



## Rallying Our Forces to the CAUSE OF TEMPERANCE

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IT WOULD be impossible for me to overemphasize the very great importance of the temperance work. Our own young people are in danger. They are surrounded on every hand by the most vicious and seductive influences. The use of alcohol as a beverage is advertised in the most attractive manner. Many of our young people are not old enough to recall the utterly vicious ways of the liquor traffic in former days, which are being used today in a more subtle and enticing manner. We must do all we can to fortify them in their own personal experiences against this monstrous evil.

No community, no individual, no segment of society, is or can be exempt or freed from the influences of this issue. The appalling fact is that the world today faces a greater danger than destruction by atomic bombs; namely, the danger of destruction through the immoral influences surrounding the consumption of alcoholic beverages.

It may be that you have never touched a glass of liquor of any kind, and yet you may be contributing to the spread of this evil by the spirit of complacency. No one can stand aloof in this great fight against the evils of intemperance and be

clear before God or before his fellow men. It is one of the foundation principles of our work that by pen, by voice, and by vote we are to exert our influence against this evil. The emergency of the situation in America calls for united action. Let us do our utmost to rescue those who are perishing from alcoholism and to enlist all our people, and especially the cooperation of our youth, in the fight against intemperance. We need to rally our own forces as never before to carry the banner of temperance to the world.

Every member of the church should become actively interested in this important phase of the last warning message by (1) signing a pledge to abstain from the use of alcoholic beverages, (2) by joining the American Temperance Society, (3) by circulating temperance literature, including our leading temperance journal *Listen*, and (4) by enlisting others in this cause.

Sabbath, December 10, has been set aside as the day on which to give consideration to this most urgent work, and to enlist the aid of all our believers. We want you to know that your efforts in this cause will be greatly appreciated.

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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.]

¶ SOME 2,000 ministers and laymen attended a special ceremony in Tokyo marking 90 years of Protestant mission work in Japan. The ceremony was held in connection with an all-Japan Christian Workers' Conference to rally support for the five-year evangelism drive launched by the United Church of Christ in Japan (Kyodan) last April.

¶ PRINCESS ELIZABETH, in a speech in London, denounced Britain's high divorce rate and falling moral standards, and appealed for the re-establishment of a “wise and well-balanced code of right and wrong.” In the strongest public statement made by any member of the royal family in recent years the heiress-presumptive to the throne told a special rally of the Mothers Union: “We can hardly help admitting that we live in an age of growing self-indulgence, of hardening materialism and of falling moral standards. I would go so far as to say that some of the very principles on which the family and therefore the health of the nation is founded are in danger. One of your first objects is to uphold the sanctity of marriage.”

¶ PRESIDENT TRUMAN said that America's “profound religious faith” made her strong enough to meet the challenge of leadership for world peace. Speaking from the White House over a national radio network, the President officially launched the Religion in American Life campaign, an intercreedal movement supported by the Federal Council of Churches, the Synagogue Council of America, and various Protestant denominations. Purpose of the campaign, which was continued until Thanksgiving, is to impress upon Americans the importance of religion and to urge them to attend and support the church or synagogue of their choice. “I believe that every problem in the world today could be solved if men would only live by the principles of the ancient prophets or the Sermon on the Mount,” President Truman said.

¶ SUNDAY morning double services began this month in Saint Petersburg's (Florida) downtown Protestant churches, and will continue through the winter season. Saint Petersburg is not only a city where people stand in line to go to church. So many want to attend during the winter season that the big churches repeat their entire program a second time each Sunday morning. The same songs are sung once more, the same prayers are offered, and the minister preaches his sermon for the second time.

¶ “SOMEONE YOU KNOW,” a new series of Protestant radio programs, and the first program to show nationally the clergyman in the role of counselor and friend has proved popular. A thousand laudatory letters were received following the inaugural program on September 29. Aired live every Thursday on 147 ABC stations, from 10:30 to 11:00 P.M., EST, the program is scheduled for 13 weeks. The series deals with mental health and pastoral counseling, and will feature such persons as Mrs. Eleanor Roosevelt; Dr. William C. Menninger, nationally known psychiatrist; Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian church, New York, and radio preacher on “National Vespers.”

¶ STRENGTHENING of the United Nations, and development through it “or otherwise” of a world government to maintain a “just peace,” was urged in San Francisco by the House of Deputies and the House of Bishops of the fifty-sixth triennial General Convention of the Protestant Episcopal Church. In adopting a House of Deputies committee report, both houses noted that though the United Nations represents a “great” step toward the goal of world government, it “has not yet been granted sufficient powers to accomplish its purpose.” The resolution urged “an international order limiting national sovereignty and world law binding on both nations and individuals for the maintenance of a just and enduring peace.”

## 75-50-25 YEARS AGO

1874

¶ C. H. BLISS writes from Illinois: “At Lovington the brethren are making some advancement. Quite a number are quitting their tobacco, tea, and coffee. Several have been baptized, and others expect to go forward soon. Their new church, which in several respects is the neatest church building in the place, is finished ready for plastering.”

1899

¶ A. J. BREED reports a most excellent district meeting of the General Conference District 3, held at Mount Vernon, Ohio, the latter part of November. Studies on the message were given by S. N. Haskell. Mrs. Haskell conducted a service each day in the interests of Bible work and city missions. The Missionary Reading Circle was given consideration, Mrs. L. Flora Plummer presented plans by which our people may become better acquainted with fundamentals of the truth and a knowledge of the needs at home and abroad.

1924

¶ IN his report on the work in the Far East, I. H. Evans says: “How did our work open up in Siam? A few years ago I went to that country with a wonderfully cheering thought in my mind that I was going to be the first one of our little company, and indeed the first Seventh-day Adventist, to set foot there. I thought that would be something to tell about when I got over here. But to my surprise, when I arrived there, I found thirty-two believers holding a meeting—and we did not know there was a soul who had ever heard of the third angel's message. How did they get the message? A Chinese brother from Swatow, away up in China, went to Bangkok, Siam, and as a result of his work there was a company of thirty-two Sabbath keepers.”

REVIEW AND HERALD

## The Friendliness of Jesus

JESUS loved people. It did not take very long for the dwellers of Judea and Galilee to find this out. Everywhere He went men, women, and children gathered about Him, not because of curiosity, but because they felt a sense of warmth in His presence.

Although Jesus had times when He withdrew to some secluded place for meditation, this was generally when the people were asleep, late at night or in the early morning. As soon as the market place began to hum with activity, or the Temple courts were filled with the throng, there you would find this friendly Person.

As He goes about you can see Him stop to chat with the merchantman, inquiring as to his business, dropping a word about goodly pearls.

Perchance He meets one blind, and you hear Him say, "Son, how came you to such a fate? Wouldst thou be made whole?"

Again, He sees a mother carrying a babe in her arms as she passes by, and He stops to give the little one a smile and a caress with His gentle hand.

Then you see Him enter a home where He remains for some time, conversing with the inmates.

Jesus did not hold Himself aloof from anyone—Jews, Gentiles, Roman soldiers, people of every class. How He loved them and longed to linger with them on friendly terms!

### The Friend of Sinners

But He had a holy purpose in all this. It was not to gratify some fleshly desire, some social instinct, or to pass the time in idle gossip. When Pharisees criticized Him for eating with publicans and sinners, He said, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Matt. 9:12, 13.

He was in truth the friend of sinners, as they called Him, for all men are sinners and in need of His friendly ministration.

What would have happened to Mary Magdalene if He had not shown a real interest in her welfare after her repeated delinquencies?

How would Peter have been restored to full discipleship after his fall if Jesus had not shown a special anxiety over his well-being on His resurrection morn? It was Jesus, no doubt, who told the angel guard to notify His disciples "and Peter" (Mark 16:7) that He would meet His appointment in Galilee, meaning that He would like to see Peter there along with the other disciples.

Would the wayward woman of Samaria have found deliverance from her sins if Jesus had not loved to converse with anyone who would respond to His friendly approach?

God had sent His only begotten Son into the world to save sinners, because He loved them. It was this same love and real interest that sent Jesus hurrying here and there over the countryside, speaking to this one and that one, at times loitering beside the road or at some wayside home to enjoy the companionship of strangers. Yes, we do well to sing:

"What a friend we have in Jesus,  
All our sins and griefs to bear!"

And what of the multitude that followed Jesus so persistently? Concerning them Matthew records:

"Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matt. 9:35, 36.

Jesus loved the multitudes. He was never fretful with them or annoyed because they ran after Him when they discovered where He was. This was indeed the great test of His friendliness. Sometimes they worried Him and allowed Him no rest, but still He continued to talk with them, giving them words of comfort and counsel and patiently answering their questions. It was only when the spying Pharisees mingled with the multitude, trying to trap Him, that He became indignant, and more than once rebuked them for their attitude and their lack of faith.

On one occasion Jesus said to His disciples, "Come ye yourselves apart into a desert place and rest awhile," for they had become worn and tired because there had been so much coming and going of people, and even "had no leisure so much as to eat." Mark 6:31. So "they departed into a desert place by a ship privately," but no sooner had they arrived at their destination in the quietude of the countryside than, upon looking up, they saw the people coming after them. Surely this would have been a time when Jesus would have had reason to send them away, but the Scriptures say:

"Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." Verse 34.

Even at the close of the day, when His disciples asked Him to send the people away, He was reluctant to do so until He had refreshed them with food. How could people help but respond to such exceptional interest as that?

### He Loved the Children

There is an unforgettable picture presented in three of the Gospels that reveals the friendliness and winsomeness of Jesus as no other does.

One day as Jesus was journeying toward Jerusalem He paused in a certain village, as usual, to visit the people. Whether He was sitting on a hillside near by or in a home, we know not, but some of the mothers of the place came to see Him bringing their children with them for Him to bless, perhaps. The disciples, in their brusque manner, rebuked the mothers for bothering Jesus when He was ministering unto the people, but Jesus was displeased with this, and said unto them, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark 10:14.

Matthew, relating the experience, said, "He laid his hands on them"; but Mark adds this personal touch to the story: "He took them up in his arms, put his hands upon them, and blessed them."

The warmth of Jesus' soul is evident from the way children liked to be in His presence. The Gospel mentions His loving concern for children on several occasions. He could not have been austere and sad in His appearance, or they would have turned from Him. It has been said

that Jesus was never seen to smile. We are told that Jesus wept, but we do not need to be told that He smiled, when we read how He took the children in His arms.

We speak of Jesus as Lord and Master, as Creator and Redeemer, as Prince and King, but the terms that draw Him closest to us are brother and friend. This relationship was emphasized by the Saviour as He was about to face the cruel cross. Then it was that He said to His disciples:

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:13-16.

How thankful we can be that we have a friend in the courts of God. There before the throne stands Jesus, and He pleads for our cause.

No one needs to feel lonely and forgotten with such a friend. If Jesus was so approachable when He was on earth, is He not the same now that He is in heaven? Oh, yes, He is! Does He not bid us "to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"? Heb. 4:16.

Jesus never gives us up. Solomon spoke of "a friend that sticketh closer than a brother." Prov. 18:24. This was none other than Jesus. His soul is continually yearning after us, trying to draw us closer to Himself. He stands at the heart's door, knocking, knocking, hoping that we will open up and bid Him enter. How He longs to talk with us, sup with us, and have friendly fellowship with us. Why do we deny ourselves such marvelous association, such glorious relationship? Truly we are blind when we permit the friendships of the world to turn us aside and forget the loving ministrations of our Lord.

Abraham was called the friend of God because of his close relation with God. May we be called the friend of Jesus and ever be true to Him!

F. L.

Science and Adventism—7

## Do the Rocks Testify for Evolution?

LET us look now at the other area that is said to provide evidence for evolution—the rocks, the layers of earth called strata, with their fossils. It is no mere play on words to say that the rocks are viewed by evolutionists as the real foundation of their theory. The fossils found in the various strata of the earth are remains of creatures that lived in the dim past. Naturally they might be expected to shed some important light on the long past history of living things. We cannot here turn aside to explore the broad expanses of the earth to survey all the geological and fossil evidence that allegedly supports evolution. We wish to call attention simply to one main point in regard to this fossil evidence in an attempt to discover how valid is the claim that all the discoveries and investigations since Darwin have provided only increasing proof for evolution.

To see the force of this point we are about to present, the reader should remember that the classic picture of evolutionary development is that of a tree. Believing that all forms of life on the world came from some single, simple form, evolutionists have pictured this simple form as the base, or lower part of the trunk of the tree. Out

from this trunk soon began to spread branches of more diversified forms of life. In turn the branches subdivided into smaller branches, and these again into twigs, as the forms of life became ever more diversified. The topmost bough, of course, was man, with the monkeys swinging just below and a little to one side.

### Yawning Gaps Trouble Evolutionists

Thus the theory of evolution calls for connecting links all the way along. No twig or branch stands alone; it is connected in some well-defined way with other twigs and branches, and all, in turn, to the main trunk. But what does the fossil record reveal? Here is perhaps the most perplexing problem that confronts the specialists in the field of ancient fossil forms—paleontologists, they are called. They have discovered that there are great gaps between the major forms, called phyla, and often great gaps between the more closely related forms. There is little or nothing in the fossil record to indicate that any forms of life ever existed to bridge these major gaps. Of course, paleontologists have always hoped that sometime, somewhere, fossils would be found out of which to make the much-needed bridges. But that hope has gradually faded as the strata of the world have come increasingly under study.

Occasionally an apologist for evolution is frank enough to admit that he is puzzled by these gaps, as he ought certainly to be. But most times the gaps, while admitted, are immediately bridged, to the satisfaction of the evolutionary writer, by a span of speculation as to why there should be bridges. The speculative span is strictly a suspension bridge, in that it rests upon no supports along the way! So long as the general theory of evolution holds, this kind of bridge holds. It is anchored at each end to a theory and not to objective facts.

### One Authority Confesses, in Part

One recent brilliant authority, writing on this problem, declares:

"The facts are that many species and genera, indeed the majority, do appear suddenly in the [fossil] record, differing sharply and in many ways from any earlier group, and that this appearance of discontinuity becomes more common the higher the level, until it is virtually universal as regards orders and all higher steps in the taxonomic hierarchy [that is, in the evolutionary tree].

"The face of the record thus does really suggest normal discontinuity at all levels, most particularly at high levels, and some paleontologists (e.g., Spath and Schindewolf) insist on taking the record at this face value. Others (e.g., Matthew and Osborn) discount this evidence completely and maintain that the breaks neither prove nor suggest that there is any normal mode of evolution other than that seen in continuously evolving and abundantly recorded groups. This essentially paleontological problem is also of crucial interest for all other biologists, and, since there is such a conflict of opinion, non-paleontologists may choose either to believe the authority who agrees with their prejudices or to discard the evidence as worthless."—GEORGE GAYLORD SIMPSON, *Tempo and Mode in Evolution*, p. 99.

This learned author seeks to ease the problem by arguing the incompleteness of the study of the fossil record. In other words, we may not yet have found the bridges. But in this view of the problem he can hardly find much consolation, for he admits that when "the [fossil] record does happen to be good" it "rarely" shows "complete continuity" for any group higher than "species and genera." On the "higher levels," he goes on to admit, "essentially continuous transitional sequences [that is, bridges] are not merely rare, but are virtually absent."—*Ibid.*, p. 105.

## The Paths of God

By Retha H. Eldridge

The paths of God are ofttimes strange;  
They lead through valleys drear.  
And as deep darkness presses close  
My heart is chilled with fear.

The sunshine that had warmed my day  
Fades quickly from my sight;  
Thick clouds press in from everywhere—  
I feel lost in the night.

The song so lately on my lips  
Dies ere the words are sung.  
How shall His holy name be praised  
With sorrow-weighted tongue?

Alone I climb the rocky path;  
Alone I face the storm.  
Then all at once a lightning flash  
Reveals Another's form!

I see Him coming to my side;  
I hear His tones of love,  
"Faint not, take courage, for this way  
Leads to My home above."

For Him the path no terror holds;  
His face shows peace sublime.  
He takes my trembling hand in His;  
Together now we climb.

The darkness does not always last—  
His touch sweeps it away,  
And with the darkened valley passed  
We face a brighter day.

And yet, I would not miss the gloom;  
'Tis then He comes to me  
With blessings rich I never know  
When only sun I see.

He adds, almost immediately, that the "absence [of these bridges] is so nearly universal that it cannot, off-hand, be imputed entirely to chance and does require some attempt at special explanation, as has been felt by most paleontologists."—*Ibid.*, p. 106.

Some of the difficulties in dealing with the problem are suggested by his remark that "listing of data as to the occurrence of possible ancestry involves subjective judgment as to what constitutes a 'possible ancestry,' and in some cases opinions differ radically."—*Ibid.*

In the next paragraph he makes the sweeping statement:

"This regular absence of transitional forms is not confined to mammals, but is an almost universal phenomenon, as has long been noted by paleontologists. It is true of almost all orders of all classes of animals. . . . It is apparently also true of analogous categories of plants."—*Ibid.*, p. 107.

### Speculation Substitutes for Facts

A few pages further on he observes:

"In the early days of evolutionary paleontology [fossil study] it was assumed that the major gaps would be filled in by further discoveries, and even, falsely, that some discoveries had already filled them. As it became more and more evident that the great gaps remained, despite wonderful progress in finding the members of lesser transitional groups and progressive lines, it was no longer satisfactory to impute this absence of objective data entirely to chance. The failure of paleontology to produce such evidence was so keenly felt that a few disillusioned naturalists even decided that the theory of organic evolution, or of general organic continuity of descent, was wrong, after all. . . .

"Disregarding such easily discouraged serious students and ignoring less worthy critics with emotional axes to grind

[obviously, those who believe in creation], paleontologists have interpreted the systematic gaps in two ways. One school of thought maintains that the gaps have no meaning for evolution and are entirely a phenomenon of record [that is, the fossil record has either been destroyed or has simply not been found yet]. Another school maintains that transitional forms never existed."—*Ibid.*, p. 115.

The author here quoted thinks the answer lies somewhere between these two views, and spends pages in building what we have described as a suspension bridge of speculations to span the gaps. In one short paragraph a certain speculation requires the use of "if" seven times. If a certain condition existed, and if another situation developed, and so on and on. Strictly speaking, there is nothing illogical in this. *If* knowledge does not exist, and *if* one is committed to a theory, and *if* grave objections to the theory arise, then speculation is the only way to explain its deficiencies. But how different all this sounds from the dogmatic declarations made by popular exponents of evolution that all the evidence is clearly in favor of evolution and that every year only adds strength to the argument. In the case of the rocks and the fossils, the stronghold of the evolutionary theory, the passing years have brought a major problem.

F. D. N.

(To be continued)

## Keeping Out of Debt

(Part 2)

NONE of us will find it to our liking to come to the judgment day with unpaid debts recorded against us on the books of record. Every effort should be made to settle accounts with our fellow men prior to the time when we shall be called upon to settle our account with God. Jesus said:

"The kingdom of heaven [is] likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." Matt. 18:23-27.

The servant of the king was greatly embarrassed, because he was under obligation to the king to the extent of ten thousand talents. When the final reckoning came his unfaithfulness nearly cost him his own life, that of his wife and children, and all that he had. Fortunately, when he begged for mercy and promised to pay the king all that was due, the king was moved with compassion and loosed him and forgave him the debt.

Now, there is more to the parable than we have related, but there is one important lesson, among others, to be learned from this experience. We refer to the awful consequences that might result in evil to ourselves and to our families by having large, unpaid debts. And if we care to read the parable further, we can see what might occur by having small, unpaid debts.

The servant who had been forgiven by his lord "went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt." Verses 28-30.

An obligation is an obligation, whether large or small. To teach us the importance of quickly settling our ac-

counts, there are numerous incidents on record in the Bible. Certain it is that God will bless us as we make every effort to free ourselves from our obligations. We think in this connection of the widowed minister's wife who came to Elisha with the burden of a great problem.

"Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil." 2 Kings 4:1, 2.

### Widow's Debt Paid

This poor woman was threatened with the tragedy of seeing her two sons reduced to the status of virtual slaves. No doubt it was her great desire to save her sons from this painful existence that inspired her to go to Elisha for help. But there must also have been within her heart an honest purpose to pay her husband's debts. And God honored her best effort. With the pot of oil God worked a miracle, and as she followed the prophet's instructions to borrow empty vessels from her neighbors and to pour out from her little vessel of oil, the pots were all filled. "Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." Verse 7. Needless to say, this Hebrew woman was very careful to stay out of debt. God had worked a miracle to help her pay the obligations that had been incurred by her husband. Now she determined to be careful to avoid debt, for she had learned through painful experience the awful consequences of being in a position where she could not meet her obligations.

Wisdom has decreed that a few possessions without indebtedness are better than many possessions with heavy obligations.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." Prov. 3:13-18.

### Entangled in Satan's Net

In harmony with the Bible teaching on this matter of indebtedness is the counsel of the Spirit of prophecy. The Lord has declared that "when one voluntarily becomes involved in debt, he is entangling himself in one of Satan's nets which he sets for souls."—*Colporteur Evangelist*, p. 67. A more familiar statement gives the admonition that "we should shun debt as we should shun the leprosy."—*Testimonies*, vol. 6, p. 217.

Whether the ones involved may be the parents in their homes, the operators of private businesses, or the managers of denominational institutions, the same principles always seem to apply. "Guard carefully every point," we have been told. Let there "be no needless expense, to bring a burden of debt."—*Ibid.*, vol. 6, p. 208. Again we are instructed to "demonstrate by precept and example . . . the principles taught by our self-denying Redeemer. Self-indulgence is a great evil, and must be overcome."—*Ibid.*

"We are nearing the end of time. More and more shall we be obliged to plan, and devise, and economize. We cannot manage as if we had a bank on which to draw in case of emergency; therefore we must not get into straitened places."—*Ibid.*, p. 209.

In an effort to achieve financial independence, either as individuals or in behalf of church institutions, we are

told to give attention to simplicity, usefulness, thrift, and economy.

"As individuals and as managers of the Lord's institutions, we shall necessarily have to cut away everything intended for display, and bring our expenses within the narrow compass of our income."—*Ibid.*, p. 209.

All of us should now be earnestly striving to be free from debt, and to keep out of debt. Following a budget is essential, in order to keep our expenses within our income. One of the greatest evidences of self-control is to be able to turn down a temptation to buy something that we do not need but which we want very much. To be able to do this is to ensure ourselves of the convenience of having enough money to pay for the things that we really do need and also to support the work of God, which will demand our sacrificial gifts until probationary time is over and the world has been warned of the speedy return of our Lord.

The richest reward of living free from debt is to be found in our own freedom of spirit and sense of liberty. The load of debt is lifted from our minds, and we are free to devote ourselves to the important business of living and proclaiming to other men the satisfaction to be found in the Christian way of life. If there is one thing that hinders our effectiveness as soul winners, it is the burden of bills hanging like some great sword of Damocles every month; and with time as short as it is, certainly it is time for all of us to clear the King's highway.

D. A. D.

### Not the Other Person

WE WOULD naturally like to flatter ourselves that it was because someone else treated us badly that we had that irritated and resentful feeling. But it is well to remember that it is not the wrong that another does, really, that puts that evil feeling into the heart. There was something wrong hiding there in our own heart that got stirred up. It was there in the flesh. The other person's slighting remark or action merely stirred it up.

To be sure, the spirit of the evil one was in the affront offered us. But that alone could not put an evil spirit of anger into us. It is something in our own unsubdued flesh that gets stirred into activity and puts the wrong spirit into us.

### Self to Be Dead

"Ye are dead, and your life is hid with Christ in God." "Reckon ye also yourselves to be dead indeed unto sin." The old natural man is mortified, or put to death in repentance and full surrender to God. A dead person can feel nothing; and if the old self is dead, it will not feel that angry resentment, not even when affront is intended. Irritability comes from within, not from without. One could never think of Jesus as going from the presence of hateful attackers with irritation and resentment in His heart.

Whenever we find ourselves harboring the resentful feeling, let us remember that it is a warning signal that the old self is springing to life. It is for us to repent of the evil thing in our own heart rather than to allow ourselves to be diverted by the enemy into warring against the one who gave the offense.

It is natural to lay the blame for our failure upon another. But attending to the other will not get us out of our difficulty. The heart within is the difficulty. We may be grieved and hurt by the blow given, but God is able to keep our hearts from resentment. Thank God, His peace can guard both heart and thoughts. (Phil. 4:7.)

W. A. S.



## Separation From the World

By L. C. Wilcox

**I**N REVELATION 18:4 is recorded a definite last-day heaven-sent message for the children of God: "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." In this same chapter, verses 1 and 2, we learn that "her" is Babylon. It is not the purpose of this article to go into a long discussion of what Babylon is, for, as students of the Word of prophecy, we are acquainted with the application.

One word from the Spirit of prophecy on this point will be sufficient:

"The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day."—*Testimonies to Ministers*, p. 61.

Thus we see that the message of Revelation 18, addressed to Babylon, is a message to all apostate churches, those who follow the example of Rome, who follow her doctrines and traditions, and who court the favor of the world.

"Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work."—*The Great Controversy*, p. 390.

Although this call out of Babylon is a last-day message,

### Meditations About the Sabbath

## The Sabbath and the Name of God

(Part 1)

By S. H. Lindt

**T**HERE is an intimate and mysterious relation between the name of God and the Sabbath. This subject is one that deserves much more careful study and investigation than it has yet received. "The Sabbath was set apart to be kept in honor of God's holy name."—*Early Writings*, p. 33.

The whole Bible centers about Christ. In the heart of Christ was His Father's law. (Ps. 40:8.) In the center of the law is the Sabbath commandment, and in the heart of the Sabbath commandment is the name of God. Thus the Sabbath becomes the casket in which the name of God is enshrined.

Bible names are very significant. Many such names given to people at their birth were prophetic of the character and work of the person so named. The many names applied to members of the God-head in the Scriptures are of special significance. All these names are related to the character of God.

Satan's attack upon the government and law of God in heaven, at the beginning of the great controversy there, was in reality an attack upon God's character and name. The final act in this great drama during the present dispensation will center about the name of God as enshrined in the Sabbath institution.

God is going to maintain His holy name, not alone by His own direct action, but by a company of faithful souls who will uphold His name and character to such an extent that He can place His seal upon them. This is found in the Sabbath, which this group have learned to love and determined to keep even at the cost of their lives. In heaven this company follow the Lamb "whithersoever he goeth." Rev. 14:4.

we find it has had its counterpart in all ages as God has sought to salvage something from the awful wreck and ruin of sin.

Early in the history of this world evil gained such power over the inhabitants of the earth that "every imagination of the thoughts of his heart was only evil continually," and the earth was "filled with violence." Gen. 6:5, 13. God sent a "preacher of righteousness" to warn the world of the coming Flood, and to call a people out from the world into the ark that was being prepared under the direction of Jehovah. Few indeed were willing to "come out," and when the storm of destruction broke, only eight persons heeded the call and entered the ark.

### Abraham Called Out

Later, to preserve the knowledge of God and the form of true worship, God called Abraham to come out from his people. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, . . . and I will bless thee, . . . and thou shalt be a blessing." Gen. 12:1, 2. God had a special work for Abraham to do in the world, and for that responsibility he must be separated from the evil and error prevailing in the world, even in his own home. Abraham was obedient to the call, and went out by faith "not knowing whither he went." In commenting on this experience in *Patriarchs and Prophets*, Mrs. E. G. White says:

"The message of God came to Abraham, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.' In order that God might qualify him for his great work, as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give his servant."

With the descendants of Abraham in bondage in Egypt, again the light of truth was nearly snuffed out. God and His law of righteousness were almost forgotten. A new movement must be launched, and so God separated Moses from his family and people, and sent him out in the wilderness for a period of forty years' preparation to lead His people Israel out of Egypt, that God might again have His peculiar people apart from the world. "Ye are the children of the Lord your God. . . . For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deut. 14:1, 2.

It is not necessary to go into the disappointing history of Israel, for we are acquainted with their experiences. They were not true to their covenant with God. They did enter into contacts with the nations against which God had warned them; they did intermarry; and the result was just what God had told them it would be. They became corrupted with the forms of worship followed by the heathen. By affiliation with the world they lost the favor of God. The northern tribes, known as the kingdom of Israel after the division of Solomon's kingdom, lost their distinction as God's chosen people, His holy nation. And soon afterward the kingdom of Judah was sent into captivity for seventy years under heathen kings.

After the years of captivity some of the Hebrews returned to Jerusalem and undertook to rebuild the city and the Temple and to re-establish the worship of God. They had learned some lessons, and when "the adversaries of Judah and Benjamin" requested a part in

the work, they were rebuffed by Ezra and his associates. "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel." Ezra 4:3.

We are told concerning this action:

"Had the Jewish leaders accepted this offer of assistance, they would have opened a door for the entrance of idolatry. . . . They realized that help gained through an alliance with these men would be as nothing in comparison with the blessing they might expect to receive by following the plain command of Jehovah. . . . 'Thou shalt make no covenant with them,' God had said; and those who had recently rededicated themselves to the Lord at the altar set up before the ruins of His temple, realized that the line of demarcation between His people and the world is ever to be kept unmistakably distinct. They refused to enter into alliance with those who, though familiar with the requirements of God's law, would not yield to its claims.

"The principles set forth in Deuteronomy for the instruction of Israel, are to be followed by God's people to the end of time. True prosperity is dependent on the continuance of our covenant relationship with God. Never can we afford to compromise principle by entering into alliance with those who do not fear Him."—*Prophets and Kings*, pp. 568-570.

### Worldly Affiliation Dangerous

It will be represented to God's people today that in order to gain material prosperity, in order to have greater influence in the world, it will be advantageous to form some affiliation with the world. But however attractive such affiliation may appear, we learn from the record of God's people in all ages that alliance with the world, or with those who do not fear God and keep His commandments, ends only in spiritual declension and the loss of the favor of God.

In His ministry on earth Christ was arrayed against the

forces of apostasy, against intimacy with the world, at a time when true religion, true godliness, had well-nigh disappeared from the earth. He called His disciples out of apostate Jewry and set them apart from the religious world of the day to become a "chosen generation, a royal priesthood, an holy nation, a peculiar people," to show forth the virtues of Him who had called them out.

And when apostasy had corrupted the church centuries later, God again put forth His hand to save His church. He stirred the hearts and minds of the Reformers—Wycliffe, Huss, Jerome, and the mighty Luther. Light and truth again broke upon the world. God called out of Babylon a church into whose hand He placed the torch of righteousness by faith. It broke the power of Rome; it became a mighty factor of righteousness in the world. It was persecuted bitterly. For decades it witnessed with its lifeblood for the Word of God. Then the persecution ceased; the church was lulled into security and self-satisfaction, and was attracted by the world. The desire for popularity transcended its desire for the approbation of God. The friendship of God was bartered for the friendship of the world. Craft again succeeded where persecution failed.

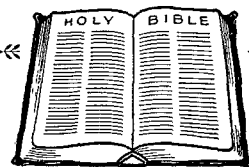
But alliance with the world and loyalty to God are impossible. Protestantism went into decline and decay. Worldly policy and favor with men blinded the spiritual perceptions, and the church could not see to follow the leadings of God into new and greater light. The dragon is intent on utterly destroying the truth. He seemed about to accomplish his cherished design of blotting out the law of God, the transcript of His character. The darkness became intense. An impotent and apostate church was asleep in complete satisfaction with its popularity with the world. It had joined with the enemies of God.

(To be continued)



## Spiritual Gifts for the Church

By Louise C. Kleuser



Heaven provided for the church more than human power for promoting the gospel. Matt. 28:18. Power would be supplied through Holy Spirit. Acts 1:8. Holy Spirit, greatest of all gifts for the church, brings all other blessings in His train.

### How Does Paul Stress the Importance of Spiritual Gifts?

"Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1.

### Who Directs in Distributing the Church's Gifts?

The Holy Spirit, as the third person of the Godhead, directs in the apportioning of these gifts. 1 Cor. 12:6-11, 18.

### How Does the Bible Teach the Diversity of Gifts and Their Ministrations?

"Now there are diversities of gifts, but the same Spirit." Verse 4. Gifts are not distributed arbitrarily. Holy Spirit endows church members with special gifts for the symmetrical promotion of the gospel. By their proper exercise natural as well as endowed gifts are fully developed.

### What Is the Chief Purpose of These Gifts for the Church?

"But the manifestation of the Spirit is given to every man to profit withal." Verse 7.

### How Are These Ministrations Classified?

Holy Spirit first organized activities of the church. He "gave some, apostles; and some, prophets; and some, evangelists; and some pastors, and teachers." Eph. 4:11.

### What Special Gifts Are Necessary in the Preaching of the Gospel?

Another list of gifts is recorded in 1 Corinthians 12:9, 10. Bestowed as the Spirit wills, these preserve unity (Verses 25-27), and become channels for God's ministry to the church. Though He does not give gifts to everybody, all profit by their manifestations. Wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, and divers kinds of tongues are ministrations—gifts through which the Spirit operates for the church's development.

### How Will These Gifts Help in the Church's Perfection?

Gifts prepare the church to stand united in Christ against false teachings. They help to mature gospel plans and perfect the character of the church members. Eph. 4:14-16.

### What Does Paul Consider to Be the Greatest of All Gifts?

Love is that gift which every member should especially seek after. 1 Cor. 12:31; 13.

### Which Gifts Are Considered the Most Enduring?

"And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love]." 1 Cor. 13:13.

### To What Particular Gift Must the Church Give Special Attention in These Last Days?

"Desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1. (Rev. 12:17; 19:10.)



## The So-called "Age-to-Come" Delusions and Fruits

By L. H. Christian

**A**N ADVENTIST is not so much a man who believes that the return of Jesus is near at hand as one who wants Him to come, and longs in his heart to meet Him. The Advent hope is an experience. It is both the source and the fruitage of a happy, daily communion with Jesus as a personal Saviour. Walking with Christ on earth makes us hungry to live with Him forever in the great hereafter, and this yearning for His coming creates a desire to know all we can about His return.

Today the enemy is trying to bring in confusion by perverting the Bible doctrine of the purpose and plan of the Second Advent. The religious world is filled with foolish fads and false theories concerning the coming kingdom of God. Adventists accept neither the dream of a millennium on earth nor the false teaching of the secret rapture. When Christ returns He does not touch this earth, and He does not set up His throne here. The redeemed are "caught up . . . in the clouds, to meet the Lord in the air." 1 Thess. 4:17. Both the righteous and the wicked will know Him when He comes, and they will know each other.

### God's People in Heaven

Paul testifies that after the resurrection God's people will "ever be with the Lord." Christ promised to "come again" to receive His own unto Himself, "that where I am, there ye may be also." John 14:3. Just before His crucifixion Christ said: "I go to the Father." "I go my way to him that sent me." "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." John 16:16, 5, 28.

If it were true then that Christ would remain on this sin-cursed earth one thousand years, the Father would be here also. John states explicitly that he heard the voice of the redeemed "in heaven." Rev. 19:1. And this was in heaven right at the beginning of the millennium, for the saints had obtained the victory over Babylon and "over the beast, and over his image." (Rev. 15:2; 19:1; 2).

We have been reading the tracts and papers of the "Seventh-Day Church of God" and other "age-to-come" believers. Both Europe and America abound today with preachers and pamphlets, teaching sensational expositions of what they call Bible prophecy concerning the restoration of Israel, the Northern Confederacy, the great Antichrist and Armageddon.

### Which Mount Zion?

These people tell us that the Mount Zion, on which John saw the 144,000, is only 2,527 feet above the sea in Palestine. The first time I visited Jerusalem I learned that the city covered less than three hundred acres, and that a person can walk around the present wall on the outside in an hour. Is this earthly city, with its misery and sin, really the Jerusalem where Christ, the eternal Son of God, Creator of the universe, will set up His throne to reign a thousand years? Paul did not so understand things. He looked forward to a "mount Zion" in the "city of the living God, the heavenly Jerusalem." Heb. 12:22. We are further taught that the redeemed with their headquarters at this earthly Jerusalem will be preaching a new kind of gospel to atheistic Jews, benighted Moslems, and pagans. With the devil bound inside the earth in the bottomless pit and out of the way, they will have great success, though unfortunately when the devil comes out after one thousand years, he deceives

these millions of converts to that they return to him, their former master, whom they would have chosen in the first place if they had had a chance.

The "age-to-come" delusion is a counterfeit of true Adventism. Its theories are built on several marked fallacies. One is the dream of a future glory period for the Jewish race. All these ideas about earthly grandeur during the millennium are completely nullified by a few simple but decisive Bible facts, such as follows:

1. Christ is now sitting on the throne of His Father. (Rev. 3:21.) He is there as priest and mediator for sinners. As long as He is the high priest there is forgiveness for the lost, but no longer.

2. When Christ returns He has received His "kingdom." (Luke 19:15; Dan. 7:14; Rev. 11:15.) He will then reign on His own throne of glory, the throne of David, and reign forever. (Matt. 25:31; Luke 1:32, 33.) He is then no longer priest, and the gospel age is ended.

3. Before Christ's return the eternal destiny of every human being is forever fixed. The righteous remain righteous; the wicked remain wicked. (Rev. 22:11, 12.)

4. When Jesus comes again all the ungodly on earth, without a single exception, will perish and not be raised again for one thousand years. (2 Thess. 2:8.) This speaks primarily of apostate Christianity, according to Jeremiah 25:15-33; but destruction comes on "all the kingdoms of the world, which are upon the face of the earth," and "the inhabitants of the earth," because the Lord has a controversy with the nations and will plead "with all flesh."

5. The Bible clearly states over and over again that the entire earth will be desolate and empty of all its people at the Second Advent. Note a few statements: "Egypt shall be a desolation." Joel 3:19. "All the earth shall be devoured with the fire of my jealousy." Zeph. 3:8. "Behold, the Lord maketh the earth empty, and maketh it waste." Isa. 24:1. The prophet foresaw the time when there would be "no man" left. (Jer. 4:23-25.) This is the end of the world, which is called "a day of waste-ness and desolation." Zeph. 1:15.

### Opponents of the Advent Message

Among the strongest enemies of the Advent hope, as preached by William Miller in the 1844 movement, were those who taught a millennium on earth and a time of future probation. Though Seventh-day Adventists never had any connection with the "Millennium Dawn" people, we have been troubled by some who wanted to mingle the Advent message with the "age-to-come" errors. Of these G. I. Butler wrote in the REVIEW Extra of November 22, 1887:

"In the early days of the movement, when we were very few in number, probably less than one thousand, Elds. Stephenson and Hall, of Wisconsin, withdrew from the ranks. They were persons of considerable ability and influence, and our numbers being so few, the loss at first seemed irreparable. Quite a following went with them. This interfered with the progress of the work in that section considerably for a time, and sent a shock through the little denomination which was seriously felt. But in a little time the growth was still more rapid. Wisconsin has since become one of our strongest Conferences."—Page 19.

In *Testimonies*, volume 1, we find a clear statement concerning these men and their failure: "Said the angel as I beheld them, 'Think ye, feeble men, that ye can stay the work of God? Feeble man, one touch of his finger can lay thee low. He will suffer thee but a little while.'" —Page 117.

In view of these words, our people watched to see what would happen. The later history of these two men was indeed a sad one. Because Mr. Hall lost much property by the fraud of others, he became partly demented, and totally unfit for any kind of ministerial work. Elder-

Stephenson left his wife—a woman of excellent reputation—took up with another woman, and by the help of a dishonest lawyer secured a divorce. His conduct was so offensive that even his “age-to-come” brethren could not permit him to preach any more.

The fruitage of this “age-to-come” offshoot was most disappointing. It is today a small and divided group of lukewarm members.

## Sobriety and Self-control

By A. V. Middleton

**T**HOSE who are preparing for the second coming of Christ are exhorted to live soberly. (Titus 2:12.) We are commanded to be sober, “for the end of all things is at hand.” 1 Peter 4:7.

As loyal Seventh-day Adventists we would never dream of partaking of spirituous liquors in any shape or form, but there are other means of becoming intoxicated besides having recourse to the beer barrel or the brandy flask. A person who would scorn to steep himself in alcohol might not be able to resist becoming mentally or emotionally intoxicated.

We have a very subtle adversary to deal with, who has studied his victims well, and knows how to suit his temptations to each subject. We should, therefore, no longer remain ignorant of his devices, but make ourselves acquainted with his subtle tactics. “A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.” Prov. 22:3.

Let us consider for a moment the dictionary definition of the word *sober*. It signifies not drunk or intoxicated or excited or heated with passion. Such is the negative side of it. In the positive it means calm, grave, serious, temperate. *Intoxication* is also defined as extreme excitement, and to *intoxicate* means to excite unduly. The very heart of the word *toxic*, from the Greek *toxikon*, means poison, and suggests something dangerous and deadly.

### Influence of Self-possessed People

How we admire the men and women who are the fortunate possessors of such calm, strong, well-balanced characters, who are “undepressed by sorrow, unterrified by adversity, unhindered by opposition”; “who are never hasty or loitering but do each thing in its season with a calm, uninterrupted composure and tranquility of spirit”; “who work without strain or effort as the birds fly and sing!”

What a profound impression they make upon us! What a powerful influence they exercise! How forcibly they remind us that what we are speaks louder than anything we can say; that our silent, unconscious influence is the most powerful thing about us! How they inspire us to desire that the same beautiful characteristics may be reproduced in us!

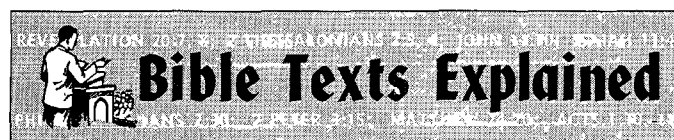
How can we so cooperate with God that we also may attain to the heights of perfection? In the practical epistle of James we learn the secret of self-control. “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” James 3:2. It has been said that the mastery of the tongue, with its light-winged words, is so difficult that he who perfectly achieves it has gained a degree of self-mastery enabling him to control the rest of the body, which in consequence becomes the slave instead of the master of the man.

In his temptation Adam had to choose whether the flesh or the spirit was to be in charge. Because he chose the former every son of Adam comes into the world the slave of the flesh. Only by yielding to the control of the Holy Spirit can we escape the domination of the flesh and regain our lost supremacy.

This statement by James is verified by the findings of modern psychology. It is said that he who cannot control his mouth cannot control his muscles. He who cannot control his muscles cannot control his mind. He who cannot control his mind cannot control his emotions. He who cannot control his emotions cannot control himself. He who cannot control himself cannot control others, and is, therefore, incapable of holding any responsible position of authority or rule over his fellow men.

Just as the bit in the horse's mouth enables the rider to govern an animal much larger and stronger than himself, and as the helm of a ship and the steering wheel of an automobile enable the skipper and driver to turn any direction they please, so the control of the tongue enables its possessor to command the whole body and bring it into subjection.

A detailed description of this controlled speech is given us in the Song of Solomon 4:2, 3: “Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. Thy lips are like a thread of scarlet, and thy speech is comely.” If our speech is to be even shorn, we must ruthlessly cut out all gossip and slander, all complaining and faultfinding, all boasting and prevarication, all angry and unkind words. We will refrain from speaking unless we have something worth while to



### “Salted With Fire”

Kindly give your interpretation of “salted with fire” as found in Mark 9:49.

**T**HE scripture in question reads thus, there being no important difference in the rendering in the several versions that we have examined: “Every one shall be salted with fire, and every sacrifice shall be salted with salt.”

The salting of the various sacrifices offered on Jewish altars was that the flesh, some of which was to be eaten by the priests, might be longer preserved from putrefaction. The venous and arterial blood was largely drawn from the flesh in the slaughtering of the beasts, but much was still retained in the capillaries, those hairlike tubes found in all parts of every animal body. The Jews were forbidden to eat blood even with the flesh, and every known means was taken to remove all the blood from the flesh they consumed. Where meats are salted much of the blood that has not been drained out naturally is removed by the action of the salt, by which it, together with certain body juices and fluids that sour quickly, is absorbed; hence, flesh properly salted is not only made more palatable but is rendered more wholesome, because it is purged of its impurities.

Now the question is, What does being salted with fire mean? Simply this: As in the flesh of the sacrifice impurities are removed by salt, so in the believer the impurities are purged out and removed by what Peter in his first epistle referred to when he wrote, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.” 1 Peter 4:12, 13.

Perhaps this will be better understood if we connect with it the apostle's earnest desire for those to whom he wrote, expressed in these earnest words:

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.” 1 Peter 1:7-9.

“Salted with fire” means, then, the work of grace carried on in human lives and hearts by the ministry of trials, by which and through which the old leaven of sin is purged out as we become partakers of Christ's suffering.

upon the earth and, therefore, our words should be few. (Eccl. 5:2.)

We now begin to understand something of what Christ meant when He said that men shall give account for every idle word they speak, and that by our words we shall be justified and by our words we shall be condemned. (Matt. 12:36, 37.) There is no surer index of character than the voice, and he who would possess a golden voice must follow the golden rule.

### Speech That Is Clean

"Which came up from the washing." Not only must our speech be shorn of all that is unnecessary and injurious, but it must be cleansed as well. Like Isaiah, we must realize and confess that we are men and women of unclean lips (Isa. 6:5), and that we require the live coal from off the altar, symbol of the fire of the Holy Spirit, to touch our lips, to take away our iniquity (verses 5, 7), and to cleanse our hearts, for it is out of the abundance of the heart that the mouth speaketh. (Luke 6:45.) Then our words shall be neither barren nor unfruitful; but like Samuel, the Lord will be with us, and will let none of our words fall to the ground (1 Sam. 3:19), and will use them to feed many. (Prov. 10:21.)

"Thy lips are like a thread of scarlet, and thy speech is comely." Red being the color of love, this sentence implies that only words of love and kindness shall fall from our lips, and that "all bitterness, and wrath, and anger, and clamour, and evil speaking," and malice shall be put away. (Eph. 4:31.)

The cure for uncontrolled, intemperate speech is definitely given to us in the Scriptures. First of all there is *resolution*. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Ps. 39:1. In the morning ere we go forth among men, we are to gird up the loins of our mind (1 Peter 1:13), and resolve to be sober in speech throughout the day, concentrating our efforts in that direction until it becomes a habit.

Second is *prayer*. "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19:14. We must be sober and watch unto prayer. (1 Peter 4:7.) God has already placed two natural barriers in the pathway of speech, the teeth and the lips; but unless a divine watch is also set there the watchman wakes but in vain. (Ps. 127:1.)

But God can only keep that which is committed to Him. This thought leads us to the next step—*consecration*. "Take my lips and let them be filled with messages for Thee."

### The Habit of Holy Silence

Next, we are to cultivate the habit of *holy silence*. We should endeavor to procure every day a period of unbroken silence, beginning with about fifteen minutes and gradually increasing it as opportunity affords. This period may be occupied by voiceless communion, by silent prayer, or by quiet meditation on certain helpful passages of Scripture. "Be still, and know that I am God." Ps. 46:10. "Commune with your own heart . . . , and be still." Ps. 4:4.

*Faithfulness in keeping the gaze upon Jesus* is also important. Like the psalmist, we must keep our eyes ever toward the Lord, and He will pluck our feet out of the net (Ps. 25:15) in which we have been so often entrapped. If we set Him always before us, because He is at our right hand, we shall not be moved. (Ps. 16:8.)

(To be continued)

## Success

By G. Eric Jones

THE word *success* is often used. We ask, "How has he succeeded?" We say, "We wish you every success." What do we mean? What is success?

There are two or three things to bear in mind in estimating success. "The Lord seeth not as man seeth; for man looketh on the outward appearance."

Some that are accounted failures must in the highest sense be pronounced successful. From one point of view the life of our Master was a failure. No home of His own, rejected by His own people, He lived His life in poverty, and closed it in darkness. We see Him spit upon, mocked, and derided, yet never was He so successful as when He hung upon the cross. He saw the travail of His soul, and was satisfied. He had finished the work God had given Him to do.

What may seem to some to be utter defeat, may in the truest sense be success. But there are certain traits or virtues that help make for success in life, a definite aim is a contributing factor. A man may run ever so hard in a race, straining every muscle to its full capacity; but if he is running in the wrong direction all his expended effort will not help him. Industrious habits are not alone sufficient. The world is full of supercilious people. We must have a definite idea of what we are aiming at.

### Fitness for a Task

Men sometimes fail because they adopt a calling for which they are unfitted. It is hard to lay down a specific rule in regard to the choice of one's calling, or profession. Everyone has certain aptitudes, and as far as possible he should keep this fact in mind. Sometimes, though not always, there is an early indication of the things for which we are best fitted. "The tastes of the boy foreshadow the occupation of the man." The important thing is, having settled on a goal, keep at it. "This one thing I do" is a good rule.

One who is everything by turns and nothing for very long comes to nothing in the final score.

"If thou canst plan a noble deed  
And never flag till it succeed,  
Though in the strife thy heart should bleed,  
Whatever obstacles contend  
Thine hour will come; go on, thou soul,  
Thou'lt win the prize, thou'lt reach the goal."

—MACKAY.

There can be no success without effort. One must work hard for it. In this age of high competition one must work hard or be pushed aside and fall to the rear. Persistent labor carries one through where cleverness without effort often fails. No truly eminent man was ever other than a man of industry. Genius is not a substitute for diligence. The cleverest men have been men of perseverance and industry. He does not trust to luck; he is not a creature of circumstances; he knows that boards, steel, bricks, and mortar are simply boards, steel, bricks, and mortar till he makes something out of them.

But in addition to aim, effort, and industry, truly to succeed one must have the essential virtues of honesty, steadfastness, and an abiding faith and trust in God.

No man is successful whose happiness is bound alone to earth and subject to its flighty change. The faith that penetrates the future brings into the life a blessed hope, illuminates the present, and reveals the object of man's existence. This faith is essential to true success.

## Memory's Windows

\* \* \*

**M**ORE and more often, as the years go by, I find myself lingering at memory's windows. Perhaps one reason is that I am homesick. I long for the primitive godliness of the home my father and mother made. Probably there were many such homes in the early days. You may have grown up in such a one; but if not, you may enjoy these glimpses through my memory's windows.

Ours was a humble home; but in it dwelt life, love, and laughter. In memory I can still hear my mother's hearty laugh. Though deep and fervent, hers was no long-faced religion. She was full of music, and was always humming or whistling at her work.

My two sisters and I were expected to do our share of the home duties, so the routine work was quickly accomplished.

"Come, girls," mother would say, "let's race, and see who will be through first." And each would go at her particular task with zest. After everything was done we played together. Yes, this mother of mine played with her girls, and shared delicious secrets with them. Many were the confidences between the older and the younger members of this club of four, the only "society" to which my mother ever belonged.

Before ever we went to school mother had acquainted us with certain facts of life, and as we grew older she told us more. We were encouraged to give her our confidence, and this we did most naturally. She was a sister to us; and all our joys and sorrows, our questions, our doubts, our fears, were poured into her willing ear. Her wise counsel still lives with us, though she who gave it has passed to her rest.

There was one thing mother could not and would not tolerate in her home. That was vulgarism. No smutty story or ribald jest ever found place there. She was quick to frown upon the very suggestion of evil. Her own life was pure and chaste, and she expected her daughters to emulate her virtues. My lilies, she often called us. She had faith in us, and whatever the temptation, we could not disappoint her. Any one of us would have been ashamed to live any other than a life of purity. When we buried her there were three white lilies in her hand.

Mothers, you who hold the fate of our Adventist children in your hands, would you have your children grow up "like lilies, pure and white"? Then live with them. Do not push them from you with the excuses, "I'm too busy," "Don't bother me," or, "Your noise makes me nervous!" Instead, gather them close, as our Master did, and make a place in your life for the children. If prompt obedience, courtesy, and kindness are insisted upon, it will be pleasant to associate with the children. It is not in the plan of God for children to dominate their elders, but it is the modern tendency, and makes mothers today willing that their children should spend their spare time anywhere but at home. Mothers must expect and insist upon quick and pleasant obedience. Only by learning to yield to father and mother will the children learn to yield their wills to their heavenly Father. The Lord said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18:19.

You who never rise until the sun is high in the heavens cannot know the close communion with God that may be had in the early morning hours. Then the earth family sleeps. Only the great All-Father bends a listening ear to the supplications of His child. Worldly sights and sounds forgotten, one can present his petition, and receive his answer. It was morning when the manna was provided for the wilderness wanderers. Even so, our spiritual hunger may be more readily and completely appeased if we keep our tryst with our God "very early in the morning."

### Listening to Father Pray

At our house the bedroom adjoined the living room. My older sister and I slept in a child's bed, near our parents' four-poster. My earliest recollections have to do with lying in my little bed and drowsily listening to my father in his prayer seasons. He was elected church elder about that time, and earnestly sought the Lord that he might be able to "feed the flock" on the Sabbath day.

At the time I was too young to comprehend fully the studies he gave. I remember he received plenty of criticism, but *dry, uninteresting, prosy*, were not the adjectives applied to his efforts. I know too that he made a genuine effort to "feed the lambs" as well as the "sheep."

As I sit in the church pew on the Sabbath day, and look at the nodding heads in front of me and on each side, I wonder whether it would not be well, perhaps, for both the elder and his people to rise and seek the Lord "very early in the morning." Satan is pleased when he sees our mental and physical lethargy, for he knows it means spiritual death. It is certain that help will be given to those to whom is entrusted the feeding of the flock, if they seek it earnestly. It may not result in a flowery discourse, but it will be one warm with Heaven's breath, and will have a vivifying influence on the listeners. If Christ Himself found the morning watch a necessity, how much more needful for us to observe it religiously!

May it be the privilege of all who listen in our churches to realize that the lips speaking to us have been touched with a coal from the altar, and that fervent prayer has brought down spiritual manna from Heaven's storehouse.

### "Let's Have a Sing!"

Picnics, parties, theaters, movies, fairs, and what-not—people must have some pleasure, some form of relaxation! And to our shame, be it said, professed Christians are sometimes found participating in questionable forms of amusement rather than in the simple and innocent diversions.

In our church there was quite a group of young people in their twenties and thirties. And oh! the good times they had together! Parties? No! Picnics? I do not remember even one. And the movies had not yet brought their curse to mankind. But after church my musical mother would say, about twice a month, "Let's have a sing at our house tonight!"

And thither the young folks would wend—Lottie, Ella, Veva, Frank,



mine, Murray and Carl, Myrtle, Carrie, and others whose names I do not now recall. One of the young men had a mandolin, and another a guitar. That was at the first! Later, there were four violins and a zither. When marriage had scattered these older young people, those of my age group were just as heartily welcomed.

Our house was small, but the hearts of the owners were large. When we ran out of chairs boards were brought in to supplement them. We sang the glorious songs of the kingdom and ended with a prayer. All seemed to enjoy themselves. Incidentally, some good music was furnished for special occasions.

These sings furnished an outlet for youthful exuberance, and church bonds were closer knit than is the case when our young people seek their pleasure in the world.

Where are the fathers and mothers in Israel today who will throw open their homes to our young people? Yes, I know it is hard on rugs and fine furniture. But should we indulge ourselves in luxuries too fine to be used in the salvation of our youth? As never before, Satan is gilding the poison cup of worldly pleasure. Many of our youth will be ensnared unless, with cords of love and sympathy, we bind them securely to us. Let them know that you care for them, and want them to have innocent pleasures. Somehow I feel fear-



ful when I see our youth spending their time with card games, lest they leap to the conclusion that one card game is just as good as another. But surely no harm can follow a good, old-fashioned sing! That will be one of the main diversions when we enter the better land.

"O come, let us sing unto the Lord." Ps. 95:1.

### Preparation Day

Of all the working days of the week we children used to enjoy Friday the most. On that day we prepared for the Sabbath. Windows and doors flew open, and dust flew out. All of us went on the hunt for dirt, which was never allowed to accumulate to any appreciable extent, but on this day it was hunted down with more than usual vim, because of the Great Guest we were to entertain on the morrow.

Oh, what fun it was to give the house plants their weekly bath and trimming, to dust the shiny organ, along with the other unpretentious furniture, right down to the last chair rung. And when the last fleck of dust had disappeared we repaired to the kitchen. After a consultation of the "Big Four," we proceeded to prepare the delectable viands we had agreed upon. No matter how simple our regular fare, we always had an extra good Sabbath dinner. Are we not thus instructed by the servant of the Lord?

Now, mother had not been trained in the housewifely arts when she was a girl. Most of her time had been devoted to practicing and teaching music. So she was a learner, right along with her girls, and when she found a new recipe she lost no time in sharing it with us. Often one of us would furnish the *pièce de résistance*. Thus it came about that by the time we entered our teens we felt capable of undertaking any household task unaided. What a preparation for adult life!

There was a pleasant bustle all Friday afternoon. All baths were taken, hair shampooed, Sabbath clothes pressed and repaired. Father had his shave, shoes were polished, and coats and hats brushed. At last everything was in "apple pie order," as our Yankee father would say, sometimes with an hour to spare. Then how pleasant it was to mingle our voices as we sang, "Saviour, Like a

Shepherd," "Safely I Tro' Another Week," "All for Jesus," and other hymns, some of them of our own composition. And as the sun sank to the horizon's rim we knelt and welcomed the new Sabbath day.

Dear brother, dear sister, I realize that it is sometimes difficult for us to carry out the instruction of the Spirit of prophecy on the subject we now have under consideration. On the farm there are night chores to be done. In the city some members of the family may have but a very few moments in which to prepare for the Sabbath, and the great day of the week cannot be approached, perhaps, in the leisurely way that was the custom in my parents' home. But if each will "remember the sabbath," all through the week, all necessary tasks can be accomplished on time.

Let us ask ourselves this question, "If an earthly prince or potentate were expected as a guest, would more earnest preparation be made for him than is made for the blessed Jesus?" If so, then it would seem that reform is needed. Surely not one of us wishes to lose the precious blessings that the Sabbath brings, through neglecting the needful preparation for it. The cares of life press so hard upon most of us that surcease from toil is needed on one day in seven. But the Sabbath is more than a rest day; it is also a blest day! May it mean, in each of our lives, all that our wise Creator designed that it should mean. A Sabbath, well and truly kept, will have a sanctifying influence on the life.

(To be continued)

## Parents' Fellowship of Prayer

"I would like to join the Parents' Fellowship of Prayer," writes a mother from Minnesota, "but I have not been able to find out just what I am supposed to do in order to become a member."

We hasten to reply, for her benefit and for the benefit of others who would like to join, that our fellowship is made up of all parents, teachers, and friends of youth who carry on their hearts a burden for their salvation. One automatically becomes a member when he begins to pray and to work for our boys and girls and young men and women. The fellowship meets in the homes of our people every Friday night at worship time, when we urge that special prayer be offered to God for the reclaiming of any careless young people in our homes and schools, and for wisdom to know how to train our boys and girls for the service of Christ.

Fellowship members should pray, not alone for their own children, but for Adventist youth around the circle of the world. "Pray one for another, that ye may be healed," say the Scriptures. "The effectual fervent prayer of a righteous man availeth much." James 5:16. Perhaps you may feel that your load is too heavy for you to carry, that the thought of your children slipping away from the influence of your home into the world is more than you can bear. But remember, there are thousands of Adventist parents who are facing this problem today, and who are as deeply distressed about it as you are. You should pray for them that God will save their little flock. And they will pray for you, that the Good Shepherd may wisely lead the lambs and the sheep of your flock safely into the fold. There is nothing that will strengthen the hands of the pastors and leaders of our congregations more than this prayer fellowship. Fathers and mothers should, by all means, unite their petitions in a circle of prayer that stretches clear around this continent, encloses every Adventist home, takes in every Adventist youth, and widens and grows until all the worldwide Advent Movement is enclosed in an atmosphere of prayer and intercession. Now is the time, dear parents, to work and to pray for youth. Tomorrow may be too late. Remember the time—Friday evenings at vesper hour in your home. And remember the promise: "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.



## A Visit to Ecuador

By L. H. Olson

*President, Inca Union Mission*

**A**FTER about three weeks of travel on the *Santa Juana*, from Los Angeles, my wife and I finally arrived at our new field of labor, the Inca Union, with headquarters in Lima, Peru. Here in this thriving city of flowers we have three churches, and also our union training school about fifteen miles inland. It brought real joy to meet with these churches and to note the large number of people who are filling them to overflowing. On a recent Sabbath since our arrival thirty-nine were baptized in Lima, with about an equal number awaiting baptism within a few weeks. The needs in this field are many, and the problems are numerous.

In order to better understand these needs, I recently made my first visit to the Ecuador Mission, with J. I. Hartman, our union treasurer. We went directly to the headquarters of the mission in Guayaquil; and from this point A. M. Tillman, who has recently arrived to take charge of the mission, accompanied us. In this city live about half the members of the Ecuador Mission. As we met with these members in the rented quarters, which is only a hall on the second floor of an old three-story apartment house, we were glad to learn that a new church is being erected. Within a few weeks our members will move to the new place even though it is not completed. Surely this will be a day of rejoicing for the believers in Guayaquil.

### Recent Earthquake Area

Leaving the coast, we traveled inland on train and bus, driving for about one hundred miles on the cobblestone pavement of the Pan-American Highway. About fifteen miles from Ambato the first effects of the August 5 earthquake were seen. Journeying on the few remaining miles into the city, we soon approached the most devastated areas. While waiting between busses we took a short half-hour trip to the little town of Pelileo, where reports are that about two thousand of the four thousand inhabitants were killed in the earthquake. Newspaper stories concerning this disaster have not been exaggerated, for every public building and every home was completely destroyed. Not even a wall of any edifice was left standing. As we walked over the ruins it was evident that most of the bodies must still be buried under the rubble, for there are no signs of excavation to be seen.

Many have inquired whether any Seventh-day Adventists lost their lives or property in this quake. Our little rented chapel in Ambato was destroyed. The church school teacher from the city of Quito was visiting his family in Ambato at this time. He went out immediately after the first severe tremors, hoping to rescue some who were calling for help from under the debris. While endeavoring to rescue these he did not notice a wall which had been badly damaged. This fell over, pinning the lower half of his body under the ruins; and in the confusion that was a natural result of the catastrophe, and with hundreds crying for help, it was impossible to secure his release, and he remained there for some time. Those who saw him report that he was singing the Advent hymns, and passed away with the songs of Zion upon his lips.

Upon inquiry we found that this brother, together

with almost one hundred who were killed as the large cathedral fell, were buried together in a common grave with many from other parts of the city. Therefore it was impossible to know, even approximately, where our brother was buried.

Our other members in this region are safe and of good courage, with little loss of property. As is well known, the Red Cross and other organizations have sent large quantities of food and clothing, and at this writing (November 1) the people of this devastated section seem to be getting back to normal life. They are planting their crops and rebuilding their homes.

From throughout the Inca Union reports come to our office of marvelous success in evangelistic efforts, of growing interest in our publications, and also of activities of our lay members throughout the field. We solicit your prayers for the work in this interesting and needy field.

## A Witness to Islam

By S. G. Maxwell

*President, Southeast African Union*

**N**EAR the southern end of Lake Nyasa, Central Africa, is our Malundani Central School. This school was opened in answer to the request of a Mohammedan chief. But before the school, came the preparatory work of two of our ordained African ministers. When the chief accepted these Christian missionaries into his village, it was with the knowledge that some of his people would accept Christ. The pastors conducted a prayer house for a time, and then a teacher was sent. Bible classes were conducted, with the young people coming from Mohammedan homes. After two years of instruction a number of them were found ready for baptism. It was indeed a happy occasion to witness as seven of them were baptized. Thus the first fruits of our work in this new section of Africa bear witness to the saving power of the gospel.

Not only the conversion of these young lives has borne witness to Islam, but also the power of prayer has been shown in the transformation of character. Albert Kambuwa, who is in charge of our work among these Yao people, relates the following experience.

"It was in January that I received a message from the



First Converts From Islam Baptized at Our Malundani Central School, Nyasaland, Africa



*mwalimu* (Islam teacher) calling me to climb the hill to pray for rain. (There is a severe drought in Nyasaland this year.) I told him I could not go together with him, because I had already arranged with my believers to have a season of prayer with my heavenly Father to send rain. The Mohammedan party climbed the hill and prayed for rain. When they had finished they told the chief to buy a length of black drill cloth to give to the teacher who had prayed for rain. The black cloth was a symbol of black clouds. But the rain did not come.

### Prayer for Rain

"On Sabbath we had a special season of prayer. We prayed especially for this district, because we were beginning our work here. The next day I went for a missionary visit. One man called me, saying, 'Pastor, we know that you had a special season of prayer asking God to send rain on our gardens. Please tell us when the rain will come.'

"I replied, 'Tomorrow the rain will come.'

"They laughed, saying, 'The chief bought a piece of black cloth to give our teacher who prayed for the rain, but it did not come.'

"I answered, 'Your teacher prayed not for the rain but for the black cloth; therefore the Lord did not send the rain for our gardens.'

"The next day I went to visit the chief's court, and had to answer many questions from the people about the coming rain. At 4 p.m. there appeared a light cloud from the east. I knew that our prayers were answered and that the rain was coming. I said good-by to my friends. One man tried to stop me, but I told him that the rain was coming, and I wanted to get home dry. Still they doubted. At 5 p.m. the rain fell. The next day there was a very heavy rain, and the crops were saved."

Today, some months after this experience, people everywhere are saying, "There is food in Chief Nyambi's district. God has blessed him." They do not know the secret as we do. This chief opened the long-closed door of his area to the preaching of the gospel. To the earnest prayers of our workers and early believers the Lord had respect. A great witness has been given to Islam.

## North Bengal Training School

By M. G. Champion

**F**ALAKATA is a small town in north Bengal, India, that you will not find on many maps. It is in the evergreen section of this great land. It is watched over by the hills of Bhutan, Sikkim, and Nepal; by the mighty eternal snows of the Himalayas; by the great peak Kinchinjunga; and by the God that made these mighty mountains.

For years we have felt the need of a new location for our training school in this union. It has been located at Karmatar, our oldest vernacular mission station in this division. Our property there is small, and there is no opportunity to provide the students with work that will aid them in earning their way through school. The school was moved at one time to Ranchi, but this did not prove a solution, and it was again returned to Karmatar.

Within the territory of what is now the Northeast India Union Mission, about a year ago, C. Jensen, through God's guidance we believe, found what has since become our school campus and farm. We have here more than 425 acres of land to cultivate; thus we are able to provide for the young people who, through lack of finances, could not attend a Seventh-day Adventist school at all. After a good deal of deliberation final word for the purchase of the land was given in February of this year. School

closed in the middle of March; and two days later, with a group of twenty students, accompanied by the union superintendent and his wife, the secretary-treasurer, and the union doctor, we left Karmatar for Falakata.

### Living in Tents

There were no buildings on the place, but we had with us three army salvage tents that were to be the school homes for the group of us who were to stay here until something better could be provided. If the number and severity of the obstacles that we met are an index to how hard the devil worked to keep us away from here, and drive us away after we got here, then we can but say he tried his best.

The first night we were in the tents there were five of us, including my wife and me in one, the boys in another, and the girls in the third. We soon found that our tent was anything but waterproof, for that night it rained, and we put in some time trying to find the dry spots, but there were none. Our plan had been to put up platforms to put the tents on. Because our tent leaked so badly we felt that we should be getting it up first. We cut bamboo from the place, put stakes in the ground, and tied on more bamboo, on which the platform was constructed. We were tying things together with bark from our jungle. This was a real school of the prophets, with the students doing all the work. The platform was finished, and the tent was taken down and erected on it. Then all our worldly goods were moved in. We felt that evening that we really had made ourselves comfortable, and must now get at the platform for the other tents. Over the top of the tent we had stretched tarpaulins. Evening brought a storm, but no damage was done. Some time in the night the wind returned with gale force, and the rain came in torrents. It seemed that nothing could hold the tent. The tarpaulin tore loose, the eyelets pulling right out of it. It snapped like a cannon. The front wall of the tent blew in, and the rain poured in. It was pitch dark, and it seemed that any moment the tent would be carried away. That was not the only storm of such fury that we had. One struck about two in the afternoon some days later. It tore the tarpaulins to ribbons. It poured water over everything. It took a section of the side of the girls' tent right out. We were days recovering from the storm. For three nights the bed in which we slept was soaked.

After several such storms we knew that we could not depend on the tents, so we went to work on the thatch houses. We needed living quarters for the students and homes for the teachers. We needed schoolrooms and a place for our school press. The date for school to open was set for July 14. Not long before that date a visitor asked, "Where is the school?" We did not have much, but we were working early and late. Our farm work was progressing. We did not have the equipment. We had four male buffaloes and a plow or two, and with those we were working getting the crops in, such as jute and rice. The girls started setting out the rice; the boys plowed, built thatch houses, and rushed the preparations for school. The press was shipped. We had to get a place for that. Soon we had more than twenty thatch houses ready. As the day for school neared, more students came. There were eighty-five of them in all, representing thirteen language areas. Almost without exception they were from Seventh-day Adventist homes.

We still need much for our school. Permanent school buildings are yet something in the future. Personal comforts, there are but few; a task, yes, that is great. Here are young people that need help. There was some prejudice when we first came, but it now has been overcome.

The days of pioneering are not over. God still calls for young people to labor in the mission field and help finish the work.

# Our Dyak Work in Borneo

By R. M. Milne

*Publishing Secretary, Malayan Union Mission*

**T**WELVE years ago an old Dyak chief and a few of his friends walked the forty-odd miles from their Borneo jungle village of Lanchang to the mission station, especially to find the pastor and to ask our mission to open work in their village. They had definitely refused another mission society to whose zone they belonged. But they had seen just a little of the change produced under gospel influence in the boys at Ayer Manis School, and wanted the same transformation for their village. Unfortunately the government policy of zoning the territory to the various missions prevented the acceptance of the chief's invitation.

But God's Word promises that those who seek shall find; and though the messenger was long delayed and the old chief has passed away, his village is now rejoicing in the gospel message.

On a recent Sabbath nearly two hundred people gathered in their own little church for services. Sabbath school was well organized with a separate children's division. The ten-minute missionary service was interesting, and reports were given on every phase of endeavor except distribution of literature (they have none). The singing was wonderful. They know the songs, though only the leader has a songbook. They repeated many Bible verses, though only the worker has a Bible, and that only a New Testament, for complete Bibles in Malay are still unobtainable.

## Christians Establish Own Homes

The neat church easily seating two hundred people was made by themselves. Already many of the Christian families have moved out of the "long houses," and have built separate homes for their families. Instead of the litter and filth and pigs surrounding the "long houses," their homes are clean and tidy and are set in their gardens of beans, sweet potatoes, sugar cane, peanuts, and melons. They have these delicacies now that they no longer have pigs, and their kampongs are well fenced to keep out such marauders.

A primary school now has fifteen children at study with prospects of an ever increasing attendance, for as soon as the parents become Christians they want their children in school. And the children of the Christians are so happy compared to those of the old "long houses." Their laughter and play can be heard at all times, and from early morning until far into the evening one can hear gospel songs and choruses.



The Dyak Chief of Lanchang Village in Borneo, With His Family, Who Asked for a Christian School



The Teacher, Standing at Right, and His School in Lanchang

All this change began less than two years ago. The old chief had died. His son, now chief, kept asking for a teacher.

One of the first young men to attend the Ayer Manis School was teacher and preacher in a village two hours' walk over the hills. He answered the Lanchang call. He was welcomed, and soon many were learning of the gospel. The chief and his family were among the first to be ready for baptism.

Several times the mission director visited them, holding services and explaining more fully the Christian way. Then suddenly the old zoning regulations were again enforced, and he was forbidden to enter that district. Though he was shut out the first baptism was arranged to be held some distance away, and a number of villagers were baptized. Others who were ready preferred to wait till they could have the service in their own village as a witness to their friends. So many have become Christians that their request to the government for permission for our mission to work there was finally granted, and now all are rejoicing at the Lord's working for His people.

## Angola Union Camp Meetings

By E. L. Cardey

**I**T WAS my privilege to attend the 1949 camp meetings in this large and interesting union. J. D. Smith, of the Northern Union Conference, rendered valuable help during the first half of this series of meetings while on his extended tour of the African unions.

In all there were eight camp meetings held in the union this year, and the attendance ranged from five hundred to more than two thousand at each camp meeting. Meetings were held at all the main mission stations: the Luz Mission, the Namba Mission, the large central station at Bongo, where a separate European and a native meeting was held, and the Cuale Mission. Aside from these, two very large meetings and one smaller meeting were held out in the bush, where there are many outschools being conducted. These meetings were far from civilization as we know it, and it was a stirring sight to see thousands of our native brethren and sisters coming by foot, as a rule, along the roads and paths of the hills and mountains, to seek the Lord for a few days in these central meetings.

The Angola territory is a large country, being about fifteen hundred miles from north to south and about a thousand miles from east to west. In this section live many hundreds and thousands and even millions of native people. Many of them have scarcely seen anything of civilization at all, and here heathenism and witchcraft are fully manifested. These camp meetings were

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darkness.

The practice here is to establish missions with acreage sufficient for the new converts to move onto the mission property, and thus establish a Christian village. It is best to separate them from their heathen neighbors, for raw heathenism must be seen to understand how evil is its influence on all who live in and with it.

All the brethren must learn to speak the Portuguese language. They act as our interpreters from the English into Portuguese, and then another translates into the language of the tribe to whom we might be speaking. Under these circumstances it is very difficult to preach the message, because of translating twice. Yet the Lord did bless mightily, and we felt that the Spirit of God was working to make impressions especially upon the hearts of the people to whom we were unable to talk directly.

### The Chakwe People

The Luz Mission is established among the Chakwe people, who are the most backward tribe of Africa. These have been a cannibal people in the past, and cannibalism may still be practiced in some parts of the country. Even today most of the people sharpen their front teeth to a point. It gives them rather a hideous look, but when the gospel comes to them, though it cannot change the shape of their teeth, it does change their hearts, and they sing the songs of the gospel with great pleasure and harmony.

Not far from the great Duque de Braganca Falls we found one of our most beautiful stations, called the Cuale Mission. Elder and Mrs. O. U. Giddings have spent years of toil in making this one of our finest stations in the country. They are among a very backward people, but they have labored hard to gather many from the darkness of heathenism. It was a great pleasure to find gathered here on the Sabbath, not a few dozen as in former years, but many hundreds. On the Sabbaths it was reported that about five hundred people were gathered at the Sabbath meetings, and when a call was made for consecration many of these raw heathen came forward to give their hearts to God, and asked to be enrolled in the hearers' classes. Among them were two chiefs who had come seeking the gospel and asking for schools to be established in their territory. Many real victories for the cross are being won in this section of dark Africa.

### The Bongo Mission

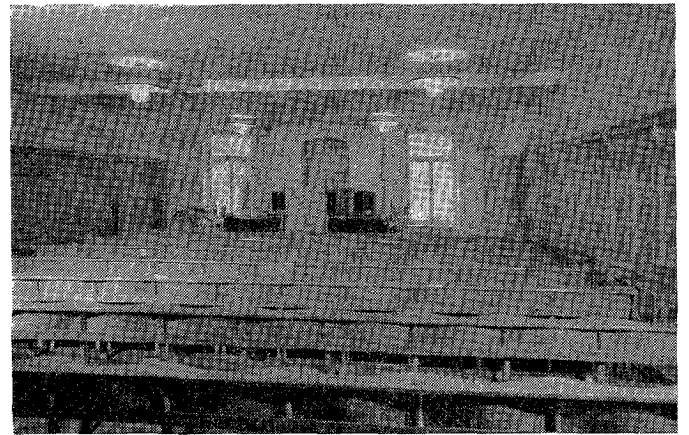
The Bongo Mission is one of our large missions, and compares well in size with any that we have established on the continent of Africa. Eight or nine European families live at this central station, where Dr. R. B. Parsons conducts his well-known hospital for both Europeans and native people. This hospital has had a mighty influence on the country, especially among the European Portuguese people. The doctor at this time was away on a well-earned holiday. We were glad to see at the camp meeting a large number of European people who came for these special meetings held for them. God greatly blessed in this meeting, and seven were baptized the last day of the camp meeting. This baptism was quite a victory for this Catholic territory. We believe that a number of churches will yet be raised up among the Europeans. At the present time an effort is being made to carry on evangelistic meetings by a young evangelist, Pastor Castro, who has just come over from Brazil. He reports that hundreds of people are attending his Sunday night meetings, and large interests are being created in the coast cities.

The Bongo Mission conducts the largest school we have in Angola. There they have about 350 students attending the school. Between 1,600 and 1,700 native people

central mission are many who are within forty miles of here that we held two very large camp meetings, with an attendance of from 1,500 to more than 2,000 at each meeting. We can, therefore, say that in this section of Angola our message is making mighty advancement, and we have thousands of believers and hearers within a radius of sixty to seventy miles of this main station. E. V. Hermanson, who recently arrived from the States, is in general charge of the Bongo Mission.

During this series of camp meetings more than five hundred new believers were baptized, and by actual count about the same number of heathen people gave their hearts to God, and were enrolled in the hearers' classes. They will study for two years before baptism.

Thus the work goes on in this great Angola Union. Our prayers should ascend to God on behalf of the workers who are laboring in this very difficult field. Pastor and Mrs. Stevenson have spent twenty years in this Portuguese territory, and have had much difficulty in building up the work to its present standing. They have been unable to go out even for a holiday, because of the difficulty of getting back into the country.



A Light in a Switzerland Valley

Reporting two years ago on the dedication of our chapel at Chur, in eastern Switzerland, we spoke of the "light on the hill" that would shed rays of hope in the Grisons valley. The Chur church property is on a beautiful hillside overlooking the capital of the Grisons, nestled in the valley below. Now we can report a "light in the valley," at Saint Gallen, also in eastern Switzerland.

This city, with a number of large suburbs, stretches for five miles along the banks of the Steinach River. On either side of the valley are the beautiful Swiss mountains. Saint Gallen is of historical importance to Western civilization. It owes its origin to Saint Gall, an Irish hermit who, in A.D. 613, built his cell in the thick forests which then covered the site of the future monastery and town. This center became an outpost of Christian civilization and a seat of learning during the following three centuries of European darkness.

Again, Saint Gallen is a "light" for the surrounding territory. The church of that city, with a membership of a little more than one hundred, will now occupy a nice property that the German-Swiss Conference has been able to buy on one of the principal avenues of the city. The building, which has been purchased entirely with funds of the conference and the Saint Gallen church, includes space for our regular church activities, in addition to a hall of 150 seats.

The dedicatory services were held Sabbath, August 27. In addition to our local membership, there were delegates in attendance from the German-Swiss Conference, the Swiss Union, and the Southern European Division. The architect, who really accomplished a feat in the building art, made appreciative remarks at the close of the service. He expressed his happiness in helping "to build the house of the Lord." There was joy on every face as the audience rededicated, with the house, their all to God's service.

May the Lord bless this new evangelistic center, and make it a strength for the work of God in Switzerland.

W. R. BEACH,  
President, Southern European Division.

**A**T TWELVE-THIRTY in the morning of August 14 my temporary house at the New Guinea Highlands Leper Hospital of Mount Hagen was destroyed by fire with all its contents. This harrowing experience occurred when a delegation of six brethren—H. White, H. W. Nolan, E. A. Boehm, C. Pascoe, C. Hart, and Pastor Rore were visiting the station; and all except the last named shared in the loss.

A board meeting had been held until ten-thirty the previous evening, when definite plans were laid for the permanent establishment of this station, and this brought joy to all after the frustrating delays of the past. All had retired at 11 P.M., and I had poured water on the fireplace in the living room. At twelve-thirty I awoke to hear an unusual roar, and upon opening my eyes I saw the glow of fire through the doorway. Springing out of bed, I shouted the alarm.

The house was made of *kunai* grass sides, with pitpit ceilings and lining. A tongue of flame was eating into the wall behind the fireplace, and a hole was being eaten into the ceiling. Frantic but futile efforts were made to bring the fire under control. All grabbed an armful of goods, and when I returned I found that my wife was trapped in the bedroom with our daughter. Fire and smoke had filled the room, and prevented exit through the door. The child was being held out of the window while my wife cried for help, but by now the smoke prevented those outside from coming to her aid, so I helped them out of the window and then followed myself. I wanted to return to save something if possible, but strong and wise hands held me.

In no more than ninety seconds from the time the alarm was given the fire had traveled along the inside of the roof, had eaten through the ceiling of each room, and made all a terrifying inferno. As I stood back and watched those callous flames hungrily devouring our earthly possessions, my anguish was indescribable; but when I saw my wife and child and all the brethren unscathed, without even their hair singed, there welled up within me a deep thankfulness to God for His marvelous deliverance, and my joy exceeded my sorrow.

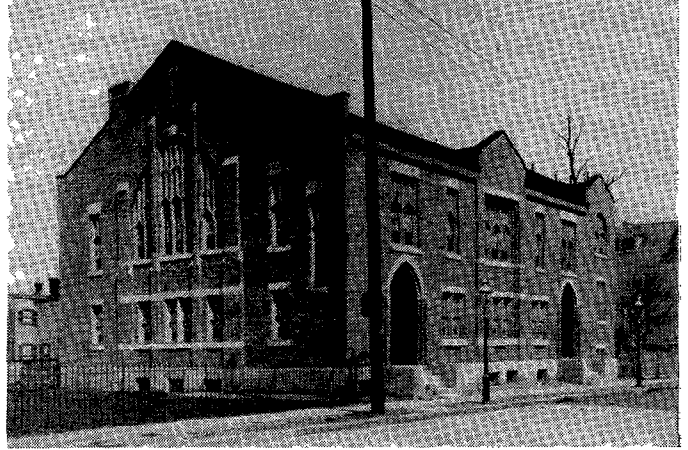
We thank God for our deliverance. The work will go on in spite of setbacks. These natives are bound with iron bands of sin and fear, but from this very area God will yet pluck His brands out of the fire, for already the most influential man of the area has expressed his desire to become a member of the commandment-keeping people.

## Work for the Jewish People

By Louis Halswick, *Secretary,*  
*Home Foreign Bureau, General Conference*

**W**E ARE admonished by the Spirit of prophecy that "when this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah. In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth."—*Acts of the Apostles*, pp. 380, 381.

"The time has come," we read, "when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted



Church Building Recently Purchased in New York City for the Jewish Work

in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit."—*Review and Herald*, June 29, 1905.

It seems, therefore, clear, from the Bible and from the Spirit of prophecy, that the gospel must go to the Jews, that many will hear it, and that a multitude will receive and believe it.

Today one of every two Jews in the world lives in the United States. Most of them live in the cities. Some one hundred thousand make their living by farming. New York City has well over two million Jews, or one in three of the population. New York City actually has five times as many Jews as there are in all of Great Britain, and approximately four times as many Jews as there are in Palestine. Chicago, Philadelphia, and Boston rank as the next largest Jewish cities of the world in the order named. Thousands of Jews are reported living in 9,712 communities in the United States. Surely the Jewish people have, thus, in a very real sense become our next-door neighbor, and the responsibility of giving them the Advent message must now, as never before, become a part of our mission planning.

### New Impetus Given Work

There are no people who have a greater obligation to give the bread of life to the Jewish people than the Seventh-day Adventists, and there are none who are better adapted to carry the good news of the risen and returning Messiah to the children of the prophets than this denomination. Nevertheless, we have been slow in taking up this work.

Through the years a few faithful members have been won for the truth, but the work has gone forward slowly. Millions of pages of literature have been distributed in Yiddish and Yiddish-English, and we pray that this seed sown may bear fruit.

About a year ago Elder and Mrs. J. M. Hoffman and Brother and Sister Abraham Potlin went to New York City to take up work among the Jews. In August of this year a Jewish congregation of twenty-five members was organized. Later a church building, belonging to a Dutch Reformed congregation, was purchased for a very reasonable price. This building is located in the heart of the Bronx Jewish section, and will serve as a mission center.

Plans are also in progress to print Bible lessons and tracts in the Yiddish-English language, and a Bible correspondence school will be started.

We ask our people everywhere to remember the work among the Jews in your prayers. Do what you can to encourage this work, and do not pass by your Jewish neighbor next door.



# Ikizu Training School

By F. E. Schlehuber, *Principal*

**F**OUR branch Sabbath schools with a membership of 120 and the promise of a rich harvest of souls are the results of the evangelical program launched at the beginning of 1949. The students finishing their training this year have been organized into a working group, and from Sabbath to Sabbath they have been going to the communities surrounding the mission, preaching the gospel. The efforts put forth are paying big dividends.

Of special interest is the experience of one of the lower standard students, Samson by name. One Friday afternoon in March he asked to use the mission bicycle, explaining that he wanted to go to Mageta, twelve miles away, to preach the message on Sabbath. He went that Sabbath, and the next, and the third Sabbath, and has been going every Sabbath since. And today, only six months after Samson made the first trip, there is a regular attendance of forty each week, fourteen of whom have signified that they want to follow Jesus all the way, and have been enrolled in the learners' class. So enthusiastic is the little group that they have finished building a small church, in which they meet.

The local chief, who strongly opposes mission work, soon learned of the new interest at Mageta. He very well knew that the next step would be to establish a mission school. In order to prevent such action, the chief hurriedly rushed one of his own teachers to the scene to open a chief's school. Strange to say, the teacher himself has become interested in the message, and is one of the fourteen who has joined the learners' class. He is planning to come to the training school next year and complete his education, that he might be better prepared to work for the Master. God moves in a mysterious way His wonders to perform even in the heart of darkest Africa.



## Pittsfield, Massachusetts, Church Dedication

The newly purchased building at Pittsfield, Massachusetts, was formally dedicated on Sabbath, September 3, 1949. The dedicatory address was given by M. L. Rice, president of Atlantic Union Conference; and the dedicatory prayer was offered by R. R. Bietz, president of the Southern New England Conference.

For years our Pittsfield believers had been meeting in undesirable rented quarters until this favorable location became available. It is well situated in the finest residential section of the city, about four blocks from the business section. This beautiful stucco building would cost more than \$150,000 to build at current costs. The present cost of the building, with its alterations and furnishings, to our people is about \$14,000, which does not include the weeks of voluntary labor expended by willing hands.

The main auditorium seats 160, with additional space for all departments of church and Sabbath school, besides a very pleasant church school room and living apartments for minister and church school teacher.

H. P. GRAM, *Pastor*.



Workers in Second Effort Held in Madras, India. Front Row: John Moment, a Spicer College Student Who Led the Music; V. D. Edwards, Who Led Out in the Tamil Effort; R. H. Brodersen; P. Manuel and M. Isaac, the Last Two Being Assistants in the Tamil Effort. The Others, Mostly Lay Members, Assisted With the Ushering, Music, and Other Activities

## Adding to the Church in Madras, India

By Mrs. R. H. Brodersen

**T**HE group of Seventh-day Adventists in Madras, India, have had a beautiful church home that represented our message very well in this great city. However, when we came here we found that the attendance was discouragingly small and inactive.

In December of 1947 Brother and Sister Kenneth Brown came from Vincent Hill College, and with several national workers they assisted in an evangelistic effort that continued until March. We pitched the union tent in a section where most of the people spoke English. From the first the attendance was excellent. It was a new thing in India to have hundreds come out to hear our message, and it thrilled our hearts. We presented a program very similar to that followed in the United States, covering the same subject matter and following the same visiting program. Over and over again the people expressed their appreciation of the personal visits. Much could be written about the experiences that came to us during this effort. We saw that hearts were touched; God's Spirit was felt. We found that the gospel is the power of God unto salvation in this heathen country.

Again in December of 1948 the union tent was put up on the same lot. Many of those who were interested during the first series returned, and those who had been baptized took an active part in bringing friends and relatives. Although we had misgivings as to the wisdom of going back to the same place, it worked out well. In the second effort V. D. Edwards conducted meetings in Tamil on alternate nights with the English, so two efforts were in progress at the same time. About fifty persons have been baptized in Madras, and a good number are still interested, studying and attending church.

There have been many problems to face. Where there are at least a hundred persons ready to step into your job if any reason can be found

for your dismissal, and where there are sects worshipping on almost every day of the week, to be granted Sabbath privileges is a miracle in itself. We saw these miracles performed for those who had the courage of their convictions, but it is a very great test when a few weeks of unemployment mean destitution and starvation. Then there are the problems of social castes and communities, and the political unrest. In spite of all, the Lord has some who will stand for the truth.

## Press Relations in Northern Europe

By J. R. Ferren, *Secretary,*  
*Bureau of Press Relations, General Conference*

**F**OUR of the largest newspapers in Stockholm, Sweden, with a combined circulation of 380,000, recently published good news items concerning a meeting of Northern European Division Missionary Volunteer secretaries, fourteen of them.

"We have proved that something can be done here," reports Alf Lohne, division press relations secretary, as he writes and sends clippings. "Many times I have been told that because of prejudice and our small membership, it is impossible to get anything in the Stockholm papers."

A general meeting of twenty Adventist publishing leaders from the Nordic countries rated a story of twelve-column inches in the government paper, having a circulation of sixty-five thousand copies, Brother Lohne further says.

Whereas "a year ago press work was almost unknown, clippings are now coming from all parts of the division," he adds. "Our workers are beginning to understand that nothing important should happen without its being reported to the papers."



Dedication, North Hollywood, California, Church

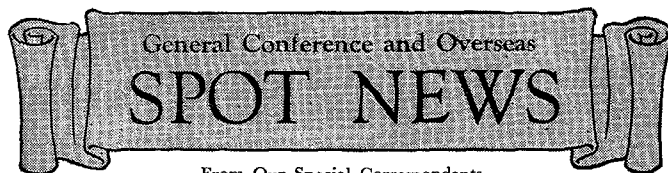
Sabbath, October 1, was a memorable day in the history of the North Hollywood Seventh-day Adventist church in the Southern California Conference. The morning service was highlighted when eight persons united with the church by baptism. These included two married couples, the husband of one woman who has been in the church for several years, a woman who was visited by a solicitor with the singing band during Ingathering, and two juniors.

In the afternoon the new church, in which the congregation has been worshipping for almost two years, but which was just recently completed, was dedicated to God in a very beautiful and impressive service. H. M. S. Richards gave the dedicatory address. The church was first organized on November 25, 1939, as a result of an evangelistic campaign conducted by Elder Richards.

Assisting in the program were C. L. Torrey, president of the Southern California Conference; David Voth, who was president at the time of the organization of the church; and Henry de Fluiter, who served as the first pastor. The pastor presented a history of the growth and work of the church through the years, which has finally resulted in this beautiful church edifice. The membership has more than trebled since the church was organized.

The church was built to accommodate three hundred persons, and already it appears that before long this new church will not be large enough to accommodate the members.

ORLEY M. BERG, *Pastor.*



From Our Special Correspondents

### Far Eastern Division

● MR. AND MRS. J. L. BOWERS are now located on Palau Island. The division committee recently voted the construction of a foreign home on Palau, and plans are also on foot for the erection of a modest church building.

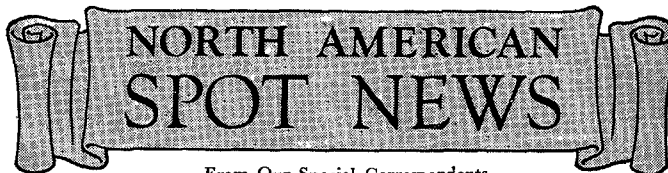
● MR. AND MRS. R. E. DUNTON now have as their associates on Guam Island, Mr. and Mrs. R. M. Turner. A second foreign home is to be built, and plans have also been submitted and voted for a church building on Guam. The work there is growing, and though it is in its early beginning, two church schools are being operated this year.

● MR. AND MRS. A. R. BOYNTON, formerly of Shanghai, China, are now connected with the Seoul Sanitarium and Hospital. Brother Boynton will serve as business manager of the institution, and Mrs. Boynton will assist Miss Irene Robson in the school of nursing.

● LEON ROBBINS began an effort in the newly constructed tabernacle in Kobe, Japan, on October 15. Associated with him are Stephen Ito as translator and Miss E. Yokomizo as Bible instructor.

● A NEW church has been built in Seoul, Korea. This building is on the grounds of the sanitarium and hospital and has a seating capacity of 200.

● A CHURCH building will be erected on the Harajuku property in Tokyo, Japan. The land is excellently located at the intersection of two broad streets only a few minutes' walk from the station. A representative church building at this strategic point in Tokyo will be a fitting memorial for God's work.



From Our Special Correspondents

### Atlantic Union

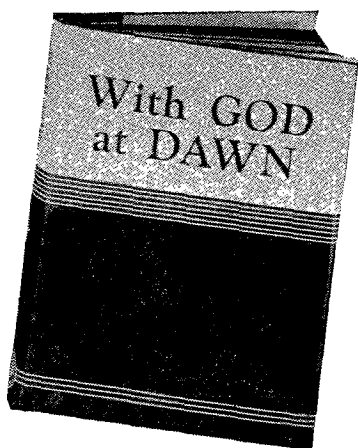
● THE sixth year of evangelistic services conducted by W. A. Fagal in the Brooklyn Academy of Music has begun with an average attendance of 1,100 the first four Sunday nights. Last year the radio program and the Sunday evening evangelism were self-supporting, and indications are that they will be this year also. Two Bible instructors, Mrs. Ena Ferguson and Mrs. Anna Brandon, are connected with this work; and Walter Isensee and Mrs. Elsie Harrop assist with the music.

● SIX were baptized by J. A. Wasenmiller on October 29 and joined the New York German church. One of the candidates read herself into the truth, having read the printed evangelistic lectures for the past two years, taken the German Bible correspondence course, and read about 20 of our books. She heard her first Adventist sermon the Sabbath before her baptism.

● BELA URBAN, violinist, assisted by Simeon Bellison, clarinetist, and accompanied by Virginia Urban, gave a concert in Carnegie Hall on November 13 for the benefit of the Bronx Jewish Mission of Seventh-day Adventists, of which J. M. Hoffman has charge.

● ELEVEN completed the home nursing course taught in Pittsfield, Massachusetts, by Mrs. Alice Turner, and took part in closing exercises on November 13. Mrs. Turner traveled 80 miles each way from her home in Phillipston to conduct this class each week.



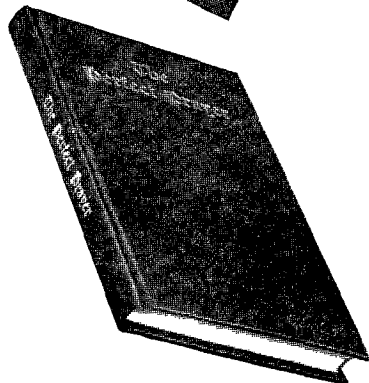


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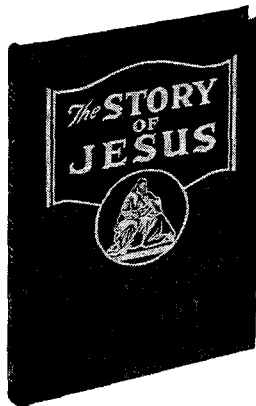
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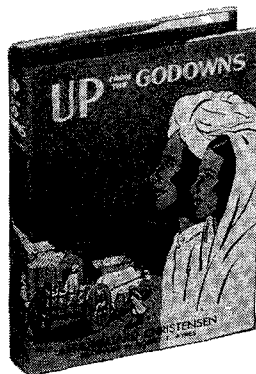


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● NINE new members have been added to the Bourbon, Missouri, church recently through baptism. W. K. Smith performed the sacred rite.

● DURING an investiture service at Coffeyville, Kansas, 14 boys and girls were presented insignia by Austin R. Follett, M.V. secretary of the Kansas Conference. A skit portraying many of the valuable helps learned in the Progressive Class was given by the church school children.

● THE Enterprise Academy chapter of the American Temperance Society has been reorganized since the beginning of the new school term, and has already sponsored a tour among the leading churches in the Kansas Conference. Prize winners in last year's contests and student musical groups brought the evils of liquor very forcibly before the people.

### Columbia Union

● IN the little town of Webster Springs, West Virginia, the population of which is approximately 1,500 people, unusually large crowds are attending the meetings conducted by H. E. Metcalf. During the week 200 to 400 persons come to the services, and on Sunday nights as many as 500 have attended. Before the evangelistic campaign began there was only one Sabbathkeeper in the town, but now an average of 69 persons attend Sabbath services each week. Others who have been assisting with the effort are William Schomburg and Mrs. Schomburg, Lucy Wiseman, and L. G. Cornelius.

● THIRTEEN enrollees in the Bible correspondence course conducted by the Ohio Conference have been baptized in the first nine months of 1949. Total enrollments thus far this year are 1,415.

### Lake Union

● THEODORE CARCICH, president of the Illinois Conference, conducted an inspiring Week of Prayer at Union College, Lincoln, Nebraska, October 15-22.

● THE Lake Region Conference reports a fine Thirteenth Sabbath Offering in the Detroit, Michigan, East Side church, which is under the leadership of W. D. Forde. With a membership of 150, they received an offering of \$400.

● CONGRATULATIONS to the Wisconsin colporteurs for delivering \$1,345.25 worth of gospel literature during the week ending October 15. This is the largest amount since January 15.

● FOURTEEN candidates were baptized, and three were received into the church on profession of faith by J. B. Penner at Bloomington, Indiana, just before he left the conference to make final preparations for departing as a missionary to South America.

### Northern Union

● FIVE new members were baptized in the Winona, Minnesota, church on October 1, resulting from the tent effort conducted this summer by J. M. Mershon at Weaver, in one of Minnesota's "dark counties." Plans are being made to organize a church there.

● L. G. WHITTEN, the publishing department secretary of the Iowa Conference, reports that during the week from October 10 to 16, 12 colporteurs, filled with atomic energy, visited more than 700 homes in Pocahontas County, one of Iowa's "dark counties." They sold and delivered over a thousand dollars' worth of books, and secured 112 applications for Bible correspondence lessons.

### North Pacific Union

● FOR the past six years there has been a unique musical organization in the Washington Conference known as the Ministers' Chorus. Don H. Spillman, president of the Washington Conference, is director of the chorus, which consists of more than 30 regularly employed ministers of the conference. These men have appeared on the radio at various times, have sung before thousands of people during the camp meeting seasons in Washington, and have made two trips to the Oregon

one year and for the North Pacific Union youth's Congress the other time. Approximately 4,000 people heard them at the Seattle Civic Auditorium on the occasion of the visit of Pastors Robert Salau and A. G. Stewart. Their most recent appearance was to present a sacred concert at the regular evening worship period in Columbia Auditorium at Walla Walla College on November 2.

● WALLA WALLA COLLEGE registrations for the autumn quarter reached an all-time high of 1,262 at the end of the first four weeks of school, as compared with 1,218 a year ago. This is exclusive of the academy and campus school.

### Southern Union

● THE Prophetic Crusade being conducted in the Municipal Auditorium of Atlanta, Georgia, was rewarded with a wonderful boost for relinquishing the use of the auditorium to a Reformation Day service commemorating the rise of Protestantism, held on Sunday afternoon, October 30. M. K. Eckenroth, of the General Conference, in charge of the Prophetic Crusade, and R. A. Anderson, also of the General Conference and visiting Atlanta at the time, were invited by Dr. Louie D. Newton to sit with the speakers, among whom were the governor of Georgia, the mayor of Atlanta, and a number of prominent clergymen and Congressmen known throughout the nation. Elder Eckenroth was introduced to the large audience, and the Prophetic Crusade was spoken of very favorably. The new *American State Papers* and copies of *Liberty* magazine were presented by Elder Eckenroth to all these prominent leaders. Attendance at the Crusade evening service at this Reformation Day meeting reflected the good will created by the favorable and unusual publicity.

## CHURCH CALENDAR

Dec. 10      Temperance Offering      Dec. 24      13th Sabbath (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.

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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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One Year	\$3.75	\$3.90	\$4.25
Six Months	2.10	2.25	2.35

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## Fall Council Report

THE Fall Council that was held in Saint Louis, Missouri, November 7-16, was blessed by the deep moving of the Spirit of God. The brethren sensed the gravity of the hour. Time is fast running out, and we still have a great work to do. While avenues for the ministry of the truth are closing in some places in the world, others are opening as never before. The unprecedented opportunity for preaching the gospel in Japan was given special consideration. Plans were laid for an expansion of the work in that field. Forty-five thousand dollars was added to the base appropriations for ten or more new missionary families in the Japanese Union Mission, and a special appropriation of \$285,000 was voted for travel and outfitting in connection with sending out these families and for the erection of homes, halls for evangelistic work, and churches.

The total appropriations voted at the session amounted to \$15,935,955.73. This is an astounding sum when one thinks of the material assets of this people. But it represents great sacrifice and faithfulness on the part of many. When compared to the world's needs the sum is altogether too small. Much greater sacrifices must be made before the work is completed.

A full report of this important council will appear in a later issue of the REVIEW.

## Enrollment in Our Colleges

FOLLOWING is a statistical picture of the opening enrollment in our colleges and junior colleges in the North American Division for the 1949-50 school year as compared with the same time for the two previous years. Only students above the twelfth grade are listed here.

	1947-48	1948-49	1949-50
Atlantic Union College	379	389	338
Canadian Union College	71	85	69
Emmanuel Missionary College	1,033	1,008	1,042
La Sierra College	816	801	767
Madison College	229	277	333
Oakwood College	398	378	300
Oshawa Missionary College (Jr.)	23	28	24
Pacific Union College	824	907	920
Southern Missionary College	434	451	426
Southwestern Junior College	198	161	155
Spanish-American Seminary	—	—	7
Union College	959	926	776
Walla Walla College	1,142	1,184	1,248
Washington Missionary College	647	643	632
	7,153	7,238	7,037

E. E. COSSENTINE.

## New Church in Warsaw

FOUR years ago you could have seen in Warsaw almost total desolation. An unscathed building was an exception, and if you looked closely at such a structure, you would see that it was pockmarked with bullet holes. In one of these buildings was located the chapel where for years our church in Warsaw has met. Though this room was not our own property, we could at least have a place to worship. And in this same room we located our office, cooked our food, and slept on the floor. Sometimes we entertained there several families who were seeking for their home. It was really a very difficult time for us.

Sabbath, August 27, is a day that will be treasured in the memories of the believers in Poland, for on that day our new church in Warsaw was dedicated to the worship of our Lord. It is a gift of the Rehabilitation Fund. A beautiful mission building, it stands in the center of Warsaw and includes a hall seating 600 people, a young people's hall seating 70, and union headquarters.

Elder F. Stekla, president of the Polish Union Conference, delivered the dedicatory sermon. He spoke about a new dedication of life and the preparation for the soon coming of our Lord Jesus Christ. More than 800 people were present.

The missionary-minded members in Warsaw, totaling 120, are determined to make their church a shining light for the third angel's message in this land.

J. SKRZYPACZEK,  
Secretary, Polish Union Conference.

## Temperance Day December 10

SABBATH, December 10, has been designated by action of the General Conference Committee as Temperance Day. A special program has been prepared for this occasion. The program this year will call the attention of our people to the aim and purpose of our temperance journal *Listen*. This journal should attain a large circulation and be sent to most of the influential people in this country, which can be done only as our people rally to its support. An opportunity to help in this good work will be given when the special offering is taken up on December 10, which we have named Dollar Day for Temperance.

W. A. SCHARFFENBERG.

## 200,000 Homes to Be Visited December 31

SABBATH afternoon, December 31, the Missionary Volunteer Societies of North America will join in "Operation Doorbell" to visit 200,000 homes. The primary object will be to increase the listeners to the Voice of Prophecy 9th Anniversary Broadcast, Sunday morning, January 1, 1950. This will be a great demonstration of concerted effort, in which 20,000 youth are expected to take part.

L. A. SKINNER.

## Good News From Germany

FROM a letter just received from Elder A. Minck, president of the Central European Division, we glean the following good word concerning the progress of gospel work in Germany:

"In September I attended three conferences in the East German Union. They were well attended, and the brethren richly blessed, the same as in western and southern Germany. In September, too, we had within the seven local conferences of the East German Union meetings with the gospel workers in which we discussed the ministry and the conducting of public efforts. Early in October all our ministers began their winter endeavors, and we hope they will be accompanied with good success. In the third quarter 800 persons were baptized. We hope to reach a membership of more than 44,000 at the end of the year. The canvassing work also has developed well. In eight months our colporteurs had sales of 180,000 German marks."