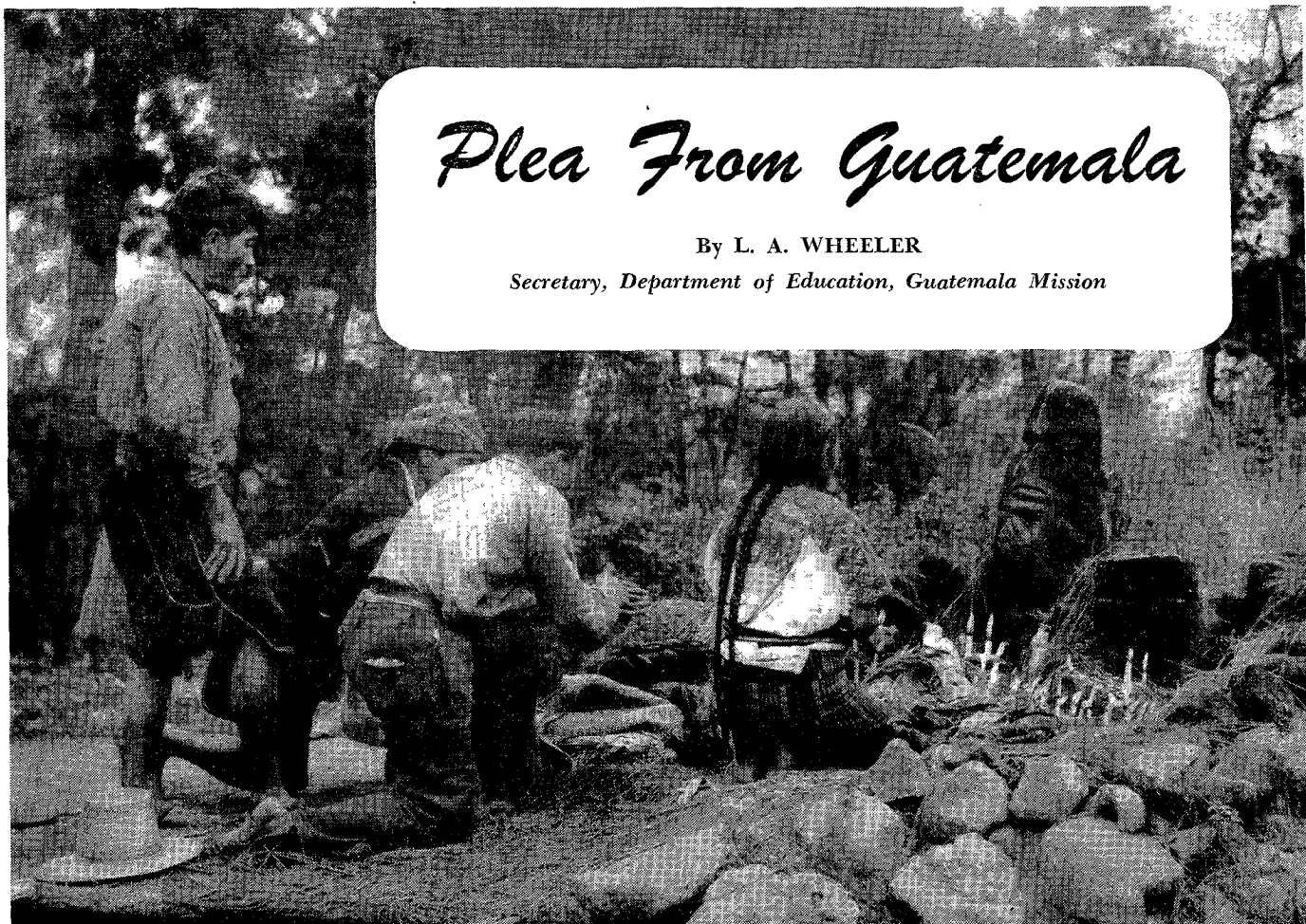


# The Advent **REVIEW** AND **Sabbath HERALD**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Indians of Guatemala Bowing in Prayer Before Their God of Stone

**G**UATEMALA, one of the sister republics of Central America, is perhaps the most picturesque and colorful of all the Latin American countries. The world-famed village of Chichicastenango, in Guatemala, is a mecca for tourists who desire to frequent an all-Indian town which moves on in the pace of yesterday. Twenty minutes' walk from the plaza of the village one comes upon the oft-enacted scene portrayed with realism by the accompanying photograph. You see the Indians bowing in prayer before the "God of the Mountains and Valleys," as personified, or represented, by the stone image.

The drinking of an alcoholic beverage is a part of the ceremony, and on looking closely at the right and at the base of the idol, you will see a flask from which the woman has just drunk. Behind her and to the left is seen the censer from which the smoke rises and covers, as with a cloud, those who worship there. At the right of the image can be seen several little stone crosses, which, according to the Indians, were in use by their pagan forefathers, even before the Christian religion and cross were ever introduced to these shores.

Among the mountains and uplands of Guatemala live mil-

lions of Indians who, garbed in their variant tribal habits of dress, present an always-changing array of color. For the Indians the current of life flows on in an endless stream as they wait for someone to come with the gospel of salvation.

There are here in Guatemala twenty-one tribes of Indians who long to have Christian schools established among them, in which a teacher may be placed, and thus change the current of their lives. Every Christian school established among the Indians of Guatemala becomes a lighthouse for God.

In Bolivia and Peru there are now between two and three hundred Christian schools among the Indians, and they are doing a great work. The same thing can and must be done here in Guatemala, but it will take decisions to do the job. Your decision may be the means of setting in motion a teacher-placing process that will bring about a change in many lives. And it is all very simple. Here are the two easy steps: 1. Consult your heart; and then tie your heart and your purse strings together with cords of love. 2. When mission offerings are taken up in your church, respond generously to the invitation to give.

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## ITEMS OF INTEREST

[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

¶ A TOTAL of 1,350 delegates from 23 countries were registered in Stockholm for the World Baptist Youth Congress, officials announced prior to the opening sessions. Three Spanish delegates were denied exit permits to attend the sessions, a congress spokesman said.

¶ MRS. ELEANOR ROOSEVELT and Representative Graham A. Barden, author of the aid-to-education proposal which would ban use of Federal funds for private or parochial schools, were commended in Reno, Nevada, by the California Synod of the Presbyterian Church in the U.S.A. A telegram sent by the Synod to Representative Barden and Mrs. Roosevelt, who endorsed the Congressman's proposal, praised them for "their public efforts to maintain the traditional American separation of Church and State in the matter of Federal aid to schools."

¶ MOTHERS should have the last word about the religious rearing of children, says Judge Pro Tem J. E. Hutchins, of the Louisville, Kentucky, police court. He nevertheless filed away a security warrant brought by a woman against her husband after a dispute as to what church their four children should attend. "This question is too big for this court," the judge said. "You will have to find your answer with God. Since it is the woman who bears the children, however, it is my opinion she should have more to say about this than the man."

¶ THE Senate has confirmed President Truman's nomination of Colonel Roy Hartford Parker for a statutory four-year term as Army Chief of Chaplains. He will also be promoted to the rank of major general. Colonel Parker, who succeeds Chaplain (Major General) Luther D. Miller, is now supervisory chaplain of the Far East Command, Tokyo, Japan. Chaplain Miller completed his four-year term as Chief of Chaplains on July 13. A native of Hickory, Missouri, Colonel Parker was educated at William Jewell Academy and William Jewell College in Liberty, Missouri, and is an ordained Southern Baptist minister.

¶ THE Korean National Christian Council has received a permit from the government to erect a Christian radio station in Seoul, Korea. At present the only broadcasting system is the government-owned network of eleven stations, whose programs come largely from the central station in Seoul. Plans are now under way to raise funds for the Christian station, expected to cost \$100,000. According to the Reverend Otto DeCamp, chairman of the Christian Council's radio committee, the station may begin operating early in 1950. Churches co-operating in the National Christian Council, which represents virtually all Protestants in Korea, are the Presbyterian, Methodist, and Holiness churches. Membership also includes mission groups of the Methodist Church, the Presbyterian Church in the U.S.A. (Northern), the Presbyterian Church in the U.S. (Southern), the Australian Presbyterian Church, and the United Church of Canada.

¶ A GROUP of students from the 400-year-old Protestant college of Savospatak (Reformed Church) in Northeast Hungary have completed a unique venture in evangelization. They constructed a raft, invited two of their instructors to accompany them, and traveled 120 miles visiting 11 congregations situated along the Bodrog and Tisza rivers. The group spent 24 hours with each congregation, teaching the members the melodies of the new psalter and hymnal to be introduced shortly in the Hungarian Reformed Church. A theological seminary and several high schools comprise Savospatak College, one of the historic Protestant schools still remaining to the Reformed Church under terms of an agreement signed last year by state and church leaders. The agreement pledged mutual co-operation and good will between the government and the Hungarian Reformed Church, largest Protestant body in the country.

## 75-50-25 YEARS AGO

1874

¶ "ELD. J. N. ANDREWS, who has nobly defended the truth from his very youth, leaves for Europe, probably before these lines shall meet the eyes of the patrons of the REVIEW. God bless him. Our brother leaves behind him the results of a quarter of a century of toil in the cause of present truth. And while he takes with him his son, Charlie, and his daughter Mary, he leaves nearly half his family behind in the silent grave. God bless him and his dear children, and give them the hearts of the people, and great success in their mission."—JAMES WHITE.

1899

¶ IN his report of the Greensburg, Pennsylvania, camp meeting, S. H. Lane includes the following: "A school-teacher who is teaching in the public schools at Pittsburg, was present. A sister and her husband recently rented a room of this teacher; and when told that they were Seventh-day Adventists, she immediately began to ask questions, and to read, and soon began to keep the true Sabbath and pay tithe. As she heard the message, and about the gifts of the church, it was such a wonderful revelation to her that she rejoiced in the truth."

1924

¶ FROM Jamaica, E. E. Andross writes: "While in Kingston we visited Sister Harrison, who was the first Sabbath keeper in Jamaica. This visit reminded us of the wonderful progress made there since the first call for help from that field. That call came about thirty-one years ago, shortly after Sister Harrison accepted the truth. Fearing that a written appeal for help might not prove effective, she made her way to Battle Creek, Mich., and personally pleaded for some one to be sent to her home in Jamaica with the last invitation of mercy. Her cry for help was answered, and thousands are now rejoicing with her in this precious truth."

## Influence of Our Sanitariums

**M**OST of the patients who are released from our sanitariums and hospitals carry with them a glowing report of the excellent service they received while there for treatment. Especially appreciated is the devoted attention and sympathy of Christian doctors, nurses, and attendants. This means even more than the benefits to be derived from all the advantages of the physical plant itself, including the treatments. The atmosphere created by God-fearing medical missionaries, who are accompanied about the institution by the angels of mercy, is felt and appreciated by the patients. It is recognized that a divine influence pervades the place. It is like heaven to tired and frustrated men and women who live their lives amid the distraction of noisy office buildings and Christless homes.

Many devoted Christian people of churches other than our own are frequently patients at our sanitariums, and these as well as the avowedly irreligious speak in glowing terms of the divine touch present in these centers of healing ministry.

### Impressed by Southern Sanitarium

Recently, while visiting camp meetings in the south, we met a Baptist who was at the time a patient in a well-known health retreat operated by Adventist self-supporting workers. He was very much impressed by the sanitarium and its staff. This institution, the Mountain Sanitarium, conducts an excellent nursing school and is situated in a beautiful environment in the hills of western North Carolina. His glowing comments regarding our medical work are given here to cheer the hearts of our medical workers and our faithful people who have supported the medical program of the church through many years of sacrifice and toil.

In a letter to a friend not of our faith this gentleman wrote as follows:

"Settled in the Blue Ridge Mountains near Fletcher, North Carolina, in a section which is one of the nation's most beautiful playgrounds, is the biggest little place I have ever seen. Cars come here from many States. It is what you might call a miniature edition of the Washington Sanitarium at Takoma Park, Maryland, which is the denominational headquarters of the Seventh-day Adventist Church, though the largest sanitarium is at Skodsborg, Denmark.

"The community and people here are so different from the outside world that it seems unreal, something like a utopian dream. They have a small sanitarium, a small hospital, a small drugstore, a small general store, laundry, farm and dairy, and other necessary buildings.

"The stores do not sell coffee, tea, coca-cola, or cigarettes. None of the girls here use lipstick or rouge. These people actually practice those principles which will bring about the only solution to the world's problems. They are healthy and happy, and live godly lives. Their Sabbath (Saturday) is observed as it should be. A solemn stillness pervades the air. No work is done which can be avoided. My observation is that the standard of morality is very high.

"They are conscientious tithers and, in addition, support missionary activities. If all the Christian churches of the world would follow the example set by these people, the ingathering would be so great that it would stagger the most fantastic imagination, and the world might be saved.

"There are patients here from all parts of the United States and workers and nurses from almost every State in the Union. They have a doctor from Sweden, a Danish nurse, a Spanish

nurse, and a worker born in France. Missionaries come here from all parts of the world and give programs in their native costumes. I think it is worth anyone's time to come here and feel the religious atmosphere and see the situation. Their system of work, training, education, and evangelization is wonderful. They believe that Jesus Christ is coming again to this earth, and coming soon. I do not think they will miss it much."

It would be thrilling if we could read all the letters that are written by the patients who resort to our sanitariums for treatment. We would see that there is no other single field of endeavor in our worldwide work that has accomplished so much in reaching people of talent and influence with our saving message.

As the workers in our medical institutions continue to lift up Christ as the source of healing for soul, mind, and body, success will attend their efforts, whether the institutions are on a self-supporting basis or are operated directly by the denomination, and souls will be won to the truth. This is the great purpose of sanitarium work.

Our medical workers in institutional work sometimes stagger under the load of long hours and often nerve-racking labor. The support and prayers of our faithful people should ascend to God on behalf of the institutional personnel—from the medical superintendent and manager on down to the caretakers and housekeepers. These noble workers have dedicated themselves to a task that provides many heartaches, backaches, and headaches. There is joy, to be sure, but it is mingled with much sweat and tears. Let us thank God for their ministry of love.

D. A. D.

## "Escape for Thy Life"

**T**HE ancient cities of the plain—the fairest site in all the country—were about to be destroyed. And the Lord heard Abraham's prayer for his nephew Lot.

"And while he [Lot] lingered, the men [angels] laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain." Gen. 19:16, 17.

When the destruction was about to fall upon Babylon, that great city, the children of the captivity had this word of warning, written long before by the pen of Jeremiah the prophet:

"Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance. . . . We would have healed Babylon, but she is not healed: forsake her, . . . for her judgment reacheth unto heaven, and is lifted up even to the skies." "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Jer. 51:6-9, 45.

Thus in ancient days, as crises brought times for decision and quick action on the part of those who would stand on the side of truth and for the cause of God, the Lord sent earnest calls to men to escape for their lives. He called them "My people."

Yet again, and in the near future, the sure word of prophecy foretells a repetition of Heaven's call to men and women to forsake the world and place themselves on the side of truth and the eternal kingdom.

In the seventeenth chapter of Revelation the prophecy pictures the great religious system, "that great city," of

the seven hills, that rose after New Testament days. It grew into the papal monarchy of medieval times, which, said the prophecy, "reigneth over the kings of the earth." Verse 18.

In the eighteenth chapter, with this system still in view, the call of the Lord again rings out, calling His children in that "great city" on the seven hills to come out.

The Scripture plainly pictures the vast organization as setting up a religion of human tradition in place of the truths of Holy Scripture.

It may fairly be said that included in the bounds of the mystical city are many systems that likewise follow the way of tradition, instead of cleaving to the Bible teaching for doctrine. They follow the commandments of men instead of the commandments of God. The prophecy shows that God counts as His children any honest souls in the toils of error who have been innocently deceived. These He would deliver as He delivered His people in ancient times of crisis.

So, in one of the last calls to men to come out from the midst of systems of error, prophecy sounds this call, as the days draw near of the coming of Christ to end the reign of sin:

"I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5.

In false systems of teaching, we see, the Lord has true hearts waiting only for the shining forth of the light which is to lighten the earth with glory ere the final doom falls upon evil and error.

W. A. S.

#### Heart-to-Heart Talks

## High and Holy Ideals

### In Two Parts—Part One

THE maintenance of a high and holy idealism in the individual life and in the church of Christ is a difficult task and one requiring eternal vigilance, untiring energy, and holy zeal.

We are confronted as a church today with precisely the same dangers that have confronted the church of Christ in past periods of the world's history. The pioneers of this movement have passed from the stage of action. The question which must seriously concern the heart of every true believer is, Will the principles for which the pioneers in this movement stood be maintained by those who have taken their places? Will the representatives of this message, the leadership of this denomination, the men and women upon whom has been thrown the responsibility of carrying the everlasting gospel to all nations of men, maintain in their lives the purity and simplicity of that gospel, its living, vitalizing power?

This movement is going forward to final triumph at the coming of the Lord, and those who identify themselves with its holy principles will triumph in that glad day. It is an individual question, however, whether the one who writes these words, and those who read them, will be among that triumphant throng. It will depend altogether upon how we relate ourselves to God and His truth.

We see the same dangers confronting us that have confronted religious movements in the past. Consider, by way of illustration, one or two of these movements. We go back to the days of Israel of old. So long as Moses and Joshua and the leaders of the people who had been associated with these men of God in their work, lived and exerted a restraining influence upon the church, the holy principles of truth were maintained in the lives of His

chosen people; but, sad to say, with the passing of those pioneers there came a change. Those who succeeded them in holy ministry permitted a spirit of compromise to affect their lives and their teaching. The standard of truth was trailed in the dust. And the priests of the Lord, instead of holding up the standard, lowered it to meet the practice of the people. This has been true again and again through the ages. The Scripture does not read, as we often hear it repeated, Like priest, like people. It is the very converse of this: "Like people, like priest." Hosea 4:9.

When the early leaders of Israel had retired to their graves, their children came forward and remodeled the work of God.

This same experience was duplicated in the church of the first century. The early disciples had scarcely gone to their rest before their children and the newly made converts from heathenism came forward and remodeled the cause of Christ. Compromising with a spirit of worldliness, they prepared the way for the entrance of the fearful evils that swept into the church in the succeeding centuries.

### Our Danger

In the Seventh-day Adventist Church we must admit that these elements of disintegration are apparent. Many, we hope the large majority, are true and faithful. Our danger is that we shall become so busy operating the machinery of the movement that we shall lose out of our hearts its vital power, that we shall be so busy in working for the attainment of goals that we shall forget the one and only objective of every missionary endeavor—the salvation of our fellow men.

Regarding the situation as charitably as shall be indicated by Christian love and the desire to excuse the failings of our brethren, we are forced to recognize that the spirit of worldliness is making deep inroads in the lives of some. The love of money, the love of pleasure, the love of worldly association, the love of dress, excess in eating and drinking, and love of life's luxuries are appealing with all their fascinating power to some in the church at the present time, not only to the young, as sad even as that might be, but to some who are older.

By no sort of argument can we gainsay the condition which exists. Upon whom does the great responsibility for this condition rest? The conclusion is inevitable, and is borne out by all the teachings of the Word of God, that the great responsibility rests upon the leadership of the church. It rests upon the writer of this article to the extent that under God he must lift his voice against it, and try in the spirit of meekness and heavenly wisdom to hold back its floodtide, and it rests upon every other worker connected with this movement. Next after that it rests upon the rank and file of the church membership, and particularly upon the men and women who sense this situation and realize whither we are being carried by this onrushing tide.

### Time for a Revival

It is time for a revival which does not have to do merely with the stirring of emotions, but a revival which will exert itself in concrete ways and will manifest itself in concrete changes. We recognize that this change must take place first of all in the individual heart and life, and then it must be made evident in the erection and maintenance of proper standards. It must be made effective in the enforcement of proper discipline.

It is time for prayer, but it is time for something else besides prayer. It is time for action. When Achan, by his

great sin, brought defeat to the armies of Israel, Joshua in utter humiliation and despair threw himself upon his face and cried, "Alas, O Lord God!" The Lord said to him, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them. . . . Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Joshua 7:7-13.

### The Sentimentalism of Preaching

Unfortunately, we see today a tendency on the part of some few to minimize the actual conditions which exist, to compromise with sin, to condone wrong, and thus to strengthen the evildoer in his departure from God. Some feel that it is not for us to cry out against the evils which exist, that we must preach the good, the true, and the beautiful. This is the sentimentalism of preaching. It is the spirit of the popular reformer who is seeking the applause of men rather than the approbation of God.

The spirit of true reformation in every age has exalted the good, but has denounced the evil as well. Who can believe that this is not in God's design when he reads the experience of Moses with Israel of old; when he reads the record of that great teacher in Israel, Samuel, the prophet of the Lord; indeed, when he reads the writings of practically every prophet of the Old Testament Scriptures? We are glad that the great majority of our church leaders are true to this standard.

The Lord Jesus Christ preached a lofty idealism, the highest and holiest principles ever enunciated by man, but He was unsparing in His condemnation of the faults of the professed people of God. Who can read His denunciation of the scribes and Pharisees, and believe otherwise? The apostle Jude found it necessary to "contend for the faith which was once delivered unto the saints" (Jude 3), and to resist those who sought to corrupt the church. Of this class the apostle Paul declares, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Gal. 2:5.

### Sinners Pointed to Christ

The Reformers of the sixteenth century raised their voices against the abuses of the great Christian church. It was a call to men to justification by faith in Christ Jesus. At the present time many must be warned of the snares and pitfalls of the enemy, and they must be pointed from the slough of despond into which they have fallen, to the one blessed Saviour who can recover them from their lost estate, and plant their feet once more upon the solid rock.

The third angel's message proclaims the hour of God's judgment; it calls upon men to give glory to God instead of taking it to themselves; it exalts the Creator of the heavens and the earth in the place of the preacher; it proclaims the coming of the Lord to reap the harvest of the earth; it sets forth the law of Ten Commandments as the standard of judgment. These are the great positive principles which that message enunciates. It sounds as well the great message of warning against the image of the beast and the reception of its mark, representing the great evil systems of the last days.

So let us never be deceived into believing that in our preaching we can escape the unpleasant duty of crying out against the evils which exist in the church. The message of God's prophet is, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins." Isa. 58:1.

F. M. W.

## Income Tax and Tithe

FROM time to time an inquiry comes to us regarding the proper procedure in computing tithe in relation to income and income tax. Until recent years the income tax hardly affected the great body of wage earners, who, incidentally, constitute the vast majority of the Seventh-day Adventist membership. But of late years the tax reaches down to most of our membership. Hence the question arises. If, for example, a person has a salary of \$3,000 and his income tax is \$300, should he pay tithe on the total income of \$3,000, or on the net, after taxes, of \$2,700.\*

In 1943 the General Conference Committee gave study to this matter, and we can do no better than to quote the action taken at a meeting of the General Conference Committee held November 4, 1943:

### Text of General Conference Action

"The General Conference Committee in executive session having given some consideration to the question of tithe paying in relation to the payment of income tax, the following was submitted and adopted as the result of their consideration:

"WHEREAS, The Lord says that His people are to bring all the tithe into the storehouse and receive from Him a blessing; and,

"WHEREAS, Throughout our history the visible blessing of the Lord has rested upon this people as a result of their faithfulness in recognizing God's ownership by the payment of the tithe; and,

"WHEREAS, It is our understanding that government taxes on earnings or salary, whether withheld at the source or otherwise, should not in any way diminish that portion of the income which we recognize as being the Lord's; therefore,

"We advise all our believers that according to our best knowledge we should adhere to the principle under which this denomination has carried forward its work from the early days, and not permit income tax or any other expense from the salary to affect that portion reserved by God for Himself. This would mean the paying of the tithe on the full salary and earnings before any deduction and payment has been made by way of income taxes."

We believe that this counsel will commend itself to those of our people who may not, as yet, have fully thought through this matter and squared their practice with it. We have many thousands of new members coming in each year, and naturally they have questions to ask on tithing as on other subjects, for being a thoroughgoing Adventist calls for a major readjustment of thought and of practice on a great many matters.

The united testimony of all those who have faithfully paid tithe to the Lord through the years is that He has abundantly blessed them and often signally rewarded their faithfulness and their faith in times when they refused to appropriate, for their own use, the tithe in times of financial stringency. One of the ways whereby we "prove" the Lord is by such faithfulness. We do not, of course, pay tithe with any view of ensuring to ourselves financial stability in relation to the Lord. He may see best to test His most faithful children with dire penury. We pay our tithe because it belongs to the Lord, not to us. Then we leave to the Lord to take note of that faithfulness in such ways as seem good to Him and will be best for us.

What say the Scriptures? "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes." Mal. 3:10, 11.

F. D. N.

\* A recent article in the REVIEW mistakenly conveyed the impression that the tithe should be computed on the net. This, of course, only makes more pertinent a clarifying statement on this matter.



**Supplying Arms for the Dove of Peace** ON July 21 the United States Senate ratified the North Atlantic Pact by a margin of approval that was better than six to one. This was a history-making event, and launched this country on a course that it has refused to follow in the past. For the first time the United States has bound itself for twenty years to give immediate military aid to any one of the signatories that is attacked by any power. This has been done in the name of freedom and peace.

On July 25 President Truman signed the pact and at once sent a message to Congress asking for \$1,450,000,000 with which to help arm the countries of Western Europe belonging to the new alliance. The President saluted this covenant in which twelve nations are pledged to common military support as a historic step toward a world of peace.

Now that this new dove of peace is assured of arms and continued life for twenty years, should not the world settle back in its easy chair and begin to enjoy life again? Strange to say, though diplomats may put great stock in such arrangements the people know better. They have lost confidence in pacts and treaties that bristle with bayonets and swords. Even though this new group of nations has access to the atom bomb this does not soothe the spirits of men anywhere.

The fact is the world is in a tight spot. It must be doing something about it, of course, and it is doing the traditional things that have never worked before. What we need is something different to give us hope. Surely it is time that all men realized that this can be found only in the second coming of Christ.

**An Invasion of Another Sort** *The Atlantic Monthly* (August) tells us of an invasion of the United States that is taking shape and which will tax the ingenuity and alertness of the experts for a long time to come. The invasion stems from the jungles of Africa. We are told that a giant African snail is on the rampage. It has broken the bounds of its native habitat and has already devastated parts of Hawaii and the Orient. Within recent years it has appeared on the California coast. The writer of the article, Albert R. Mead, of the zoology department of the University of Arizona, says:

"Who said snails were slow? About one hundred years ago, a giant African land snail began heading for the far corners of the earth. Wherever it traveled, destruction went with it. During the war in the Pacific it accelerated its speed in jumps that have landed it right here in the United States. Millions upon millions of dollars of damage has been left in its path. Lush tropical vegetable gardens have been stripped of their leaves and flowers, and even the more tender pieces of bark. Our gardens and crops are next on the menu unless the invader can be stopped."

We are told that these giant snails are six inches long and as big around as an orange, that they will eat anything and everything you happen to have in your garden, that they live several years, and that when it comes to multiplying they do better than the proverbial rabbit.

The snail is using salvaged war material from the South Seas as its Trojan horse. Hidden away under the seats and under parts of jeeps, ambulances, and bulldozers that had remained in the jungles of infested areas, they come to this country. Then if they are not discovered, they move away from the salvaged material in search for food. The invasion has not gone very far yet. It has been

discovered and stopped. But nature has given the giant snail a persistence and productivity that are well nigh overwhelming. Mr. Mead warns: "The utmost caution must be exercised in proceeding with the exceedingly dangerous biological control. Time is short. We still have time to act."

**Speaking of Tornadoes** SCIENTISTS are seeking a way to predict tornadoes which regularly rip apart a certain section of this old world every year. So far they have been unable to tell just where this whirling dervish of the storm kingdom is going to land. "In an average year," says *Newsweek* (August 15) "the United States is plagued with about 150 tornadoes which kill more than 250 people and do upwards of \$10,000,000 damage to property."

These storms which suddenly dip down from the sky, spinning at five hundred miles an hour and moving across the country at the rate of one hundred miles per hour, are most freakish. They are nature broken loose, anarchy amid the winds. Hence no one can tell what they are going to do.

However, it now appears that two men are on the verge of discovering how the path of these disastrous and terrorizing storms can be predicted, but there still is no hope of knowing how they may be controlled. There is nothing that makes the scientist feel so helpless as to stand and watch the battle of the elements, or feel the earth weave beneath his feet. Surely we must declare "God alone can save."

**The Atomic Age in "Screamland"** AN article in the *New York Times Magazine* (August 7) tells us about the new thrills that are calling forth screams of excitement in our amusement parks this year. Each season finds, we are told, a stepping up of the tension and pace of the thrillers. As if there was not enough in the everyday tragedies and dangers of life to send the chills running up and down our backs and make our hearts pound with sudden fear, men have devised sensational contraptions that swing their riders at alarming speeds, whiz them, somersault them, lift them up, and hurl them down with a tremendous snap. Besides these, horror chambers and fearsome tunnels call for more excitement and screams.

There are about four hundred such amusement parks scattered over the country, besides the itinerating carnivals that go from town to town. Of course, all this is called innocent fun, but it is one of the means of increasing the tension under which men, women, and children live today. How often is it said, "This is a fast life." Too true, and it is becoming more so as each year passes. From the horse and buggy four-miles-an-hour era, to the sport sedan eighty-miles-per-hour era, to the airliner three-hundred-miles-per-hour era, and the rocket plane six-hundred-miles-per-hour era has been a mere fifty years.

The constant race from here to there at high speeds is creating a restlessness and a tension that are breaking down all reserve, making people feel that unless life is filled with thrills and more thrills that it is not worth living. Today too many youth hardly out of their teens are bored with life, not to mention the large number in their thirties and forties. The thrills have run out. Our mental institutions are more than filled with such people, and other thousands are roaming the streets without aim or purpose, waiting to be picked up by the recruiters to the army of racketeers and gangsters.

Yes, this is a perilous age, as Paul prophesied, and it is made more so by man's insane pursuit of thrills and pleasure. This, too, is a sign of the last days. F. L.

## Victory—The Gift of God

In Two Parts—Part One

By W. H. Branson

**B**UT thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord." 1 Cor. 15:57, 58.

Many times as I have conducted revival meetings here and there in our colleges, churches, and camp meetings, individuals have come to me and said, "I am in great difficulty. I was converted, I'm sure of that. I was baptized, and I was sincere in the step that I took. I united with the church because I wanted to be associated with the people of God, and I thought when I did these things that it would be easy to be a Christian. But I have found it to be very difficult. I find that I have little or no power to resist temptation. I try. I struggle. I am determined. I make resolutions that I will not yield to this or that temptation, or this or that besetment, but I fail, and I am conscious day by day of defeat rather than victory in my life."

This matter of victory is one that confronts every Christian—victory over the world, over the flesh, and over the devil; victory over our besetting sins, over deceitfulness, over evil temper. A good old brother who was having a hard struggle, in telling of his experiences in testimony meeting, said: "During the past week, brethren, I have been sort of up and down. Sometimes I have been of good courage, and it seemed as though I had victory, and other times I was discouraged and conscious of defeat, and I made so many mistakes that it

just seemed as if I weren't a Christian." And then he ended his testimony by saying, "Brethren, pray that I may continue."

Too many of us are satisfied to continue in that way. But such an experience should not satisfy us. It is not good enough. It is possible to have victory and not continually suffer defeat.

As Elijah stood on Mount Carmel among the apostate in Israel, he cried, "How long halt ye between two opinions?" Some translations read, "How long go ye limping between two sides?" This is not the experience of a true Christian. There must come into the lives of Christians, if they would be the true children of God, an experience that brings victory. We cannot go to heaven limping between two sides. We must be on God's side and be living for God, victorious over the power of sin and Satan, or we shall not be able to go to heaven with Him.

### Our Greatest Asset

This becomes our greatest interest once we have accepted Jesus. There are many who believe that victory can be gained by trying, by good resolutions. But "our human resolutions are just like ropes of sand." There is not much strength in a rope of sand. When one tries to conquer sin and gain victory over the devil by his own resolutions, he is simply making a rope of sand, in which there is absolutely no strength. Now the question arises, Is victory over the evil propensities of our natures and over sin an accomplishment, or is it a gift? One needs to know the answer to this, or one will never have victory. If we look to the Word of God, the answer is clear and plain, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Victory is a gift. God gives it to us. It is impossible to get it on any other terms. Unless we receive victory *as a gift* from God, we shall never have it.

Victory is not something we can gain by human effort. We are without strength. Even converted people have no strength within themselves to obey God's law and do that which is right. We are as dependent upon Jesus for victory day by day as we are dependent upon Him for pardon from our past transgressions.

The plan of redemption is bound up in Jesus Christ. He is the first and the last, the Alpha and the Omega, the beginning and the end. If at any time in our experience we think we can get along without Christ, that we can overcome sin and Satan without the power of the Lord Jesus, we are sure and certain to fail.

We are admonished, "Put on the complete armour of God, so as to be able to stand against all the stratagems of the Devil." Eph. 6:11, Weymouth.

### Our Most Powerful Foe

The devil is a powerful foe, much more powerful than many individuals give him credit for being. He goes about as a roaring lion seeking whom he may devour. He has had nearly six thousand years of experience in leading men and women into sin. Hence, we should put on the whole armor of God so as to be able to stand firm against all his strategies. Of ourselves, we are not able. Ours is a conflict not with mere flesh and blood but with forces that control this dark world and the spiritual hosts of evil who are arrayed against us in the heavenly warfare. We are engaged in a mighty conflict—the age-old controversy between good and evil that has been waged since man first yielded to sin. If man endeavors to fight

## Lift Up the Torch

By A. E. Crane

**PLANS** were complete. Objectives, weighed against the infinite peril and sacrifice of the venture, were approved by the supreme council. In execution of the plans the Son of God came to earth. Through unselfish ministry, loving service, and sacrificial death He opened the gate of glory and lighted a torch that man might see the way.

Not only was the way to glory opened, but the Saviour made provision for the recipients of His grace to enter into fellowship with Him in service. Pledging His abiding presence and personal watchcare over their ministry, He bade them go into all the world and preach the gospel. This gracious promise and unprecedented command opened another door—a door into the highest and noblest service ever entrusted to mortal man. Christ gave the torch to man!

For nineteen centuries devoted men and women have been co-laborers with the Lord of glory. In obeying His command many suffered untold privation and hardship, but the thought of His compassionate love sustained them. Many, like their beloved Master, made the supreme sacrifice; but this severe test of devotion was eclipsed by the knowledge that their life was hid in Christ. Even during the darkest hours upon their countenance was traced the glory which they knew by faith would be theirs when the unequal warfare should be forever ended. Dying, they passed the torch on to us!

O members of God's remnant church, take up the burden of the work laid down by those who have fallen so nobly on the battlefield. Labor in His strength until the task is complete, and until you stand with all the ransomed ones of earth before the throne, and hear Him say in compassionate tones, "I see the travail of My soul, and am fully satisfied." Brother, sister, take up the torch. The hour is late! You may not pass it to another. Lift it high! Bear it triumphantly! Then lay it down at Jesus' feet!

alone, the conflict is altogether unequal. The forces of evil are arrayed on one side against human beings on the other. But human beings have been so weakened by sin that they have no strength to conquer the devil.

Let us never underestimate the foe against whom we are fighting. It is a tragic thing to see a Christian try to gain victory day by day over the temptations of Satan, and then see him go down in utter defeat, become discouraged, and possibly give up the struggle and go back into the world. The foe was too powerful for him.

### Accepting Victory Through Christ

"But," says one, "I try so hard. I so much desire to be a real Christian and properly represent my Lord, but still I fail!" May we suggest that probably the difficulty lies in the way you are trying. It is one thing to roll up one's sleeves and say, "I will not surrender to this or that temptation again," and it is quite another thing to accept victory from the Lord Jesus Christ.

Regarding this matter, the apostle Paul declares, "The Lord knoweth how to deliver the godly out of temptation." 2 Peter 2:9. We do not know how to deliver ourselves. All our trying ends in failure. But Jesus has already demonstrated His ability to conquer our common foe. Said He, "Be of good cheer; I have overcome the world," and now He knows how to deliver us. He can give us His victory. Thank God that someone knows how, that there is a way to be delivered!

But how full and complete is the victory that God is able to give us? Jesus supplies the answer: "Behold, I give unto you power to tread on serpents and scorpions, and *over all the power of the enemy.*" Luke 10:19. That is absolute—"over *all* the power of the enemy." When the gift of victory is received from God through Christ, the power of the enemy is broken.

Let us add this further testimony from the great apostle: "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5.

The difficulty is that we too often try to use carnal weapons in what is called a heavenly warfare. In our struggle against sins and against our own evil natures, we inject the human element. But the weapons of our warfare are not carnal. The atomic bomb may destroy an army, but it is no protection against sin. No human ingenuity has ever discovered a method of conquering the evils of human nature. But the Christian has a defense more powerful than any carnal weapons that have ever been built, or used in any human warfare. This is a spiritual struggle, and the defense weapons must likewise be spiritual.

### Spiritual Weapons Available

And spiritual weapons are available. We have weapons that are "mighty through God to the pulling down of strong holds." This is not the destroying of cities that have been built up by men, or the annihilation of armies of human beings that are arrayed against us. The strongholds to be pulled down have been set up in our own hearts. They have become the citadels of the devil.

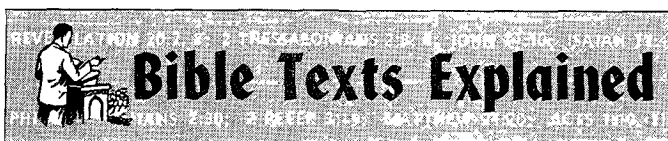
The only reason war between nations never settled anything is that it cannot change the hearts of men who make war. It cannot get at the root of the cause. It never can get at the evil heart that causes men to fight. The Christian must have weapons that will pull down the strongholds of the devil in his own life, cast down his wicked imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ.

### Effectiveness of God's Weapons

These spiritual weapons are God's weapons. They are wielded by His Holy Spirit when He is permitted to dwell in the human heart. He can give victory because Christ has already gained the victory over the world, the flesh, and the devil.

Most Christians have had experiences that show how God gives victory to those who realize their helplessness and turn to Him for help. At one time I was conducting an evangelistic meeting in one of the East Coast cities of Florida. A man began coming who was a confirmed drunkard. His case was notorious throughout the city. When he began attending the meetings quite a sensation was created. Some said, "If the Adventists can make a sober Christian out of this drunkard, we will believe in their religion."

The man's family were highly respected members of the church, and naturally they carried a heavy burden



### Romans 14:5, 6

*Will you please explain Romans 14:5, 6? How can it be shown that the apostle, in writing these verses, had no intention of including the Sabbath in the term "every day"?*

Instead of attempting our own exegesis of these verses we prefer to quote from the commentary by Jamieson, Fausset, and Brown, page 255 of the New Testament division.

"From this passage about the observance of days, ALFORD unhappily infers that such language could not have been used if the *sabbath-law* had been in force under the Gospel in any form. Certainly it could not, if the sabbath were merely one of the Jewish festival days; but it will not do to take this for granted merely because it was observed *under* the Mosaic economy. And certainly if the sabbath was more ancient than Judaism; if, even under Judaism, it was enshrined amongst the eternal sanctities of the Decalogue, uttered, as no other parts of Judaism were, amidst the terrors of Sinai; and if the Lawgiver Himself said of it when on earth, 'The Son of man is LORD EVEN OF THE SABBATH DAY' (see Mark 2:28)—it will be hard to show that the apostle must have meant it to be ranked by his readers amongst those vanished Jewish festival days, which only 'weakness' could imagine to be still in force—a weakness which those who had more light, ought, out of love, merely to bear with."

James Denney makes a similar comment on the same scripture in *The Expositor's Greek Testament*, page 702:

"Verse 5. The apostle passes from the question of food to one of essentially the same kind—the religious observance of days. . . . It is not probable that there is any reference either to the Jewish Sabbath or to the Lord's day."

It is impossible that the apostle intended to declare void one of the Ten Commandments, because in the same epistle (Rom. 3:19) he had given this positive and ringing testimony to the universal and enduring obligation of the entire moral law: "We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

We cannot imagine Paul's teaching two contrary doctrines. Remember to whom the epistle to the Romans was written—not to Jewish but to Gentile Christians. And as testified by Cyril Bailey, in his book *The Religion of Ancient Rome*, the pagans of Rome did have *feriae*, or feast days. These some of the converts to Christianity were slow to give up, and it is of these the apostle speaks, and not of the Sabbath of the fourth commandment.

A large majority of Christians in our day, the world over, while knowing the pagan origin of Christmas, and that December 25 is probably not the real anniversary of the birth of Christ, nevertheless observe it as a festival in His honor. With very many it is a day of feasting; and of it some modern apostle might say, "Some of these Christians esteem Christmas above other days, others of them esteem every day alike. Let every man be fully persuaded in his own mind," etc. The crux of the whole matter is found in verse 10: "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ."



for his deliverance. I put forth special efforts to become acquainted with this man and to talk with him about God's power to save. Finally I was able to find him reasonably sober, and I suggested that his case be made a matter of prayer. At first his faith was almost nonexistent. He said, "I hate what drink does to me; I wish I could leave it alone, but I am powerless."

### A New Man in Christ Jesus

I told him of God's power to save, and assured him that if he would ask and trust God for deliverance, He would give him victory. At last his beclouded brain grasped the promise, and we knelt in prayer. We asked God to do for this poor man what he could not possibly do for himself, by delivering him from the power of alcohol. After the prayer I encouraged him to believe that God had heard his prayer and had already sent the answer, that he was free. He said, "Yes, I believe." And from that moment he was a free man. He became the wonder and admiration of the entire city, and once more became successful in business. His home was transformed from a hell to an earthly heaven. He was a new man in Christ Jesus. The Adventists had not made him sober, but God had given him the victory.

In the same way that he was delivered you and I can be delivered from every evil thing in our lives, if we will only attempt it in the same way.

"Thanks be to God, which giveth us the victory." Victory over what? Over all—every besetting sin, evil temper, worldliness, pride, and every secret sin. He can bring every thought of ours into captivity to the will of Christ. He will pull down every stronghold of the devil. He will break down every idol if only we are ready to let Him do it, and are willing to receive victory as a gift from His hand.

"The Lord's Day"—5

## What Did John Mean?

By Frank H. Yost

WE HAVE seen that the term "Lord's day" is not applied to Sunday for a century after John the revelator wrote. We shall now examine John's statement that he received his apocalyptic visions "on the Lord's day" (*en te kuriake hemera*). (Rev. 1:10.)

Before studying this text we must insist that we cannot understand a phrase by coming back upon it from the viewpoint of future interpretations. It is true that we may study the *effects* of a statement after it is made. The true meaning of it we may learn only from its use when written. We can understand language only in terms of contemporary usages. The fact that in A.D. 200 Sunday is called "Lord's day" does not mean that John's "Lord's day" in A.D. 90 was Sunday.

### Illustration of Word Usage

It is not difficult to illustrate the principle applied here from present usage of a frequently heard word. The word "communism" has a rather clear meaning today. It means state control of all processing and distribution of wealth. As a system, it has a distinctly Russian background and flavoring, and is established and spread by both propagandistic and imperialistic methods. But one hundred years ago "communism" meant a form of socialism; four hundred years before that it meant the way the citizens of medieval cities organized to force certain concessions from kings or feudal lords who controlled municipal affairs. It would be a sign of ignorance to read into the word "communism" of 1450, or even of

1850, the meaning of the word as it is commonly used in the political world of 1949.

We may take another illustration from the Bible. In the King James Version, issued in 1611, the word "Easter" appears in Acts 12:4: "intending after Easter to bring him forth to the people."

The word "Easter" is an Anglo-Saxon word which first appeared in recorded English speech about the year A.D. 890, 825 years after Luke wrote his book of Acts. (Cf. *Oxford English Dictionary*, art. "Easter," vol. 3, pp. 18, 19 of Section "E.") The Greek word which the King James translators wrongly made to read "Easter" is *pascha*, which means simply "Passover." It is so translated in the English language revised versions.

### Easter Established by Church Rule

Why was the word "Easter" intruded here? Passover is the great spring festival of the Jews. Sun worshipers also had at that season their great festival of the returning power of their god. Christ rose from the dead on the Sunday following the Jewish Passover. The Church of Rome a century after Christ's resurrection developed the practice of observing the resurrection always on a Sunday following the Passover. (Eusebius, *Ecclesiastical History*, book 5, chap. 14.) The pope of Rome in A.D. 200 sought, though unsuccessfully, to compel all churches to follow his rule. (*Ibid.*, chap. 24, pars. 9-11.) But the Council of Nicaea in A.D. 325 ruled that Sunday must be the day for the celebration of the Lord's resurrection, and the emperor Constantine made this a matter of imperial decree. (Eusebius, *Life of Constantine*, book 3, chaps. 14-20.) Thus the annual celebration we now call Easter was established by church rule and in Roman law. The name "Easter" was applied, as we have seen, about eight hundred years later.

Here is a case of an interpretation of a Greek word forced back upon it in a "translation" over a stretch of sixteen hundred years, putting into the New Testament from its distant future a concept completely unknown to Luke when he wrote the book of Acts. Luke knew nothing of Easter or of the ceremonies and ritual the centuries have brought to its observance.

It is not valid exegesis to make a later practice reach back, in order to interpret a practice or a phrase. But this has been done with Revelation 1:10, thus putting a completely false meaning on John's expression "on the Lord's day." This phrase must be interpreted in terms of the religious observances and meanings which John knew at the time he wrote his Revelation.

### Meaning of "the Lord's Day"

There are several possible meanings for this expression:

1. That John was talking about the Christian Era as "the Lord's day." But it seems untenable that John would be informing his readers in indirect style that he was receiving instruction from the Spirit during the Christian Era, when there could be no mistaking that fact. Anyone who would be at all interested in reading what John had written would know that at that time Christ had already been incarnated, had lived, died, and ascended to heaven. The application seems without point. Furthermore, the phrase is punctiliar, dealing with specific time.

2. That he was speaking of "the Lord's day" as the day of judgment, the last time when Christ is to bring all things earthly to a close. It is argued that the materials of John's visions deal with final world events, and that therefore he was considering himself as living for the moment among those scenes.

But here again applies the same objection as under

(1) above. John's phrase "on the Lord's day" smacks of the punctiliar. Also, would he not have written that he was in vision "concerning the Lord's day," or that he was being transported "into the Lord's day," had he meant the last days of judgment?

Again there is the problem of the uniqueness of the phrase John used: *en te kuriake hemera*. This exact expression is not found anywhere else up to the time John writes it thus in the Revelation. The root word *kurios* (lord), becomes here an adjective, *kuriake*, which the English cannot translate directly. It means having the nature of the lord, or pertaining or belonging to the lord. A parallel use of the adjective, but in the neuter gender, is found in 1 Corinthians 11:20, where a discussion of the Lord's supper is introduced.

But this form is not used in the Bible where the day of judgment is spoken of as the "day of the Lord" (Cf. Joel 1:15; 2:1, 11, 31; 3:14; Isa. 13:6, 9; Obadiah 15; Amos 5:18; Zeph. 1:7, 14; Eze. 30:3.) The Greek uses in the Septuagint of the Old Testament the usual genitive form, in keeping with the Hebrew construct: *he hemera tou kuriou* (the day of the Lord).

The phrase *he kuriake hemera*, of Revelation 1:10, does not occur elsewhere in the New Testament, and the difference in form from the Septuagint *he hemera tou kuriou* makes it difficult to apply it as the day of judgment. Again, John's expression is specific and punctiliar in force.

### "Lord's Day" Not Emperor's Day

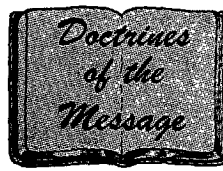
3. That he was speaking of an emperor's day as the "lord's day." Papyri of the second century found in Egypt show that there were "augustan," or emperor's, days, *hemeraí sebastai*, which were to commemorate the anniversary of an emperor's birth, of his coronation, or of an imperial visitation to a locality. Such days were celebrated. Was John in vision on such a day?

It seems unlikely that John was using the phrase in question with this meaning. In the first place, no instance has been found of such a day being called a lord's day, although the emperor was called lord, and other things pertaining to him were called *kuriakos* (of the lord). In the second place, it seems extremely unlikely that John would use the word "lord" as applying to the emperor, even when speaking of a day dedicated by others to the emperors. Christians were notorious for acknowledging only one Lord and King. This place they gave to Christ alone, and were, in consequence, persecuted as political enemies of the Roman state. They refused to call the emperor lord.

An instance of this is found in the story of the martyrdom of Polycarp, himself a disciple of the John who wrote the Apocalypse. Polycarp was placed under arrest in Smyrna, and Herod, the captain of police there, said to him, "What harm is there in saying, Lord Caesar, and sacrificing and saving your life?" He [Polycarp] at first did not answer; but when they persisted, he said, "I am not going to do what you advise me." Later, "when the magistrate pressed him, and said, 'Swear, and I will release thee; revile Christ,' Polycarp said, 'Fourscore and six years have I been serving Him, and He hath done me no wrong; how then can I blaspheme my king who saved me?'" And he died for his King. (Eusebius, *Ecclesiastical History*, book 4, chap. 15, pars. 15-20, in *Nicene and Post-Nicene Fathers*, 2d series, vol. 1, p. 190.)

Would the disciple Polycarp be more faithful than his noble teacher John? We think not. We believe that John would not call the Roman emperor lord, and therefore that he would not call a pagan festival day the "lord's day."

(To be continued)



## The New Earth

By H. B. Taylor

THE first verse in the Inspired Volume declares the great and important truth, "In the beginning God created the heaven and the earth." That being so, the earth did not originate by chance, nor from the power, skill, or circumstance of any other agency, but by the creative power of an omnipotent God. Creative power is a prerogative that belongs alone to the true God. "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

It should be observed here that God *formed* the earth; that is, it was not left in a state of material chaos, but it was shaped in size, order, and arrangement according to His infinite wisdom. God fashioned it to accommodate the use and needs of man. The earth came forth from the hands of the Creator teeming with animal and vegetable life. It must have been exceedingly beautiful with its diversified surface of mountains and plains, lakes and rivers.

This earth in its state of perfection, not touched or marred by sin, was given to the holy pair, Adam and Eve, and to their posterity for a dwelling place. This was God's plan in the beginning, and God declared that "He created it not in vain, He formed it to be inhabited." Inasmuch as our infinite heavenly Father sees the end from the beginning, and, furthermore, states, "I am the Lord, I change not" (Mal. 3:6), we must know that whatever His purpose was when the earth was created and given to man, that must be His purpose now, for "He created it not in vain."

### The Plan of Redemption Unfolded

In the third chapter of Genesis we have a record of the fall of man, how the intruder, sin, entered the Garden of Eden through the disobedience of our first parents, and consequently, the curse came upon man and the earth. Through sin all had been lost. But God did not leave Adam and Eve and their posterity in a state of hopelessness. As the disobedient pair were being driven from the garden, God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

This passage of Scripture really contains the plan of redemption. Through the "Seed" of the woman, or Christ (Gal. 3:16), the lost dominion was to be restored. We therefore read, "Thou, O tower of the flock, the strong hold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8. The first dominion had been lost by the disobedience of the first Adam, but it was to be restored through the obedience of the second Adam (Christ).

The sacrificial system was instituted, pointing forward to the One who was to restore the dominion. Those who offered these sacrifices understood their significance and that they would meet their fulfillment in Christ, the Lamb of God, who was to take away the sins of the world. (John 1:29.) When sin was well developed, and the enormity of man's guilt apparent in the earth; when man was made to feel his need of a Saviour—at that time, when all the prophecies of Christ's first advent focused upon that particular hour, God sent forth His Son. "When the fulness of time was come, God sent

forth His Son, made of a woman, made under the law." Gal. 4:4.

The Son of God came in "the fulness of time," at the time appointed; He was "made of a woman," thus His incarnation; He was "made under the law"; that is, He came in subjection to the law of God, which man had violated, to redeem those under the law, to keep it perfectly for us, as our Representative, and through His divine interposition to pay the penalty for our transgression.

We have noticed the opening chapters of the Bible describing the new earth as it came forth from the hand of the Creator with all its freshness, beauty, and perfection. The closing chapters of the Bible again speak of the new earth as it will be in the redeemed state, free from any blemish of sin, sorrow, and suffering. It will be the home of the righteous, an eternal home, with every trace and vestige of sin forever gone. It will be Eden restored. Those who accept Christ by faith will inhabit this glorious land.

This divine purpose was unfolded to Abraham in the promise, "The Lord said unto Abram, . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." Gen. 13:14, 15. That promise, made by One who is the truth, has never been fulfilled; for

in the New Testament we read, "He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him." Acts 7:5.

The promise that Abraham should be "heir of the world" (Rom. 4:13) was not fulfilled in this life, so the realization of the promise must be in the future. Abraham understood it that way. "For he [Abraham] looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. Furthermore, of Abraham and his seed, it is written:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Heb. 11:13-16.

Now it should be borne in mind that we may share in that promise to Abraham through Jesus Christ. Is this not the thought in the following scripture? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

### The Paradise of the New Earth

The apostle Peter was given a vision of the sinful earth when it will be renovated and purified by fire until every trace of the curse will be removed. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. From the flames of this fiery ordeal, during which every trace of sin and the sinner will have been destroyed, the earth will come forth restored to its original purity and beauty.

It is impossible for us to conceive of anything more restful, satisfying, and wonderful than the Paradise of the new earth which God has promised to the redeemed of all ages. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17-19. (See also Isa. 65:21-25; 35:1, 2, 5, 6; 11:6-9.)

The earth that was cursed because of man's sin, at that time will have been made new for man's eternal home. May we enter in through Jesus Christ, our Lord.

## Now Is the Time

By H. G. Bayliss

**A**LMOST daily I visit homes with our truth-filled books, only to have these familiar words repeated to me: "We are Jehovah's Witnesses and we have our own books, so we do not need anything." Most of these zealous people only recently became converts to Rutherfordism. A few months ago a consecrated Seventh-day Adventist could have entered these homes with the truth of God just as easily as the representatives of other faiths.

One mother said to me: "My fourteen-year-old son knows his Bible like a book now. Mr. Brown, a Jehovah's Witness, called one night two years ago and asked if we would like him to come over once or twice a week and teach my boy the Bible. He said he would not charge anything. He reads the Bible and these other books every Thursday night. We enjoy his visits so much."

### Aids to Growth in Grace

## Attendance at Church

By M. L. Rice

**T**HERE are several reasons why it is dangerous to be habitually absent from church. Perhaps we might mention first the personal loss that one sustains. The church member who does not attend church misses much. His own soul becomes barren. He loses interest in the work of God. He grows careless. He is taking the first steps of a course which will, in the end, probably take him out of the church. It is a course that will eventually separate brethren.

The Bible teaches that we should be faithful in church attendance. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25. This scripture teaches regularity in church attendance. Instead of growing careless in the matter of attending church, we should be more faithful as we "see the day approaching." It was the "manner of some" in Paul's day to stay away from church. It is the "manner of some" now. These set a poor example. They are missed. But as badly as they are missed, they are the ones who lose most. They lose the blessing of God in staying away from church, and eventually they may lose the church.

Christ was faithful in attending church. "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read." Luke 4:16. It was His custom, His regular way of life, to go to the synagogue on the Sabbath day.

Church members should be faithful in attending church because of their personal example. "No man liveth unto himself." Someone is looking at you. You are the best Seventh-day Adventist in the world that someone knows. What example are you setting before him? Can you with the apostle Paul say, "I beseech you, be ye followers of me." If he should follow you, would he go regularly to the Sabbath school and church services?

We are told that Jonathan and David loved each other with a love that was deep and abiding. The very thought of being separated caused Jonathan to cry out, "Thou shalt be missed, because thy seat will be empty." 1 Sam. 20:18. There was anguish of heart in those words. We miss those whom we love when they are gone. The place is empty without them.

In the church we find too many empty seats. Those who should be there are missing. They are missed by those who once enjoyed their fellowship. A great loss is felt because they are absent. If you are one of those who has grown careless in attending church and Sabbath school, why not join the ranks of those who are faithful in attending? There is no better way to spend a portion of the Sabbath. God meets with His people when they gather for divine worship. "For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20.

My territory covers an extensive strip of central British Columbia, from Boston Bar to Quesnel. On this long Cariboo Road we have but one or two isolated members. Sometimes we travel for months without seeing a single member of like precious faith. At present we are in a town of approximately two thousand people. This place is beautiful for situation, humming with activity, growing rapidly. Many residents have our literature in their homes; often they purchase more. Hundreds appreciate the Voice of Prophecy broadcast. They are waiting for someone to invite them to study God's last message, but there is not even one Seventh-day Adventist here to help them.

### Opportunity Awaits Us

The followers of Rutherford are not the only ones reaping an abundant harvest in this vast country and in many other dark areas of North America. Rome is spreading her tentacles over the land, with churches and schools in every town. Pentecostalism is everywhere in evidence. Their Sunday schools overflow with children. These could be in Adventist Sunday schools with no more effort than it took to win them to their present persuasion. But there is no one to invite them.

Our leaders and pastors, from the pulpit and in our books and periodicals, send forth the message of country living. "Get out of the cities," resounds in our ears. We profess to believe the end is near and hastens greatly. Thousands of precious souls face eternity lacking someone to lead them to safety from the coming storm. Yet in many of our large cities thousands crowd into our churches. When these churches become too small we build larger and greater edifices. We are warned against this tendency.

Why cannot thousands who know this message and profess to believe it be at work for God as missionaries in dark counties? In doing so they would be saving themselves as well as others. We never really know this message until we begin to tell others of these long-hidden truths that have caused us to unite with the remnant church. There are millions just like you and me who would accept this truth if only a messenger brought it to them. The cities must be worked, to be sure, but there are millions who live in rural areas and small cities and villages who wait for the light.

These facts should cause us to awake, to arise to let our light shine as the brightness of the firmament. Who is there who will say, "Here am I; send me"? Surely we have been called to the kingdom for such a time as this. Millions desire a faith to live by. They long for a Christian experience. Daily the colporteur hears, "Yes, my wife and I believe a climax is coming. How do you think things will turn out? What does the Bible say about present-day conditions?"

### Raise Up a Church for God

Our conference leaders will gladly inform inquirers of different localities that wait for the truth. Do not hesitate because we do not have a church in that place. Go and raise one up. Even juniors are busy winning souls today. We love this message, we would die for it, but now is the time to live for it. It will live, and we will too if we share it. We believe this is the Elijah message, and the question, What doest thou here, Elijah? applies to us.

In the *Testimonies* we read this vision yet unfulfilled: "I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—Volume 9, pp. 28, 29. Every believer may find a way to lighten a dark spot, and God will find a way for him to witness if he is willing to serve now.

## Bible Warriors

By L. A. Skinner

THE youth of the church today face a subtle, well-organized campaign to rob them of their birthright. No halfhearted resistance will succeed. God has provided weapons that are guaranteed to rout the enemy. They are prayer, faith, and God's Word. We possess them, but we use them so feebly that we are barely approaching their potential effectiveness. Paul says, "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down . . . every high thing that exalteth itself against the knowledge of God." 2 Cor. 10:4, 5.

These are days when faith and prayer should undergird a life of daring adventure for God. When the devil is filled with wrath, knowing his time is short, the soldiers of Christ are called upon to pray for extraordinary manifestations of God's power in order to arrest the attention and gain the allegiance of modern youth.

Prayer is not a convenience; it is a necessity. Not only is prayer a respectable way for Christians to open and close the day; it is the communication channel by which the Christian accomplishes superhuman acts through supernatural power. Prayer is not a courteous favor we pay to God but the passionate cry of a dependent soul to his divine Deliverer and Benefactor. Prayer does not bring God down to us but lifts us up to God.

The Bible is a young people's book. Its language is forceful and aggressive. Its presentation of the noble Christ elevates every expression of life. Its messages provide an inner strength for man. Regular injections of it will immunize the heart to sin. No night is so dark but that its penetrating rays point the way. When temptations appear irresistible it is a sure sign that the Bible has been neglected. Let us take renewed interest in the Morning Watch, the Character Classics reading plan, the daily study of the Bible according to the *Sabbath School Lesson Quarterly*.

### The Bible an Offensive Weapon

Adventist youth must prize the Bible as an offensive weapon. The sword of the Spirit must be wielded effectively by young, strong lives. The prophetic lines, the doctrinal proofs, the instruction in righteousness, must be mastered so that we may "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Peter 3:15.

J. N. Loughborough, an early Adventist preacher at seventeen, died April 7, 1924. His Bible is now in possession of the Missionary Volunteer Department. He faced poverty, opposition, and hardship, but was used mightily of God in bringing men and women to Christ. In his Bible is his Morning Watch Calendar of 1924. It is so marked as to indicate that he observed this devotional plan up to within a day or two of his death. His Sabbath school *Quarterly* was used faithfully up to the week of his death. In his own handwriting, on the fly leaf, are the words, "Completed reading the Bible by course for the 70th time, December 28, 1922." He counted the promises of the Bible. He wrote copious interleaved notes. He was a Bible warrior. Can we who pick up this torch of the third angel's message afford to be less familiar with the Scriptures? we who must carry this torch across the finish lines in the last contest?

Adventist youth must be conscious of their divine destiny and must be strong in the full armor of God.

## A House or a Home?

By Eric B. Hare

**W**HAT have they seen in thine house?" asked Isaiah of King Hezekiah. And Hezekiah answered, "All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them."

And Isaiah said, "Behold, the days come, that all that is in thine house . . . shall be carried to Babylon: nothing shall be left. . . . And thy sons . . . shall they take away."

You remember the story. It was in the days of Mero-dachbaladan, son of the king of Babylon, that Hezekiah became sick, and God sent him the message, "Set thine house in order: for thou shalt die." Hezekiah, however, was sure the Lord did not understand. Had he not walked before God with a perfect heart? There surely must be some mistake! So he pleaded for more life, and when he wept sore, God promised to add fifteen years to his days; then as a sign, the shadow on the sundial of Ahaz went backward ten degrees.

This great miracle was noticed by the wise men in Babylon, and the king sent his servants immediately to inquire about it. What an opportunity for King Hezekiah to tell these men of the living God, to minister to the needs of their hearts and their souls! But no, Hezekiah was very human. He tried to impress them with his own grandeur and glory; he showed them all *the things* that were in his house.

How prone we all are to make this same mistake, and emphasize the *things* in our houses—the furniture, the rugs, the books, the dishes—more than the hearts and souls of the father, the mother, the boys, and the girls who live in our homes.

### Our House Lost but Our Home Saved

During the battle of Rangoon we had the sad experience, in common with many others, of losing all *the things* that were in our house. We had to escape for our lives, and leave them all behind, for thieves and robbers to plunder and to carry away. I can never forget the day when our little family was reunited in India. For two months we had been cut off from even receiving letters or telegrams, the uncertainty of one another's welfare was agonizing. Then came the day when we were together once more, and oh, what joy! Mother and father, Verna May and Peter—we stood there hugging each other all together at the same time. Then suddenly my tears fell,

and my voice choked as I said, "Dear, we've lost everything in the world! Our furniture, our stove, the rugs, our books; all we have left is in this suitcase." As I wept in despair Mrs. Hare sobbed these courageous, inspiring words into my ear: "Oh, no, we haven't lost *everything*. We have Verna May and Peter, and now we have you!"

Suddenly I was comforted by the thought of those two incomparable values. We had indeed lost the *things* of our *house*, but we had saved the lives of our children, and we still had our *home*; and I know that if we can only get through into the kingdom of God as a family, nothing else will matter.

### What Is Home?

Out of the hundreds of definitions we often hear quoted, let us notice a few:

"Home is a world of strife shut out—a world of love shut in."

"Home is the golden setting in which the brightest jewel is mother."

"Home is the father's kingdom, the child's paradise, the mother's world."

These are all lovely and beautiful definitions, but the one I like best is, "Home is the blossom of which heaven is the fruit." How easy to distinguish a *home* from a *house*! A house is made of furniture, and *things*. But a home is made of *hearts* and *souls* and the *love* of the people who live there.

I like the last definition of home best, because I believe God intended that our homes should be an object lesson of heaven, and that by learning to love each other here, and to live with each other here, we would be prepared to love God and to live with Him forever more.

Christ wanted an object lesson of His love for His church; He found it in the home—the love of the husband for his wife, so He said, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." Eph. 5:25. But, husbands and wives, does the love *we* exhibit in our homes, before our children and our neighbors, give them a true picture of the self-sacrificing love that exists between Christ and His church, or is the picture somewhat distorted?

### An Object Lesson of Love

God wanted an object lesson of His own love for His people, a love mingled with justice, discipline, mercy, and pity. He found it in the home—the love of a father for his child, so He said, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103:13. But, fathers, is our discipline mingled with justice and mercy, or do we leave out the discipline altogether? Is our love such as will teach our children the love of God, or is the picture somewhat distorted?

God wanted an object lesson of comfort, with which to teach His people that God really cares "when our hearts are pained too deeply for mirth or song." He found it in the home—a mother comforting her child in her arms, and kissing away its tears; so He said, "As one whom his mother comforteth, so will I comfort you." Isa. 66:13. But, mothers, do you take time and make time to show your children that you care, or do you make them feel that they are nuisances, in the way, not wanted, and thus distort the picture of the comfort of God?

There is an old story told by Herman Eldridge in the REVIEW AND HERALD of October 28, 1937, about a successful lawyer who built a beautiful new home. The man





and his wife were good Christian people, and loyally supported the church with their offerings and their presence, and tried to do the best they could for their two children, Bill and Grace.

This house was their dream house, and they put the very best furniture and the very latest fixtures into it, and when it was completed, with understandable pride the good man called his dear old father to come and look over his new home. The father was a godly old minister and very proud of his son's worldly success. He thoroughly enjoyed the inspection of this wonderful dwelling place. From attic to basement they went, admiring every detail. There seemed only one thing lacking. "You would think, Father," complained the successful son, "that Bill and Grace would appreciate all we are doing for them, and would take a greater interest in things of the church, but they seem so indifferent."

For a moment the godly old man was quiet and thoughtful, then daring to speak as only fathers can speak to sons, he said, "Of course, Thomas, I know you and your good wife are Christians, but if I didn't know, there is nothing in this beautiful house that would tell me so. I couldn't tell by the pictures on the wall or by the books in the library or by the magazines on the table. I wonder, Thomas, if these things may not be responsible for the attitude of Bill and Grace?"

I wonder! Are the pictures on the walls, the music on the pianos, the books and magazines on the tables, the programs that come through the radios in *our* homes, influencing our children for God, or for the world?

### The Perfect Home

A very wise man whose pen name is Safed the Sage describes a perfect home in this quaint parable.

"There was a man who was rich, and he married a wife who was rich. And they builded them a Beautiful House. And they invited me and Keturah to come and dine with them and see the new home. Now this was in the days when our children were small, and we had a houseful of them. And Keturah got the baby to bed, and told the older children to take care of the younger ones, and be good to each other, and be sure to wash their hands and faces before they went to bed.

"And we sat at meat at the rich man's table. And it was Some Dinner.

"And we saw the New House, and it was beautiful. And they took us to the Nursery, where an Hired Nurse kept the children while the rich man's wife wrote addresses on Child Study. And it was all very fine.

"And when we got home, before we sat down, we took a Ball and Mitt out of one chair and a Doll out of another, and there were Skates hanging to the back of another chair and School Books in another.

"For we had no Hired Nurse, neither did Keturah write addresses on Child Study.

"And I said unto Keturah, 'We have seen a Perfect Home.'

"And she said, 'I do not think so.'

"And I said, 'I did not refer to the home of our friends, but to this one.'

### "I Love My Children"

"And she said, 'I know not a thing about Child Study. I know only that I love my children. And I cannot keep my house looking like a Palace, for I will not make it a Penal Institution for mine offspring. I just do the best I can.'

"And I went into my Study, and behold, the white wall bore the marks of little hands where the children climbed to where their father wrought. And in various other parts of the house there was evidence of children.

"And they were the happiest, noisiest, hungriest children in town. And we looked at them as they lay asleep, and thanked God for them.

"And I said, 'O Keturah, God might have kept this world from all scratches and finger marks and have lived in isolation and written books about Child Study without any children, or with children trained by angels in a kindergarten in the Moon. But He hath permitted this system which prevaileth on this

distorted Planet because it is better to have chairs with skates and balls and mitts, and walls with scratches and finger marks, in order to have a perfect world. For in the sight of God a world unmarred doth not appear so perfect as one in which God's children scratch the furniture, *but learn to glorify God and enjoy Him forever.*'"

This is the kind of home that I want, a home in which the things, the words, the love, the actions, will all help teach my boys and girls to glorify God and enjoy Him forever.

## Parents' Fellowship of Prayer

*"I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.*

From a minister and his wife in the State of Georgia comes the following word: "At the time when Parents' Fellowship of Prayer began, my wife and I eagerly joined in special sundown prayer on Friday evening for the youth in Adventist homes. Our special objects of prayer were two young married men with families. Both were reared in Seventh-day Adventist homes. One is my son, who is working on the Sabbath and using cigarettes. The other is my son-in-law, who was a habitual drinker and cigarette smoker. A few weeks after we began special prayer for these boys, my son-in-law entered a hospital that makes a specialty of curing alcoholics. His wife testifies that the cure seems to be a complete success. Neither of these boys is fully back in the church, but we praise God for the progress we see in our son-in-law, and believe that continued prayer will bring greater results than we have yet seen."

All who are concerned about our young people who have left the church should earnestly unite in a fellowship of intercession for these children whom the Lord has given us. We must not cease to pray for them until they are reclaimed. We know that prayer changes things, and that there is salvation for all who turn to God in their extremity.

The story of God's miracle-working power in the saving of the children of Judah during the reign of Jehoshaphat is on record for our encouragement. The armies of Moab and Ammon had come against the king to battle. When Jehoshaphat heard of the great multitude that had gathered to destroy his people, he set himself to seek the Lord, and proclaimed a fast throughout the land. Then he summoned all the people before him, "and all Judah stood before the Lord, with their little ones, their wives, and their children." 2 Chron. 20:13. As the king was praying the Spirit of God came upon Jahaziel, a Levite, and he spoke to the people the following words of comfort: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord . . . : fear not, nor be dismayed; . . . for the Lord will be with you." Verses 15-17.

And the Lord was with His people. A mighty victory was won. The following day, as the host of Judah went forth to meet the enemy, the Lord set ambushments against the enemy soldiers, and they all fell. But not one child of Judah was lost in battle. All Judah was saved, "with their little ones, their wives, and their children." On the fourth day there was a great assembly in the valley of Berachah, and there the people blessed the Lord, and the valley was named the valley of Blessing thereafter.

We could all have more meetings in the valley of Blessing if we would do more praying for our "little ones." We have no might or power against the world and the enemy, but we have a Christ who has gained the victory for us. Let us set our eyes upon Him as we pray in the prayer circle, and quietly trust, believing that He is working for us as we do the best we can to save our children. This is our one great hope for their salvation from sin.

Remember the Fellowship meets in the homes of our people at family worship time every Friday evening. You are invited to join.

## The Nordic Medical Convention

By J. D. Henriksen, M.D.,

Medical Secretary, West Nordic Union

THE Nordic Medical Convention, held in Stockholm, Sweden, April 14-18, was attended by three hundred believers, 214 of whom were active workers from Sweden, Denmark, Norway, and Finland. The greater part of those attending consisted of massagists or physiotherapists and nurses, besides fourteen physicians and several medical students. Thus it was the greatest meeting hitherto held in the north in the interest of our health work.

The arrangements were made through the cooperation of the Northern European Division, the two Nordic unions, and the associations of health workers from each country. Dr. A. Andersen, health secretary of the division, was president of the meeting, and on the first day read an informative lecture on "The Relation of the Seventh-day Adventist Denomination to Medical Missionary Work," the essence of which was that the object of establishing sanitariums is to win souls for Christ. (*Counsels on Health*, p. 211.) G. A. Lindsay, president of the division, the presidents of the two Nordic unions, several local ministers, and the doctors present delivered no less than thirteen lectures. Ten meetings were held for discussion of professional interests.

One of the most pleasant news items at the meeting was Dr. Andersen's report to the effect that the authorities now approve our course in Skodsborg for the training of authorized practitioners to give physical treatments on medical prescriptions. This will have a far-reaching influence in Denmark and other northern countries from which young people are sent to Skodsborg.

### An Important Resolution

The good spirit of the meeting, the great desire of those attending to make themselves more efficient, and the longing in their hearts to do their part in the onward progress of the work of our Lord was materialized in a resolution passed at the end of the meeting, which reads as follows:



Part of Congregation Assembled in Adventkyshan, Stockholm, for the Nordic Medical Convention Held in April, 1949

"As disciples of the great Healer it is our desire to devote ourselves to His service for the benefit of suffering humanity, praying for the grace of our Lord to represent the love of Heaven to humanity and wisdom to execute our responsible work as health evangelists."

During the convention special meetings were held for the physicians present, at which advanced training for our physicians was discussed. Our physicians should be able to meet the demand of the denomination for qualified specialists. The question of the commencement of scientific research in connection with our special health message was also considered. Those present founded a Northern Seventh-day Adventist Society of Physicians, the object of which is to strengthen cooperation, encourage faithfulness toward the message, and assist the denomination in keeping in better contact with the forty to fifty physicians and medical students in the northern countries. Dr. V. Sucksdorff, medical secretary for the East Nordic Union, was elected president of this society.

We hope that the plans and discussions of this convention may give strength to the right arm of the three-fold message in Northern Europe and its connected mission fields.

## Visiting the Shankilla Tribe of the Nile Valley

By Claude Steen, Jr., M.D.

IN THIS day of knowledge, when men circle the earth in nonstop flight and the gospel is reaching into every corner of the earth by radio, it seems that there could be no people on the face of the earth living in ignorance of the gospel of Jesus. But I want to tell you of such a people, speaking a tongue that has not yet sung the praises of a loving Saviour.

My heart was filled with a joy that is difficult to describe, when two weeks ago I was privileged to sit down in a freshly built bamboo hut with Herman Davis to attend my first gospel meeting among the people known to their neighbors as the Shankilla tribe. We had traveled for two days by mule and foot, accompanied by porters who carried on their heads our beds and food supplies.

We arrived at this small village about noon, and were met by a group of people who seemed so happy to see us that their dark faces fairly glowed with pleasure.

It was in the spring of this year that Elder Davis first went down into this malarious river valley to investigate the prospects for mission work among these people. At that time he was met with civil respect but definite suspicion. He spent several days among them, and won a certain degree of confidence. He promised that he would return in three weeks. The chief and his people were genuinely pleased at the prospects of having a school and a teacher, who would teach their children to read and write and who would teach all about the Great God and His Son Jesus. They promised to build a house for Brother Davis and his helpers to live in when they

should return. But we had heard promises like this many times before, and we were skeptical about seeing any house.

Circumstances at the mission made it impossible for Brother Davis to return at the exact time he had promised; and living in a land where the value of time is almost an unknown quantity, he felt free to postpone his trip for a few days, so said nothing. Two days after his three weeks had drawn to a close, the chief, the witch doctor, and several of their husky followers appeared at the mission with rifles over their shoulders, asking why Brother Davis had not come back, for "were not three weeks finished?" We entertained them for the night, and the next day assured them that on the following Tuesday he would be there.

On Tuesday, when he arrived in their settlement, he was most pleasantly surprised to find the house ready and the people all gathered to meet him. He spent more than a week among them, visiting, teaching, and traveling about. Everywhere he went were found small centers of population.

### Two Faithful Native Teachers

When he returned to the mission two faithful and loyal native brethren remained behind to teach them, Niphtalim Nencha and his brother, Duressa Nencha. Brother Niphtalim (Naphtali) is a consecrated young man whose zeal and self-sacrificing labor warm the heart. These boys have no fear of malaria, but put themselves into their work with the true spirit of pioneers. It was intended that they should remain there for four weeks, after which Brother Davis would go down and close the work for the season and bring back with him to the mission some of the most promising of the youngsters in the school. The rainy season was fast approaching, when it would be well-nigh impossible to cross some of the rivers between the mission and this outstation. Niphtalim wrote, "The time is so short and the people have so much to learn, please let us stay for six weeks."

At the end of this time Brother Davis persuaded me to leave my work and go with him to visit these people. The smiling faces and the expressions of pleasure which they showered upon us were heartening. On our arrival we were seated in the small bamboo hut without walls, which was already equipped with rustic native benches to serve as both school and church. The people crowded in close about us and politely watched as we relaxed and had a refreshing drink of water. There were a dozen naked little lads sitting on the ground at our feet, feeling our shoes and clothing, and looking into our faces with curious yet admiring expressions. Brother Davis asked one bright-eyed little lad by the name of Tigri whether he had learned the alphabet yet. He smiled from ear to ear as he proudly stood erect and read the alphabet from beginning to end without a mistake. This is no small feat, for the Amharic alphabet, which is the basis for all education here, contains no less than 291 distinct characters, counting the root numbers and special forms.

Brother Davis and I were tired after the trip and hoped for a little rest and food before beginning any meeting, but the people waited in persistent silence. We

could not send them away hungry, so we proceeded with a brief meeting. They listened with rapt attention as Brother Davis taught them the stories of Jesus' ministry of love.

Fortunately for us these people understand and use the language of the neighboring Galla people almost as freely as they do their own language, which they call *Shaugaro*. This enables us to reach all the people immediately with a language in which the work has already developed.

### The Charm of Simple Music

When Brother Davis had finished his talk he called on me to play the accordion for them. To a modern audience at home this would bring no particular joy or hardly be entertaining, for it has only been in the last year that I have been learning to play this instrument, so as to help with our meetings in the interior. To these people who have a native instinct for music and in whose bodies rhythm pulses like the beat of the heart, but who had never before seen any kind of musical instrument from the outside world, it proved to be about as interesting as jet propulsion is to us. Their faces were riveted with intense concentration as I played, and their eyes seemed glued to the bellows. When I stopped for a moment's rest they begged for more, imitating with their hands the motions of playing the accordion. We soon found that this was the best announcement of the meetings that we could give, for when the first strains of the accordion were heard people came on the run from all directions, and in less time than it takes to play through one song we had a houseful. They seemed never to tire of hearing the music and the stories of Jesus' life and work.

About dusk we heard the low rumble of the drums beating in a steady, rapid rhythm, which is so characteristic of Africa yet reminiscent of the modern generation in the homeland. The witch doctor, who is a faithful visitor at each meeting in the little bamboo church, had invited us to come and witness his service. When we arrived it was too dark to see the grotesque little clay idols that leered in idiotic silence from the rock pile along the side of the hut where his people gathered. Inside, we were seated on little three-legged native stools. The dance had already begun, and the loud, pulsating throb of the drum was so strong as to almost cause pain to the ear.

The dance continued into the night, and became so intense that the dancers seemed unable longer to control their



The Witch Doctor at Shankilla Playing His "Asmari" While His Daughters Dance. Above: One of the Wives of the Witch Doctor

bodies but were moved with what seemed to be a hypnotic power. As they continued the singing stopped, and they breathed in rhythm with a heavy, throaty, asthmatic type of breathing. In and out, in and out, they breathed in loud rhythm. The witch doctor, who controlled every thought in the room, called out in rhythm as the conductor might in leading his orchestra.

After a while the witch doctor advanced into a little cubicle at one side of the room, which he thinks of as his most holy place. There he called for Moses and God and Mary to come down and visit with him. They have learned these names from their neighbors, but they have no idea of the life or character of any of the individuals that they call upon. As he pretends to make contact with one or another of his gods, he feigns the voice of the one called upon and proceeds to give advice to any who wish to ask.

### Pitiful Ignorance of the People

This heathenish worship is carried out night after night, but more particularly on the week ends. When we visited his church the next day to take a few pictures, we found some people standing before the idols begging for healing and mercy. Big tears ran down their faces as they cried out, "Master, my Master, heal me of my sickness!" Then they would prostrate themselves before these weird clay monsters. They would come to the witch doctor with their disease, and he would extract some money from them and order them to bring a sheep, cut it in many pieces, giving some to the gods (which he would then eat), and take some to the great river (the Blue Nile) and offer a sacrifice to it; then healing, he assured them, would be forthcoming.

Early in the morning the same crowd who had the previous night taken part in the heathenish rites, would gather and wait, shivering in the cold wind which promised a rain, and sit patiently until we were ready to teach them more about the gospel. Brother Davis and his faithful helpers had labored diligently and carefully to teach them about God and His love for them, about His Son Jesus, who had died for their sins, and who had gone back to heaven after His resurrection from the grave. Sunday morning, before I departed for home, Brother Davis told them the story of the second coming of Christ and of the joys of a home in the earth made new. As he finished speaking the chief stood and made a long speech to us and to his people. He pleaded with them like a father, saying, "We have never heard anything like this before. We are like children. These white men have come and brought this story of Jesus and the Bible and the music to us. They are telling us the truth. It is new to us, but I know they are telling the truth. We must believe it and accept it."

Addressing himself to us, he continued, "There is a power here that we cannot explain. It is like the wind that blows our houses down. It pushes us and makes us want to hear more and to believe. Please do not leave us! If you take our boys to the mission and leave us here, you will forget all about us. Please leave someone like Niphtalim here to teach us more." Brother Davis and I discussed it with the boys, and they agreed with us that there was an opportunity which could not be lightly thought of. These two boys had been here for six weeks, away from their home and friends, in a low, hot, malarious country, among strange people who thronged about them day and night, and they were tired.

One boy who had come down with us agreed to stay for one month. On the last day before Brother Davis returned to the mission, Duressa came to him and said, "I have been here for many weeks now. I have learned to love these people, and they love me. I want to stay here till the rains are finished." To us this might seem a small offer,

but to these boys it meant a real sacrifice for the work. We thank God for boys like Niphtalim and Duressa, and the others, who only last night in the Friday evening vespers listened to Brother Davis and Niphtalim tell of the great need of this work. Then several dozen stood, each asking to be the one boy who should go and spend the several months of rainy season in the valley in company with Duressa.

We see in the Shankilla people, not just a new tongue that has not known the gospel of salvation, but a challenge, a battlefield; for soon these people, brought up in heathenish vice and ignorance, will be called upon by the Spirit of God to accept this truth and forsake their old ways, or else they will reject the gospel and become allies with Satan against us. We ask your prayers and your substantial support, that it may be possible for all these people to hear the story of salvation. Their tribe extends for ten days' travel to the north, across the Blue Nile and into the east and the west. God loves them, and He has a remnant among them who must be warned before we may witness the blessed appearing of our Saviour.

## Report From Mauritius

By Keld J. Reynolds, *Associate Secretary,  
Department of Education, General Conference*

ON THE island of Mauritius, in the Indian Ocean, a new school was begun a few months ago. Henri Evard, director of the Ecole Adventiste de Phoenix, writes that the work on Mauritius goes forward with the blessing of the Lord and in spite of serious problems.

The island has a mixed population. There are white people, mostly French, but a few English. The latter are Protestant; the former, usually Catholic. Then there are Creoles, Indian laborers and merchants, and Chinese storekeepers. The immigrant groups have kept somewhat to themselves, retaining national customs and in some cases their idolatrous worship. A corrupted French dialect provides something of a bond among the masses.

The Ecole Adventiste de Phoenix was to have opened in January, 1949, as a parochial elementary and secondary school. But an epidemic of infantile paralysis closed all schools on the island for three months. In March the school enrolled some fifty students in the upper grades and thirty on the elementary level. About one-third of the enrollment came from Adventist families. The remainder came from Indian and Mohammedan homes, and provided an excellent missionary opportunity. By the first of June the enrollment had risen above one hundred.

Brother Evard writes that the building is already too small. They have no dormitories, their library facilities are meager, and they have no laboratory equipment. But their courage is good and their faith is strong.



Students and Teachers, Ecole Adventiste de Phoenix, Island of Mauritius



Workers' Institute at South Lancaster, Massachusetts

For the past few years the Southern New England Conference has held annual six-day workers' institutes. The last one of these profitable meetings was held in South Lancaster, June 5-10. All workers were present and entered wholeheartedly into the program of study, meditation, prayer, and recreation.

One evening all conference workers went to the city of Hudson for a field adventuring endeavor. They went out two by two and gained entrance into seventy-one of the eighty-three homes they approached. They had opportunity to pray with the families in thirty-one homes. Thirteen were enrolled in the 20th Century course. Taking into consideration that most of these people were of the Roman Catholic faith, we believe that this is a very good percentage of contact.

A high light of the convention was the excellent lecture given to our group by Dr. Angelo LoVallo, a converted Catholic priest. He emphasized the fact that one must have the fruits of the Holy Spirit if he wishes to convert others to Christ. Dr. LoVallo was able to give us valuable help and suggestions in winning people to Christ and meeting the minds of those not of our faith.

The work in Southern New England is onward. We are of good courage. We are not satisfied, however, with the present rate of progress. Under the leadership of the Lord we are determined to see many more souls brought to the light of God's truth. Pray for us as we plan to evangelize this populous area of seven million people.

R. R. BIETZ, President,

*Southern New England Conference.*

#### Visiting Outschools in Africa-2

### A Devil-possessed Woman

By Josephine Cunningham Edwards

(In her first report the author, a teacher at Malamulo Mission Training Institute in Nyasaland, related interesting experiences in visiting outschools in the area of Mlanje Mountain. In this second report we travel with her to our struggling little mission schools near the borders of East Africa. She is accompanied on her journey by a missionary and his wife.—EDITOR.)

THE next day we went farther south, and through a wilder country. Grass grew higher than the car on either side of the two dim tracks one took to be a road. As we drew near to the Portuguese East Africa border, the hills seemed to iron out and the country seemed flatter and wilder. After jolting and jouncing at a snail's pace for an hour or more, we finally came to a large, populous village. Here in the midst of a field of corn stood a neat little schoolhouse built of brick, with a neatly trimmed grass roof. Fernandez, the teacher, evidently had an artistic temperament, for the walls were decorated with curious designs—wheels, dots, dashes, triangles, trees, birds, and even snakes.

#### Arrival of Visitors Excites Village

Our coming excited the whole population of the village. In just a few minutes the school was surrounded by a milling, pawing, clawing crowd in every state of dress and undress. The windows were full of heads poked in, craning and stretching to get a glimpse of the *Azungu* (white people).

I was directing my mind to the poor pupils when I was

startled to note in the primer class, two women with babes tied to their backs. In the reading class Fernandez, the teacher, was then conducting, the pupils rose in their turns and read haltingly, with much embarrassment, their assigned lines.

I was concentrating on the recitation, trying to ignore the hullabaloo outside when suddenly there was an interruption. A mad woman rushed into the schoolhouse and made right for where I was sitting. I thought for a moment that she was going to lay hands on me. But I sat still and looked straight at her.

#### Frothing at the Mouth

She stopped about a yard from me and gazed intently at me without moving an eyelash, but her body was twitching all over with involuntary movements. Suddenly it seemed that she was thrown to the ground by some unseen power. She began to froth at the mouth. Two men came in and carried her outside.

Almost immediately she was on her feet again and was thrusting away those who were trying to hold her. Then she began to shout frightful blasphemies. I could hear every word from inside the building.

The neighbor women were ashamed of her, and tried to quell the disturbance. One of them said, "Come, we have seen

these white people. There is nothing left to see now. We are big people. We are not children to stand and gape. Let us go back to our village."

When this had no effect whatsoever, another said, "If you do not come home now, I will go and sleep in your house." They talked to her as if she were a child.

Nothing seemed to have any effect, for she screeched louder than ever. It was impossible to carry on school; the uproar was so terrible. She shrieked that *she* was God, and that she had created the heavens and the earth. She said that she was Jesus Christ, and that all things belonged to her.

#### In the Name of Jesus

"That woman must be possessed with a devil, the way she is acting," I whispered to Brother Haarhoff, the missionary. "If Jesus were here, He could rebuke the unclean spirit and set the poor woman free."

We got up then and went outside. The woman had worked herself into a regular frenzy. Her eyes glared, and her hair stood in woolly frazzles all around her face. I walked up to her, mentally reviewing the *Cinyanja* (native language) that I had learned. She was shrieking so loudly that at first she paid no attention to me.

"Do not say such wicked words, my friend," I started to say in halting *Cinyanja*. "Jesus will —"

But just here that blessed name penetrated into her disordered mind. At the mention of the name of Jesus she uttered a shrill cry, and began to run as fast as her legs would carry her, down the winding bush path. In a few minutes she was out of sight. We could hear her cries



growing fainter and fainter. We went back and resumed our school inspection. All around the schoolhouse small children milled and crowded, their little faces pointed with curiosity. Their tiny, naked, brown bodies glistened in the hot sun.

We were very tired when we got back to the estate house that night. There was a thick, rich soup for supper, and after that a hot bath. The old camp cot felt good, hard as it was, that night. I didn't awaken, even though the old leopard came back again and prowled all around the house, sending the dogs into a veritable frenzy.

### Inadequate Schools

The last day we wanted to visit two schools, for they were both in the same direction. Corston Nsanza and Texford Naluso held forth at the first one. The roof was about to fall in, the blackboards were scabrous, and the rain poured through the poor grass roof. We had to move our chairs again and again to keep from getting drenched. The children trembled with the cold.

As I looked over the dilapidated room I thought of other schools where I had taught and visited in the United States. The poorest school I ever saw was marvelous compared with any of these schools.

The little ones sit for hours on their backless seats, clutching jagged slates in their laps, and writing as best they can. Still school is carried on, and children learn, under conditions we would consider frightful in America.

That afternoon we had to hike across the bush to the next little school. I suppose it was only three or four miles, but it seemed like ten to me, for it was up one hill and down two. We crossed two small streams by jumping from rock to rock. At last the schoolhouse came into view, and the usual crowd gathered.

One little boy about three years of age came limping into the clearing. He had had so many chiggers dug out of his poor foot by crude instruments that his heel was hanging on his foot by a slender shred of flesh.

One neat, clean little lad came walking into the schoolyard knitting a sweater on bicycle spokes. I examined his work, and it was beautifully done. He proudly told me that a woman in a distant village had taught him to knit, and now he was making a sweater for himself.

### Black Mud Smeared on the Wall

The schoolhouse was in a very bad condition. The blackboard was simply black mud smeared on the wall and allowed to dry. Erasing any work was impossible, so the board had to be remudded every day. The whole place was desolate in the extreme. The walls were leprous looking, and windows were merely irregular holes in the crumbling mud wall. Occasionally an old hen or a half-grown chicken would come to the door, and peer inquisitively in. It was worse than a stable, yet children were learning there, and that poor teacher is helped by money you give from week to week in Sabbath school.

A huge throng followed us back to the car. At every village a fresh group of inquisitive people joined the crowd until there must have been two hundred or more in the craning, gaping, shoving crowd.

If I so much as stopped and looked around, they fell back in alarm, some of the children shrieking with terror.

Soon we were back in the car, jouncing, bumping, and leaping along the road toward Malamulo. The boys who work for us heard the sound of the approaching car, and rushed out smiling from ear to ear and making little bobbing bows. Mamma had come home. A dozen eager hands helped to unload my luggage.

It was good to have gone, but it was better to be home. I pondered this comfortably as I was getting ready for a warm bath and for supper by the window, where I could see out over the beautiful valley.

## In the Land of the Rising Sun

By George A. Campbell,

Publishing Secretary, Far Eastern Division

JAPAN is alluded to as the land of the rising sun—a very appropriate phrase coined by some sage in ages past; therefore, it would be permissible to use this symbol of a rising sun to represent the rise of our postwar publishing work in old Nippon. During the war years our colporteur work in Japan ceased to exist. The Japan Publishing House was closed, the building, machinery, and stock were confiscated by the government. Then came capitulation. After a time our buildings and equipment were restored; then began the process of reorganizing the publishing work.

The first postwar colporteur institute was held in Japan during the month of October, 1948. This was a union institute with thirty-three colporteurs in attendance. Magazines and small books were the only literature available for the colporteurs to sell, but this was the postwar beginning, or sun rising, of literature ministry in old Japan.

Eight months later, or during the month of June, 1949, eighty-eight colporteurs attended two institutes, fifty at the North Japan Mission institute held in Tokyo, and thirty-eight colporteurs at the South Japan Mission institute held at Beppu, on the island of Kyushu.

### Edition of *The Great Controversy*

An edition of 20,000 copies of *The Great Controversy Between Christ and Satan*, the complete book, in the Japanese language came from the press just in time for the institutes. This proved to be a most timely book for Japan, because the Roman Catholic Church was celebrating, during the month of June, the four hundredth anniversary of the coming of the Jesuit missionary Francis Xavier to the shores of Japan. A great deal of publicity was given this event by the press of Japan.

Special instruction in the sale of *The Great Controversy* was given, as well as daily studies of the book itself. One could not but be impressed with the earnestness of these Japanese colporteurs, several of whom recently had come out of heathenism.

From a few reports that have come in since the institutes were held, it is quite evident that the twenty-thousand edition of that timely book will soon be exhausted. One colporteur reports fourteen copies sold during the first four days after the institute. Another was so impressed with the importance of *The Great Controversy* that he sold one even before the institute was over. Another colporteur sold twelve copies in one day, and



Colporteur Institute Held at Beppu, Kyushu Island, in June, 1949, South Japan Mission. Thirty-eight Were in Attendance

another sold seventy in four weeks. Several colporteurs are averaging five orders a day.

One can only conjecture the results of the sale of this book, for the Japanese people are a reading people. The truth of this statement can be attested to by the fact that bookstores are to be seen everywhere. They are about as numerous as are drugstores in America.

The task of giving the message to the eighty million people of Japan will rest largely upon literature distribution, and in the small beginning that has been made we can, by faith, see the literature ministry expanding until, like the rising sun, our literature will be scattered in every nook and corner of this great island field of Japan.

## New York Camp Meeting

By C. D. Forshee

THE New York camp meeting was held on the grounds of the Union Springs Academy from June 30 to July 10. The meetings brought to those in attendance a great spiritual blessing. J. J. Reiswig and his fellow workers had made ample provisions for both the spiritual and the temporal needs of those in attendance. Those who came with a desire in their hearts to seek God for a closer walk did not return disappointed. The meetings were well attended.

L. C. Evans, president of the Greater New York Conference; W. A. Fagal, pastor of the Brooklyn church; and Robert H. Pierson, of the Caribbean Union Mission, were the principal speakers at the evening meetings.

A visit by Pastor Salau and Missionary A. G. Stewart was one of the high lights of the gathering.

The Atlantic Union Conference was represented by its president, M. L. Rice, and departmental secretaries. E. J. Johanson, Paul Wickman, and Mrs. Cora Thurber, from the General Conference, were present and assisted in the meetings. Frederick Lee, associate editor of the REVIEW AND HERALD, was also present and contributed to the success of the meeting.

In addition to the large offering given for missions, funds were raised for the furnishing of the girls' dormitory now under construction on the academy grounds. The fact that it is being constructed without the incurring of debt and at a cost considerably smaller than the architect's estimate, speaks for the soundness of the building program.

As the believers returned to their homes it was with a feeling of gratitude to their heavenly Father for past blessings and with hearts filled with courage as they face the future.

## North Pacific Union Camp Meetings

By Louis K. Dickson,  
*Vice-President, General Conference*

THE camp meetings throughout the North Pacific Union were all occasions of refreshing to our believers and greatly blessed of God in deepening the spiritual life of those in attendance. It was my privilege to attend all these meetings, which began in the Upper Columbia Conference, June 9, and ran through July 24, including camp meetings at College Place, Washington; Caldwell, Idaho; Bozeman, Montana; Auburn, Washington; and Gladstone Park, Oregon.

The local presidents had made careful preparation in each meeting, and the attendance of our people was good throughout the entire field. Much attention was given to instruction through earnest Bible study on the part of visiting speakers, and all the departments were given

ample time to call their important interests to the attention of the people. Evangelism was stressed in all the camp meetings, and a lively interest was shown by both ministers and people in this important phase of God's work.

### Response to Mission Appeals

We were especially pleased with the encouraging response to the mission calls that were made. Thousands of dollars were donated for foreign mission work, including large gifts both in cash and in pledges. C. A. Scriven, the union president, and his staff were in constant attendance and gave strong help in the meetings. The visiting speakers included W. B. Ochs, J. Adams Stevens, C. J. Ritchie, W. A. Scharffenberg, J. L. McConaughy, H. K. Christman, and others. The Voice of Prophecy group appeared in both the Washington and the Oregon meetings, and gave excellent help in some of the larger meetings.

We are glad to note that it was very evident that our people are soberly seeking to draw closer to God and to become better acquainted with the needs of their own lives in their preparation to meet the Lord when He appears. We believe we could recognize on the part of those in attendance at all these meetings, an unusual interest in the deeper spiritual truths and experience to which God is calling His people at this time.



From Our Special Correspondents

### Atlantic Union

● A CHURCH dedication service was recently held in Oxford, Maine. In 1946 V. C. Townsend, a retired minister living in Oxford, noticed an unused church in the village. This building was bought, repaired, and redecorated, with members giving both time and money, and was dedicated on August 6 of this year, with M. L. Rice, R. W. Moore, and other conference officials present. The church group was originally organized in 1919 as the Pigeon Hill church, having been raised up by Alton J. Verrill as he studied the truths of God's Word with his neighbors and friends. Mrs. Mabel Thurlow, now a member of the Woodstock church, was the first church school teacher.

### Canadian Union

● THE Western Canadian Youth's Congress, held at Lacombe, Alberta, July 14-17, was an outstanding success. More than 2,000 were in attendance. The inspiration provided by the General Conference and union brethren, by Keith Argraves, the paratrooper, and by the "passing of the torch" service will long be remembered.

● ROBERT W. SCARR and his wife, of Newbold College, England, have now arrived in Canada, where they will both connect with the music department of Canadian Union College for the coming school year.

● NINE people were baptized at the camp meeting in Lacombe, and 15 at the Peace River meetings in the Alberta Conference.

### Columbia Union

● EIGHT persons were recently baptized by E. H. Lehnhoff in the Lakewood, Ohio, church, bringing to 23 the number baptized as a result of personal work.

● RALPH HILL baptized two persons in Waynesburg, Pennsylvania, August 6. These will join the Washington, Pennsylvania, church.

● FIVE young people were baptized in the Camden, New Jersey, church by Royal Sage on July 9.

REVIEW AND HERALD

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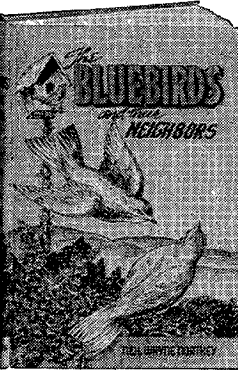


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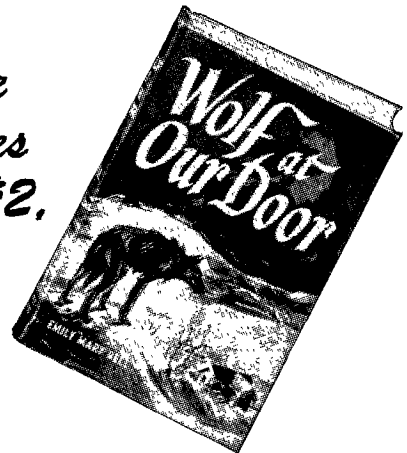
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● THE first Seventh-day Adventist church in Princess Anne County, Virginia, was organized July 30. This was formerly a "dark county."

### Lake Union

● H. L. SHOUP, assisted by L. O. Venden and his wife, recently conducted a brief series of evangelistic meetings in the South Branch Community church in northern Michigan. The two-week effort was concluded on Tuesday night, August 2, with a Sabbath school rally program, conducted by M. F. Grau, our conference Sabbath school secretary. Nine candidates for baptism were immersed at Sage's Lake.

### North Pacific Union

● IN addition to Walla Walla College personnel changes noted recently are the following: Robert H. Brown, who has been on leave for two years, will be associated with Dr. G. G. Kretschmar in the physics department; Caleb Prall, alumnus of Walla Walla College, has been selected to head the speech department; Warren Runyan has been appointed to the managership of the college store, and Bill Simmons to the managership of the college garage.

● PRACTICALLY all the physicians and dentists in the Upper Columbia Conference, together with the conference workers, spent the week end of August 4 to 7 in their annual retreat at Hayden Lake. Dr. Walter A. Macpherson was present, representing the College of Medical Evangelists. Three hundred and fifty Vocational Honors were conferred at a campfire service.

● C. L. VORIES recently completed a short, intensive effort in Osburn, Idaho. As a result eight persons were baptized on August 6.

● THE Idaho Conference working force enjoyed a few days (August 1 to 4) of fellowship at their Payette Lakes camp, during which time many improvements were made around the grounds. The devotional and inspirational talks by M. L. Andreason, of the General Conference, and C. A. Scriven, union conference president, were a great blessing to all.

### Pacific Union

● EVANGELISTIC meetings in Honolulu opened August 5, being held in a tent located on a prominent corner in the city. Don Christman, Melvin Lukens, and Ralph Larsen are in charge. The Bible instructor is Miss Marcedene Wood. Victor Aladen, Hideo Oshita, and Sakae Kubo will also assist.

● NEWBERRY PARK ACADEMY, new boarding school of the Southern California Conference, graduated 22 at the close of school in June. Completed dormitories and other facilities will make it possible to accept many more students for 1949-50.

● DESPITE the stevedore strike in the Hawaiian Islands, In-gathering has gone forward, and on August 5, \$30,350 had been received.

### Southern Union

● ONE of our student colporteurs working in Bolivar, Tennessee, was surprised to have 16 different families in one week's time approach him on the subject of the Sabbath. Not knowing that he was a Seventh-day Adventist, they told him he was keeping the wrong day, that the seventh day is the Sabbath. Because of the interest in that place this colporteur has begun cottage meetings.

● FIFTEEN new members were recently baptized in the Nat-chez, Mississippi, church. Otis Graves, district superintendent, had led out in layman activity which resulted in this wonderful fruitage.

● As a result of a church effort held in Brookhaven, Mississippi, eight persons were baptized recently by B. W. Abney in the Jackson, Mississippi, church.

● THE work of a colporteur evangelist in Peytonsburg, Kentucky, has multiplied interests until it has been advisable to pitch a tent there for an evangelistic effort. Several new believers were baptized on August 13.

### Southwestern Union

● DURING Big Week the colporteurs of the Texas Conference took orders amounting to \$13,007 and had deliveries amounting to \$5,682.15.

● ALTUS E. HAYES has accepted a call to the Texas Conference to serve as Book and Bible House manager. He was formerly employed in the same capacity in the Texico Book and Bible House in the Texico Conference. Gene Latham, assistant conference treasurer of the Texico Conference, has taken the responsibilities as manager of the Texico Book and Bible House.

● JAMES B. ROSS has resigned as secretary-treasurer of the Texico Conference because of ill-health. E. L. Moore, who for the past three years has served as assistant auditor of the South American Division, has been called to take over this work. He arrived in the field about August 1.

## Notice

### International Insurance Company

THE annual meeting of the International Insurance Company of Takoma Park, Maryland, and its affiliated General Conference Insurance Agency will be held at 3:00 p.m., Tuesday, November 8, 1949, at St. Louis, Missouri, in connection with the Autumn Council Meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and agency, the amending of the present charter of incorporation of the International Insurance Company of Takoma Park, Maryland, so as to make it legal under the laws of the State of Maryland to write Inland and Ocean Marine, and all types of Casualty and Liability insurance, and the election of one director for the term of one year and three directors for the term of three years. WILLIAM A. BENJAMIN, SECRETARY.

## CHURCH CALENDAR

|            |                              |            |                            |
|------------|------------------------------|------------|----------------------------|
| Sept. 3-10 | Missions Extension Cam.      | Nov. 5-26  | Review Campaign            |
| Sept. 10   | Missions Extension Offering  | Nov. 12-19 | Week of Prayer             |
| Sept. 24   | 13th Sabbath (Inter-America) | Nov. 19    | Week of Sacrifice Offering |
| Oct. 1     | Colporteur Rally Day         | Nov. 24    | Thanksgiving Day           |
| Oct. 8     | Voice of Prophecy Offering   | Dec. 10    | Temperance Offering        |
| Oct. 15-22 | Message Magazine Cam.        | Dec. 24    | 13th Sabbath               |
| Oct. 29    | Famine Relief Offering       |            | (South America)            |

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 ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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# NEWS AND NOTES

## Tithe and the Income Tax

WE call special attention to an editorial statement on page 5 entitled "Income Tax and Tithe." This statement seeks to answer a question that is raised from time to time in connection with the subject of proper tithe paying. Included in the statement is an action taken by the General Conference Committee a few years ago on this question, which action is the governing counsel that we have to offer in response to all inquirers.

## Growing Book Work in Old Scotland

WONDERFUL progress in the colporteur work is being made in Scotland. Two years ago we had only one colporteur in that country. Now we have a fine group of regular and auxiliary colporteurs at work. Our book evangelists are working in Aberdeen, Glasgow, and Dundee, among the many crofters and isolated folks in the highland areas and the great historic center of Stirling. In the Irish churchyard of that city stands a life-size figure of Margaret Wilson, who, because of her faith as a Protestant, died tied to a stake in the rising tide of the Solway. What an inspiration it is to see our colporteurs now placing truth-filled literature in the homes of old Scotland! One of our colporteurs writes:

"While I was canvassing a woman in Aberdeen with our literature, she exclaimed, 'Oh! I have a wonderful picture of Christ. I have been looking for years to obtain something that would give some real expression to the face of Christ, and at last I found this on the cover of 'Good News.'"

"The picture of *Christ as the Good Shepherd* was beautifully framed and occupied the best place in her front room. That picture seemed to be everything to that woman, and I left with the prayer that she, beholding Him, might come to know Him." E. E. FRANKLIN.

## Foreign Mission Fiber Needed

NEW people—new food—a new language—these are situations that the foreign-mission recruit faces as he comes to his new field of labor. Occasionally they are too much for the new worker, and he soon finds himself on his way back to the homeland where such difficulties do not exist. A mission recruit who loves the people, who accommodates himself optimistically to new foods, and even learns to enjoy them, and who persistently undertakes to acquire a new language is assured of a successful career as a foreign missionary.

Recently such a family of recruits arrived in South America, as is shown by the heart-warming letter we quote here in part:

"We were finally able to find a home that would accommodate our family, but we feel that it is much too expensive, and as soon as we can obtain something else we will move.

"Our baggage has not caught up with us yet, and so for the time we are all sleeping in hammocks and more or less batching it, as you might say. We have another excellent teacher lined up, now that we are part way settled here, and we have been putting in full time in the study of the language. We do ask an interest in your prayers that the Lord will bless us in the study of the language, that we will soon have a workable knowledge of the vernacular, in order to be able to engage actively in soul-winning work."

R. R. FIGUHR.

## Religious Liberty Work in India

A LETTER recently received from L. G. Mookerjee recites two incidents which show how his work as religious liberty secretary for the Southern Asia Division enables him to meet some men who might not otherwise be brought in contact with God's special message for these last days.

In one case he tells of one of our members having been called to bear witness in a court case on the Sabbath. Brother Mookerjee went with him to the magistrate and explained the beliefs of Seventh-day Adventists concerning Sabbath observance, with the result that the magistrate arranged for the witness to testify on another day of the week.

In another place two new converts faced the prospect of losing their positions for refusing to work on the Sabbath. One of these was employed in a department of the government; the other, by a firm of Hindu moneylenders. By explaining our brothers' convictions concerning the necessity for Sabbath observance and stressing the rights of individuals to worship God as they see fit, Brother Mookerjee was able to arrange for exemption from Sabbath duty for both of these brethren.

HEBER H. VOTAW.

## Word From Pitcairn Island

THE following note from Fred P. Ward, of Pitcairn Island, was sent along with a statistical report to E. H. Guilliard, statistical secretary of the Australasian Inter-Union Conference:

"We are expecting the *Rangitiki* this morning on its way to New Zealand. In a few days we should have mail from home. We have had no mail for nearly three months. We understand that the *Port Lyttleton* will be here about Wednesday from New Zealand. She is said to be bringing a new motor launch for the island too! This will tow the boats to and from the ships. If it works well, it should be a great convenience.

"On the twenty-second of last month (June) a doctor came ashore and performed the first real operation here. Pervis Young became ill with appendicitis on Tuesday morning. In the evening Andrew, his father, called a ship, on which was a doctor. The ship turned back, covering the 260 miles to the island by nine o'clock the next morning! After the operation the ship resumed her journey about 4 P.M. The folks were most grateful for the kindness of the ship's company. They say Pervis would have died within three days."

## Youth's Congress in North Sumatra

FOR the first time in ten years there was a general meeting of Missionary Volunteers in North Sumatra. How eager they were! How pitiful their lack of literature! Fighting in the rural areas kept many away. One of our young men was shot and killed just a few days before we arrived. In a city theater the young people gave a powerful and unique temperance program. On Sabbath 275 stood in a solemn "Share Your Faith" dedication. The initials of the M.V. organization in Malay are K.O.M. This is the Dutch word for *Come!* So the very initials give the invitation to "Share Your Faith" in this Dutch colony.

L. A. SKINNER.