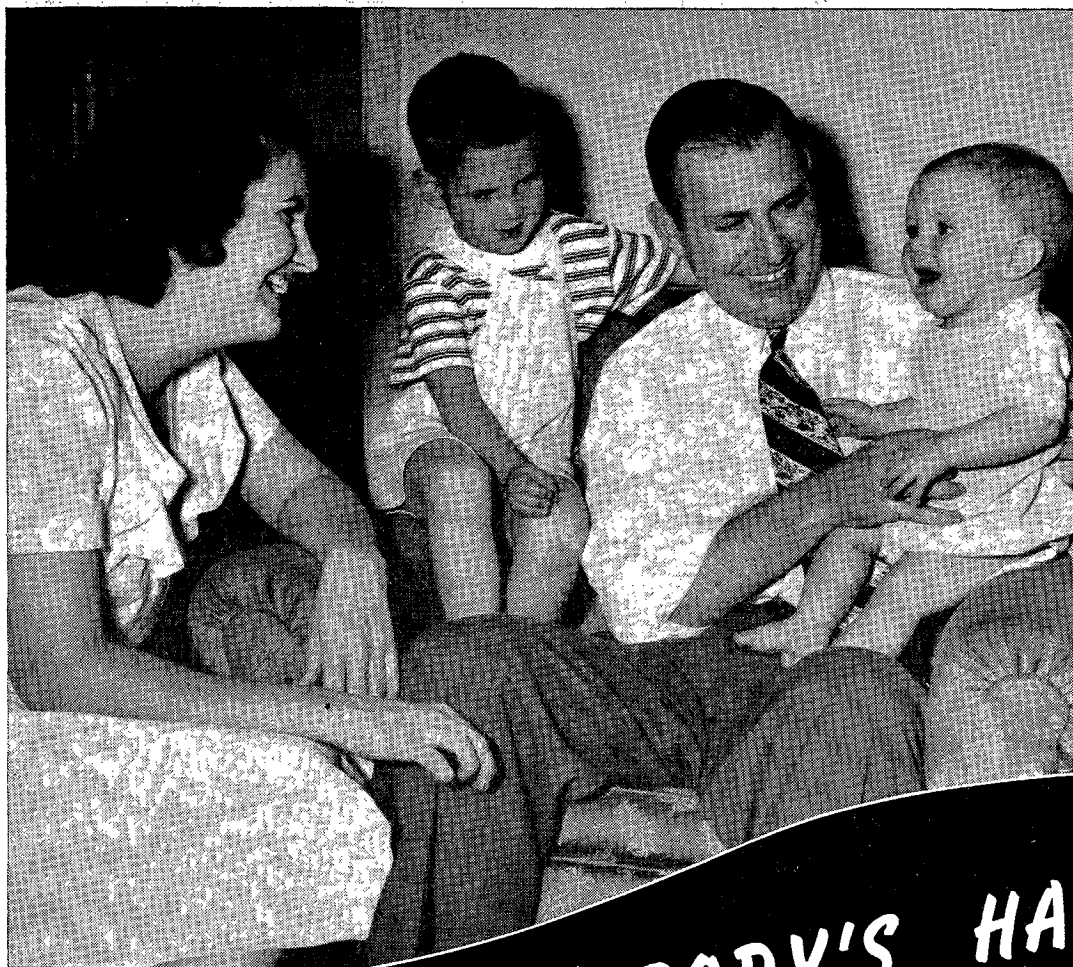
● GOOD reports are coming in from the Lake Region Conference. More than 100 have been baptized as a result of the spring efforts. The tithe income for the month of May was over \$19,000, which is the largest in the history of the conference. Work on the new academy at Cassopolis, Michigan, is going forward rapidly, and it is expected to be ready for school this fall.

● A \$350,000 BUILDING and improvement program has been planned for Broadview Academy at La Grange, Illinois. The first unit will be a new boiler house. A new boys' dormitory will be erected at a cost of about \$100,000. The present plant accommodates 250 students, and is valued at \$775,000.

Northern Union

● ON the last Sabbath of the North Dakota camp meeting a baptismal service was held in the Jamestown church, when six new members participated in this sacred rite.

REVIEW AND HERALD



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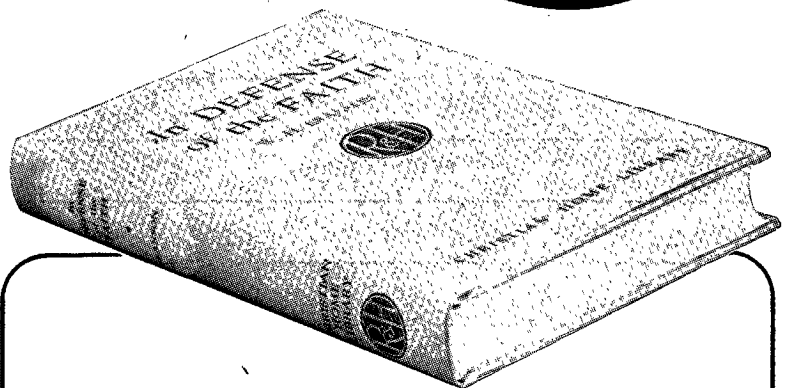
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IN DEFENSE OF THE FAITH

A Reply to Canright

By William H. Branson

D. M. Canright's published renunciation of his faith in the beliefs and practices of Seventh-day Adventists after years of prominence as a denominational leader is the focal point of argument in this constructive polemic against doubt of the cardinal doctrines held by the church. It makes Canright's apostate position untenable in the light of his own previously published works, thereby discrediting his arguments and stabilizing many who have not seen clearly the issues involved. Not only does it refute misrepresentation of what Seventh-day Adventists believe, but it meets all the common objections to their cardinal doctrines by setting forth in a constructive way what they do consider their tenets of faith, supporting them from Scriptural authority.

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● **THREE** young men, V. K. Burgeson, W. K. Chapman, and T. A. Mohr, were ordained to the gospel ministry at the North Dakota camp meeting. R. R. Widmer was also ordained at the South Dakota camp meeting.

● A **CHURCH** building has recently been purchased at Missouri Valley, Iowa, where there is a group of about 20 members. Efforts are laid for R. E. Eckerman to conduct an evangelistic effort there to strengthen and build up the church.

● **THE** biennial session of the North Dakota Conference was held at Jamestown, North Dakota, beginning on June 10, with the camp meeting. The meetings were well attended, and the conference officers were all re-elected. An excellent spirit of liberality was evidenced in the offerings for both home and foreign work.

North Pacific Union

● A **FEW** hours after the flood and destruction of Vanport City, the president of the Portland Dorcas Federation made plans for relief. Two depots were set up to supply clothing and food to those in need—one in the basement of the tabernacle church and the other in the gymnasium of Portland Union Academy. Donations of supplies were liberal, and our relief work was greatly appreciated.

● **THE** new church building at Yamhill, Oregon, was recently dedicated, marking the culmination of two years of hard labor. Lloyd E. Biggs delivered the message; Ralph Gladden gave a short history of the church; and the dedicatory prayer was offered by J. A. Rippey. The structure will seat approximately 150 people and is valued at \$18,000. The basement provides the church school classroom and has a ground-level entrance and adequate lighting.

● **DURING** the month of May 88 persons were baptized in the Oregon Conference and were admitted to 24 churches.

● **THE** young people of the Toledo, Oregon, church opened an effort at Siletz the evening of June 20. Every available seat was filled, and some people were standing on the opening night. The theme of the lectures is "Astronomy and the Bible."

Southern Union

● **FROM** the Carolina Conference comes the story of a student Ingathering solicitor who encountered a radio program director with a "roving microphone." Suddenly confronted with a request to tell the listening audience who she was and what she was doing, she complied; and as a result she received a donation from the radio announcer and others who heard the appeal over the radio.

● A **FIELD** school of evangelism is being conducted by E. C. Banks and H. A. Miller, of Southern Missionary College; and Dr. Wayne McFarland, of the General Conference Medical Department, in Asheville, North Carolina. The local churches and college students are taking an active part in this plan of evangelism.

● **IN** the South Atlantic Conference 35 persons have been baptized at Gainesville, Florida, as a result of the tent effort conducted by E. E. Cleveland and his associates.

Southwestern Union

● **R. P. MONTGOMERY**, pastor of the Corpus Christi, Texas, church, recently had the privilege of baptizing 4 people. Dr. and Mrs. Glenn Curtis have just moved to Corpus Christi and purchased a clinic. This will greatly strengthen our work there.

● **SUNDAY** night, June 20, an evangelistic effort was begun in Longview, Texas, under the direction of R. A. Jenkins. Frank Sherrill and Marion Travis are assisting. On the opening night 125 persons were present.

● **THE** Texico youth and the Colorado youth enjoyed a joint Senior youth's camp this summer from July 2 to 8. Many interesting features were planned for the young people for their enjoyment and for their training for spiritual leadership.

1948 Camp Meetings

Atlantic Union

New York, Union Springs (conference session)	July 15-25
Northern New England	
Auburn, Maine (conference session and district)	July 22-24
West Lebanon, New Hampshire (district)	July 30, 31

Canadian Union

Manitoba-Saskatchewan, Saskatoon, Sask.	July 15-25
Alberta	
Lacombe (conference session)	July 22-31
British Columbia, Hope (conference session)	July 29-August 8
Newfoundland, St. John's	Oct. 1-10

Central Union

Missouri, Jefferson City (conference session)	August 10-15
Nebraska, College View (conference session)	August 12-22
Central States Mission, Kansas City, Mo. (conference session)	August 19-29
Kansas, Enterprise (conference session)	August 19-29

Columbia Union

New Jersey, Ocean County Park, Lakewood, N. J. (conference ses.)	July 15-25
Allegheny, Pine Forge, Pa. (conference session)	July 22-August 1
Chesapeake, Catonsville, Md. (conference session)	August 5-15

Lake Union

Wisconsin, Portage	August 5-14
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Northern Union

Iowa, Cedar Falls (conference session)	August 18-22
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North Pacific Union

Oregon, Gladstone (conference session)	July 14-25
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Pacific Union

Central California, Santa Cruz	August 13-22
Arizona, Prescott	July 16-24
Nevada-Utah	
Reno, Nevada (regional)	July 23-25
Salt Lake City, Utah (regional)	August 27-29

Southwestern Union

Spanish, Sandoval, New Mexico	August 5-7
Oklahoma, Oklahoma City (conference session)	August 12-21
Texico, Portales, New Mexico (conference session)	August 20-28

CHURCH CALENDAR

July 24	Educational Day	Oct. 16-23	Message Magazine
July 24	Elementary Schools Offering		Campaign
Sept. 4-11	Missions Extension Cam.	Nov. 6-27	Review Campaign
Sept. 11	Missions Extension Offering	Nov. 13-20	Week of Prayer
Sept. 25	Temperance Offering	Nov. 20	Week of Sacrifice Offering
Sept. 25	13th Sabbath	Nov. 25	Thanksgiving Day
	(Provisional Northern Eur. Div.)	Dec. 25	13th Sabbath
Oct. 2	Colporteur Rally Day		(Middle East, W. Africa, Ethiopia)
Oct. 9	Voice of Prophecy Offering		

NOTE.—Unless otherwise indicated the first Sabbath of each month is Home Missionary Day, and on the second Sabbath a missions offering is scheduled.

the REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Death of Three Workers

Word has been received at the General Conference office of the death of H. D. Casebeer, who for a number of years was an associate secretary of the General Conference Bureau of Home Missions, his work being directly connected with the Spanish work in North America. On the same day news of the death of H. A. Oberg reached us. Elder Oberg was a pioneer worker in Korea and for many years was in charge of the work there. Within a week of receiving the announcement of the deaths of these brethren, we received word that Prof. M. E. Cady had passed away on the morning of July 6. Brother Cady was a pioneer in Christian education and for many years bore heavy responsibilities in connection with our educational work. To the families of the deceased we extend our deepest sympathies. Life sketches will appear in an early issue of the REVIEW.

Goal of Twenty New Churches

A RECENT letter from Robert H. Pierson, president of the British West Indies Union Mission, mentions seventy major and spearhead efforts that are under way in various parts of the union, and expresses confidence that the full goal of 2,000 baptisms during the year 1948 will be reached. Says Brother Pierson:

"I have personally been out in evangelistic work this year. I held a short effort in the Cayman Islands, with a good response, and upon my return I launched out in a spearhead effort on the north side of the island of Jamaica. I am glad to say that all our other administrators in the union have also been out in efforts, and the Lord has blessed. . . . We have already dedicated eight new churches in the union, and there are a number more that will be finished before the end of the first six months. We are setting our goal for 20 new churches this year, and when you add to this number about fifty-two that we finished during the course of 1946-47, you can see that we are getting results in our work."

N. W. DUNN.

Providence in Old Korea

THE following report from Seoul, Korea, was sent by Theodora Wangerin, Editor of our Korean *Signs of the Times*. We share this interesting story with the readers of the REVIEW.

"Our believers in Na-chin went to the Russian Army officer who was with the occupation forces, and requested a place of worship. (They had lost their church during the war.) The kind officer told them to look around for a place and to come again when they had found one.

"When the brethren found a vacant Buddhist temple they decided to ask for it. Their request was readily granted. But after a few days the citizens went to the head of the Educational Department and requested permission to use this temple for a school. The request was granted, and our people were notified that they could not worship in that place. They were disappointed, but continued to pray about the matter.

"One day the officer who had granted the request passed the temple. He was amazed at the noise coming from that place. As he had given the Seventh-day Adventists permission to use it as a place of worship he could not understand why there should be such a hubbub. When he learned that a school was being conducted in the temple he sent word to the leader of the church to come to his office at nine the next morning.

"Our brother was at the office at the appointed time. The officer was there also, and said to him, 'Why are you not holding church services in the temple? Did I not give you the temple to use for church purposes?'

"When our brother explained the matter, the officer at once got in touch by telephone with the head of the Education Department and notified him that he would have to find another place for his school as this temple had been given to the Seventh-day Adventists. And so the Lord answered the prayers of His faithful children. Today they are meeting in a former Japanese Buddhist temple for church services."

Recent Missionary Departures

MR. AND MRS. C. J. SMITH and their small son Carl, of Emmanuel Missionary College, left Miami for Havana, June 10. Brother Smith has accepted a call to serve as industrial teacher in the Antillian Junior College, located at Santa Clara, Cuba.

Mr. and Mrs. H. E. Preston and their three children, Evelyn, Gladys, and Henry, of Iowa, sailed from San Francisco for Bombay, July 3, on the S.S. *Silver Light*. Brother Preston is connecting with the Southern Asia Division, to serve as publishing department secretary for the Northwest India Union Mission. H. T. ELLIOTT.

Two Great Youth Meetings

EIGHT thousand earnest Adventist youth attended the Lake Union and Atlantic Union youth's congresses, July 1-4. At the Lake Union congress, held on the campus of Emmanuel Missionary College, the outstanding session was Sabbath afternoon when young people told simply how they had tried to work for Jesus, and introduced to the audience other young people whom they had won to Christ.

At the Atlantic Union youth's congress, the response of nearly 500 youth to the call for foreign mission recruits was especially impressive. Long to be remembered was the dedication of 2,500, who solemnly took the "Share Your Faith" pledge at the last service on the Southern New England campground, where the youth's congress was held. May the Lord keep ever bright the torches lighted at these youth congresses. L. A. SKINNER.

Circulation of Health Paper

THE French Publishing House, located at Melun, France, reported to E. E. Franklin, of the General Conference Publishing Department, who visited there recently, that 70,000 copies monthly of *Life and Health* are being printed. Twelve years ago this house reported annual sales of three million French francs, but last year the manager reported sales amounting to over thirty-six million francs. A good supply of paper is on hand, and the colporteurs are selling the literature as fast as it can be produced.

Nurses' Graduation, Jamaica

ON June 20, 1948, graduation exercises were conducted for six young women, the first class to finish the nurses' course at the Andrews Memorial Hospital in Jamaica, B.W.I. They will take their state examinations in July, after which they will be ready to devote their lives to medical missionary service. N. W. DUNN.