

# The Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## The Bounty BIBLE Is Welcomed Home

By F. PERCIVAL WARD  
Pastor, Pitcairn Island Church

THE Pitcairn Island Bible is home again! The Bible used by Captain Bligh on the *Bounty* and by John Adams as his only textbook in teaching the rising generation in 1800 is once more reposing in honor in the church on Pitcairn Island. The Bible has been away for more than 110 years.

Given to Levi Hayden, the carpenter of the whaler *Cyrus*, in 1839, the Good Book was taken to America, where it finally found its way to the Historical Society of Connecticut. In response to a request from Pitcairn Island the old Bible was given to the British ambassador in Washington, who returned it to England. There the king and the queen showed great interest in the unique volume.

And now a marvelous transformation has taken place in its appearance. Skilled workmen have taken those worn pages near the beginning and split them so as to place parchment between the two parts. When all is together again, lo! we are able to read both sides of the leaf as when the Book was new! A new leather cover has been placed on it, and all is made strong and beautiful. And for protection, there has been provided a nice-looking strawboard box, on which are printed the words, "The Pitcairn Bible."

From England a special messenger brought the Bible to Fiji on the *Rakaia*. In Fiji a lovely box of Fijian woods

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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.]

¶ SECULAR newspapers in the United States are using much more religious material in their columns than ever before, according to Dr. Roy L. Smith, of Chicago, national publishing agent of the Methodist Church. "My guess is that 500 American dailies are using some kind of definite religious material," he said in an interview at Ogdensburg, New York. "That means that 500 editors believe the minds of the people are turning to spiritual issues." Dr. Smith, who estimated the amount of religious material now being used as about ten times more than ever before, said the trend was traceable to "shaken confidence" of the people in materialism. "They are manifesting a deep wisdom for something in the way of spiritual sureness," he said.

¶ CANDIDATES for public office in Oregon are to be asked to give their views on certain moral questions, according to plans being made by the Portland Council of Churches. The council's legislative committee will poll office seekers on such questions as: "What steps do you think should be taken to curtail gambling?" "Are you in favor of liquor advertising on the radio?" "Would you favor the limited use of billboards for advertising liquor?" "Are you an active church participant?" and, "What restrictions do you place on financial contributions to your campaign?"

¶ By unanimous vote the city council of Saint Cloud, Minnesota, of 30,000 population has adopted an ordinance setting up a board of review to determine what literature may be offered for sale. Mayor Math Malisheski, who will name the five-man board, said the ordinance is "aimed principally at objectionable literature which would have a bad influence on our young people." The ordinance puts a ban on publications featuring accounts of horror, murder, kidnaping, rape and various other crimes, obscenity, immorality, lewdness, and ridicule of an individual's race, creed, or color, and ridicule of law enforcement.

¶ DELEGATES from nine countries met in closed session at the Ecumenical Institute at Bossey near Geneva, Switzerland, for the first sessions of the Commission on the Life and Work of Women in the Church. The group was set up by the World Council of Churches at its General Assembly at Amsterdam, Holland, in 1948. Purpose of the meeting, it was announced, was to plan a comprehensive survey of the life and work of women in churches throughout the world. Named as chairman was Miss Kathleen Bliss, former editor of the *Christian News Letter*, London, England, who will write the report of the survey.

¶ RELIGION in Great Britain has become much more "adventurous" during the past 36 years in its efforts to meet modern social needs, according to a survey conducted among Methodist pastors who have been in the ministry since before 1914. The pastors agreed that "much dogmatism" has disappeared; and church union, which in 1914 was a "vague ideal," is now "much nearer consummation." On the other hand, the survey indicated, congregations are smaller, have a smaller proportion of men and young people, and there has been a decline in the number of lay workers.

¶ A COORDINATING committee has been formed in Bad Nauheim, Germany, to strengthen and correlate the activities of various German organizations aimed at promoting interfaith cooperation and good will in Germany. Elected as cochairmen of the new group were Dr. Edwin Redslob, rector of the Berlin Free University (Protestant); Dr. Joseph Maria Nielen, of Frankfurt (Roman Catholic); and Dr. Alfred Mayer, of Wiesbaden (Jewish). The committee leaders are also cochairmen of intergroup good-will organizations in their respective cities. Establishment of the new committee marked another step forward in the development of the interfaith movement in Germany.

## 75-50-25 YEARS AGO

1875

¶ "We have now been at this place [Pine Run, Michigan] sixteen days, and have given twenty-five discourses. Some have already decided to keep the Sabbath, while many are deeply interested. We are occupying a house 40 x 60 feet, which is well filled at each meeting, and on the occasion of Mrs. Lane's first discourse many went away unable to get in. An urgent call from a neighboring school district was filled with an equally crowded house; this we did for the purpose of increasing the attendance here, and secured the desired result."—E. B. LANE and J. O. CORLISS.

1900

¶ FROM Suva Vou, Fiji, C. H. and M. G. Parker send this word: "The mission house becoming too small to accommodate all who attended service, Brother Fulton, on moving his house here, rebuilt it so that the main part could be used as a church. This has been dedicated, and it affords a pleasant place of meeting. Our Sabbath-school numbers forty. Brother Cole, who was our first missionary here, with the help of some of our brethren on the coast, has given us a hand printing press, which is now set up; and when we receive more type from Sydney, we shall begin printing leaflets for the work here."

1925

¶ L. H. CHRISTIAN writes the following from Budapest, Hungary: "We have now organized a union conference in Hungary with two local conferences and one mission field, and with Brother A. Minck as president. The membership of this field has doubled in six years. . . . The chapel here in Budapest seats 600, and in the same house there are five dwellings and some office rooms. For economy and practical arrangements this building is hard to surpass."

# EDITORIAL

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## Television Needs a New Vision

**W**AYNE COY, chairman of the Federal Communications Commission, delivered a timely address at the annual radio conference on station problems at the University of Oklahoma, March 14, that provides food for sober thinking on the part of every Christian who is expecting the Lord to come in this generation.

The Federal Communications Commission has the authority to grant permits to operate radio and television stations or to turn down applications for such permits. Its business is to see that the public interest is served by radio and television stations now operating in the United States. This agency of the Federal Government is prohibited from censorship. It is not empowered to censor radio programs or telecasts.

Hundreds of radio station licensees and 101 television stations now in operation in 60 communities throughout America (with eight more in process of construction) are within the scope of this commission's direct concern and interest. "It is conservatively estimated," said Mr. Coy, "that there will be eight million [television] receivers [in the United States] by the end of 1950."

The limits of the commission's authority in matters of discipline are largely confined to the Communications Act of Congress, which prohibits "obscene, indecent or profane language." This, of course, is subject to interpretation; and in order for the commission to take any action against a radio station for producing an off-color program, it must have evidence that there is a direct and overt violation of this law. Usually this information is obtainable only from radio auditors or telecast viewers who complain directly to the seven-man commission. The Federal Communications Commission is then obliged to act if, of course, the evidence provides a clear case. This action might involve a cancellation of the permit to operate, direct prosecution by the Justice Department of the Government, or possibly both.

Doubtless there are millions of Americans who feel that radio and television shows have violated the spirit of the Communications Act many, many times. Certainly most Seventh-day Adventists feel that way. And to read Mr. Coy's address is to be convinced that he not only believes that way but feels greatly alarmed about it.

### Borderline Telecasts

Mr. Coy indicated in his address that there were numerous radio and television programs that showed such poor taste that they bordered on downright "obscenity" or "indecent." His words seemed to suggest that the commission was prepared to take action unless a change came quickly in the quality of program now heard over the air.

"It seems to me that the question of just how bad poor taste can get," said Mr. Coy, "before it verges over into downright 'obscenity' or 'indecent' may be settled one of these days if the present drift in that direction is not checked." (Emphasis is ours.)

From this we would judge that the Federal Communications system has reason to be alerted for any action necessary as it views the downward trend, quality, and content of many radio and television programs.

There flow into the commission letters of complaint which speak despairingly of the "degrading antics,"

"vulgar double-entendre" and "downright indecency" that are characteristic of the different telecasts. Mr. Coy called these programs exhibitions of "off-color television—tainted television." He deplores the "risqué, ribald, raffish sort of thing we are getting" in recent telecasts.

### Crime on the Air

Mr. Coy then proceeded to invite his listeners to take "a look at the crime on the air." He made the statement that his commission was "the recipient of mounting protests against the merchants of death and the hawkers of horror on radio and television." To point up this observation, he referred to a survey that was made by the Southern California Association for better radio and television in the city of Los Angeles, where television program schedules between 6 P.M. and 9 P.M. on city stations were viewed for one week.

This commission, according to Mr. Coy, "found no crime programs on KFI-TV (one large station). Here is what it found on the other stations: '91 murders, 7 stage hold-ups, 3 kidnappings, 10 thefts, 4 burglaries, 2 cases of arson, 2 jailbreaks, 1 murder by explosion of 15 to 20 people, 2 suicides, 1 case of blackmail. Cases of assault and battery—too numerous to tabulate. Also cases of attempted murder. Much of action takes place in saloons. Brawls too numerous to mention, also drunkenness. Crooked judges, crooked sheriffs, crooked juries.'"

Further pointing up his reasons for objecting to video shows that glorify crime, Mr. Coy referred to a questionnaire that was sent out by the Tenth District (Los Angeles) of the California Congress of Parents and Teachers, in which more than three hundred pediatricians, sociologists, neuropsychiatrists and psychologists were asked questions regarding the effects of crime programs on children. Here are the results:

"90 per cent said that radio crime programs have a detrimental psychological effect on children. 93 per cent said radio thriller shows and programs ending in suspense have a bad effect. 81 per cent said that present-day radio programs contribute to children's delinquency or antisocial behavior. 63 per cent conceded that American children need an emotional escape. (This is the favorite apology for such programs.) But 83 per cent said that such emotional escape CANNOT be safely provided by thrilling radio programs."

The situation gives no sign of improving. On the contrary, Mr. Coy was forced to admit that the "files of letters protesting crime programs are bulging. The situation is rapidly worsening."

### Letter Forwarded by Senator Scott Lucas

One of the letters referred to had been transmitted to the F.C.C. by United States Senator Scott Lucas of Illinois. We quote:

"I am writing to you in behalf of my interest in my two small children, and, I believe, the interest of thousands of other youngsters who have access to television programs. It is my hope that you will find within your power and disposition the means, whether by legislation or otherwise, to secure a control over a certain type of television program—specifically the crime and horror program, which goes into detail depicting various ways to commit crime, including mayhem and murder. Most of these programs, it appears, involve the portrayal of mentally deranged characters having homicidal tendencies.

"I presume the argument for this type of program is that they show 'crime does not pay.' However, it seems to me that

this argument is far outweighed by the psychological disturbance and sordid mental impressions created in the minds of youngsters who, I am certain, comprise a very substantial portion of the video audience. The horror and suspense angles involved in these programs are alone an unbalancing factor for children, let alone how they affect adults."

Another letter was forwarded to the commission by United States Senator Herbert Lehman of New York. This letter read as follows:

"The programs are obviously designed for children, who must indeed make up by far the great majority of the audience. Almost without exception they deal with crimes of violence such as arson, larceny, and especially murder. Murder particularly is committed casually, sometimes most gruesomely, and is portrayed with hair-raising sound effects that leave nothing to the imagination. The impression given a youngster is that these horrible things are commonplace. My seven-year-old boy is no longer shocked by stories of murder; he has become calloused to it. It is true that none of these programs glorify crime; the criminal is always apprehended. But the last impression left with the young listener is merely that the criminal has been arrested. The inexperienced child cannot grasp the significance of this, and it must appear as a rather mild consequence. It may be argued that the child can be prohibited from listening to the offending program, and insofar as that is possible in our own home, that is the practice. But this is not always easy to enforce. Surely programs based on wholesome adventure such as sports, exploration, biographies of our great men, and so forth, could be written, and it is my observation that children listen to such programs just as eagerly if they are available.

"Can no pressure be brought upon the broadcasting companies to consider the possible consequences of their programs? The licensed privilege of using the radio waves must surely involve some responsibility upon the part of the broadcaster in such matters. Is The Federal Communications Commission the agency which might exert the necessary influence, or is additional legislation required?"

#### A Sincere Hope Expressed

In referring to these strong letters of protest Mr. Coy hoped that the situation described would be taken seriously by the management of broadcasting and telecasting stations in attendance at the Oklahoma conference.

"What I have to say here is not intended to be directed at the broadcasters or telecasters of this area who may or may not be in attendance at this conference. Nor do I include them out. I include them in along with all the broadcasters and telecasters in the country."

Certainly we Adventists hope that radio and television station managers will take to heart the warnings that Mr. Coy gave, and that they will seriously ponder the facts and figures that he presented. Although we know that there are many public-spirited radio and television station managers who want to produce clean programs, the unfortunate situation is that propriety is too often sacrificed for profits.

The F.C.C. does not have authority to determine the kind of programs that we shall see and hear over American radio and television programs. It can interfere only when programs overtly violate the rules of decency and good taste. The real control of American radio and television is in the hands of the public and of radio and television station directors.

We know what people want in America today. This country has lost none of its love for pleasure and amusement, and the trend to inferior programming in television and radio will undoubtedly increase. The vicious cycle that has been created in the amusement world by the demand of the people for sensational entertainment and the response of the entertainment world to that demand by producing hideous crime shows and risqué, sexy pro-

grams, is rapidly corrupting the morals of children and adults alike who have permitted themselves to become video slaves.

In concluding his speech the chairman of the F.C.C. made the following statement:

"I would like to close my discussion of bad taste and crime programs on the television and radio by quoting from an observer and teacher of many years ago. It is the Apostle Paul, speaking to the Corinthians: 'Be not deceived: evil communications corrupt good manners.'"

It was a fitting climax to a stirring appeal for decency in radio and television programming.

Seventh-day Adventists may see in these trends of which Mr. Coy spoke, a clear-cut fulfillment of prophecy. Men are indeed "lovers of pleasures more than lovers of God." And as this situation becomes worse and worse we know that the risk of television and radio to the spiritual interests of our dear people will become increasingly a grave problem.

The questions arise: "How can we spend our time viewing questionable television broadcasts? What right do we have to bring the theater, the dance hall, and the sports arena into our homes?"

We should be alarmed as we contemplate the fearful potentialities for evil in television. If we really believe heart and soul that we have a heaven to win and a hell to shun, we will certainly not permit ourselves to view questionable telecasts.

When we arrive in heaven at last I fear that we shall find missing many of our dear ones who took the first step in the wrong direction by observing television movies or indulging in television vaudevilles, theatricals, or similar television programs. Let us not be responsible for putting our own feet or the feet of our children on the downward path to ruin. "Be not deceived: evil communications corrupt good manners."

Certain it is that the old rule, "What would Jesus do?" applies here as in other areas of Christian recreation. Would He enjoy the programs you observe, or would you feel embarrassed if He sat by your side watching the video screen? Certainly this is an hour when we must be discerning Christians exercising the keenest discrimination in the choice of all our pleasures.

Let the high standards held for so many years by Seventh-day Adventists continue to be held aloft by our people. If high officials in our Government see the danger, certain it is that the church of Christ should have a high sense of moral discrimination and a discerning vision of the dangers involved in this powerful new agency for good or evil.

D. A. D.

## A Tribute to an Aged Saint

By A. B. Crow

And hath the Lord no saints upon the earth,  
No jewels which He counts of priceless worth?  
Hath He no vessel where within we see  
The lustrous depths of sweet humility?  
What though we call them saints who long have slept,  
Belongs to them alone such worthy name,  
Have they alone God's holy counsels kept  
And dying, only rise to holy fame?  
While musing thus, I climbed the rugged way,  
Where emerald temples pierce the azure skies;  
And there, full gleaming in the gates of day,  
A little shrine burst on my brimming eyes.  
Yes, God hath saints, e'en now I clasp a toilworn hand,  
With bated breath and singing heart before her stand,  
And bless the day I lived His love to trace  
Upon that kindly, gentle, saintly face.

# From Istanbul to London to Washington

(Editorial Correspondence)

Crossing the Atlantic  
April 2, 1950

**D**ISTANCES in our world are measured not simply by miles, they are measured also by moods and manners. Six hours by plane takes you from the Moslem world of Turkey to the Christian land of Belgium, but you seem to have moved to another planet. The brand of religion practiced by the majority in so-called Christian lands leaves much to be desired. But so great is the power of this holy religion that even limited allegiance to its principles produces tremendous effects on the lives and ways of the people of a country. But those heartening effects are rarely appreciated or sensed unless one has traveled in lands where Christianity has made no impact on the minds of the people.

Brussels, the capital of Belgium, is also the headquarters of our work in that country. Visited several churches with Frederic Charpiot, a member of the Southern European Division staff, and François Jochmans, president of the Belgian Conference. You quickly become aware that though the country is small there are two languages used, French and Flemish. Belgium borders on Holland and France. From the one side comes the Germanic stock, from the other, the French.

## Numerous Church Buildings Added

But language differences seem to be no barrier to unity in our work in this quaint and beautiful little country. I was impressed by the number of new church buildings that have been purchased since the war. Quite invariably such buildings include a residence for the minister, and sometimes also for a Bible instructor and others. This feature is quite as important as a meeting place, for the housing situation in most European countries is still acute.

One of the encouragements that our work has received in Belgium since the war is the army ruling that our youth shall be placed in the sanitary corps, which answers roughly to the medical corps in America. In almost all European countries there is compulsory military training. This new ruling has virtually solved the problem of Sabbath work and bearing of arms in Belgium. The usual story of a young man's courageously witnessing for God and Adventist principles preceded this ruling.

When I spoke in Antwerp some of the women of the church told me of their Dorcas work—making clothes for the needy in Germany. It seemed to them the most natural thing imaginable, to do this. That's what impressed me. Belgium was one of the little countries that suffered most severely from the German invasion. That Dorcas Society is eloquent proof that the gospel can do great things for our souls.

We drove east from Brussels to visit our church in Strasbourg, capital of the province of Alsace, in France. En route we passed through the tiny state of Luxembourg, about thirty by sixty miles in actual measurement. It is one of the few holdovers from the Middle Ages when dukes and others controlled small areas and ruled as independent heads of states. A very Catholic grand duchess rules this tiny principality. No Protestant mission is allowed to gain a foothold.

Strasbourg has been a border city between French and German peoples for centuries. It was natural, then, that there should be a French-speaking and a German-

speaking church in the city. We had a joint meeting and two translators. That makes a long gap between the text and the comment. But the dear people are patient, and the speaker learns to develop concentration on his theme. A series of evangelistic meetings has just been held in the city. There is really little if any difference between the methods employed in proclaiming the message in these lands and in America. The prophecies are explained to those who come, and the Spirit brings conviction.

## The Gutenberg Statue

The most prominent statue in Strasbourg is that of Gutenberg, who invented printing from movable type in the fifteenth century. What a providence of God that on the eve of the great Reformation the art of printing should be developed! And how significant that the first book printed should be the Bible! The sculptor shows Gutenberg with an open Bible in his hands and on the page the words: "And there was light." What brought light to the Dark Ages was the entrance of the Word, and that Word was able to enter multitudes of hearts because the printing press made possible its wide and inexpensive circulation. Where would the Advent Movement be today if it were not for the printing press!

Strasbourg is old, so old. You feel you are almost back in the Middle Ages as you walk its streets. Here stands a hotel built in A.D. 1360, with its list of notables who have stayed there through the centuries. And here is a pharmacy with the inscription on the door: "Founded in 1268." Well, we have a message that is old. Enoch, the seventh from Adam, began to preach of the Advent. We are preaching that old, yet new, message in Strasbourg. Enoch looked far ahead to it; we anticipate it in our day.

Paris is the headquarters of the Franco-Belgian Union. Met the president of the union, J. C. Guenin. Here, very briefly, are the facts he gave me regarding developments in France and Belgium in the postwar years: Twenty-four new churches and workers' apartments have been purchased. The Paris church—there has only been one until the present—has had a wing added to provide better facilities for church activities and a headquarters for radio work. A new church has been purchased in the northwest part of Paris. It is in a beautiful location, on a corner, and was formerly an Anglican church. The cornerstone, according to the inscription, was laid by the Prince of Wales in 1876. The building has not been occupied for years. It is now being refinished, and services will be begun in it within a month or two. About fifty evangelistic efforts have been held in the union during the last two years. Since the war the membership of the union has increased from 2,755 to 3,450. An old people's home has just been opened in southern France. In Bordeaux a health center, under the charge of a physician, has been started, to care for the sick who are able to be up.

## Growing Radio Work

In the radio offices at our Paris headquarters transcriptions are made for programs in French, German, Danish, Dutch, and Italian. Powerful private radio stations in Luxembourg, Monte Carlo, and Tangier broadcast these Adventist programs to Europe and North Africa. The transcriptions are also sent to the islands of Madagascar and Haiti for broadcasting. The programs go out under the title *The Voice of Hope*, a name which has much more appeal to the often secularist mind in Europe, and particularly, France, than *Voice of Prophecy*. Lying in a large pile in the studio were attractive posters to be put on billboards through the principal cities of France, inviting people to tune in to the program.



In France, as in most countries, the government controls the national network of radio, and it has been impossible for us to buy any time on this network. But recently we have been given five minutes every Sunday morning at nine to present a brief program on education and how to train children. This may seem like a little thing, but it is remarkable how any opening can be made the means of advancing the message. This program is broadcast under the same name as our evangelistic program from Luxembourg and Monte Carlo, *The Voice of Hope*.

People write in to ask for help on child problems. Not only are such enquirers aided in their questions, but they are encouraged to take the Bible correspondence course and to listen to the evangelistic program. The national radio system estimates that between two and three million people listen to this weekly five-minute program. The time is given to us free. It may soon be increased, for many people write to the radio company urging that the program be lengthened. When our colporteurs go to a home they introduce themselves as from the organization that broadcasts every Sunday morning at nine on the education of children. They report that this is a wonderful aid in gaining entrance. Why not! We have principles of education that are unique, and that can be a great contribution to the life of any people and nation.

#### Interview With Church Leader

Met, also, in Paris, Pastor Marc Boegner, president of the Protestant Federation of France, and one of the presidents of the World Council of Churches. We may be tempted, at times, to think of all such leaders as being parties to an evil confederacy forming for the last days, and thus to be viewed with prophetic suspicion and condemnation. It is true that the last hours of time will witness a Satan-inspired confederacy of some kind in the religious world. But it does not follow that all religious leaders who today seek to combine their spiritual endeavors are evil inspired. Far from it.

Some of the endeavors for church union are frankly an admission that the times are tragic and that the church needs a stronger front to meet the awful issues of the day. That fact becomes evident when one talks with these leaders. We need ever to make a clear distinction in our thinking between current movements which may change into agencies of Satan, and the men who may be connected with these movements at different times. God has sincere, earnest men in many churches. Have we sought to make contact with them, to acquaint them with the Advent Movement? I think we should.

Pastor Boegner is a devout and delightful person to meet. I described to him our Adventist mission program. He has been quoted in the press of late because of certain statements he made in response to the appeal of the Pope that Protestants return to Rome. The newspapers gave the impression that he thought the differences between Protestants and Catholics were not so great and might be settled by some conferences. I asked him directly on this. His answer was as emphatic and specific as I would have expected Luther or Calvin to give. Said he:

"Union—it is impossible. There are many reasons. I shall give you the four most important ones. The question of Scripture and tradition—the Bible must be supreme, but Rome exalts tradition. The question of the sacraments—we cannot accept the mass or the Catholic conception of most of the other sacraments. The question of the infallibility of the pope—we cannot believe that. The question of the doctrine of Mary—we cannot let Mary stand between us and Christ."

Adventists cannot unite with the World Council of

Churches or with similar movements, and for reasons that are clear to all of us. But we can pray that God will lead the sincere in heart among them to examine more fully the prophetic meaning of these tempestuous times and to throw in their strength with the one movement that God has chosen for these last days. We can also make personal contacts with them at times.

#### French Publishing House

Visited our publishing house about thirty miles from Paris. The report on this house is good. Sales for 1949 were 30 per cent above 1948, and 120 per cent above 1947. Material additions have been made to the plant to care for the added volume of work. There seemed to be hardly a square foot of free space in the place—signatures and finished books and periodicals were piled high everywhere. I felt particularly at home talking with the church that met in the publishing house.

About eighty miles west of Paris is Rouen, capital of the province of Normandy. We now own a church property in this place. Here as in other churches in all this part of the world field, I found them promoting Big Week in the way we used to do it in the United States—by calling on the members to sell small books and magazines. The response was good. Money thus raised represents a double value—the value of the sales money to the cause and the value of the books to the purchasers. When we drove through the market square in Rouen I noticed a marker which stated that at that spot on May 30, 1431, Joan of Arc was burned at the stake. She was condemned by the bishop of Rouen as a sorceress. She has now been canonized by the church of Rome.

The headgear of the Normandy women is striking, a cylindrical piece of white, lacelike material, about four inches in diameter and about nine inches high, with two pieces of white ribbon hanging from it down the back. Not many in the large city of Rouen now wear this, but it is common in the villages when the women dress on Sunday for church.

Traveling by car in Paris, or in any large French city for that matter, is an experience most stimulating to the blood pressure. There are many traffic circles, many broad streets with half a dozen lines of cars, but nowhere did I see white lines to channel the traffic in lanes. Speed comports with the Gallic temperament, even as it does with the American. The net effect is to make me long for the quiet and safety of air travel again.

#### Traveling in the British Isles

In the British Isles for a few days. All lines seem to converge at London, enormous city of wealth and poverty, grandeur and grime, whose streets have a way of changing their names every few blocks. But it's really not London, but a near-by town, Watford, that is my real destination. Here is headquarters for our work in the British Isles. Here, also, is our sanitarium, happy haven for Washington wanderers who don't like tobacco smoke, and who do like Adventist food.

E. B. Rudge is in charge of our work in this field. These are a few facts he gave me: Substantial expansion of the publishing work, generally a good indicator of the vitality of the work in any field. Colporteur sales have shown encouraging growth in postwar years. A comparison of 1939, last prewar year, with 1949, shows a 115 per cent increase in publishing house sales. Paper rationing ended in 1949, which reflected itself in an increased circulation of *Present Truth* from thirteen thousand an issue to twenty-two thousand, within a few months' time. England is still far from ration free, but at least paper is plentiful, and that's vital to the promotion of our work.

Eight new church buildings have been bought since

the war, but 50 per cent of the membership still meet in rented quarters. A vegetarian café and health food shop have been opened in Edinburgh. More than twenty-three thousand persons are enrolled in the Voice of Prophecy Bible Correspondence Course. In 1948, 25 per cent of the baptisms in the British Union were Voice of Prophecy students. In 1949 it was 33 per cent. The radio messages beamed in from Luxembourg are also proving most effective. Brother Rudge believes that the combination of radio and the Bible correspondence course opens a new day for evangelism in ultraconservative Britain. In Dublin, our new health center, which offers various forms of physical therapy, is becoming established. The building is well located in a good part of the city. I was impressed with that fact. There is sufficient land beside it for the erection of a church. It is hoped to start construction shortly.

### A Contact at Oxford

About seventy miles from London is the very old city of Oxford, which owes its fame to the university by the same name. The city, with its varied stores, has grown up close around the ancient stone buildings that house the different colleges. I like old things, even when, as in this instance, the interiors of the venerable buildings are often exhibits of shabby elegance. In contrast with the medieval architecture is a postwar building, a new unit of the university's Bodleian library. When I asked for the directions to the old library building I was informed by an Anglican friar that it was just beyond the "frightfully new building" immediately ahead.

At Oxford resides C. S. Lewis, a professor in Magdalen College. His writings in behalf of Christianity have earned for him the title of "apostle to the agnostic." It is satisfying both to one's soul and intellect to find a learned man in a great university writing, for example, in defense of miracles. Such writings have peculiar interest for Adventists, who are intense believers in the supernatural in this skeptical age. I wish that a burden would come upon some well-educated, devout man among us to give special attention to this field of the defense of the great primaries of the Christian faith.

Lewis remarked that he thought the most subtle attack on Christianity these days is by secular psychologists who attempt to explain away every religious belief and emotion on a naturalistic basis. A talk with this forceful Christian apologist left me with the conviction that God has not left Himself without witness in a great and skeptical center of learning.

### Interview With the Archbishop

The head of the state church of England is the Archbishop of Canterbury, Dr. Geoffrey Fisher. The unusual character of this archiepiscopal office has always made the holder of it a key figure in the non-Roman religious world. He lives at Lambeth Palace, a cold and rather forbidding-looking structure. But you could not ask to meet a more genial, warm-spirited person than Dr. Fisher. "It is the business of journalists to ask questions," I said to him frankly, in introduction. "And my privilege to decline to answer," he replied, with a twinkle in his eye. Here briefly is a summary of my questions and the answers he freely and most cogently gave:

"Do you think there has been any general turning to religion since the war?"

"No. There are some evidences of increased interest, but not at the level where it affects the life and will for personal holiness."

"What do you think the war and the atomic bomb have done to the idea of world progress which formerly controlled all secular, and much religious, thinking?"

"Blown it sky high. The idea is dead today."

"If the idea of progress is now bankrupt, and particularly because scientists now confess the world might be exploded to pieces, does not this give new significance to the apostolic teaching of a great day of final judgment with a sudden ending to our present world?"

"It certainly does."

"In view of the appalling evidence of two world wars, that man is far from perfection, would you say that theologians today are losing faith in the modernist idea that sin is merely a holdover in an evolutionary journey upward, and coming to believe as did theologians of former ages, that there is something essentially evil in the soul of man?"

"Yes, definitely yes. The once widely held liberal view that man is essentially good and needs only an ideal environment to bring out all his goodness has had to be given up."

"There has been much talk of union with Rome. Do you think a union of non-Catholic churches with Rome is likely or possible?"

"No, because when Rome speaks of union she always means by that, submission—submission to the Pope by all who desire union."

I have given only the substance of the archbishop's words, for he answered some questions at length. I have no doubt that he spoke with full sincerity in answering the last question. But he did not have the prophetic eye, and doubtless his interpretation of John's words in Revelation is different from ours. The day is coming when Protestantism *will* reach across the gulf to grasp the hand of Catholicism.

### Youthful Crime in England

England today is suffering from an upsurge of crimes of violence by youth in the seventeen- to nineteen-year age group. The newspapers comment much on it. I asked the judge of a London court what he thought were the reasons. He believed that broken homes during war years left children without a guiding, steadying influence. And now we reap the results. He was an old-fashioned sort of jurist who put great stock in the character-forming possibilities of a good home. He went on to make a further observation: "I wonder whether we ought not to enquire more diligently as to whether our children are receiving character education in our schools or whether they are merely being taught reading, writing, and arithmetic." That seemed to me a good question for Adventist parents to ask themselves. The right answer is found in our denominational schools, which seek to build character into our children as well as to place facts in their heads.

My last day in England, a Sabbath, was spent at our Newbold College, about an hour's drive from Watford. A good school and a good company of youth!

And so ends a long journey, with these last lines written as Washington comes into view. For God's gracious mercies that have carried me safely through many lands, I give Him thanks, and take up again my tasks at Takoma Park.

F. D. N.

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THE Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life. The Lord chooses His own agents, and each day under different circumstances He gives them a trial in His plan of operation. In each true-hearted endeavor to work out His plan, He chooses His agents, not because they are perfect, but because, through a connection with Him, they may gain perfection.—*Christ's Object Lessons*, p. 330.

## Man's Struggle for Security

By W. A. Fagal

**A**MERICA has become very rich and prosperous. There is general well-being on every hand, and as one popular magazine recently commented in summing up the conditions of last year, "North, South, East, and West, the United States was a fat and prosperous land."

However, Americans have had no difficulty in finding ways to spend their money. Since the entire economy is inflated, food, clothing, and shelter—the necessities of life—eat heavily into each family's income. And as the result, on every hand we are constantly beset with cries for higher wages, strikes for better working conditions, and demands for greater security through such things as health and welfare funds and pensions for the aged and disabled.

To a casual observer the situation might seem paradoxical; a nation with such colossal wealth should not have any dissatisfied people, it would seem. There ought to be no tensions, fears, poverty, or want in a nation that has nearly three fourths of the world's gold stored away in the underground vaults of Fort Knox, Kentucky, and other United States vaults. In a nation whose government now interests itself in almost every branch of economy, that regulates life more than ever before, and that now requires thirty-six billion dollars annually to finance Government machinery, it would seem as if every soul ought to be happy and well cared for. However, the truth of the matter is that the wealth of the country is very poorly distributed. And as the result, the economic situation, with immense prosperity existing side by side with dissatisfaction, labor revolts, and struggle unprecedented, is baffling to the extreme.

However, this situation is not particularly surprising to students of the Bible who for years have looked for and expected just such an era as this. They have read the prophecies of the Book which foretold the existence of vast fortunes, inequalities, struggle for security and higher wages, and wanton disregard for the needs of the multitude. Read again these words from James 5:1-3:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

### Prophecy Dramatically Fulfilled

In the days of our grandfathers this nation boasted three American millionaires; they were John Jacob Astor, Cornelius Vanderbilt, and Jay Gould. Today men of like wealth in the United States are numbered by the hundreds, and there are actually many individuals who each year earn a million dollars or more. One per cent of the population is said to control one-third of the world's wealth. In thirty years Henry Ford built up a fortune of one billion dollars. He is representative of many others who, starting with nothing more than their ingenuity, have built up vast fortunes.

The prophecy that men would heap together treasure in the last days has thus been dramatically fulfilled before us. But it is also true that at the present time tens of thousands who were once rich now "weep and howl for"

the misery that has come upon them. Throughout large areas of Europe and Asia poverty has followed in the wake of war. Multitudes of people are homeless, starved, and poorly clothed. Many who once controlled vast fortunes now have lost everything.

Our world has just engaged in a war, one of the avowed purposes of which was to free the world from want. In attempting to achieve this purpose along with the other three freedoms, the nations involved spent \$1,117,000,000,000 in direct war costs during the six years and a day of war. The indirect costs of war have never been tabulated and perhaps never could be. In fighting for these freedoms more than 34,000,000 persons were wounded, and 22,000,000 persons were killed. But now that it is all over and several years have passed since the end of hostilities, want exists in a greater measure than before.

What is Christ's attitude toward immense fortunes on one hand and want and inequality on the other? His attitude is perhaps best illustrated in the statement which He made to a rich young man who talked with Him one day about salvation. "Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Matt. 19:21. But this rich young man refused to follow Christ's admonition, and went on his way sorrowfully.

### Love of Money Still the Root of All Evil

Indeed it is true that "the love of money is the root of all evil." 1 Tim. 6:10. The Bible prophets indicate that there would be many of the wealthy in the last days who would forget that wealth is a trust from God, to be used in furthering His work and in ushering in the kingdom of God. Though it surely is no sin to have wealth it is indeed a sin to misuse it. James was given a view of a great misuse of money in the last days. To these individuals he said, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." James 5:5. And then he declares, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:4.

Every newspaper seems to be filled with the cries of the laborers, who, speaking through union representatives, feel that they are being defrauded of that which is justly theirs. Without doubt there has been justification for this feeling, and God's sympathies have not been on the side of those who have heaped up treasure while neglecting the needs of the perishing millions in the world about them.

God's counsel to all the oppressed who believe in Him is this:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandmen waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." James 5:7-9.

Christian people are to see in the economic conditions about them another great sign and infallible proof of the fact that Jesus is coming again soon. Living in the midst of the very conditions which were foretold by the apostle



James centuries ago, we are to recognize that "the judge standeth before the door," "the coming of the Lord draweth nigh." Our attitude is to be one of patience, realizing that greed, selfishness, wantonness, and love of money and pleasure will never be obliterated until the Lord Jesus Christ comes again to straighten out the inequalities of this life and to give to us all the perfection of a home in His kingdom.

Hard as it may be at times, let us indeed be patient and take hope in looking forward to the coming of Christ in the near future as the solution to the world's ills. He is coming soon. We must make sure that we are living in such a way that we may be prepared to meet Him and hear His "Well done, thou good and faithful servant; . . . enter thou into the joy of thy lord."

## A Divine Comforter

By W. H. Branson

**I** WILL pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John 14:16. One of the most sublime truths revealed in the Word of God is the fact that the Christian has abiding with him an ever present Omnipotent Guide and Comforter. The Christian does not stand alone. Said Jesus, "I will not leave you comfortless ["orphans," margin]: I will come unto you." Verse 18.

This is infinitely more than can be claimed by any of the leaders of false religions. Buddha is dead, Mohammed is dead, and their followers are orphans. They have no great helper to lead them into truth and light and to bestow upon them the gift of eternal life.

But the Christian has a divine Guide, Helper, and Comforter. His human weakness is linked up with God's eternal power and Godhead. Through the atoning and priestly work of Christ and through the gift and ministry of the Holy Spirit the Christian is enabled to more than conquer the world, the flesh, and the devil, and receive the gift of immortality and eternal life.

"The Comforter," said Jesus, "which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "He will guide you into all truth." John 16:13.

The importance of the Holy Spirit's work in the church and in the lives of each individual Christian can never be overemphasized. He is the real author of the Bible, the Word of God. We speak of the writings of Moses, David,

and Paul, but actually the Scriptures were dictated by the Spirit of God, and the men whose names the books of the Bible bear were merely the scribes chosen of God to convey His messages to the world. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost." 2 Peter 1:20, 21.

The Holy Spirit is to abide with us forever. Jesus was here thirty-three and a half years, and then had to return to heaven in order that He might fill the office of high priest in the heavenly sanctuary and act as our mediator and intercessor before God. But He did not leave us orphans. He sent another Comforter, who need never leave us. He will "abide with you for ever." "He dwelleth with you and shall be in you." John 14:16, 17. Therefore, by day and by night, in the sunshine and through the storm, in times of peace and in times of peril, He is present, not merely as a guest but as a partner, guide, and comforter.

The gift of the Holy Spirit has been made. It is irrevocable. He is to be with the believers even unto the end of the world. He was commissioned to take over the control of the church upon earth when Christ ascended to heaven. He was to be Christ's counterpart. Since Christ had become man's Redeemer, the Holy Spirit was, in all things to exalt Him, to represent Him, and to speak for Him. His presence with the church or the individual was to be just the same as the real presence of Christ. There would be no difference.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:13.

"He shall glorify me: for he shall receive of mine, and shall shew it unto you." John 16:14.

### Evidence of the Spirit's Indwelling

It is, therefore, through the operation of the Holy Spirit that the Christian receives the fulfillment of Christ's promise to dwell in the heart and to be with him always. He is Christ's personal representative. He speaks to the Christian's heart the messages He receives from Jesus. He brings the words of Jesus to the remembrance of His followers. He glorifies not Himself but Jesus our Saviour. This is in order that in all things pertaining to our salvation Jesus might have the pre-eminence.

Those, therefore, who enjoy much of the presence and power of the Spirit will not be heard boasting of this experience, but they will glory only in the cross of Christ. The more they have of the Spirit, the more they will love and speak of Jesus, for it is to glorify and exalt Jesus in the minds and hearts of the believers that the Holy Spirit is sent.

With these considerations before us, do we hear someone inquiring, "Why then do I so often feel so destitute of the Spirit's power?" "Why do I seem to be so much alone?" These questions may be answered in a number of ways.

A lack of faith in the Spirit's presence will make it impossible for Him to reveal Himself. (Gal. 3:14.)

The prayerless, indifferent, trifling walk of a believer effectually hinders the manifestation of His power.

Worldliness, coldness, formality, and divisions in a church prevent Him from showering His blessings and the gentle dew of His presence upon the people.

He may be grieved by our indifference and sins to the extent that He must withdraw His sensible presence, and to the despairing Christian it may seem that He has utterly abandoned him. But this is not so. He is with us forever. And even in life's darkest hour He only waits our invitation to reveal His presence, and fill the entire life with the fragrance of the life of the Son of God.

## OTHERS HAVE SAID

If we are not responsible for the thoughts that pass our doors, we are, at least, responsible for those which we admit and entertain.—Charles B. Newcomb in *Christian Observer*.

★ ★

The right temperature at home is maintained by warm hearts and not hot-heads.—Arcadia (Wis.) *News-Leader*.

★ ★

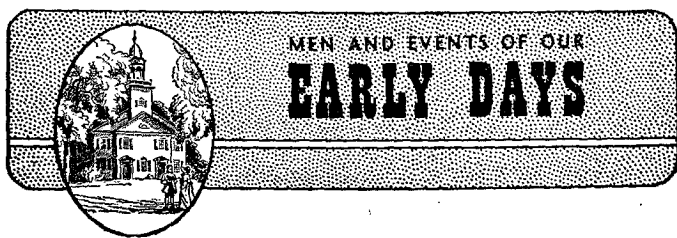
To lose a bit of money is nothing, but to lose hope—to lose nerve—to lose ambition—that is what makes men cripples.—Herbert N. Casson.

★ ★

Honesty isn't any policy at all; it's a state of mind or it isn't honesty.—Eugene L'Hote in *Herald-News*.

★ ★

Every man is an influence for good or for evil, whether he intends or designs it or not. A blank he can not be.—*Wesleyan Christian Advocate*.



## Son of My Right Hand

By Arthur W. Spalding

**Y**OUNG John Loughborough was a "boy preacher," had preached for the first-day Adventists three years, and now, at twenty, was the spiritual adviser of a band of believers who still hoped for the Lord to come. Small and slight and narrow-chested, he smoked big black cigars, on his doctor's advice, for lung trouble. But he could preach! He had a goodly following in Rochester, and he held his flock together with assiduous care. It was the year 1852.

### Meeting Effects Complete Change

He heard that a number of them were going to hear a seventh-day-Sabbath preacher, up on Hope Avenue, where James White had started a printing business, putting out tracts and that persistent sheet, the *Advent Review and Sabbath Herald*. Well, he would go and beard the lion in his den. So, gathering together in his mind a sheaf of texts that he believed would blast the old Jewish delusion, he went up to the meeting where his straying sheep were being beguiled, and sat in on the session.

To his surprise, the speaker, John N. Andrews, taking up the subject of the law of God, examined the very texts he had in mind, and they seemed to young Elder Loughborough to change color. He went in a no-law man; he emerged a Sabbathkeeper. And a health reformer! Quickly acquainted with the budding health principles of the little church, he threw his supply of cigars into the river. Health reform was to give John Loughborough long life, even into the 90's.

The second Sabbath that he met with the company James and Ellen White were present; they had been away in New England, and had just returned. A very sick man was among them, a worker in the printing office (the same Oswald Stowell who, with his sister Marian, had started the Sabbath company in Paris, Maine); and he requested prayer for recovery. Elder and Mrs. White invited Elder Loughborough to join them and others in the prayer season, and he did so. As the hands of the elders were laid upon the sick man's head, his fever left him, his pain departed, and he was well.

### Beginnings of a More Fruitful Ministry

But that was not the end. As the blessed presence of God was felt in the room, Ellen White was taken into vision. She was shown some aspects of the cause and the experience of some of the brethren, good and less good. John Loughborough, to his surprise, was told some things in his life that were of his knowledge alone, and he was encouraged to go forward in the ministry of God. That meant employment; it did not mean remuneration. In those early days every man went awarring at his own expense; for there was no treasury, no financial system, and support of the clergy was haphazard and meager. Mostly they supported themselves by part-time manual labor. At a point five years later John Loughborough recorded that for three months' ministerial labor he was boarded by friends, was given a buffalo overcoat, and received ten dollars in money.

He was a quick learner and a ready speaker and writer. Of a genial and sprightly nature, he was an agreeable companion, but also a thorough caretaker and an indefatigable worker. His style of writing was distinctly his own, filled with incident and anecdotal illustration. And he came to be to James and Ellen White a beloved younger brother, dependable, enterprising, and courageous.

He was, after James White, the foremost advocate of organization, taking the leadership in the conference of 1860, which saw the young church put upon a solid foundation. He was the leader in the carrying of the Advent message to the Pacific Coast, before its isolation from the East had been removed by direct communications. He was the first Seventh-day Adventist minister sent to open the work in England. Through his long life he bore many responsibilities, in evangelistic and executive roles, and late in life he produced the first semblance of denominational history, in his reminiscent books.

Some there were who in the early days stood forth as leaders and evangelists, giving great promise of growth and dependability, but who because of unconquered faults turned aside, wounding the hearts of the founders of the church and bringing discredit upon the cause. But among the stalwart men who wearied not, but endured to the end, John N. Loughborough stands forth most admirable in our sight. No "son of my sorrow," no Ben-oni, was he; but Benjamin, "Son of my right hand."

## The Bounty Bible Is Welcomed Home

(Continued from page 1)

was made, in which the Bible is kept. The Book can be seen through the glass top, which is close enough to hold it open. Below is a drawer, which holds an album of clippings, letters, and pictures dealing with the Bible.

The man who was so fortunate as to bring the Bible to Pitcairn Island was Mr. H. A. C. Dobbs, of the Western Pacific High Commission in Fiji. Having arrived at the island February 19, 1950, Mr. Dobbs, in a public meeting held in the courthouse on the twenty-second, officially presented the Bible to the chief magistrate (Mr. Warren Christian) for the people of Pitcairn Island.

The famous Bible was given a "welcome home" in the church service the following Sabbath. In his prayer Roy Clark thanked God for the gift of His Word, the Bible, and for the safe return of this *Bounty Bible* used in the early days by John Adams.

### A Revelation of Jesus

Portions of Scripture were read, telling of the value and use of the Word of God. It reveals Jesus, the way of salvation, who will soon return in power and great glory. I considered it a great honor to read from that old volume.

Fred Christian told the story of the wild days after the arrival of the *Bounty* at the island. Besides committing other crimes, the men killed one another off so that within ten years, of the fifteen men who came in the *Bounty*, only one was left. As he read the Bible—the very Book before us—he was converted (he was also impressed by a dream) and did his best to educate the young people, his only textbook being this old Bible and Prayer Book. The children then, as now, numbered twenty-three. And how wonderful were the results as the little community took the Good Book as their guide! "It was that Book," said Brother Fred, "that saved us from growing up to be a band of heathen. And it will make us all better people if we heed it today."

Mr. Dobbs spoke of the series of remarkable incidents connected with the return of the *Bounty Bible*. How wonderful in the first place that the Historical Society

was prepared to part with their valued relic! How grateful we are to them for doing so. The interest of royalty, as well, and the skillful work of those who repaired and rebound the Book were remarkable. And the great care taken as the volume traveled from the other side of the world, back to Pitcairn Island, showed how it was regarded by those who had the matter in hand.

At various points of his journey Mr. Dobbs himself was confronted with transportation difficulties. There was little hope of his obtaining passage on a ship from New Zealand, but almost at the last moment the way opened. The ship was fully booked up, but toward sailing time there was a cancellation, and the shipping company, having regard for the nature of his errand, agreed to take him. The *Rakaia* was to leave Auckland on Saturday, the eleventh, at 4 P.M. Business delayed Mr. Dobbs in Wellington till Friday night, when it was too late to travel by train. So he had to depend on a plane that was due to leave next morning.

Sabbath morning, however, the fog was heavy, and the time of departure was postponed to an hour that would make it too late for him to catch the boat. At noon he was still in Wellington. But presently another plane came—an extra plane that was not expected to make the trip. Despite the fog the pilot agreed to leave immediately and take Mr. Dobbs, with other passengers, to Auckland! So he arrived just in time to find his way by taxi to the ship before she sailed!

Mr. Dobbs also told of the great interest in the Bible shown by the governor-general of New Zealand, Sir Bernard C. Freyberg, and Lady Freyberg. Their Excellencies examined the Book and chatted about it for a considerable time.

### The Meaning of Such Things

As he pondered on the series of such occurrences Mr. Dobbs was led to inquire within himself, "What is the meaning of such things?" He felt that the providence of God had directed in every detail of the experience. He said he was pleased and honored to be the bearer of the Good Book on its journey to its old home on Pitcairn Island. If we all followed the principles outlined in the famous old Bible that he brought to us, surely we should be a happy community.

In a short Bible study stress was laid on the thought that the Bible is the inspired Word of God. The Book claims that "All scripture is given by inspiration of God." Two thousand times is found the expression, "Thus saith the Lord." Though Satan has endeavored to destroy the Bible, God has preserved it in miraculous ways. Sown in our hearts, the seed of the Word will grow into Christian character and bring forth fruit to God's honor and glory. Besides bringing to us comfort and courage, peace, counsel, and happiness, it gives us the glorious hope of the coming of Jesus to gather His people to the home in glory that He has prepared for them.

The hymns were in keeping with the special occasion: "Give Me the Bible" and praise to God for His blessings. A male quartet sang, "An open Bible for the world! May this our glorious motto be!" A party of children expressed the joy of one who finds God through the Scriptures:

"I am so glad that our Father in heaven  
Tells of His love in the Book He has given,  
Wonderful things in the Bible I see;  
This is the dearest, that Jesus loves me."

We trust that the good old Book, as it now rests in an honored place in the church, will be a symbol of the presence of God in His house. And as we welcome home the precious volume that has meant so much to us in the past, we pray that many more will learn to love the written Word and receive it as the very voice of God to their souls.

## Profitable Church Habits

By Ernest Lloyd

**W**E WOULD be benefited if we would take the following to church:

A Bible. Make it a regular habit. More than one Bible has preached a silent sermon on the street.

A friend. And thus share your faith.

A prayerful spirit and a desire for personal good. A desire to be a blessing as well as to receive one.

A reverence for God's house.

A consciousness that you are going to worship God.

We would all be helped if we did the following in church:

Take your seat early. Sit in the seats toward the front, that latecomers may be conveniently accommodated.

Cheerfully share seat or hymnbook with visitors.

Pray for the pastor and all who worship there, that God's blessing may attend the message.

Note down Scripture references and illustrations.

At the close of the service give a kindly welcome to visitors and invite them to come again.

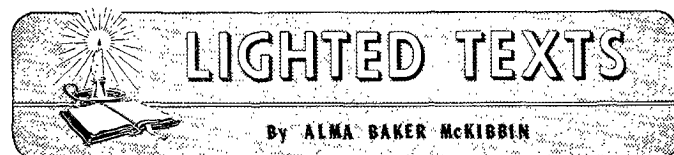
Remember to take the following home from church:

An inspiration for the coming week.

A determination to work more earnestly for the extension of the kingdom of God and the salvation of souls.

A greater sense of the joy of Christian fellowship.

An increased interest in missions, the propagation of the gospel both at home and abroad, and the hastening of the coming of the Lord Jesus.



### A Sure Guide

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

There is no state of mind so unfortunate and dangerous as that of a man who believes that he is right when he really is wrong, yet this is the fatal deception of a majority of mankind. We are all inclined to believe that the impressions of our childhood were right, and that it is safe to follow custom and the example of those whom we revere. We even trust our intuition to guide us in the great adventure of life, or we follow our own inclinations blindly.

A man set out on a journey across a country to which he was a stranger. A friend slipped a compass into his pocket saying, "You may need this. Travel due west, and you will reach your destination before tomorrow night."

But on the second morning he was sure the compass was wrong. He felt that he should go in a different direction from that indicated. He obeyed the dictates of feeling and intuition. Though in places the way was rough and difficult, he was sure he was on the right road. Night came on, but he pushed ahead. He was weary, he could not see the way, but he stumbled on, expecting soon to see the light in a friend's home. Instead, he got off the road, fell over a cliff into the river below, and was drowned.

We need an infallible guide on the road of life. Feeling is never to be trusted or even conscience unless it be rightly educated. The little child looks to its parents for guidance, but often they do not know the way themselves. Sometimes they even believe that they should not try to guide, but leave him to follow his own natural desires and impulses. They refuse to admit that in unregenerated human nature there is an inevitable tendency to take the wrong way.

All the time the compass is at hand—the guide, which is the Bible. It is a light in a dark place to guide our feet into the way of life and keep them there. This guide we must have, for "it is not in man that walketh to direct his steps." Jer. 10:23. Our heavenly Father has not left us in an evil world to go astray, to wander about in the darkness, to be deceived, betrayed, and led to our ruin.

It is true that if we follow the Guidebook, we shall be obliged to turn square about and walk in the opposite direction from the one we thought was right. This is against all our natural feelings, our tastes, our habits, our desires. But he that gives up his own way and chooses the Lord's "walketh surely." Yea, he that "walketh righteously . . . shall dwell on high." Isa. 33:15, 16.

## Beware of Physical Indulgence!

By J. Wayne McFarland, M.D.

**I**N THE creation of man the Father and the Son worked together. One angelic being, however, was unable to reconcile himself to the plan. This was Lucifer. In power he was the greatest angel in heaven, next to the Son of God, and leader of all the angels. Beautiful and noble, he was given honor and glory by all the heavenly hosts, but he was jealous because he had not been consulted in the creation of man.

"I saw that when God said to his Son, Let us make man in our image, Satan was jealous of Jesus. He wished to be consulted concerning the formation of man. He was filled with envy, jealousy and hatred. . . . Until this time all heaven was in order, harmony and perfect subjection to the government of God."—*Spiritual Gifts*, vol. 1, p. 17.

Thus the beginning of the mystery of iniquity began in the courts of heaven over the creation of man. Lucifer became more dissatisfied, and began to sow discord among the hosts of heaven until he, with his sympathizers (one third of the angels), was cast out of heaven. The instigator of sin and all evil was not content with his own wretchedness. He was determined to carry out his evil designs against man. He did not intend to help perpetuate in Adam and Eve the likeness of God, but to cripple and disfigure the creatures made in His image.

Satan and his evil angels decided that they would cause the fall of Adam and Eve, and on this earth continue the rebellion they had started against the government of heaven. They were so bold as to think that should they cause the fall of man they could then eat of the tree of life and be equal in strength with the unfallen angels. Then God could not expel them. (See *Spirit of Prophecy*, vol. 1, p. 31.)

Satan well knew that he would have no success should he appear before Adam and bring accusations against God; rather he would use cunning and deceit to cause the downfall of man. This work Satan did not trust to any of his companions; it was a special project that he alone felt capable of carrying through.

### The Tempter's Subtle Approach

Only at the tree of knowledge of good and evil could he have access to the holy pair. It was there he took his place; and speaking through a serpent to the lovely Eve, he aroused her curiosity to look into a mystery that God had forbidden.

Note the approach that the tempter used. He chose the physical level and appeal on which to tempt Eve. It was not a learned discourse on some technical, theological point that the serpent propounded to Eve on the fateful day she wandered from her husband. It was rather an appeal to her physical nature, her appetite, with an insertion of doubt about God that confused and deceived the mother of all living. She ate of the forbidden fruit and took it to Adam, who ate also—thus sin and wretchedness entered our world!

God had plainly stated one thing that they were not to do. Eating of the fruit of the tree of knowledge of good and evil was strictly prohibited. To eat of that tree would bring death.

"Eve had all that her wants required. There was nothing lacking to make her happy; but intemperate appetite desired the fruit of the only tree that God had withheld. She had no

need of the fruit of the tree of knowledge, but she permitted her appetite and curiosity to control her reason. She was perfectly happy in her Eden home, by her husband's side; but, like restless modern Eves, she was flattered that there was a higher sphere than that which God had assigned her. But in attempting to climb higher than her original position, she fell far below it."—*Testimonies*, vol. 3, p. 483.

"Through the temptation to indulge appetite, Adam and Eve first fell from their high, holy, and happy estate. And it is through the same temptation that the race have become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect."—*Ibid.*, p. 139.

### Appeal to the Physical Still Exists

Because of the close relationship between the physical and the moral life, the enemy of all good constantly attempts to lower and debase the physical nature. By so doing he lowers the moral nature of man.

A glance at the Bible record of human failures, brought about by not bringing into subjection the physical powers, is evidence enough of Satan's masterful cunning in destroying the image of God in man.

Our archenemy was not long in introducing the use of alcohol as a beverage to the human race, because the use of spirituous liquors robs a man of his mind, the only connection between his soul and heaven. It was a direct affront to the goodness of God, for the archenemy of all good had taken the food that He had provided to maintain life and had converted it into a poison to destroy life. In the days of Noah so-called high living had reached such a point that God determined to cleanse the earth with a flood. Liquor, feasting, riotous living, marrying and giving in marriage—these were the marked sins of that age. These all appealed to the lustful heart of man, and Satan so took charge of men's bodies and minds that their very imaginations were only evil continually. Even righteous Noah was led by Satan to indulge his appetite for wine. The result of that shameful scene is recorded in Genesis 9:20-27.

The story of Abraham and Lot, with the destruction of Sodom, depicts only too well the advantages Satan had over Lot's family as compared to Abraham's. In a city that was known for its idleness and fullness of bread poor Lot lost all his possessions and most of his family. The appeal to the eye, the taste, and the ear, and the doubtful pleasures of city life—these were the avenues used by Satan to trap Abraham's nephew in Sodom.

### Esau a Creature of Impulse

Esau is another example of how a momentary gratification of physical desires can be turned by the evil one into a snare to a man's soul. It is perfectly natural to get hungry and crave something to eat, but when the desire for food becomes so strong that one is willing to trade spiritual realities for earthly ones, something drastic has happened to one's thinking. Esau's olfactory nerves and gustatory senses were used by Satan to dupe him into a tragic exchange. He became a creature of impulse. That is exactly where the devil has the majority of people today. Restraint and prohibitions are foreign to both their thinking and actions. They are modern Esaus.

"He [Esau] desired nothing so much as liberty to do as he pleased. To him power and riches, feasting and reveling, were happiness. He gloried in the unrestrained freedom of his wild, roving life. . . . When Esau, coming home one day faint and weary from the chase, asked for the food that Jacob was

preparing, the latter, with whom one thought was ever uppermost, seized upon his advantage, and offered to satisfy his brother's hunger at the price of the birthright. 'Behold, I am at the point to die,' cried the reckless, self-indulgent hunter, 'and what profit shall this birthright do to me?' And for a dish of red pottage he parted with his birthright, and confirmed the transaction by an oath. A short time at most would have secured him food in his father's tents; but to satisfy the desire of the moment he carelessly bartered the glorious heritage that God himself had promised to his fathers. His whole interest was in the present. He was ready to sacrifice the heavenly to the earthly, to exchange a future good for a momentary indulgence."—*Patriarchs and Prophets*, pp. 178, 179.

### The Desire for Physical Gratification

In the experiences of the children of Israel the Lord endeavored to bring men back to His original plan of living, but Satan constantly used the desire for physical gratification to hamper the Lord's plan. The prohibitions that would have given them physical health and made them a superior people they disdained to follow.

The menu was not to their taste. For some of the multitude it needed more variety; and although God provided for them angel's food, it was too insipid, and became the cause for discontent and murmuring. They craved the Egyptian diet to their own hurt. Many found that the parties and entertainment of the Moabites added the color which they longed for. Their eyes coveted the sensuous sights of the evil about them. Their ears were attune to the music of the heathen. The playhouses of Moab became more attractive than the house of the Lord. Soon they were dining and dancing and worshiping like the people they had been commanded to cast out.

Instead of becoming a light to the Gentiles, they became like the nations about them. And God was obliged to forsake His chosen people. We do well to recall the words of Paul: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

Powerful indeed are Satan's allurements to the unregenerate heart. He knows well the game he is playing. He knows that a man who has not learned to control his physical senses and powers fights a losing battle. So it is that he continues to tempt man in the indulgence of unholy emotions and passions. But the Lord has promised to plant in our hearts enmity for our inherited and cultivated tendencies to evil. To Adam and Eve was given the promise of a Saviour to overcome the wiles of the devil. The Lord has made a way of escape, and no temptation can overtake the weakest saint who relies on the strength of Heaven.

## Directing the Mind to Christ

By Mrs. E. G. White

**B**E CAREFUL, . . . in regard to where your faith is tending. Jesus lives to make intercession for you. Let your mind be one with the mind of Christ. Having His mind, you will not soar to heights which will at last bring you down to the lowest depths. Dabble not in those things which now appear to you so attractive, but which do not lead to Christ. Let your ambition ascend higher, to pure, true fellowship with Him in whom you may safely glory. Then your religion will be a power for good. You will not then communicate that which will prove a snare unto death. . . .

Christ, the Mighty Healer, is to be exalted—and not any human physician. Physicians, Jesus will hear your prayers. Nurses, if you have a living connection with God, you can in confidence present the sick before Him. He will comfort and bless the suffering ones, molding and fashioning the mind, inspiring it with faith and

hope and courage. The Christ life, the Christ grace, is the only power that can safely be brought to bear upon the human mind. Every other influence is to be taken away.

No individual should be permitted to take control of another person's mind, thinking that in so doing he is causing him to receive a great benefit. The mind cure is one of the most dangerous deceptions which can be practiced upon any individual. Temporary relief may be felt, but the mind of the one thus controlled is never again so strong and reliable. We may be as weak as was the woman who touched the hem of Christ's garment; but if we use our God-given opportunity to come to Him in faith, He will respond as quickly as He did to that touch of faith.

It is not God's design for any human being to yield his mind to another human being. The risen Christ, who is now set down on the throne at the right hand of the Father, is the Mighty Healer. Look to Him for healing power. Through Him alone can sinners come to God just as they are. Never can they come through any man's mind. The human agent must never interpose between the heavenly agencies and those who are suffering.

Every one should be in a position to cooperate with God in directing the minds of others to Him. Tell them of the grace and power of Him who is the greatest Physician the world ever knew. He came to the world to restore in man the moral image of God. Seeing that Satan was exercising a controlling influence over the minds of men and women in order to further his evil designs, Christ came to combat the powers of darkness, to break the control which Satan had gained over human minds. Make the Saviour the center of attraction.

A minister once said that he could but think that Christ must have known something about science. Of what could this minister have been thinking? Science!—Christ could have opened door after door of science. He could have revealed to men treasures of science on which they might have feasted to the present time. But knowing that this knowledge would have been appropriated to unholy uses, He did not open the door.

### A Perilous Science

We do not ask you to place yourself under the control of any man's mind. The mind cure is the most awful science which has ever been advocated. Every wicked being can use it in carrying through his own evil designs. We have no business with any such science. We should be afraid of it. Never should the first principles of it be brought into any institution.

Christ can do nothing for those who are yoked up with the enemy. His invitation to us is, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." When in our daily experience we learn His meekness and lowliness, we find rest. There is then no necessity to search for some mysterious science to soothe the sick. We already have the science which gives them real rest—the science of salvation, the science of restoration, the science of a living faith in a living Saviour.—*Medical Ministry*, pp. 112-117.

WHEN the light of Christ is shining in the soul, the lips will be filled with praise and thanksgiving to God. Your prayers, your performance of duty, your benevolence, your self-denial, will not be the theme of your thought or conversation. Jesus will be magnified, self will be hidden, and Christ will appear as all in all.—*Mount of Blessing*, p. 121.



## Home's Greatest Charm

By Walter B. Clark

[The material appearing in the Home Circle this week was prepared for the REVIEW by the Parent and Home Education Section of the General Conference Department of Education.—EDITOR.]

IN THE first two chapters of the Book of God is recorded a very familiar and interesting account. The events of the creation week have been faithfully recorded, and the creative work of God reached its climax as He gave expression to these words: "God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26, 27.

In addition to establishing the Sabbath, God's first work was to establish the home. Even before the church, which is the special object of His love, God made the home. It was His design that this institution should be a reflection of heaven itself. God intended it to be a safeguard against the inroads of evil to the end of time.

In that first home, which God Himself established, it was not long until Satan gained a foothold, and tragedy was the result. A careful study of the home down through the ages will reveal the fact that it has been the special mark of the enemy of our souls. It is even so today. The Christian home has a sacred mission to fulfill, and this should present a real challenge, under God, to make our homes all they should be.

The following definition of the home is credited to Madame Schumann-Heink:

"A roof to keep out rain, four walls to keep out wind. Floors to keep out cold. Yes, but home is more than that. It is the laughter of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is the first school and the first church for young ones, where they learn what is right, what is good, and what is kind. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving kindness. Where even the teakettle sings from happiness. That is home—God bless it!"

### Home Is Not Much Without Mother

Our friend of homely verse, Edgar A. Guest, has said, "It takes a heap 'o livin' in a house t' make it home," but no house with all its living is a perfect home without a mother. Mother is inseparably connected with the hallowed memories of home. Without her presence a home becomes reduced to a building which serves for purposes of utility only; it is a dead and lifeless thing, for mother is the soul of the home.

The following statements pay tribute to mothers, and should bring encouragement to every mother, but it must also be recognized that they carry with them a challenge.

"The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest charm. . . . By gentle discipline, in loving words and acts, mothers may bind their children to their hearts."—*Counsels to Parents, Teachers, and Students*, p. 114.

"To a very great extent, the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity. She is sowing seed that will spring up and bear fruit, either for good or for evil. She has not to paint a form of

beauty upon canvas or to chisel it from marble, but to impress upon a human soul the image of the divine."—*Patriarchs and Prophets*, p. 244.

"The mother is the queen of the home, and the children are her subjects. . . . Her influence in the home is to be paramount."—*Counsels to Parents, Teachers, and Students*, p. 111.

"The influence of a praying, God-fearing mother will last through eternity. She may die, but her work will endure."—*Testimonies*, vol. 4, p. 500.

On the day dedicated for this purpose the mothers of our nation receive high honor, and well they should. They have taken their work seriously, for the most part. They work not for fame, praise, or honor. The foregoing statements cannot fall lightly upon their ears. From the depths of their hearts, realizing the solemnity of their task, many will cry out, "Who is sufficient for these things?" Accompanying these words of challenge must also come words of assurance from which every mother may take courage. From the pen of inspiration and from many other sources there have come many encouraging statements.

"Though the results of her work are not apparent, angels of God are watching the careworn mother, noting the burdens she carries from day to day. Her name may never appear upon the records of history, or receive the honor and applause of the world . . . ; but it is immortalized in the book of God. She is doing what she can, and her position in God's sight is more exalted than that of a king upon his throne."—*Fundamentals of Christian Education*, pp. 158, 159.

The thoughtlessness of youth must at times cause mothers to wonder whether their efforts are appreciated. It is an encouragement to know that Heaven does not pass by unheeded the life service of love.

"When the judgment shall sit, and the books shall be opened; when the 'well done' of the great Judge is pronounced, and the crown of immortal glory is placed upon the brow of the victor, many will raise their crowns in sight of the assem-



H. A. ROBERTS

"To a Very Great Extent, the Mother Holds in Her Own Hands the Destiny of Her Children"

bled universe and, pointing to their mother, say, 'She made me all I am through the grace of God. Her instruction, her prayers, have been blessed to my eternal salvation.'—*Messages to Young People*, p. 330.

The unselfish mother love can be counted on just as surely as night follows day. It is never failing. A little lad who had experienced this, and knew whereof he spoke, was asked a question in arithmetic class by his teacher.

"Suppose your mother made a cherry pie for dinner, and there were ten of you at the table—your father and mother and eight children. How much of the pie would you get?"

"A ninth," was the immediate response.

"No, no, James, now pay attention. There are ten of you, don't you know your fractions?"

"Yes, Miss Jones," was the response, "I know my fractions, but I know my mother too; she'd say, 'I'd rather the rest of you have the pie.'"

The Honorable Finis J. Garrett has said:

"Motherhood is at once the most profound mystery and the most exalted majesty of the world. Her spirit has no counterpart among earthly characteristics and emotions.

"Her love is the one human love which is infinite and eternal. That love will reach into all the recesses of heaven, nor will it falter for an instant to walk the tortuous pathway of the damned in search of its object.

"There are no waters it shrinks to cross; there are no heights it fears to scale; there are no depths it shirks to plumb. If its object be found among the stars the love of motherhood revels in the empyrean; if it be found in the dungeon, that love

flows forth unblushing in its constancy and intrepid in its exaltation. Virtue in the object thrills that love with ineffable delight, but sin does not blunt it.

"It may seek contour of beauty, but if it seeks in vain it matters not. Mother love erases the distorted line and looks far beneath the scar, be it the scar of body or of soul."

This love concerning which we speak is indeed the love of God poured forth through the best channel God could find. Through this medium is afforded a glimpse of the greatest of all loves—the love of God. We must not lose sight of the source of all this love that means so much to us. Mother love and father love at its best are but a faint reflection of the love of God.

The psalmist was brought to a realization of this when he said, "When my father and my mother forsake me, then the Lord will take me up." Ps. 27:10.

When God speaks to us He must use our language. He has to employ terms which bring meaning to us. He has told us of His love, and in illustrating it He draws upon the ultimate with which we are acquainted. The words of the prophet come to us today with new assurance as we are reminded of the endurance of mother love. He says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49:15, 16.

Let us thank God for our mothers, and chiefly for our opportunity to know the love of God through them.

#### Comments on Choice Quotations

### "Gather Your Children"

By Duane F. Cowin

*"To parents He sends the warning cry, Gather your children . . . away from those who are disregarding the commandments of God, who are teaching and practicing evil."—"Testimonies," vol. 6, p. 195.*

It was early August of a certain summer when an urgent letter came to me from one of our church school teachers, requesting that I come at once to the town where she was to teach that year and, with her, visit the parents of a little boy who was a prospective pupil for her school. In the mind of this teacher here was an important situation.

Not many days later this same consecrated teacher and I stood in the back yard, facing the young mother of that little boy. A few years before, this mother and her husband had withdrawn from the Adventist church because they did not wish to live up to its standards. Soon our pleasant conversation was turned to the most important topic in our minds and on her heart too—her boy, a lad of ten years who would be in the fourth grade.

"We have come," I said, "to invite you to put your boy in the church school this fall."

Without the least hesitation she answered, "It's all right with me, but it's entirely up to him." Here was a mother washing her hands of the God-given privilege and responsibility of choosing whether her child was to have a Christian education or another type of training. She was placing on the shoulders of a ten-year-old the important task of making the choice. She called the boy to her side and, after proper introductions, she said, "These folk want you to attend the church school this fall. Do you want to go?"

"But, Mother," answered the boy, "I've never been to church school. I don't know what it's like." So saying, he reached down and plucked a lovely flower from his mother's garden and started to pluck the petals one at a time, saying, "Church school! public school! church school!" Two very-much-concerned persons stood in that garden that day and prayed two most fervent prayers while open eyes watched the making of history and a character. God answered prayer then and there, and the last petal was "church school!" Sincere thanks ascended immediately from earnest hearts. The lad chose at once to attend the church school, and when school opened in September he was among the roomful of pupils.

All went well from the very start, and then one day near the end of the term I was ready to visit that school again. I reached the school just after the morning worship had started. I slipped quietly in through the back door of the classroom and sat down in a chair which was always there for visitors. The welcoming nod from the teacher was most cordial. Most of the children did not realize that I was there, and the teacher went right on with the presentation of her story. When she came to the time in the worship period that prayer was to be offered, she asked, "How many of you children would like to offer prayer this morning?"

Nearly all responded, but of course there was not time enough for all to take part. I am sure it was for my inspiration that among the few she asked to pray was the little lad who, several months before, had made a life-long decision largely on the results of his picking a beautiful flower to bits. When it came his turn to pray, I heard his little voice begin, "Dear Jesus, you know me. I'm so glad that I am in church school." In a few short sentences he presented his problems, and while he prayed I peeked to see what was going on in that room while prayer was being offered. The sight that met my eyes made them moist. Every head was bowed except that of the little boy who was praying. His eyes were closed, but his face was raised to heaven and his hands were folded on his breast while he prayed. One could sense the earnestness in that little lad's heart even as he spoke. The last burden of his prayer was for his dear mother and father. "Jesus," he said, "you know my parents too, don't you? They used to go to church, but now they stay at home, and they will not let me go to Sabbath school. Please help them to go back to the church."

When the praying was done I had to slip quietly out of that room and shed a few tears of thanksgiving for all that Christian education means. Many questions were racing through my mind: "Could this boy win his parents back to the church?" "If pupils in a public school were asked to pray, how many would offer to do so?" Such reveries and the visit came to an end of course. But that little boy lived to see both his parents in the church again. A few years later he gave his life in service for his country, and died a loyal Seventh-day Adventist.

## Itinerating in Central Brazil

By F. C. Webster

*Home Missionary Secretary, South Brazil Union*

**T**HE large and thriving cities of São Paulo, Santos, Pôrto Alegre, and Curitiba have been referred to many times as our different leaders have visited the work in the South Brazil Union, and I am sure that much more might be said about these beautiful cities and our well-organized work that is being carried on in the local conferences within the territory of the South Brazil Union.

Less known and more seldom referred to are the two vast mission fields that are included in this union—Mato Grosso and Goiaz—both states lying wholly in the interior, far from the coastal area and together covering about 1,335,000 square miles.

Hidden in the remote parts of these states are some of the most primitive peoples on the earth. It was among one of these tribes, the Caraja Indians in the state of Goiaz, that, with Joao Linhares, Arnaldo Rutz, and Carlos Trezza, I made a trip recently to visit our school that had been started years ago by A. N. Allen.

### Travel Difficulties

We left Goianna, the new and beautiful capital of Goiaz, and traveled for two days through mountainous areas and over long sandy plains in our little mission pickup truck. Some of the trails were almost impassable. Many times the ascents were so steep that we had to get out and push; other times we got stuck in the loose sands, and had to give help to our heavy-laden little truck. But without serious mishap we arrived at Leopoldina, where we began our long trip of 720 kilometers down the beautiful Araguaia River.

The charm of the picturesque river and our interesting voyage on its beautiful waters will long remain in our minds. Probably the most characteristic feature of the Araguaia is its wide sandy beaches that jut out in huge sand bars from the jungle and form an enticing haven for a myriad of bird and animal life. Each night during our entire trip we also made use of these beaches for our camp.

Our school is at a place called Frontura, on a bank of the river, overlooking a wide sandy island where the river-loving Carajas make their homes. Antonio Gomez is the teacher of this school, and his is indeed a life of isolation. Postal service is almost unknown on that section of the river. During the last nine years the only way our mission has had of getting messages and funds to Brother Gomez is by one of our brethren who occasionally makes business trips down the river and by government officials who sometimes pass that way.

We found Brother Gomez to be a man with a great love for the souls of his river neighbors. Though in poor health he seemed to possess the real spirit of evangelism.

The Caraja Indians are a very unresponsive group, seeming to have little interest in education and apparently still largely untouched by the principles of the gospel. What God's plan is for evangelizing these peoples is still Heaven's secret, but we know that their needs are not overlooked by the eyes of our heavenly Father.

On our slow trip back up the river we had opportunity to talk to the friendly folks who live in scattered com-

munities along the riverbank. We found their needs to be many. One of the great lacks in this area is medical aid. There is no doctor for a distance of more than fifteen hundred kilometers along the river, and in this area there is much malaria, as well as other scourges, that each year takes the lives of many. The general nutrition of the people is desperately poor.

Our entire journey took five complete weeks. During three weeks of this time we had been entirely cut off from the rest of the world even by postal service. For twenty-seven nights we had slept out of doors with only our mosquito nets and the stars above us. We had traveled through some of the wildest country of the earth, coming into close contact with its natural life.

Even in this remote part—the very geographical center of Brazil—it is thrilling to see that the seeds of truth have been planted and are taking root in the lives of some of the people. We could see plainly the footprints of the workers who had blazed the trail in this place. Our eyes, however, must rest on the remaining great needs of that vast area and the unfinished task that faces our workers in the missions of the South Brazil Union. More than one million people live in these two large interior states, and our baptized believers are but few. May God help us to visualize these great needs with a clarity of perception that will spur us forward to meet the challenge of this needy area.

## European Evangelism in South Africa

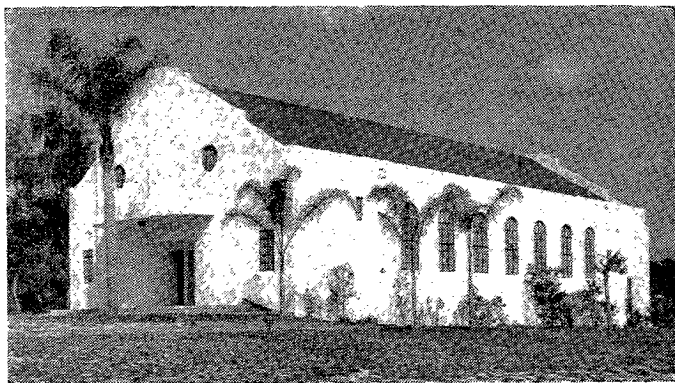
By B. L. Hassenpflug

**I**T WAS in the middle of 1947 that my wife and I arrived in sunny South Africa to do evangelistic and pastoral work among the 2,500,000 European people. During the past two and a half years, under the Lord's blessing, we have won souls for His kingdom and have learned much about South Africa's special evangelistic problems. Among these is the dual-language problem which is best met by men speaking both Afrikaans and English.

One of the greatest needs in the European work is proper church buildings. We have recently closed a series of meetings in one of the smaller cities of the Transvaal. The little church in Springs has now grown to a membership of almost one hundred. The only place they can find for worship is an old dilapidated hall. It is not fit for people to meet in, much less to represent our wonder-



Recent Picture of Hassenpflug Evangelistic Company and Church Members in Front of Masonic Hall, Springs, South Africa



**New Chapel at Florida Sanitarium**

The beautiful new church of the Florida Sanitarium and Hospital, on the shore of Lake Estelle, was dedicated by W. B. Ochs, vice-president of the General Conference, February 11, at 3 P.M. R. H. Nightingale led out in the act of dedication; and V. G. Anderson, president of the Southern Union Conference, offered the dedicatory prayer. The history of the church was given by F. W. Avery, pastor of the church, who has worked hard to make this building a reality.

For some years it was evident that a new church was one of the important needs at the sanitarium. Building operations were begun in November, 1947, and the finishing touches were made just before the dedication.

The building seats approximately six hundred people and cost in the neighborhood of \$50,000. The building is valued at a considerably higher figure because much donated labor went into its construction.

The Florida Sanitarium and Hospital has a wide influence for good throughout central Florida, and we are very thankful that we have such a fine, representative chapel to which the guests of this institution can be invited for the Sabbath services.

**R. H. NIGHTINGALE, President, Florida Conference.**

ful truth. This experience can be duplicated many times. Plans are being laid at the moment for the erection of a beautiful church home at Springs. The need for church buildings in many parts of the field is extremely great.

With the recent welcome arrival of Pastor and Mrs. H. R. Turner, a union evangelistic team has been organized. With Pastor Turner as singing evangelist and the writer as preaching evangelist, a school of evangelism is being planned. An experienced Bible instructor has been added to the team for the present meetings in Boksborg. It is hoped that as a result of this program the spirit of evangelism will burn brighter than ever, and that the younger workers associated with the team will receive both knowledge and inspiration that will make them more effective workers.

We ask that you remember us before the throne of grace as you present your petitions for God's blessing upon His work in the distant lands of earth.

## **The Mexican Union Council**

**By T. L. Oswald, Secretary,  
Home Missionary Department, General Conference**

**T**HE council was held at Mexico City from February 10 to 15. The program for the council was planned in every detail by H. J. Westphal, president, and K. H. Emmerson, secretary-treasurer of the Union. There are six missions in the Mexican Union, four of which have native leadership. These brethren are doing fine work as leaders in their respective fields.

The program was appropriately started each day with a devotional meeting, followed by prayer bands. God came near to us as workers and blessed us. The evenings were given over to reports by the local and union fields.

**APRIL 27, 1950**

The report of the union president revealed progress in all phases of God's work. In the year 1949 there were 1,190 baptisms. It was a good year in soul winning. A number of churches were built and dedicated to God free of debt.

The treasurer's report of the union was most encouraging. There was a large increase in tithe and mission offerings for the past year, revealing increased faithfulness on the part of our people.

The reports given by the department secretaries indicated progress in every phase of activity, and brought courage to all of us. The Mexican Union has as fine a group of departmental secretaries as you will find in any union, giving strong leadership to their respective departments.

The reports given by the presidents of the local fields were heart touching. They told us of the very few workers in their vast territories, and of the many calls that come to them daily to which they must turn a deaf ear because of lack of funds. Every president's report showed progress.

### **Successful Lay Evangelism**

Cheering reports were given of soul-winning accomplishments by the laity. Each president emphasized the importance of training our laity for a more active part in soul winning.

The report from the budget committee brought joy to the heart of every leader, because it provided for one additional worker in each local mission. In the Southeast and South Mexican missions, where the Indian work has opened up in such a marvelous way, budgets were provided for seven teams of Indian workers. These brethren, as they go forth, will bring scores of people into the message.

Throughout the entire council soul winning was emphasized. All felt that the year 1950 should be the outstanding year in soul winning. The six mission fields set goals totaling 2,600 souls. We believe, by God's help, they will baptize that many in 1950. Our reason for believing that it can be done is this: Mexico has a little more than 11,000 church members, but it has more than 21,000 Sabbath school members. If each church will draw in its Sabbath school net, the goal of 2,600 souls can easily be reached.

W. E. Murray, secretary of the division, C. L. Bauer, president of the Pacific Union, and I, representing the General Conference, were present and assisted during the council.

## **Lubbock Church Dedication**

**By F. H. Hewitt, Pastor**

**D**EDICATION day, January 14, 1950, brought much joy to the hearts of the 140 members of the Lubbock, Texas, church, who gathered with their friends to dedicate their beautiful new church building, as well as themselves, to be temples for the indwelling Spirit of God.

Speaking in the afternoon dedicatory service, L. L. McKinley, president of the Texas Conference, brought a message which deeply stirred the hearts of the entire congregation. N. R. Dower, president of the Texico Conference, had presented a challenging message for our times and for our people earlier; in the morning service, setting before all the great need of God's power in our lives to finish the work that lies before us.

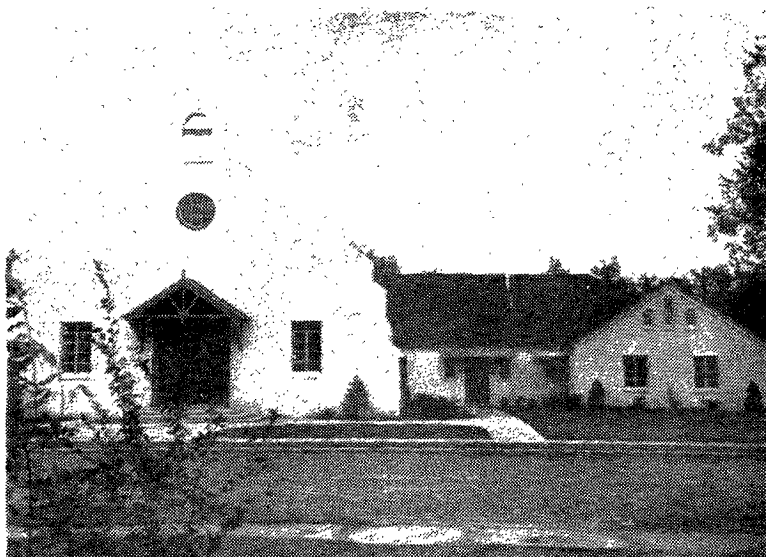
Debt free, the new Lubbock church stands complete in every detail, a credit to the cause of God and to the beautiful city of Lubbock. Valued at about forty thousand dollars, the new building of pumice stone and masonry

construction has an auditorium with a seating capacity of nearly three hundred, ample facilities, and rooms for Sabbath school classes and divisions, and is furnished with beautiful, sturdy oak pews and pulpit furniture.

### The Act of Dedication

Under the leadership of L. F. Webb, who recently accepted a call to the Houston Central Seventh-day Adventist church, the church at Lubbock was built to accommodate a congregation that had long since overflowed its crowded quarters. Elder Webb was present to participate in the act of dedication. Douglas C. Marchus, also a former pastor of the Lubbock church and now pastor of the Albuquerque church and district, was also present and spoke Friday evening.

Others present included G. A. LaGrone, pioneer minister of the work begun at Lubbock some thirty years ago; W. A. Howe; L. E. Rogers; William May; and Lubbock city commissioners, E. K. Huffstedler and John Spikes, who brought official greetings from the city of Lubbock.



New Lubbock, Texas, Church

## Lutherans Laud Adventist Giving

By Eric A. Beacon

**S**AIN'T JOHN'S Lutheran church of Belleville, Pennsylvania, and Saint Paul's Lutheran church of Allensville, Pennsylvania, have published jointly a church folder giving the following information and exhortation to their members:

"Each year the United Stewardship Council publishes a list of contributions of the major U.S. Protestant denominations. Following is a listing of average per member giving for one year, 1948 or 1949. The number on the left indicates the comparison with other groups. The amount is the average for *each member*. Our group is underlined. There are 47 listed—note where we stand—let's do something about it.

(1) Free Methodist	\$148.21
(2) Seventh Day Adventists	136.85
(3) Wesleyan Methodist	126.74
(4) Evangelical Mennonite	118.99
(5) Missionary Church Association	111.95
(6) Church of the Nazarene	101.77
(7) Orthodox Presbyterian	84.53
(8) National Fellowship Brethren	77.75
(9) Brethren in Christ	76.55
(10) Damascus Friends	74.89
(11) Huntington United Brethren	52.65
(12) Presbyterian, U.S. (Southern)	52.64
(13) Mennonite, Central Conference	50.97
(14) Reformed in America	50.54
(15) Evangelical Congregational	48.48
(16) Regular Baptist	44.45
(17) Lutheran, Missouri Synod	44.14
(18) Pentecostal Fire Baptized Holiness	43.54
(19) Lutheran, Suomi Synod	43.49
(20) Presbyterian, United	43.21
(21) Lutheran, Evangelical	43.17
(22) Lutheran, United Evangelical	42.78
(23) International Foursquare Gospel	41.61
(24) Protestant Episcopal	41.57
(25) Presbyterian, Reformed	40.36
(26) Lutheran, American	38.48
(27) Presbyterian, U.S.A. (Northern)	36.94
(28) Lutheran, Augustana	36.39
(29) Evangelical United Brethren	35.84
(30) Baptist, Seventh Day	31.49
(31) Lutheran, Norwegian Synod	31.14
(32) Northern Baptist	30.90
(33) United Lutheran	30.69"

I have just telephoned the pastor of the Mount Zion Lutheran church in Pittsburgh to see whether he could

throw any light on whether the above figures were for 1948 or 1949. They apparently cover a fiscal year of twelve months overlapping part of '48 and part of '49.

The Lutheran minister added, "I was urging my own church board at our very last meeting to give to the Lord the way the Seventh-day Adventists did."

Can we not keep this fine reputation for giving, and go beyond what we have done in the past? There is no reason why we cannot be first on the list.

## Bible Course for Iran and Afghanistan

By Kenneth Oster

**L**AST summer my wife and I were asked to move to Tehran to launch the Voice of Prophecy Bible Correspondence Course in Farsi (Persian). For some months now we have been busy translating and preparing the manuscripts for publication. At first we encountered much difficulty in securing, from the National Censor Bureau, the required permission to print and distribute our lessons. However, the Lord, being mindful of His work, had placed in a responsible position an influential gentleman who was instrumental in seeing to it that we were afforded the privileges of religious freedom as embodied in the United Nations Declaration.

It was cause for great rejoicing to us to be able to bring back the thirty-sixth lesson from the printers yesterday. On October 17 of last year we had printed the first eighteen lessons, so began mailing them to the individuals who had enrolled. We have done no advertising, hoping to complete the set first. However, our faithful workers have passed out hundreds of cards personally, and to date we have 386 students scattered throughout twenty different cities.

Before me is a map of Iran and Afghanistan, the two Farsi-speaking countries of the world. A star marks the location of each city where we have enrollees. The challenge of the unfinished task is thus visibly brought to our attention.

Having completed the printing of these lessons, we plan to use to the greatest extent possible the public press for bringing this course to the attention of Iran's fifteen million and unentered Afghanistan's twelve million.

With 97 per cent of the population Moslem and 88 per cent illiterate, we begin to realize the difficulties we must encounter. We solicit an interest in the prayers of all of our believers as we go forward in faith.



## Witnessing in High Places

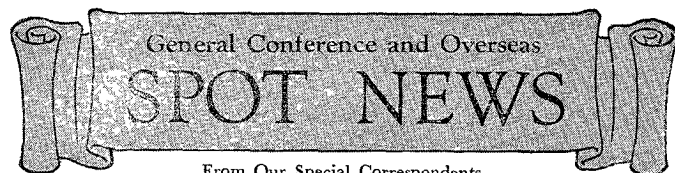
By William C. Jensen

THE days of Daniels and Esthers in kings' courts are not all in the past. High in the Department of Welfare, which lies close to the heart of the governor of Pennsylvania, is Brother Ira J. Mills, of Norristown. Unless you know Brother Mills it will be difficult to give you any idea of his zeal for God and the church. His mind is ever alert for an opportunity to bring before men in high rank in this commonwealth the work of God and the message of Jesus for this last generation.

An instance of this alertness is brought out clearly in an incident that took place recently. An important meeting of his department, to be held in the chamber of the House of Representatives in the State capitol, at which the governor was to speak, had reached the point of convening, with no arrangement for an invocation. Quickly Brother Mills called the pastor of the Seventh-day Adventist church and invited him to be present. After meeting one or two other dignitaries, the pastor was introduced to the secretary of the Department of Welfare, who was to act as chairman, and his wife, with this suggestion by Brother Mills: "Now, Mr. Jensen was the first minister to arrive this morning. Why don't we ask him to give the invocation?"

Quickly it was agreed. And perhaps for the first time in the history of the State a Seventh-day Adventist minister stood beside the governor on the platform and asked God's blessing upon him and the commonwealth of Pennsylvania. The introduction of the pastor by the chairman was very clear. Everyone in the large assembly knew he was listening to an Adventist minister pray.

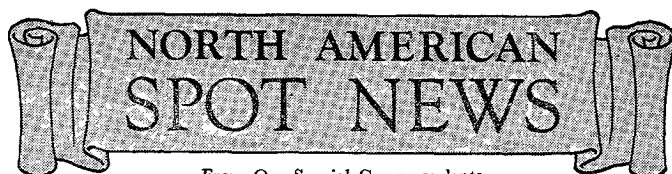
It serves to show that there are many opportunities to do good in the high places of the earth as well as in the low if we are on the alert for God.



From Our Special Correspondents

### Inter-American Division

- THE Paramount Cinema building in the city of Jérémie, on the southwest coast of Haiti has been purchased by Seventh-day Adventists recently, and has been transformed into a church for the preaching of the gospel. Dedicatory services were held on December 3, 1949. This building, in the best portion of the city, is central in location and has a seating capacity of more than 600 people. Fortunately it has the general appearance of a temple, and is admirably suited to the purpose for which it has been acquired.
- DURING the past year 25 new Sabbath schools have been added to the ever lengthening chain of Sabbath schools in the British West Indies Union Mission. These additions are largely the results of laymen's efforts throughout the field.
- MISS AGNES W. SANGSTER, the office secretary of the Bible correspondence school in Mandeville, Jamaica, reports that during 1949 a total of 150 persons have been baptized in the British West Indies Union as the result of their study of Bible truth in the correspondence school.
- MORE than one third of the total subscription list to *El Centinela*, our Spanish missionary magazine in the Inter-American Division, is being distributed in the Venezuela Mission of South America.
- ELDER AND MRS. C. L. BAUER, of the Pacific Union Conference, spent five weeks during February and early March visiting the various fields of the Inter-American Division.



From Our Special Correspondents

### Atlantic Union

- Six youth joined the baptismal class in Southampton, Bermuda, as a result of the fine work done during the young people's Week of Prayer by the leaders of the church and church school. William Morgan, of St. George's Island, preached at the closing Sabbath morning service.
- G. M. MATHEWS, associate secretary of the General Conference Department of Education, and R. A. Nesmith, educational secretary of the Atlantic Union, visited a number of schools in the New York Conference recently. The newly revised rating booklet for church schools was used for the first time when these educators and the local conference superintendent, H. W. Bass, inspected and rated the Syracuse and Union Springs church schools and the Rochester intermediate school.
- ALL conference officers and departmental secretaries were re-elected at the recent biennial sessions of the Greater New York and Northeastern conferences.

### Canadian Union

- THE Ontario-Quebec Conference has purchased a large 12-room brick residence in downtown Oshawa to house their offices. In approximately two month's time it is the plan of the conference and Book and Bible House to move into these new quarters.
- A SUCCESSFUL student colporteur institute was held at Oshawa Missionary College from March 24 to 30. More than 30 students are planning to earn scholarships this summer, most of whom will use the full-message books as their major unit of sale.
- W. A. SCHARFFENBERG, secretary of the American Temperance Association, and C. C. Weis, secretary of the Canadian Temperance Association, launched temperance membership drives in the various churches in Ontario during the last week of March.

### Central Union

- AN unusually large number of students entered enthusiastically into the recent Ingathering field day held at Campion Academy. As a result of the day's work approximately \$1,100 was reported.
- ON a recent Sabbath services were held for the first time in the new and modern church at Pine Bluffs, Wyoming.
- THE Colorado Conference reports that a number of their laymen are actively engaged in carrying on Bible studies and cottage meetings. Others are giving valuable assistance in visiting various churches in the conference on the Sabbath and assisting in the services.

### Columbia Union

- THE East Toledo, Ohio, group of believers were organized into a church on January 28. The membership is 28.
- O. A. CANADA, who is conducting meetings in Tiffin, Ohio, reports that 65 families are definitely interested in the truth. He believes that a new church and Sabbath school will soon be organized in that dark county.
- APPROXIMATELY 1,300 people attended the opening meeting of the Boothby-Mansell evangelistic campaign in Roanoke, Virginia, March 26. The mayor of Roanoke was present and gave a short speech of welcome to the evangelistic workers.

### Lake Union

- THE Lake City, Michigan, church experienced a real thrill on Sabbath, March 11, when 24 candidates went forward in baptism. Lawrence Kagels officiated at the service.

● A NEW church was organized at Manton, Michigan; on Sabbath afternoon, March 18, by G. E. Hutches, president of the Michigan Conference.

● DR AND MRS. FRANK L. MARSH, who have been connected with Union College, Nebraska, for the past 15 years, will join the faculty of Emmanuel Missionary College, Berrien Springs, Michigan, in June of this year. Dr. Marsh will be professor of biology, and Mrs. Marsh will serve as associate professor of home economics.

● THE Lake Region Conference held a fine workers' meeting at South Bend, Indiana, on March 2. J. J. Nethery and Roger Altman, of the General Conference, and L. E. Lenheim, D. W. Hunter, and H. K. Halladay, of the Lake Union, were present to assist with the program. At this time a strong Ingathering campaign was planned, which has already brought in a sum more than twice as much as was raised last year at the same time.

#### Northern Union

● F. E. THOMPSON, the president of the Minnesota Conference, was recently invited to speak to a group of Baptist young people in their church in Minneapolis on the origin, history, teachings, and objectives of the Seventh-day Adventist Church. After his lecture he faced the group for a one-hour question-and-answer period. He reports that it was a very interesting experience, and his remarks were kindly received.

● MRS. GERTRUDE WEATHERLY, who has charge of the Bible correspondence course conducted by the Minnesota Conference, reports that at least 11 new members were baptized during 1949 as a direct result of taking the course; also that 98 persons, not of our faith, finished the complete course during the year and are good prospects for church membership as their interest is followed up by the personal efforts of the workers.

#### North Pacific Union

● A NUMBER of press workshops were held in the various conferences of the North Pacific Union during April. J. R. Ferren, of the General Conference, and Roy L. Benton, of the union, led out in giving instruction.

● E. H. WILCOX reports 10 persons baptized as the first fruits of the effort in Lewiston, Idaho, which began February 12.

● BROTHER AND SISTER WILLIAM CLEMENTS and William Loveless began a series of meetings in the Umatilla, Oregon, Community Hall on Sunday evening, March 19, and report that the hall was filled to capacity for the first service. There were 200 persons present, more than half of these being non-Adventists.

● CLINTON WOODLAND reports 15 prospective colporteurs in Montana this summer as a result of the student institute recently held at Mount Ellis Academy.

#### Pacific Union

● THE interest aroused by the series of meetings being held in Fresno by M. L. Venden and his company of workers is most encouraging. Attendance at Sabbath services overtaxed the seating capacity of the church; so volunteers from the membership organized a company to meet in the academy. This makes room for the newcomers, a number of whom are enrolled in a baptismal class.

● ABOUT 150 colporteurs and publishing secretaries met for a union-wide institute March 13-19. The institute was held at the Paradise Valley Sanitarium at National City. R. J. Christian represented the Review and Herald Publishing Association, and C. L. Paddock was present from the Pacific Press.

● THE spring Week of Prayer of La Sierra College was conducted by Theodore Lucas, of the General Conference Missionary Volunteer Department.

#### Southern Union

● PUBLICITY workshops, conducted by J. R. Ferren, of the General Conference Bureau of Press Relations, in coopera-

tion with J. M. Cox, Southern Union press secretary, and the local conference press secretaries, are being held in several locations in the union. These are greatly appreciated, and will mean much in advancing this rapidly growing phase of church work.

● AFTER years of faithful work and support on the part of the church members and several district pastors, the church building at Okeechobee, Florida, was formally dedicated on March 11. W. H. Ludwig is the present district leader.

● W. P. LOCKWOOD, who has served for four years as pastor-evangelist in Charlotte, North Carolina, has accepted a call to the Kentucky-Tennessee Conference for similar work in Lexington, Kentucky.

● THE Florida Conference has welcomed Walter Rea and his family of the Central California Conference to his new pastorate at Fort Myers, Florida.

#### Southwestern Union

● A LAY preachers' institute was held in Corpus Christi, Texas, over the week end of March 18, 1950. M. H. Jensen, home missionary and Sabbath school secretary of the Texas Conference, was in charge of this meeting. W. B. Ochs, of the General Conference, was present to give good counsel and help.

● ANOTHER lay preachers' institute was held in Oklahoma City for the Oklahoma Conference, on the week end of March 25. J. E. Edwards, of the Home Missionary and Sabbath School departments of the General Conference, was with the group to give needed counsel and help.

● ON March 29 and 30 a union home missionary and Sabbath school council was held in the union conference office. All the local home missionary and Sabbath school secretaries were in attendance. J. E. Edwards, of the General Conference, was also present to assist in the meetings.

## OBITUARIES

GREGORY.—Abel Landers Gregory was born July 12, 1867, near Fort Worth, Texas; and died at San Francisco, Atlántida, Honduras, Feb. 25, 1950. Dr. Gregory was converted at the age of twenty-one, was graduated from Hanamen Hospital and College in California in 1900, and the same year was married to Lulu Corliss. They celebrated their golden wedding anniversary just one week before his death. Several years after their marriage they adopted a daughter, who is now Mrs. John L. Brown, of California. Throughout the years they shared their home with seven other young women whom they considered as their own. In 1902 Dr. and Mrs. Gregory left the United States to do self-supporting missionary work in Brazil. Seven years later they went to Argentina, and in subsequent years labored also in medical work in Guadalajara, Mexico, in Florida, in Cuba, in California, and finally in Honduras, where they have worked for twenty-nine years as self-supporting missionaries, and where he helped to found Honduras Industrial Academy. Besides his companion he is survived by one brother.

KING.—Charles Cummings King was born Nov. 13, 1874, near Rushville, Ind.; and died March 1, 1950, at Pomona, Calif. His parents accepted the Advent faith when he was nine years of age, but he was not baptized until a number of years later. After five years in colporteur work he became assistant field secretary and later field secretary of the Wisconsin Conference. In 1920 he married Myrtle Robinson, a Bible instructor, and they went out to the Orient, where they worked among the English-speaking peoples of the port cities. Their only daughter was born in Singapore. After their return from the mission field they labored in the Southeastern California, Oklahoma, and Central California conferences. He had been a patient sufferer for ten years. He is survived by his widow, one daughter, and one brother.

COLCORD.—Margaret Esther Beck Colcord was born July 21, 1869, in Decatur, Nebr.; and died Feb. 27, 1950, near Portland, Ore. She went West by covered wagon as a young girl, and was a charter student of Milton Academy, forerunner of Walla Walla College. In 1893 she was married to I. C. Colcord. They taught three years at Graysville Academy in Tennessee. In 1896 they were called to Kettle Falls, Washington, to found an academy there. In 1900 the Pacific Union Conference selected them to go to Honolulu as teachers in the Chinese Mission School. After five years they were called to California, where they taught in denominational schools for twelve years. In 1917 they were invited to Portland, Oregon, to the Doremus Union School, where they spent twelve years. She gave thirty-five years of her life to the guidance and training of children. Left to mourn are her companion, two daughters, and one sister.

NELSON.—Andrew H. Nelson was born in 1863 in Poy Sippi, Wis.; and died Feb. 19, 1950, at College View, Nebr. He was baptized at the age of sixteen by James White. He took nurses' training at the Battle Creek Sanitarium. He was sent to Colorado Springs, Colorado, as the sanitarium representative for four years. In 1891 he was married to Lottie Estella Carpenter. After acting as superintendent of the men's hydrotherapy department in Battle Creek for a time, the family moved to College View, Nebr., in 1913, where the children might have a Christian education. He is survived by his companion, two children, and three grandchildren.

COBB.—Dorothy Lizette Cobb was born Nov. 5, 1868, in Wyandotte, Kans.; and died Feb. 23, 1950, in California. She has been a faithful Seventh-

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20. Has the Sabbath Been Lost?
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22. The Biography of Satan
23. The Mystery of Life
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25. Your Body a Temple
26. Truth Triumphs!
27. The Seal of God
28. In the Steps of the Master
29. What Do Seventh-day Adventists Believe?
30. Victorious Living

day Adventist since 1935. She leaves one son, two daughters, six grandchildren, and two great-grandchildren.

**STERN.**—George Harold Stern was born in Arcadia, Nebr., Nov. 9, 1911; and died in Omak, Wash., March 5, 1950. He was very active in church work. He is survived by his widow, two children, his parents, two brothers, and two sisters.

**HELM.**—Annie Marie Helm was born in Russia, Feb. 3, 1887; and died in Spokane, Wash., March 13, 1950. She came to the United States with her parents in 1897. She was married to John Helm in 1903, and they accepted the truth soon afterward. She is survived by six children, thirteen grandchildren, and seven brothers and sisters.

**SLOAN.**—Ina B. Sloan was born in Lakeview, Ohio, May 1, 1878; and died in Akron, Ohio, Feb. 7, 1950. She has been a member of the Seventh-day Adventist Church since she was eighteen years of age. She is survived by two daughters, four grandchildren, five great-grandchildren, and two sisters.

**NUTTER.**—Nora Porch Nutter died Jan. 18, 1950, at East Windsor, Conn. She was baptized in 1903. She attended school in South Lancaster, and in 1907 was married to Verbrook Nutter. She was a devoted companion and associate laborer with her husband in his work of the gospel ministry for all of the forty-two years of their life together. She leaves to mourn besides her companion: one daughter, four grandchildren, one sister, and one brother.

**COOK.**—Ottis Cook was born April 22, 1873, in Illinois; and died March 21, 1950, at Madera, California. He and his wife became Seventh-day Adventists in 1906 and remained faithful. He is survived by twelve children, fifty-four grandchildren, and forty-five great-grandchildren.

**GIBSON.**—Floyd Edson Gibson was born at Wakeman, Ohio, Feb. 4, 1883; and died at Glendale, Calif., March 21, 1950. He was a minister of the gospel more than twenty-five years, serving the cause in the Columbia Union Conference and in Canada. He is survived by his wife, one daughter, three brothers, and two sisters.

**BEATTY.**—Joshua Foster Beatty was born June 26, 1869, near Peoria, Ill.; and died March 13, 1950, at La Sierra, Calif. In early youth he was converted and baptized. In 1887-88 he spent a year at Battle Creek College. Later he was among the first students at Union College when it was established in 1902. In 1899 he was married to Clara Hedgecock. For ten years he labored in the Nebraska Conference office. Later fields of labor included work in the Pacific Press at Oakland and Mountain View, California, manager of the Portland branch of the Pacific Press, treasurer of the Oregon Conference, and business manager of the Lodi Academy. He is survived by his companion, four daughters, and five grandchildren.

**HOSSLER.**—Clara May Dietz Hossler was born in Berlin Center, Ohio, March 15, 1878; and died in East Canton, Ohio, Dec. 1, 1949. As a young woman she united in marriage with August Bertsch. A number of years after his death she married Homer Hossler, who survives. She was a faithful church member for forty-six years. Two stepsons also survive.

**SMITH.**—Harriett Estelle Decker Smith was born July 2, 1860, in Port Jervis, N.J.; and died Jan. 16, 1950, in Mount Vernon, Ohio. She accepted the faith in 1890, and in 1892 was married to Charles A. Smith, of Wisconsin, who preceded her in death in 1912. She is survived by four children, thirteen grandchildren, and thirteen great-grandchildren.

**TETERS.**—Mary C. Teters was born June 3, 1850, in Indiana; and died in Bryan, Ohio, Jan. 22, 1950. She was baptized by S. H. Lane in 1875, and was a reader of the *Review* for seventy-three years. She is survived by her son, Dr. D. S. Teters, and daughter, Loa M. Graham.

**PHILLIPS.**—Clara Saxton Phillips was born in Michigan, May 31, 1866; and died in Defiance, Ohio, Jan. 24, 1950. She spent many years as a Christian nurse and teacher, having been educated at the Battle Creek Sanitarium.

**OVERHOLTZER.**—Esther Cathrine Barber Overholtzer was born in Indiana, in August, 1858; and died at Sanitarium, Calif., March 2, 1950. She accepted the message about fifty-six years ago. In 1879 she was married to Lew Walters, and one child was born to this union. Some years after his death she was married to D. H. Overholtzer, faithfully performing the duties of a pioneer minister's wife, as they labored together in Indiana, Wisconsin, Kansas, and California.

**BROOKE.**—Charles H. A. Brooke was born in England, Feb. 10, 1863; and died at Loma Linda, Calif., March 1, 1950. When a young man he came to this country and joined the U.S. Army. After being honorably discharged from the army he did lighthouse service for twenty-one years and spent many spare hours in ship missionary work during this time. He is survived by his companion, two daughters, five grandchildren, and one sister in England.

**WELCH.**—Addie R. Welch was born near Cardington, Ohio, April 11, 1864; and died Nov. 7, 1949, at Van Wert, Ohio. She became an Adventist more than sixty years ago and was an active member. She is survived by six children, twenty-one grandchildren, and twenty-four great-grandchildren.

**CARLSON.**—Axel B. Carlson was born March 6, 1873, at Wahoo, Nebr.; and died Feb. 6, 1950, at Tahlequah, Okla. He accepted the third angel's message when twenty-three years old and remained faithful. He is survived by one sister.

**OSIEK.**—August H. Osiek was born in Westphalen, Germany, Jan. 25, 1863; and died in Glendale, Calif., Feb. 12, 1950. He is survived by one son, Dr. Paul Osiek, police surgeon of Pasadena, Calif., and two daughters, nurses in the White Memorial Hospital, Los Angeles, Calif.

**HAMILTON.**—Pearl Black Hamilton was born in Bloomington, Ill., April 27, 1873; and died in Glendale, Calif., March 3, 1950.

## Notices

### Requests for Prayer

A SISTER in Oregon who is nearly blind requests prayer for herself and husband, who is ill.

A lonely sister in the District of Columbia, whose husband recently died, requests prayer for healing of her body.

### Requests for Literature

JOHN H. OHL, Route 1, Box 249, Loma Linda, Calif., requests *Signs, Present Truth, Our Times, Listen*, or tracts, at this new address, to be given to the general public.

H. G. Miller, 254 Highview, Jackson, Tennessee, will be glad to receive a continuous supply of our papers.

Miss Iry Sailman, Osterly, Hampton, Malvern P.O., Saint Elizabeth, Jamaica, B.W.I., wishes *Signs, Truth's Instructors*, and other papers for missionary distribution in her community.

APRIL 27, 1950

## General Conference Corporation of Seventh-day Adventists

NOTICE is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Civic Auditorium, San Francisco, California, at 10 A.M. on July 12, 1950, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-sixth session of the General Conference. By order of the Board of Trustees.

J. L. McELHANY, *President*,  
H. H. COBBAN, *Secretary*.

## General Conference Association of Seventh-day Adventists

NOTICE is hereby given that the next meeting of the members of the General Conference Association of Seventh-day Adventists will be held in the Civic Auditorium, San Francisco, California, at 10 A.M., on July 12, 1950, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the forty-sixth session of the General Conference. By order of the Board of Trustees.

J. L. McELHANY, *President*,  
H. H. COBBAN, *Secretary*.

## North American Conference Corporation of Seventh-day Adventists

NOTICE is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Civic Auditorium, San Francisco, California, at 10 A.M., on July 12, 1950, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the forty-sixth session of the General Conference. By order of the Board of Trustees.

J. L. McELHANY, *President*,  
H. H. COBBAN, *Secretary*.

## CHURCH CALENDAR

April 1-May 13	Ingathering Campaign	Sept. 30	13th Sabbath (Australasia)
May 6	Medical Missionary Day	Oct. 7	Colporteur Rally Day
May 27	College of Medical Evangelists Special Offering	Oct. 14	Voice of Prophecy Offering
June 17	Sabbath School Rally Day	Oct. 14-21	Message Magazine Campaign
June 24	13th Sabbath (Southern Europe)	Oct. 28	Temperance Offering
July 22	Educational Day	Nov. 4-25	Review Campaign
July 22	Elementary Schools Offering	Nov. 11-18	Week of Prayer
Aug. 12	Midsummer Offering	Nov. 18	Week of Sacrifice Offering
Sept. 9	Missions Extension Offering	Nov. 23	Thanksgiving Day
		Dec. 30	13th Sabbath (China)

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

## THE REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## Death of C. A. Schutt

WE regret to announce the death of C. A. Schutt, educational and Missionary Volunteer secretary of the Southern Asia Division, in India. Elder and Mrs. Schutt have served the India field for many years, and this will be a great loss to our work in that country. We extend to Mrs. Schutt and their son, who is attending school in this country, and other relatives our deepest sympathy. The obituary of Elder Schutt will be published later.

## Sanitarium Work in Mexico

THE Montemorelos Hospital and Sanitarium is in a beautiful valley between two Sierra Madre ranges, about fifty miles south of the beautiful city of Monterrey. The sanitarium is on the main highway to Mexico City called the Pan American Highway.

Dr. H. E. Butka is the medical director, assisted by Dr. Kenneth B. Fisher. Their influence for good has reached out to the end of Mexico. A. R. Montieth is the business manager. Brother and Sister Montieth are very happy in their work. Miss Marguerite Peugh, the superintendent of nurses, and Miss Mildred J. Diehl, the instructor of nurses, are busy from morning to night and are greatly loved by the girls who are in training. They are doing an excellent work in the hospital. H. A. Kelly, the technician, has his hands filled with laboratory work.

T. L. OSWALD.

## Wider Interest in Bible Correspondence Course

WITH every mail come large numbers of requests for the Bible correspondence course as advertised in the Ingathering magazine, and also in the leaflet "Keep Looking Up." This literature was scattered throughout the nation on the first Sabbath of March. For the first three months of the year we have received almost four thousand enrollments for the Bible course.

Newspapers tell us that the American public is turning more and more to religion because of "the realization that with the very existence of the world itself possibly at stake, the future of mankind rests with a power higher than itself."

We rejoice at this interest, and believe that the 3,000,000 Ingathering contacts and the more than 2,000,000 house-to-house contacts in Mid-century Evangelism will bring even larger numbers of enrollees to our Bible courses.

H. F. BROWN.

## Seventh-day Sabbath No Barrier to Mission

WHILE in West Africa recently, with Jesse O. Gibson I visited a chief of the Ashanti some miles from Kumasi. In the territory of his chieftainship we have a very fine school with an enrollment of more than 300 students. This school is greatly appreciated by the chief and his people. In the course of our conversation we asked the chief whether he liked the Adventist mission and their work. His face lighted up, and with real earnestness he replied, through his interpreter, somewhat as follows: "Yes, indeed! We are very proud of our school, and further I have always liked the Adventist mission."

"Many years ago," he continued, "when I heard that the Adventists keep holy the seventh day, I knew that was the mission for the Ashanti people, for it has been our custom for generations to do no work on the seventh day of the week and to make it a day of religious observances. Therefore we like the Adventists because they too observe the Ashanti's rest day."

This was a very interesting fact, indeed, for here in the wilds of West Africa are a native people who at some time in their tribal history came in contact with the seventh-day Sabbath and it became a part of their tribal custom. Now that ancient custom is helping our mission to gather out souls to be a part of the remnant Sabbath-keeping church.

J. I. ROBISON.

## Health Minister Praises New Hindi Journal

MANY new subscriptions are coming in daily for the new health magazine now being published in the Hindi language in India. T. R. Torkelson interviewed an officer in Lucknow who placed his order for 24 monthly copies of this new Hindi journal. Small shopkeepers and street venders, to whom we have never been able to sell literature before, are now eager to secure this attractive magazine. R. L. Kimble and G. B. Hoag interviewed the health minister of the new government of India—The Honorable Rajkumari Amrit Kaur. She is well acquainted with our medical work in India, and always speaks of it in glowing terms. She readily agreed to give us her portrait and to write articles for the paper. As a result of the prestige of the highest health minister in the country we confidently expect to witness the greatest success we have ever seen in the circulation of our magazines in India.

E. E. FRANKLIN.

## Training School Plant Taking Shape

ANDRES RIFFEL, director of the Central American Union training school in Costa Rica, gives an enthusiastic report of progress in the construction of essential buildings on their new school site near the capital city of San José. Within a period of seven weeks a three-family apartment house has been erected, also a home for the director. The elementary school building now nearing completion will be used for classrooms and administrative offices until the main school building is constructed. The completion of this building will greatly strengthen our school program.

Work is soon to begin on the girls' dormitory. The young men will be housed temporarily in a renovated barn while their permanent home is under construction. The school farm is well irrigated and is now producing luscious tropical fruits—pineapples, bananas, mangoes, and papayas—as well as an abundance of fresh vegetables for the school family. The bees have also made a valuable contribution to the year's harvest, having produced twenty barrels of excellent honey. Brother Riffel says, "The prospects for students are very good. There is a loyal, cooperative spirit throughout the field."

N. W. DUNN.