

# The Advent REVIEW AND HERALD Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## In the Royal City of Agra, India

By Kenneth Simpson

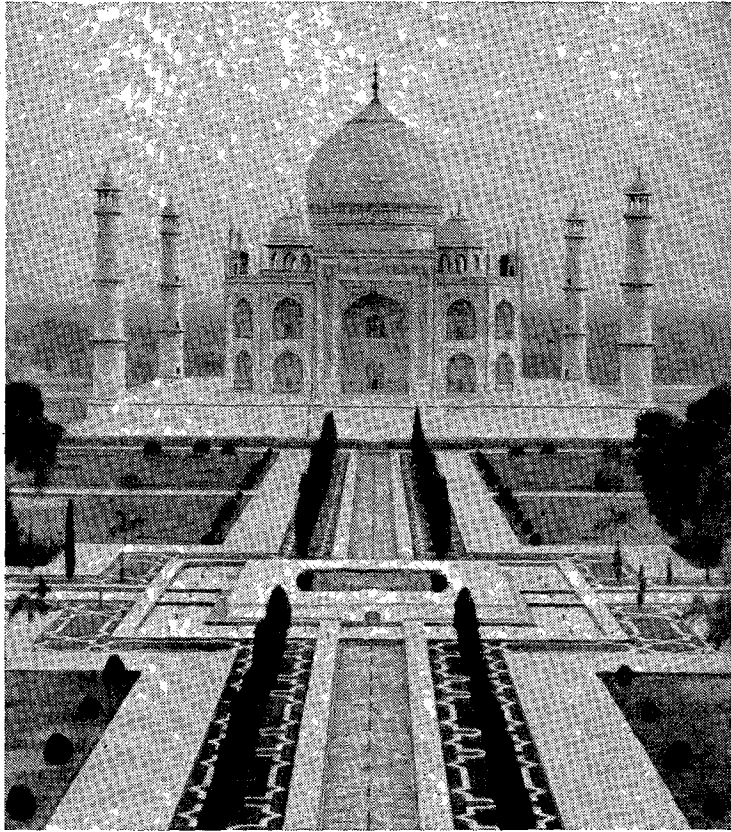
*Voice of Prophecy Secretary, Northwest India Union Mission*

IN THE historic city of Agra, within less than a mile of the Taj Mahal, widely known as the most beautiful building in the world, a faithful group of our believers worship each Sabbath. It was my privilege recently, with Elder and Mrs. R. L. Kimble, of the Northwest India Union Mission, to meet with this company. A special occasion had brought us there. I had been asked to baptize two brethren who had taken the Voice of Prophecy Bible Correspondence Course, and a new church of Seventh-day Adventists was to be organized by Pastor Kimble.

Agra, once the royal capital of the Mogul emperors, is still regarded as India's number one tourist attraction for visitors from all parts of the world, for there is found Shah Jahan's "dream in marble," built to commemorate his most-loved wife, the beautiful Mumtaz Mahal, who lies buried there beside the placid waters of the Jamuna River, 120 miles from Delhi, the capital of India.

Through the years our colporteurs have made annual visits to her merchants, and our missionaries have been coming year by year to collect funds from her bankers for our medical and educational work. For many years a few isolated members of our church had resided there, but lived so far apart that no regular meetings were held.

In 1933, while soliciting funds from door to door, H. D. Strever and I happened to find a family that had heard the truth thirty-five years before. That was the beginning of regular visits to this home. After several years Sister Fanthome (a European) was baptized at the age of seventy-five, by the writer in the year 1938, at our Hapur mission station. She remained a faithful



KEYSTONE

The Taj Mahal in the City of Agra, India

supporter of this message with her tithes and offerings, never failing to pray that the day might come when a missionary would be sent to Agra who might minister to her, and bring others to a knowledge of the truth.

It was not until the autumn of 1947, after the partition of India, that L. D. Paul, one of our regular colporteur evangelists, made Agra the headquarters of his work in the Rajputana area, and began a Sabbath school.

Brother Paul was an enthusiastic canvasser, and wherever he went he coordinated his work with that of the Voice of Prophecy. Soon there were in Agra and the cities of Rajputana hundreds of persons who were taking the Voice of Prophecy Bible lessons. Wherever he canvassed an interest sprang up, and under his leadership the Agra Sabbath school grew and backsliders were reclaimed. Finally, in answer to the repeated requests of Brother Paul and the writer, Weldon Mattison, a second-generation missionary, and his wife were called to Agra, and services were begun in the chapel there.

On February 24, the day of our visit, twenty-five Sabbath school members and their friends were present. The lesson study over, it was a joy to be able to present to our members the two brethren who had come to be baptized. How I rejoiced to be able to baptize them that morning in the specially constructed baptismal tank outside the chapel building!

Pastor Kimble, the union president, gave the morning sermon, and then the Agra church with a nucleus of ten members was organized. Among those present was the European sister previously mentioned. Now quite aged, (Continued on page 20)

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[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.]

¶ THE Southern Baptist Convention will easily double in members during the next twenty years and probably become the goliath among U.S. non-Catholic church groups, Dr. Robert G. Lee, of Memphis, Tennessee, predicted in Dallas, Texas. Dr. Lee, president of the convention, now made up of 6,761,265 persons whom he called principally "common people" in 27,286 congregations, added a qualification: "If we continue to stay close to the Lord."

¶ A NATIONWIDE campaign to get every Methodist woman to register and vote in local, State, and national elections was launched at the national assembly of the Woman's Society of Christian Service in Cleveland, Ohio. All 3,500 delegates, representing 1,493,672 Methodist women throughout the country, voted to adopt the program, which will be known as the National Citizens Roll Call of Methodist Women. In explaining the need for the drive Miss Thelma Stevens, of New York, executive secretary of the Department of Christian Social Relations, said, "If every Methodist woman became a registered voter we could clean up the social ills of the nation and go far toward bringing peace to the world."

¶ A GREAT religious revival is under way in South Korea, according to Gil Dodds, the former champion miler known as the "Flying Parson." Mr. Dodds returned to Portland, Oregon, from Seoul, where he took part, together with Dr. Robert Pierce, a vice-president of Youth for Christ International, in a preaching mission sponsored by the National Christian Council of Korea. One aim of the mission was to bring the gospel to Communist communities. The one-time track star said some 200 missionaries, aided by native "Bible women," have organized about 1,500 churches to aid a revival of Protestantism in Korea. The missionaries estimated there were about 1,000,000 Christians among South Korea's 30,000,000 population.

¶ A PROTESTANT newsheet for editors of secular newspapers throughout Japan will be published on a permanent basis by the National Christian Council of Japan, it was announced in Tokyo. The newsheet contains information on Protestant activities taking place in Japan and abroad, and is distributed to 258 Japanese papers.

¶ EXPERIMENTS now being conducted in a Nigeria leprosy colony may eventually result in the elimination of that dread disease, according to Raymond P. Currier, executive secretary of American Leprosy Missions, Inc., of New York. Mr. Currier said the experiments were being made by Dr. John Lawe, a British leprologist, who is making use of a drug known as diamino-diphenyl—the parent substance of the sulphones. Mr. Currier's report said the use of the drug was highly encouraging, and if approved for extensive use will "spell a new era in the treatment of leprosy."

¶ AN appeal for better understanding between religion and science was voiced in New Haven, Connecticut, by Dr. Edmund W. Sinnott, director of Yale University's Sheffield Scientific School. Dr. Sinnott's plea that religion and science cease their "cold war" tactics, their "sniping" and "bickerings," came in the course of a Lyman Beecher lecture delivered at the fortieth annual convocation of the Yale University Divinity School. The lecture was read by Prof. E. W. Muehl, of the Divinity School, because of the illness of Dr. Sinnott. "The time is ripe," Dr. Sinnott said, "for all men of faith, whether nurtured in the laboratory or the church and whatever the stripe and quality of their belief, not simply to declare a truce amongst themselves but actively to join forces for their common welfare and the saving of the world; for science to contribute to the purification and health of the church, and for religion to exercise its gifts for the benefit of science."



1875

¶ "ACCORDING to appointment, accompanied by Bro. J. O. Corliss, met with the friends at Eaton Rapids [Michigan] Sabbath and Sunday, May 22, 23. The brethren came in from Pottersville, Springport, and other places around, until the large room built by Bro. Lewis for the purpose of holding meetings and adjoining room was full, and there were some at the door and windows. Interest and solemnity characterized the meetings from the very first. Sunday morning, after a discourse on baptism, we went out by a river side, and seven precious souls were buried with their Lord in this solemn rite. . . . In the evening a church was organized, thirteen covenanting to walk together in fellowship. An elder was chosen and ordained."—E. R. JONES.

1900

¶ "MAY 13, Elder H. E. Rickard and the writer organized a church of twenty-three members at Abercorn, Quebec. Nineteen of this number were newly in the faith; thirteen were the fruit of the tent efforts last summer at Sutton and Brome; others will unite with us soon. On Sunday, May 13, our new church at this place was dedicated. The house is twenty-four by thirty feet, plain but neatly finished, and free from debt. We are thankful to God for his care over the work here; it was carried forward under many difficulties and much opposition."—I. N. WILLIAMS.

1925

¶ THE dedication of the new Swedish church in New York City took place on Sabbath, May 30. The dedicatory prayer was offered by C. B. Haynes, the Scripture reading was given by M. N. Campbell, and E. K. Slade gave the dedicatory address. The house of worship is attractive in appearance and well adapted to the work. Elder Carl Swenson has been pastor of this church for six years.

REVIEW AND HERALD

Postscript to a Long Journey—2

## The Returns on Our Mission Investment

**W**E COMMENTED last week on the first and most striking impression made on our mind by our long journey, the evidence of unity everywhere. But there were other impressions, equally heartening.

We have always believed that the mission gifts that all of us have made here in the homeland were wisely spent and produced good results. But this journey made that belief more real than ever before. There is a difference between hearing the name of a mission land in a thirteenth Sabbath program in Takoma Park and actually seeing that land with your own eyes, and resting your feet squarely on the particular mission site described. As we traveled we found the names of the mission centers strangely familiar. We had heard most all of them before—in mission programs in the homeland or in reports in the REVIEW.

But, as we have said, there is a difference between hearing and seeing. And when you see where your mission gifts have gone and what has resulted from them, you gain a new idea, not only of the reality of the mission program, but of the worth of the investment you have made in that program.

### Mission Funds Translated Into Buildings

We have looked upon churches that have been erected by our mission gifts. Sometimes the church is of stone in a populous, civilized center. Sometimes it is a thatched structure in a virtual jungle. We have looked at the Advent worshipers in those churches, and heard them sing the Advent hymns.

We have looked at the school buildings erected by mission gifts, and have watched the beaming faces of hundreds, yes, many hundreds, of children, who are there studying the Word of God.

We have gazed on hospitals and clinics that have been reared upon the dimes and dollars of mission giving, and have talked with grateful patients who have received often, both bodily and spiritual healing through the ministrations of devoted doctors and nurses.

We have seen the publishing plants that owe their existence to the Big Week gifts and all the other kinds of gifts that come from the pockets and hearts of our mission-minded membership in the homeland.

We have watched as the presses, purchased by mission funds, rolled out page after page of literature to multiply the endeavors of our always too-limited mission staff.

We have listened to the radio programs in various tongues that now sweep over so many countries—your mission gifts literally blanketing the sky over numerous lands. And we have looked at the figures showing results from those programs.

Yes, and we have sat down with our brethren in different countries in what is called the Voice of Prophecy office. There we could see the Bible lessons arranged in order, the card files for names, the replies—hundreds, yes, thousands, of them—from men and women whose hearts had been stirred in that mysterious way that only the Spirit of God can stir them. And as we looked about

us in such offices and sampled the letters coming in from these Bible correspondence course students, we sensed anew where some of our mission gifts had gone, and what returns those gifts were bringing.

Finally, we have attended baptisms, have watched as new members were admitted to the church, have talked with those in whose hearts burned brightly the first love—converts from the labors of missionaries sent out by the liberality of mission gifts.

Looking back over it all, we would say: The investment of our mission money in far lands has brought gratifying returns. God has multiplied our gifts, and by the mysterious chemistry of Heaven has changed these gifts into souls.

This mission program, so central to the whole task of the Advent Movement, is not something mystical, something cloudy, even though it is carried on very far from where most of us live in the homeland. It is as real as the wood and brick in our own houses, as real as the evangelistic efforts conducted in our great cities in America.

But there were other very real things we saw. In some places we did not see good church buildings reared; we saw only a rented hall, heavily scented, oftentimes, with the incense of stale tobacco. More than once we preached in such halls—in fact, we preached in such places more times than we like to remember. We do not like tobacco odors, nor do the believers in those various places. But their numbers are sometimes few and their financial resources pitifully small, and the cost of land and construction of a suitable place in a great city may be entirely beyond them.

We have not only seen mission publishing houses; we have also seen important areas where there ought to be a printing plant. We recall one place we visited where the brethren were carrying on their printing in a little shed with a tiny press that belonged to a bygone day. They were doing marvels with it, and God be praised for their courage and success. But the equipment was wholly inadequate.

We have not only seen schools, well equipped and doing an excellent work; we have also seen places where a school was greatly needed, but no funds were available.

Yes, and we have not only seen hospitals filling a great need in different places; we have also seen places where the need was great, but where there was no hospital.

### In a Strait Betwixt Two

In fact, as we look back over this journey we are in a strait between two emotions, a feeling of joy over what has been accomplished by the sacrificial gifts of our people, and a feeling of heaviness over the great needs still waiting to be filled. To focus on one side of this picture to the exclusion of the other would result in either a false satisfaction or a false depression.

We may truly find satisfaction in the evidences of results accomplished. We must also find a mighty challenge to us in the tasks still waiting to be done. It is a realization of the latter that should serve as the real appeal to our hearts in regard to liberality to missions.

You cannot travel in far lands without the feeling sweeping over you that there is still much land to be possessed, much work waiting to be done for God, many millions yet to be reached. Our task is not finished.

F. D. N.

## The Test of Trial

**T**HE real test of character is not found in the days of prosperity. We find many fair-weather Christians who in the days of storm and tempest doubt the wisdom of God's leadings and surrender their faith in Him. Mrs. E. G. White passed through many trying experiences during her lifework. Probably the greatest test of her faith in God and her submission to the divine will was experienced in the death of her husband, which occurred August 6, 1881. At the time of his death Mrs. White herself was prostrated with sickness, and it was a question as to whether she could survive. Though she was so feeble that she had to be borne to the funeral, at the close of the discourse delivered by Uriah Smith, she unexpectedly rose and spoke to the audience for about ten minutes. The following are some of her words on this occasion—words which show the spirit of resignation to the divine will, which possessed her life, and reveal the hope that buoyed her up in this hour of greatest grief:

### Strength and Support in Hour of Need

"I want to say a few words to those present on this occasion. My dear Saviour has been my strength and support in this time of need. When taken from my sickbed to be with my husband in his dying moments, at first the suddenness of the stroke seemed too heavy to bear, and I cried to God to spare him to me,—not to take him away and leave me to labor alone. . . . When my husband was breathing out his life so quietly, without a groan, without a struggle, I felt that it would be selfishness in me to wish to throw my arms of affection around him and detain him here. He was like a tired warrior lying down to rest. My heart can feel to its very depths, and yet I can tell you I have no tears to shed for the dead. My tears are for the living. . . .

"And now I take up my lifework alone. I thank my Saviour I have two sons He has given me to stand by my side. Henceforth the mother must lean upon the children; for the strong, brave, noblehearted husband is at rest. The turmoil with him is over. How long I shall fight the battles of life alone I cannot say; but there is one thing that I will say to you, and that is, that when I saw my husband breathe his last, I felt that Jesus was more precious to me than He ever had been in any previous hour of my life. When I stood by my first-born, and closed his eyes in death, I could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And I felt then that I had a Comforter in Jesus Christ. And when my little one was torn from my arms, and I could no longer see its little head upon the pillow by my side, then I could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And now he upon whose large affections I have leaned, with whom I have labored,—and we have been united in labor for thirty-six years,—is taken away; but I can lay my hands upon his eyes and say, "I commit my treasure unto Thee until the morning of the resurrection."

"In Jesus Christ all our hopes of eternal life are centered, so then let us ever labor for Him. He from henceforth is my Guide, and my Husband, and my Counselor, and my Friend. He will walk with me through the thorny paths of life, and at last we shall meet again where there is no parting, where there is no separation, and where none shall any more say, "I am sick." I yield my precious treasure; I bid him farewell; I do not go to his grave to weep. Nor can I shed any tears over my youngest nor my eldest sons. The morning of the resurrection is too bright. And then I look to that morning when the broken family links shall be reunited, and we shall see the King in His beauty, and behold His matchless charms, and cast our glittering crowns at His feet, and touch the golden harps, and fill all heaven with

the strains of our music and songs to the Lamb. We will sing together there. We will triumph together around the great white throne."—From life sketch by E. H. Gates, in brochure of Memorial Service for Mrs. White held in Australia, Sept. 11, 1915.

This same spirit of consecration to God and His service marked the closing days of her own earthly life. A short time before her death, in an interview with another, she spoke of her courage as follows:

"My courage is grounded in my Saviour. My work is nearly ended. Looking over the past, I do not feel the least mite of despondency or discouragement. I feel so grateful that the Lord has withheld me from despair and discouragement, and that I can still hold the banner. I know Him whom I love, and in whom my soul trusteth."—*Life Sketches*, pp. 443, 444.

Referring to the prospect of death, she declared:

"I feel, the sooner the better; all the time that is how I feel—the sooner the better. I have not a discouraging thought, nor sadness. . . . I have nothing to complain of. Let the Lord take His way and do His work with me, so that I am refined and purified; and that is all I desire. I know my work is done; it is of no use to say anything else. I shall rejoice, when my time comes, that I am permitted to lie down to rest in peace. I have no desire that my life shall be prolonged."—*Ibid.*, p. 444.

And to her son she remarked, a few weeks before she breathed her last:

"I am very weak. I am sure that this is my last sickness.



## YOUR LIGHT

By LEILA GILHOUSEN

There is a gallant soul near by,  
You watch his ship ride deep and high  
The storm to fight!

There is comfort in the thought  
That he is sailing as he ought  
And keeps in sight.

There is a gallant soul near by,  
You wonder if perchance his eye  
Has seen your light.

O Christian, let your lamp not dim;  
It might mean loss of life to him  
Who needs your light.

Keep it bright!

I am not worried at the thought of dying. I feel comforted all the time, that the Lord is near me. I am not anxious. The preciousness of the Saviour has been so plain to me. He has been a friend. He has kept me in sickness and in health.

"I do not worry about the work I have done. I have done the best I could. I do not think that I shall be lingering long. I do not expect much suffering. I am thankful that we have the comforts of life in time of sickness. Do not worry. I go only a little before the others."—*Ibid.*, pp. 444, 445.

The spirit breathed in these final quotations marked the life of Mrs. E. G. White. Her experience was one of earnest Christian labor, of sacrifice for the Master she loved. Separated oftentimes from her children, denied the comforts of home life in her extensive travels, handicapped frequently by physical suffering, meeting the natural prejudice and opposition which existed in many minds against her work, she labored on, faithfully and untiringly, even to the close of life.

We thank God that He gave a prophet to the remnant church. No Seventh-day Adventist should be ashamed of this blessed truth. Rather we should rejoice that the Lord has in this manner visited His people, and again and again warned them of their danger in the midst of the evils which threaten the church at the present time. These messages, we believe, should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a floodlight upon the Sacred Record. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20. F. M. W.

#### Righteousness by Faith—5

### The Question of a Sinless Life

THE words of the apostle John, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not," have caused no little perplexity to sincere Christians who are striving, and sometimes without success, to live the victorious life. (1 John 5:18.) Naturally this text raises the question of the possibility of living a sinless life.

John is emphasizing the fact that a life of victory and righteousness is possible to the earnest, believing Christian. He had discovered in his own experience that the righteousness of Christ appropriated by faith and worked out in the life by faith was the rightful heritage of every Christian.

#### Purpose of John's Epistles

The Holy Spirit called the apostle to write to the church on this exalted theme, because John had attained to the richness of a sanctified life by faith in Christ. The purpose of his epistles is made very plain in these words: "My little children, these things write I unto you, that ye sin not." 1 John 2:1. His emphasis was on the life of love, which is the life of victory.

But the apostle recognizes the frailties of mankind, and he explains the ever present possibility of sin even in a Christian's life. "If any man sin," he says, "we have an advocate with the Father, Jesus Christ the righteous." John's *if* is a big one. "*If* any man sin." We may all thank God that the plan of salvation makes provision for sin, even among Christians. One who has been converted may be caught off guard, and violate God's law. But God does not forsake him though he may for the time being have erred from the way. Our wise and understanding heavenly Father knows even better than we do how deep-seated is the disease of sin from which we suffer, and when those who have been healed from this moral affliction suffer relapses He is ready and willing to undertake

their case once more and set in operation saving agencies that will restore soundness to the soul.

The fact that sin is possible and sometimes obvious in the followers of Christ explains why the Sacred Record is so plain in recording the evil deeds of so-called righteous people. And Paul informs us that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4. The God of patience and consolation knows that the human heart is desperately wicked and deceitful above all things, and that the miracle of conversion may have to be repeated more than once if the deep-seated processes of sin are to be successfully removed.

None of us rejoice that the saints made mistakes and committed sin, but we find ourselves encouraged to believe, as we read the accounts of their temporary backslidings, that if they were able by the grace of God to rise up and press on to ultimate victory, we too have a chance.

Read for yourself the life story of Abraham, Isaac, Jacob, Judah, Gideon, David, Jehoshaphat, Josiah, Paul, Barnabas, and even the beloved disciple John, and take heart when you are tempted to dwell upon your mistakes and feel that your case is hopeless. Christ bears with us in our infirmities. But He encourages us to press on by faith in His righteousness to victory, and He holds before us the promise of grace and power to live the overcomer's life.

#### Have We Been Converted?

Many Christians are tempted to doubt that they have ever been converted because they feel the promptings of sin, and at times indulge in it in one form or another. It is true that a man in a converted state will not sin, but it is not true that the Christian who sins has never been converted. The point is that if we maintain our converted experience, we will not sin, and when we say that we will not sin we mean that we will not consciously do wrong.

Conversion is a daily matter. As by faith we abide in Christ and choose His service every day, we find the Spirit working into our lives those characteristics of the divine nature that we work out. Prayer, faith, earnest study of the Scriptures, diligent effort to be overcomers, and self-sacrificing endeavor to bring the lost to Christ are all part and parcel of the daily experience of the converted man. And while we are living in the healthy climate of this life of service and obedience, there will be little likelihood of a relapse into the affliction of sin. It is when the soul loses its vigilance, turns its eye away from Christ to the world, or inverts its gaze inward to self that the current of righteousness is cut off, and the light of faith goes out.

At such a time the Spirit of God brings conviction to the soul of the sinner, and the sense of guilt destroys his peace. It is also at that time that the devil is especially busy tempting the poor, discouraged one with the depressing thought that he has never been converted or he never would have made such a mistake. At such a time the penitent Christian, though acknowledging his guilt and confessing it to Christ with a deep sense of abhorrence, will at the same time resist the temptation that his religious experience is not genuine.

But there is a warning sound to be heard in the experience, the net result of which should be to teach the struggling believer that his hold on Christ is insecure—and if he continues to transgress God's law, he must bear the consequences—that he needs a deeper experience than he has enjoyed up to that time, and that he has not been wholehearted enough in his endeavor or diligent enough to believe the promises and obey the commands of Scripture. Victory over sin is the fruit of



many conflicts, some successful, some unsuccessful with the world, the flesh, and the devil.

The Christian life is a battle and a march. It should not be a series of battles and retreats, though often it is. It is for all of us to continue the battle and to make sure that we are marching forward. If victory is not ours in the conflict, it is because we are too halfhearted in the struggle. More and more we need the spirit of good King Hezekiah who "wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, . . . he did it with *all his heart*, and prospered." 2 Chron. 31:20, 21.

If we will look to Christ, the Source of righteousness and power, life may be a series of uninterrupted victories. The promise is, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

The invitation of God to His people today is, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously." Hosea 14:1, 2. Again, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12. And again, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isa. 52:1.

#### Time for the Revival to Come

The time is long overdue when there should be a revival of primitive godliness in the church, such as has not been seen since apostolic times. The halfhearted, lukewarm, indolent, and insincere believers will drop out by the wayside; and those who have sought the Lord with all their hearts, those who have daily purified their souls by obedience to the truth, will find Him and fully reflect the righteousness of Christ. The divine life will be perfectly reproduced insofar as human beings are capable of reflecting the image of Jesus. Then our gracious Lord will take His church and "present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

What a glorious prospect is this that is held before every Christian, actually to become a partaker of the righteous life of the perfect Christ! D. A. D.

### The Locality and Circumstances Made a Difference

IT WAS at Corinth, in Greece, that the apostle Paul apparently spent the longest time devoted in any place to the building up of a new church, as recorded in the book of Acts. And to that church he wrote more instruction than to any other.

Corinth was a seaport city, greatest commercial mart in Greece. It was evidently a wicked city. The vileness of the pagan philosophy of the Greek religion helped to make it so. Strabo, the Greek geographer, who died in the year 19, of the first century, described the influences emanating from the famous temple of religion in that place:

"The temple of Aphrodite was so rich that it owned more than a thousand temple slaves, courtesans, whom both men and women had dedicated to the goddess. And therefore it was on account of these women that the city was crowded with people and grew rich."—*Geography*, book 8, chap. 20.

One writer on the life and letters of the apostle Paul makes a comment on his counsel (1 Cor. 11:5; 14:34) to

the women members of the church in Corinth, regarding their appearance in public gatherings:

"It seems that some of the women had attended church with their heads uncovered. What a molehill to dwell upon in a letter like this! But Paul did not think so. The priestesses of Venus Aphrodite were wont to publish their shameful vocation by appearing at her great festivals with uncovered heads. When Christian women appeared in public in similar guise what would naturally be thought of them? It was therefore a matter of vital importance that they should avoid it."—DAVID D. BURRELL, *Life and Letters of St. Paul*, p. 385.

In Paul's first epistle to Timothy, who was laboring in Ephesus, the apostle makes reference again to modesty in dress and adds a word about quietness in deportment of the women members. (1 Tim. 2:9-11.) Again Mr. Burrell has this comment on the special conditions in that high center of shrine worship and idolatry:

"Let it be remembered, however, that in Ephesus there were thousands of so-called 'priestesses' whose persons were consecrated to the licentious worship of the Olympian gods, that thousands of women of like character were devoted to 'great Diana of the Ephesians,' and that their abominable calling was advertised by their uncovered heads and their vociferous part in the temple rites; and Paul's words will appear in a more reasonable light. The veil of modesty is the peculiar adornment of a Christian woman."—*Ibid.*, p. 343.

The apostle Paul was by no means forgetful of the strong help given in the gospel work by the women members of the New Testament church. As a prisoner in Rome, his thoughts ran out to fellow workers in the various fields where he had labored. In his letter to the Philippians he appealed, "Help those women which laboured with me in the gospel, . . . whose names are in the book of life." Phil. 4:3. Even that symbolic man of Macedonia, whose call in the vision at Troas led to the passing of the first missionaries of the gospel from Asia into Europe, turned out, when Paul arrived there, to be not really a man, but a band of praying women, whose prayers God answered by sending Europe the light. (Acts 16:13.)

W. A. S.

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### A Purpose in Pain

By Edith Smith Casebeer

There is a purpose in pain, dear heart,  
A holy purpose in pain;  
For close by your side the Refiner sits  
To weigh to the smallest grain  
The precious gold of thy secret self  
As He carefully lifts the dross,  
And He casts it away until He can see,  
In reflection, His face and His cross.

There is a purpose in pain, dear heart,  
A royal purpose in pain;  
And though it may last till tears cease to flow  
And only the hurt remain,  
Think not that the One who loves you the most  
Has all forgotten quite,  
For He suffers with you through the longest day  
And the darkest and hardest night.

There is a purpose in pain, my dear,  
Though God did not plan it at first.  
It came along with the thorns and the loss  
That were met with after sin's curse.  
Our lessons of patience must somehow be learned,  
But this God has truly planned,  
That those who will trust Him no matter what comes,  
Near to His throne shall stand,

Nearer than those who have never known pain  
Like we who have lived on earth,  
Nearer than those who have never known sin,  
For in spite of their heavenly worth  
God loves with a pitying, tenderer love  
The souls He redeemed by His grace.  
Then let us accept any pain that must come  
To prepare us to stand in our place.

## Fitness for Our Responsibility

By Louis K. Dickson

**T**HE tremendous events of the last few years have thrown all previous estimates of the importance of our work in the world into the discard. Now as never before we must realize that there is one positive answer to the world's despair, and that God has placed that positive answer in the hands of Seventh-day Adventists.

We know this is true, because we have experienced it in our own hearts; we have seen it in multitudes of transformed lives; we have found it at work in our service for others. It is the power of God's matchless love in Christ Jesus to change the hearts of men. We know beyond any doubt that when men and women come truly face to face with Christ, these terrible forces that lie within man's heart can be transformed into love, joy, peace, and righteousness.

The knowledge of all this truly brings a great responsibility to our hearts if we are right-thinking followers of Christ. It calls with a great crying need for a deepening of our spiritual lives that we might measure with such a responsibility. What guilt could go beyond that of withholding from men the only remedy for their desperate condition of despair!

Therefore, this is the most solemn hour to which any of us have come in all our lives—solemn because of what we have just described, solemn also for many reasons pertaining to our own personal relationship to our Lord and Master, but chiefly because of the way we may fail to sense this great crisis of the ages!

The questions that should occupy our minds now are: What shall our course of life be in relation to the present world situation? What shall our attitude be toward God's work? What shall be our personal program in spiritual preparation?

First of all, it is very clear that no past experience we have had will be found adequate, in spiritual fitness, for the hour. Dwarfed spirituality will not answer the need now. Sham religion and mere professionalism or self-saving service are insufficient for the implications of the present emergency.

### The Call for Complete Self-abandonment

The call now is for complete self-abandonment, service and sacrifice to the point of suffering, consecration with participation, and a return to primitive godliness.

Apostolic fitness by the Holy Spirit and sacrificial service, such as the founders of our cause manifested—nothing less—will alone suffice for this great hour of triumph.

There is great danger now that we will substitute the supremacy of acquired knowledge for that of the Spirit and a vital experience. Emphasis must now be upon the spiritual in the life of each one of us.

In the great north country the final test of a man is whether he can safely guide a canoe through white water, as they call the swirling and rushing rapids. The world and the church have an overabundance of men who can paddle pretty well in still water. The cry now is for men who can navigate white water. There is plenty of it ahead for every one of us in the church of the Advent Movement. It is this practical and extreme test that should make us doubt our adequacy for the days just ahead.

Everything today, the world over, is changing, expanding, and moving into new conditions and perplexities which are taxing the material, and especially the spiritual resources of God's people. Everywhere the church is facing difficulty and her own inadequacy and incapacity to meet the problems which confront her.

But in the tomorrow of each of our lives and in our ministry and service for God we shall face that which only Christ Himself has faced in the past. Fierce temptations, more complicated problems, and severe trials are laid up in store for every child of God.

"All the followers of Christ have to meet the malignant foe that assailed their Master. With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points to worldly pleasures, gains, or honors, 'All this will I give you, if you will do my bidding.' We must look to Christ; we must resist as He resisted; we must pray as He prayed; we must agonize as He agonized, if we would conquer as He conquered."—*Review and Herald*, Nov. 8, 1887.

### A Storm of Unprecedented Fury

It is important, then, not only that we realize what we are facing as we go forward from this hour to the day of triumph but especially that we sense how we may best be fortified in heart against that day. We are stepping out, each one of us, upon an open sea in a great world storm of unprecedented fury. Much depends now upon our keeping an even keel and a trustworthy compass as we steer a straight course into the harbor of safety. We cannot go back to the more placid, less troubled waters of the past in our lives. The more simple days of our lives are gone, and we must now be prepared for a relentless storm, which is daily increasing in strength against us.

As men and women of faith in Christ and His truth, we have nothing to fear except that we become surfeited with the things about us, and, having our eyes set upon the glittering shoals about us, lose our course and make shipwreck of our spiritual lives.

With steady courage and firm faith we must now press close to God and with good conscience, obedient minds, and fixed and loyal hearts lift aloft the great truth of the last warning, saving message for this hour.

These facts should burn up any small, selfish, worldly interest in our lives and any paralyzing narrowness and pettiness, and lift us up into the atmosphere of clear vision for these last days of endeavor for Christ. If we fail to make wise choices and serious decisions, not only will we miss the way, but the interests of the purposes of God will pay the bitter price of our failure. For escape from such a tragic error we should all give ourselves to importunate prayer to God. His help has been promised to every seeking soul. He will not fail us in this crisis hour.

"To His children to-day, the Lord declares, 'Be strong, . . . and work: for I am with you.' . . . The way of the Lord's helping we may not know; but this we do know: He will never fail those who put their trust in Him. Could Christians realize how many times the Lord has ordered their way, that the purposes of the enemy concerning them might not be accomplished, they would not stumble along complainingly. Their faith would be stayed on God, and no trial would have power to move them. They would acknowledge Him as their wisdom and efficiency, and He would bring to pass that which He desires to work out through them."—*Prophets and Kings*, p. 576.

Then, let us, with glad hearts and a faith firmly planted

in the faithfulness of His Word of promise, move into a more complete fitness for meeting the realities that are facing us. Let us remember that there is an ample supply of everything our hearts and lives so much need with which to face our determined foe. God has provided strength and wisdom for every emergency, and His divine guidance for every dark pathway.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:10-13.

Studies on the Sanctuary—2

## The Earthly and the Heavenly Sanctuaries

By W. E. Read

THE heaven is my throne, and the earth is my footstool," thus spake the Lord to Isaiah, the prophet, centuries ago. (Isa. 66:1.) This statement was reiterated by the Saviour in the sermon on the mount. It is evident that though God's dwelling place is in heaven His footstool is on the earth. This can be seen still further by observing the statement in 1 Chronicles 28:2. There we read that David, in expressing his desire to build a place of rest for the ark of the covenant, mentions that the house he would build was to be "for the footstool of our God."

The same thought is emphasized in Psalms 132:7. There the sweet singer of Israel in one of the temple songs, referring to the sanctuary service, exclaims, "We will go into his tabernacles: we will worship at his footstool." Thus the sanctuary which was erected by the direct command of the Lord in ancient days was to be God's footstool on earth.

The sanctuary was among the people of Israel to impress them with the thought that God was intimately connected with earth, and that in a special way He was present with them. Whenever they sought the Lord, whether in confessing sin or in supplicating Him for help and guidance, they were encouraged to go to the footstool of the Lord, and direct their prayers to heaven, the real dwelling place of the Most High.

In the prayer of Solomon at the dedication of the Temple we find this expression: "When they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive." 1 Kings 8:30. The prayers of the people of God, whether prayed in or directed toward the sanctuary on earth, were heard in heaven. They were offered at His footstool and ascended as sweet incense before Him.

### The Earthly Sanctuary a Type

The earthly sanctuary was an object lesson in the plan of redemption to God's ancient people. In Hebrews 9:9 we read that the sanctuary was "a figure for the time then present." Further reference to this is made in Hebrews 9:24. There we read that the earthly tabernacle was a figure of the true. This has evidently definite reference to what is called, in Hebrews 8:2, "the true tabernacle, which the Lord pitched, and not man." The sanctuary on earth contained "patterns of things in the heavens."

In these figures, types, or patterns the Lord designed

to teach His people the blessed truth of salvation from sin, and also to assure them of His desire that His righteousness dwell continually in their hearts. The sacrifices offered in the typical service could not in themselves take away sin. (Heb. 10:4.) They pointed forward to the "Lamb of God, which taketh away the sin of the world." John 1:29. They were of value to the worshiper only as he looked forward by faith to the day of Christ. Jesus said of Abraham, He "rejoiced to see my day, and he saw it, and was glad." John 8:56.

Living faith in the days of the earthly tabernacle service laid hold of the reality, and those who sought God with a humble, sincere heart, bringing their offerings to the tabernacle, obtained forgiveness and salvation as they saw by faith the sacrifice of Christ. The true worshiper saw the tabernacle in heaven.

Isaiah, the prophet, was given a vision of the heavenly temple, even though the antitypical service was yet in the future. He saw the throne, he saw the temple, he saw the angels in their work, he saw the altar, and he himself became a recipient of the rich blessings which salvation brings in deliverance from sin.

The psalmist David also refers to this in the eleventh psalm, when he says, "The Lord is in his holy temple, the Lord's throne is in the heavens." Consequently, the worshiper in the days of old who was inspired by a true faith in God looked upon the patterns or figures then present, and by faith saw the true sacrifice which all the types foreshadowed.

### Details Concerning Tabernacle

Full details of this tabernacle are given in the book of Exodus. The call to erect such a building is found in Exodus 25:8. Directions are given as to the size, the making of the walls, and the various items of furniture. The tabernacle itself was to be thirty cubits long and ten cubits wide. It was divided into two apartments, the most holy place being ten cubits square, the holy place being twenty cubits by ten. The walls of acacia wood were covered with burnished gold.

There were several coverings over the tabernacle. The one which constituted the ceiling, and which was visible to the priests as they entered the holy place, was made of fine twined linen, on which were embroidered pictures of angels. There were two curtains: one at the entrance of the tabernacle, usually called the hanging, and another which separated the holy from the most holy place, usually called the veil. These were of similar texture to the one which covered the tabernacle.

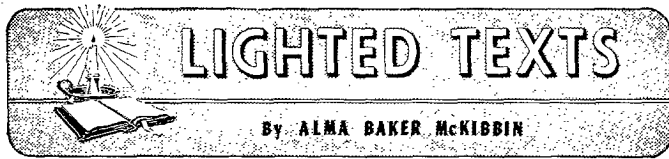
Inside the most holy apartment was the ark of the testament, which contained the two tables of stone. Here also was the mercy seat which formed the cover of the ark. This was surmounted by two cherubim made of solid gold. In the holy place in front of the veil that separated the holy from the most holy apartment was the altar of incense. On the left side of the first compartment stood the seven-branched candlestick; on the right side, the table of shewbread. The light in the sanctuary was always kept burning. It was never to go out.

What a magnificent appearance the inside of the sanctuary must have presented! There were the walls of polished gold. Above were the pictures of angels. Before and behind on the two veils the same view was to be seen. These curtains with their beautiful figures of celestial beings, reflected in the walls of polished gold, would give the appearance that the tabernacle was filled with angel beings.

Notice the word on this in the Spirit of prophecy:

"No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and





## Salvation Is Free

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

Thus did Isaiah call to Israel to persuade them that salvation is free. It is free to all, as free to us today as to Israel of old. Yet how few believe it, how few accept the gift of God! How few even of His children, His followers, accept all that God offers! He not only gives us repentance and pardon but peace and joy and faith such as would relieve us of all worry, fear, and insecurity. He would fill us with the fullness of the Holy Spirit if we would only receive it. Instead we struggle to earn salvation or ignore it altogether.

Long ago during a depression in London a vender walked the streets of the poorer section of the city, crying, "Herrings! three for a penny"; but no one bought a single herring, for no one had a single penny.

A kind gentleman passing by bought the whole stock and told the vender to go down the street again, and cry, "Herrings for nothing! real good, red herrings for nothing!"

He did so, but the people did not believe him. He saw a woman at a window and said, "Here you are, missus, herrings for nothing; a fine chance for yer; come and take 'em."

The woman shook her head unbelievably. "What a fool!" muttered the vender. "But they won't all be so."

But they were, and he returned to the gentleman not having given away any.

"Let us try together," said the gentleman. So they both cried, "Herrings for nothing! Will anyone have some herrings for tea?"

People were surprised to see a gentleman on their street, but still could not believe that they could have herrings for nothing. Finally the gentleman and the vender came to a group of crippled men and ragged, hungry little boys. They heard the cry, "Herrings for nothing," and believed. Their eager hands were filled with herrings till the last one was gone.

Now those who had doubted crowded around and asked for herrings, but it was too late. Among the disappointed ones was the woman who had been at the window. She said, "I didn't believe you really meant it."

"Yer goes without for your unbelief," said the vender.

Salvation cost heaven much, even the life of the Son of God. He paid the price willingly, gladly. For nearly six thousand years God has sent His Word by His messengers offering pardon for nothing, peace for nothing, salvation for nothing! Someday the offer will be withdrawn. But today we may "come . . . , buy, . . . without money and without price."

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the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."—*Patriarchs and Prophets*, p. 349.

"The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of showbread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live.

"The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding-place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him; that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory."—*The Great Controversy*, p. 414.

Outside the tabernacle was what was known as the

outer court. This was one hundred cubits long and fifty cubits wide. In front of the tabernacle stood the altar of burnt offering. Between this altar and the tabernacle was the laver.

The sanctuary on earth bore various names, such as the following: the sanctuary (Ex. 25:8), the tabernacle of the Lord (Num. 17:13), the tabernacle of witness (Num. 17:7), and the tabernacle of the testimony (Num. 1:50).

### The Heavenly Sanctuary

The sanctuary on earth where the ancient priestly ministry was carried forward for so long was but a type of "the true tabernacle." The sanctuary in the wilderness was made after the pattern of things in the heavens. Moses was given clear counsel concerning this, for we read in Exodus 25:9, "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all of the instruments thereof, even so shall ye make it."

We read similar counsel in Exodus 25:40: "Look that thou make them after their pattern, which was shewed thee in the mount." Over and over this thought was reiterated. Moses had evidently been given a vision of the sanctuary in heaven, and the one to be made on earth was to be made according to divine direction and after the divine pattern.

The word "pattern" has been interpreted by some to mean that Moses was not given a pattern of an actual tabernacle, but merely a plan, a glimpse, a visionary representation, and that from this nebulous outline he was to erect the sanctuary on earth. This could hardly be the case, however. The correct understanding is, we believe, as expressed by the following:

"In modern Greek it means a copy of a book. Here it is the 'counterpart of reality.' Moses was shown a *tuπος* of the heavenly realities and he made an *antitupon* [pattern] on that model."—A. T. ROBERTSON, *Word Pictures in the New Testament*, vol. 5, p. 403.

The translations of Rotherham and Fenton agree with this, as does also the Companion Bible in its note: "Not a plan, but a model. The reality is in heaven."—Volume 1, p. 107.

Mrs. E. G. White remarks, "He [God] presented before Moses a miniature model of the heavenly sanctuary."—*The Spirit of Prophecy*, vol. 1, p. 269.

That there is a sanctuary in heaven is evident, not only from these indications in the Old Testament, but from the New Testament scriptures. In Hebrews 8:2 we read that Jesus is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." This sanctuary is in heaven. In the book of Revelation we have glimpses of this heavenly temple.

### A Glimpse of the Heavenly Sanctuary

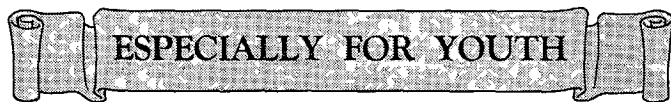
In Revelation 4:5 we see the "seven lamps of fire," which were part of the seven-branched candlestick. In Revelation 5:6 we see the "Lamb as it had been slain." In Revelation 8:2-4 we see the "golden altar" of incense. In Revelation 11:19 we behold "the ark of his testament." Then in the book of Hebrews we read of our great High Priest and of the throne of grace where He ministers help to His children in times of need.

Various names are given to the heavenly sanctuary in the book of Revelation. It is called "his temple." (Chap. 7:15.) It is called "the temple of God." (Chap. 11:19.) It is called "the temple of heaven." (Chap. 16:17.) Again it is called "the temple of the tabernacle of the testimony." (Chap. 15:5.)

The ark of the testimony to which reference has just been made was located in the most sacred apartment of the sanctuary on earth, and one would naturally look for it in the most holy place in the temple of heaven. To

the mercy seat in connection with this sacred ark we are invited to come boldly. Here justice and mercy meet. Here the mercy of God is dispensed to the repentant soul.

Not only does God's great plan for redeeming mankind involve bringing conviction by His Spirit to human hearts through His law; but, thank God, it also provides salvation through Jesus Christ our Lord. What a blessed comfort it is to know that in heaven today Jesus is our advocate before the throne. As our High Priest He understands our weaknesses; He knows our human limitations. Because He Himself was tempted and tried in all points like as we are, He is able to help us in our times of need. May the Lord send us "help from the sanctuary" and day by day give us His rich, heavenly blessing.



## The Game of Life—1

By Rollin A. Nesmith

LONDON'S huge Wembley Stadium was hushed. King George, eighty-two thousand spectators, and nearly six thousand of the finest athletes from fifty-nine nations waited expectantly. Suddenly into the stadium burst a white-clad runner bearing a flaming torch. Once inside he stopped and stood for a moment holding the torch aloft for all to see. Then he circled the red cinder track and touched his torch to a big beacon. The beacon burst into flame, which was the signal to King George, and he stepped forward and announced, "I proclaim open the Olympic games of London."

The flaming torch had been carried 2,312 miles by 1,635 runners. The timing was so perfect that the flame arrived in London to the minute, twelve days after the first runner started from Olympia, Greece. They ran through battlefields and cities still showing the scars of World War II. Everywhere people cheered as the flame passed. Watchers said that the flame seemed to be a messenger of international friendship and good will.

The white-clad runner who carried the flaming torch into the stadium was John Mark, a Cambridge University athlete. Each of the 1,635 runners was allowed to keep his torch. They are handsome souvenirs. On one side of the firebowl are the words, "XIVth Olympiad, London, 1948." On the other side are the words, "Olympia to London with thanks to the bearer." The Olympic symbol of five intertwined circles representing the five continents also appeared on the torch.

### A Greater Game

As great as the Olympic games are, there is still a greater game being played by each of us day by day, and that is the game of life. In the great game of life, as in all games, there are two sides and two captains, Christ and Satan. Each of these captains is bidding for us to join his team and to play on his side. "Satan presents many temptations to the youth. He is playing the game of life for their souls, and he leaves no means untried to allure and ruin them. But God does not leave them to fight unaided against the tempter. They have an all-powerful Helper."—*Messages to Young People*, p. 95.

When a small boy I saw for the first time the three pictures entitled "The Game of Life." The first picture displayed a young man sitting before a chessboard. Opposite was a satanic-looking being. The title was "The Game in Progress." An angel was faithfully looking on as each of the players made his move. The next picture

showed the game of life lost. The satanic creature had seized the young man, the angel was covering his face, and from all appearance the young man had lost in the great game of life.

But I was not left with this discouraging outlook, for the next picture was titled "The Game of Life Won." The young man was sitting there with an open Bible before him. The satanic-looking fellow was slipping out of the picture, and the angel was coming back with his bright and shining approval.

### A Battle Every Day

This great controversy is going on every day in the life of each one of us. Satan is bidding for the talent and influence of the youth. He makes things look very charming and alluring. However, he constantly keeps in the background the ultimate end of those who join his ranks.

On the other hand, Christ, the master coach of the saints of all ages, is also bidding for our hearts and lives, and holds out before us the ultimate reward of the players in the great game of life. Too many times we as young people waver between the intriguing invitation of the two coaches. I have known of young people who play on the side of Christ all day Sabbath, go to Sabbath school, church, and young people's meeting, and even hand out literature on Sabbath afternoon. But when Saturday evening comes along they slip over into the camp of Satan and attend a movie or a dance.

We want to be good, we want to be saved, but the intriguing allurements of the world have a gripping appeal to us. We go along through life with one foot in the church and one in the world. And we hop back and forth without very much difficulty. But sooner or later we must make our decision as to which team we are going to play on.

As for all games, there is a set of rules for the great game of life. They are none other than the ten words spoken by Christ at Sinai. If we play according to the rule book, then we shall win and receive the award of a life that will measure with our great Captain and Coach, Christ Jesus. But Satan comes along and tells us that the rules for the game of life are old and obsolete, that they have been done away with, and that we can play according to our own standards. We must not be ignorant of his devices if we are to play the game of life successfully.



Worry often gives a small thing a big shadow.—Swedish Proverb.

★ ★

Learning is like rowing upstream: not to advance is to drop back.—Chinese Proverb.

★ ★

Courtesy is the key to success. There's no lock too complicated for it to open.—*Bendixline*.

★ ★

Leaders are ordinary persons with extraordinary determinations.—*Southwestern Advocate*.

★ ★

My motto is not "Live and let live," but "Live and help to live."—Einar Christian Nielsen in *Journal of Living*.

★ ★

We lose much wisdom from generation to generation by honoring great men rather than their ideas.—Russ Murphy.

★ ★

Common sense is the knack of seeing things as they are, and doing things as they ought to be done.—C. E. Stowe in *Dairyman's League News*.

## Mental Influences

By D. H. Kress, M.D.

TO THE palsied man who was brought to Christ for *physical* healing Jesus said, "Son, be of good cheer; thy sins be forgiven thee." Strange words were these to the friends who stood by and who were chiefly concerned about the man's physical healing. Jesus, however, knew that this patient felt more concern about his spiritual condition than he did about his physical.

To heal the palsied body, Jesus knew He must first heal the palsied mind. When the knowledge of pardoned sins and good cheer had taken the place of despondency and despair, Jesus said, "Arise, take up thy bed, and go unto thine house." Not until then was it possible to heal him of his physical malady.

Patients who suffer from indigestion caused by mental depression cannot be helped by diet alone, important as that may be. The stomach cannot function normally as long as the mind is depressed. This explains why reforms in diet are frequently disappointing.

Dr. Cannon, of Yale University, some years ago called attention to the effect of mental influences upon the organs of digestion with the aid of the X-ray. He gave to a pet cat some barium with its food, which made it possible for him to visualize the movements of the stomach. While he stroked the cat's fur in the right direction she purred, and he observed the stomach at the same time contracting rhythmically, forcing the contents along in a normal way toward its outlet.

When he pinched the cat's tail these waves *ceased*. The stomach went on a strike. When he again *gently* stroked the fur in the right direction, the cat again began to purr, and so did the stomach. The contractions again became normal.

It can be said that the majority of the diseases afflicting the human family have their origin in the mind, and all are influenced for good or ill by mental conditions. Hence, mental influences have to be reckoned with in the treatment of all diseases, whether acute or chronic, purely functional or organic.

### Effect of the State of Mind

It is in the sickroom, above all places, that the "merry heart" which "doeth good like a medicine" is needed. A prominent judge was troubled with sleeplessness. One morning he came to my office as usual. After a talk along medical and spiritual lines he got up to leave the office. After he had gone out he opened the door again, and said, "Doctor, the fault is not with you or your treatments. *I am a bad man.*"

"Come in, judge," said I, "and take a seat." I then said to him, "This is the most hopeful symptom I have observed in your case. There is help for you." I quoted the promise, "'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'" I then repeated the scripture, "Confess your faults one to another, and pray one for another, that ye may be healed." We knelt down in prayer. That night the judge was able to sleep, and his health began to improve.

Forty-five years ago while in Australia I gave a talk to a group of college students in which I referred to

the blessings they could experience as they lived to be a blessing to one another. I called attention to mental influences. At the close the chairman said, "I can endorse all Dr. Kress has said." Then he related the following experience:

"One morning I felt a disinclination to go to my office; and giving way to my feeling of depression and despondency, I remained at home. The next morning I felt worse than the morning before, but I said, 'This will never do. I must go to work. I cannot give way to my feelings like this,' and so started for my office.

"On the way I met a friend who said, 'Mr. Tenny, you are not looking well this morning. What is the matter?'"

"'No,' I replied, 'I am not feeling well.' This was more than I could stand, so I turned around and went back home.

"The next morning I felt no better, but the work, which needed to be done, again loomed up before me, and again I started for the office. I felt so poorly that I was on the point of going back to my home again, when another friend met me, who with a cheerful countenance said, 'Good morning, Mr. Tenny, this is a delightful morning.' His cheerful words gave me the boost I needed, and I managed to get to my office. I began to wade through the papers on my desk demanding my attention. The longer I worked the better I felt. I went home that evening, feeling like myself again, and I might say I have been working every day since."

It is a good story and calculated to show the relation between mental activity of the right kind and good health. There is no greater aid to physical well-being than a contented, happy mind.

## The Scope of Diet Reform

By Elizabeth J. Hiscock, M.D.

DIET reform is a comprehensive subject and means much more than mere abstinence from flesh foods, as can be seen from a little study of the accompanying briefly outlined table. "It is impossible for a man to present his body a living sacrifice, holy, acceptable to God, while continuing to indulge habits that are depriving him of physical, mental, and moral vigor."—*Counsels on Health*, p. 23. "It is sin to be intemperate in the quantity of food eaten, even if the quality is unobjectionable.—*Testimonies*, vol. 2, p. 412.

We should also be careful not to teach extreme and narrow views of health reform diet. I recently met a fine Adventist sister who is deeply engrossed in the raw-food fad. She attends demonstrations given by this cult, and is attempting to feed her family an entirely uncooked diet. God is not glorified when Adventists become faddists. We are plainly told that milk "should be thoroughly sterilized" (*Ministry of Healing*, p. 302), and that we should "supply the table with wisely prepared, well-cooked articles of food" (*Counsels on Diet and Foods*, p. 318).

Diet reform should be progressive. We should be making advancement in our knowledge of natural foods and the most healthful ways of preparing them. There is a tendency for those who have been Adventists many years to become satisfied with the little progress they have made, and to stop studying the subject.

One time I was privileged to visit an interesting institution in Buenos Aires, Argentina, called the Institute of Medical Research, for the study and treatment of cancer. Being used to the somewhat timid no-smoking

signs in our hospitals and sanitariums, a group of us were at first quite surprised by the large, foot-high letters on the gates of this hospital—"NO FUME."

These notices and posters illustrating the point are everywhere on the walls and halls of the many buildings, in prominent places which would be most likely to catch the eye. We inspected the fine surgery and modern radium and 600,000-volt X-ray therapy installations of this unusual government institution.

The most interesting part of the morning was spent in the extensive research laboratories with the director of the hospital, Dr. Angel H. Roffo. He has been doing cancer research for twenty-six years and is world famous for his work in this field. Dr. Roffo thinks that smoking definitely predisposes to cancer. In Argentina he is conducting a campaign against tobacco and is financing it with government funds. He showed us rabbits on whose ears are malignant cancerous growths produced by repeated rubbing of the areas with tobacco tar. From tobacco tar he extracts yellow crystals of benzopyran, the chemical structure which he says is related to other cancerigenic substances, such as cholesterol.

Dr. Roffo believes that the highest rate of cancer occurs among people who are the greatest pork eaters. He says that animal fats, butter, cheese, and all fats which have been subjected to a high temperature, such as in frying, are cholesterol forming when taken into the body. His research has shown that an excess of cholesterol in the blood tends to stimulate cancer formation, and so he limits these things in the diet of patients.

Also, he can, in a period of three or four months, produce very malignant cancers of the stomach in rabbits by feeding them irradiated cholesterol. Because of the fluorescent property of cancerigenic substances when irradiated with quartz light, by a photographic method he can demonstrate cholesterol in beginning skin cancers such as occur on the face.

Medical science recognizes cholesterol as a factor in the formation of some gallstones. It is also recognized as a factor in hardening of the arteries with its resultant chain of degenerative diseases, such as high blood pressure, apoplexy, coronary heart disease, and senile brain changes.

Dr. Roffo's research is interesting, for it adds confirmation to some statements in the Spirit of prophecy about the harmfulness of meat, cheese (ripened), butter, and fried foods. He has not found the "germ" itself which is responsible for cancer, but the agents which, in degenerating tissues, make the soil ripe for the growth of cancer.

"Milk, eggs, and butter should not be classed with flesh meat. In some cases the use of eggs is beneficial. The time has not come to say that the use of milk and eggs should be wholly discarded. There are poor families whose diet consists largely of bread and milk. They have little fruit, and cannot afford to purchase the nut foods. In teaching health reform, as in all other gospel work, we are to meet the people where they are. Until we can teach them how to prepare health reform foods that are palatable, nourishing, and yet inexpensive, we are not at liberty to present the most advanced propositions regarding health-reform diet. Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. . . . God will give His people ability and tact to prepare wholesome food without these things. Let our people discard all unwholesome recipes. Let them learn how to live healthfully, teaching to others what they have learned."—*Counsels on Health*, p. 478.

As a people we have for decades been blessed with advanced knowledge in diet, but many are asleep and have forgotten that there are "advanced propositions regarding health reform diet" and that the diet reform should be progressive.

### "Let the diet be progressive"

Forbidden	Eliminate	Use Scantly and Learn to Leave Off	Substitute	Abide by Health Habits
Harmful Drugs alcohol tobacco tea coffee cola drinks maté Pork, lard, unclean meats	Meat (all animal flesh) Cheese (ripened) Pepper Vinegar Mustard and other condiments Spices and pickles Sour bread Hot new raised bread Soda Baking powder Overeating	Butter Combinations of milk and sugar, such as: custard, ice cream, etc. White flour and other devitalized cereals Pastries and rich des- serts Free use of: Sugar jellies jams candies Grease and fried food Salt Fruits and vegetables at the same meal, because the combination is diffi- cult for some to digest	Nuts in moderation, especially almonds, peanuts, etc. Gluten—in various ways Cottage cheese, milk, and eggs Legumes—especially soybeans and garbanzos, but also other beans, lentils, and peas Olives, olive oil, peanut butter, avocados (butter fruit), etc. Vegetables—raw, and cooked, so that minerals and vitamins are not lost in discarded water and peelings, seasoned with milk or cream or lemon juice, and salt in moderation Whole-wheat bread and crackers, and graham sticks, brown rice, whole-wheat and other whole-grain cereals, well cooked Fruits in abundance, raw, cooked, and dried, with breakfast and supper Honey and other natural sweets Eventually learn how to eat and cook without cream, milk, and eggs, because of rapidly increasing diseased condition of animals. Those who are undernourished and have weak blood-forming organs should not deprive themselves of these things now, but the time is coming when they cannot be used. It has been discovered in recent years that animal fats form an excess of cholesterol in the blood, which tends to cause gallstones and hardening of the arteries, with resultant de- generative diseases, such as coronary heart disease, and brain changes of old age	1. Regular time for meals spaced 5-6 hours apart. 2. Not a morsel of food be- tween meals. 3. Brain workers benefit by eliminating the third meal. 4. Light early supper, pref- erably mostly fruit. 5. Eat a substantial breakfast. 6. Avoid too many kinds of food at a meal; three to four varieties suffice. 7. Eat slowly, masticating the food well. 8. It is better to drink water freely between meals, and not with meals. 9. Iced or very hot food or drink is not the best. 10. Meals should be varied, interesting, nourishing, and not the same day after day. 11. Cooking should be a cul- tivated art, and meals planned and well bal- anced, so that there is proper protein, vitamins, and minerals. The food should be simple, but not all soups and mush. 12. Eat for health and not just to satisfy taste or appetite. Get up from the table hungry rather than overfull.

Conducted by Promise Kloss Sherman

## Lessons From the Master Disciplinarian

By Stanley Kannenberg

**D**ADDY," said a little five-year-old one day. "I like you. Do you know why?"

"Why," asked the father, his curiosity aroused.

"Because whenever you spank me you always kiss me afterward."

The father was glad when he heard those words. He was glad that along with the bitter he had remembered to administer the sweet—an expression of his fatherly love. Such happy results, however, are not always the case. Surely there is much that can be learned about better methods of discipline, and where can we learn more than from the One who is the greatest of all disciplinarians—the wise and loving heavenly Father, who knows best how to correct the erring. Why not study His methods, and seek to apply divine principles when working out our own disciplinary problems?

One lesson we might learn is the promptness with which God's first disobedient children were called to account. No sooner had Adam and Eve sinned than God gave immediate attention. In fact, plans had already been worked out far in advance, and when the deed was committed there was no necessity for delay. God came immediately to the point. "Where art thou?" He called. All other matters could wait. No other business in the great universal kingdom of God took precedence. Disobedience is of such a nature that unless checked quickly, serious consequences result.

### A Lesson for Parents

What a lesson for parents and those who have to do with the training of the young. Oftentimes corrective measures are so long delayed that the transgressing child quite forgets his misdeed or feels that it must have been all right because nothing was said or done to him.

Some follow the commendable practice of calling the child aside and, after speaking a few kind but firm words, referring the whole matter to the evening when tempers are cooled and time can be taken, perhaps during the story hour and evening prayers calmly to consider the wrong and weigh carefully its implications. After this the necessary punishment will follow. Was this what God did when He came "walking in the garden in the cool of the day"? Was this the evening worship hour when Adam and Eve regularly met with their Maker? Perhaps. Anyway it makes a fine time to consider the deeds of the day.

### No Misdeed Small

Again we notice how God evaluates misdeeds. None, however small, must be overlooked. Suppose the unlawful eating of the fruit in the Garden of Eden had been passed over as of little significance. After all, stealing a handful of fruit is not considered among men as a very serious offense. But notice the awful sentence pronounced upon the disobedient pair: "For dust thou art, and unto dust shalt thou return." This was severe punishment to be meted out by a God of love, some might say.

We must, however, come to one of two conclusions upon viewing this experience. Either God is demand-

ing too much, or sin is more terrible than men think. We believe, without question, that the latter is the case. Love and justice always go hand in hand. So another great lesson we learn from God's dealings with men. We are not to overlook acts of disobedience, no matter how small and inconsequential they seem. The so-called little sins are really more dangerous, for they are often regarded as innocent pleasures. In reality, however, they are wild seeds sown which without fail will spring forth into full-blown deeds of evil.

Let the child understand that even within the home articles belonging to the family are not to be taken or used unless permission is granted. Commands and requests should be considered beforetime to be sure that they are reasonable and can be obeyed. Sometimes children are forced to partial disobedience because of unreasonable demands. God has held the standard very high in these matters. Our great danger is in being satisfied with a much lower standard.

One more lesson is illustrated in the experience referred to at the beginning. No punishment is ever complete until love, peace, and harmony of will are restored. Many times we have seen a child scolded, spanked, and sent away muttering to himself. True discipline strengthens rather than destroys love. God's disciplinary measures in behalf of man may seem hard to bear, but they will be completed. Those who are saved will bear no ill feelings toward their Maker. Love will be restored, even greater love than that which they would have known had there been no sin and no punishment in consequence.

All heaven is putting forth every means to restore fallen man. Angels are anxiously awaiting the day when the lost will again be in harmony with their Creator. God views in sorrow the disobedience of men, and He labors in love to save. In this great work we are privileged to have a small part as we day by day labor in love to correct and save those younger members of the Lord's family that have been entrusted to our care.

## Songs From Within the Cage

By Verna B. Votaw

**T**HE children had often kept mynas, Indian birds somewhat resembling robins, as pets. They had taken them before they were able to feed themselves and had fed them grasshoppers by hand, and as the birds became tamer they would take them out of doors, where the mynas would follow close behind their heels and catch for themselves any insects that would fly up from the ground. The mynas became very tame, and were given a great amount of freedom, even flying about in the trees; but when the children called they would fly down and perch on their fingers or heads or shoulders. Sometimes the children would take the mynas down to the stream some distance from the house, where the birds would bathe in the little pools by the stream, and on the way would catch grasshoppers.

Later on the mynas had complete freedom to come and go as they wished. They would remain out of doors during the day, sometimes coming to the veranda to drink milk from their little cups, and then when evening came they would fly to the door and beg to come in to spend the night.



We knew that many of these birds learned to talk very well, but somehow not one of our birds would ever talk. We did not know why. Then one day someone told us that if we wanted our birds to talk, we would have to keep them in a small cage.

Just about that time someone gave Lois a baby myna. At the time he was an ugly, scrawny bird, but with plenty of food and good care he became a beautiful bird. We did as suggested, and kept him in a small cage in the window of the dining room where he could easily hear all that went on in the house. For a long time he made a large variety of peculiar sounds, and then one day we heard him clearly call, "Blackie, Blackie, come here." We had a little dog named Blackie at the time. It was only a short time until Jamie, which was his name, could call all the members of the family by name, as well as call his own name.

How often the prison bars of life—maybe some great sorrow, some great disappointment, a thwarted life's dream, or some crippling accident—have brought out most wonderful songs from the heart. When all goes well and a person has his freedom to do as he desires, the songs, the conversation, and the experiences are as dull as the song of the ordinary myna. But let the bars of the cage, the afflictions of life, enclose a person, and they bring out the very best that is in him, and demonstrate to all what can be accomplished by one who otherwise would appear most ordinary. God allows us to have these trials in order to bring out the best in us.

## A Two-year-old in a Garden

By Lucia Mallory

I'VE brought you some roses, Lucia. They're especially beautiful this summer." So spoke my friend, Esther Bright, when she came into my room in the children's library with a gorgeous bouquet of roses in her hand.

"Oh, thank you!" I exclaimed. "I'm glad to have such lovely flowers for the children to enjoy."

"You speak just as my sister Ruth does about children and flowers," Esther answered. "When Ruth came to visit me last week with her two-year-old Teddy, I wondered if I'd have any flowers left; but I need not have worried."

"Do tell me about their visit," I urged, scenting a story behind my friend's words.

"Ruth had been with me only a few minutes," Esther began, "when she looked out of the window and saw my early roses.

"Come into the garden, Teddy," she called to her little son. 'I want you to enjoy Aunt Esther's flowers.'

### Needless Fears

"Words of warning rushed to my lips," Esther continued, "as my visitors ran gaily out of doors. My first impulse was to call Ruth back and suggest that it might be wiser to keep a two-year-old child at a safe distance from my precious roses. I wanted to tell her how many hours of devoted care had gone into their perfection, and how much pleasure they were giving to all my friends, but something in those two happy faces held back my inhospitable words.

"I followed my two guests into the garden and heard Ruth talking quietly to her small son. 'It might spoil Aunt Esther's flowers if we touched them,' she was saying. 'We'll just look at them and smell them, Teddy. Put your hands behind you, please, and bend over to that little pink rose. Don't you like its sweet smell?'

"Happily, my young nephew placed his chubby hands

behind his back and bent over to smell the pretty flower. He made no move to touch it.

"Maybe Aunt Esther will let you carry a basket, Teddy, and hold the flowers in it when she wants to cut some to take into the house," Ruth suggested, looking inquiringly at me.

"Yes, indeed," I answered. "Teddy can help me when I gather some roses tomorrow morning. Then he can bring out his toys and play under that big tree."

"Thank you, Esther," said my sister with a grateful smile. "I'm glad there is room in your yard for both children and flowers."

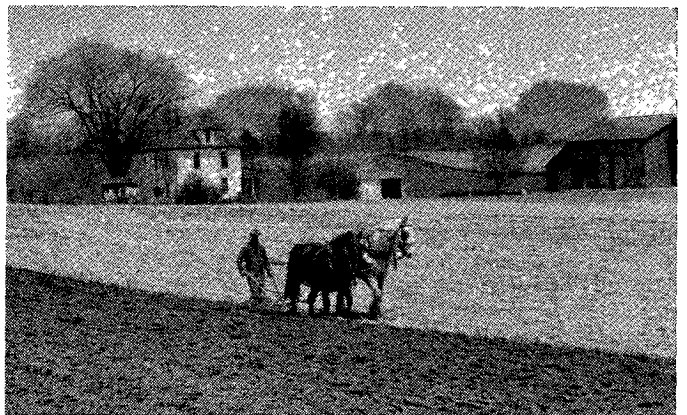
"There would be room for both everywhere," I told Ruth, "if all mothers took time, as you have done, to show children how to enjoy flowers instead of destroying them."

### A Share in Taking Care

"Children rarely attempt to destroy anything in which they have had some part," Ruth declared. "That's why I suggested that you permit Teddy to assist you with the flowers. Sometimes he is a very awkward little helper, and it would be much easier for his daddy and me to do everything ourselves, but we want Teddy to feel that he has a share in taking care of our home."

"Ruth and Teddy were with me for a week," Esther concluded. "Each day the little fellow helped me water the flowers, and when I cut a small bouquet he proudly carried it into the house. I'm glad my sister helped me to understand that children and flowers can grow and thrive together."

And I was glad that I had heard Esther's story. Watching the small patrons in the library, where we have lovely flowers and attractive displays of books and posters, I am convinced, as are Esther Bright and her sister, that children are never too young to appreciate beauty. —National Kindergarten Association.



J. C. ALLEN

## Tilling the Soil

By IDA M. THOMAS

Man plows and plants and digs and weeds,  
He works with hoe and spade;  
God sends the sun and rain and air,  
And thus a garden's made.  
He must be proud who tills the soil  
And turns the heavy sod;  
How wonderful a thing to be  
In partnership with God!

## Reminiscences of Early Mission Days

## Pioneering in the Amazon of Peru

(Concluded)

By F. A. Stahl

[Near the headwaters of the Perene River in the great forest regions occupied by the Campa Indians and other tribes, Brother and Sister Stahl labored as pioneer missionaries, raising up a church of one hundred members in less than three years' time. As related in the first installment of this story which appeared in the REVIEW of June 1, considerable opposition was met from priests, witch doctors, and plantation officials, but miracles of grace were wrought in answer to the prayer of faith, and the work grew. In this second and concluding article the story is told of how God intervened to save the mission from disaster at a critical time in its early history.—EDITORS.]

MY WIFE had been called to nurse the wife of the chief engineer of the corporation which had granted us 750 acres for the mission site. It was an emergency case. After a few weeks a special messenger brought me a letter from the president of the corporation, demanding that we vacate the land at once. If not obeyed, he would enforce his order with soldiers to throw us off the mission site. I sent a letter to him by the same messenger in which I kindly told him that I could not understand such an order.

I went to the manager of the coffee plantation, and he attacked me most bitterly, and handed me a copy of a letter he had sent to the president of the corporation. This letter stated among other rash accusations: "This missionary not only teaches the people to keep the Sabbath but teaches them to keep Friday in order to prepare for the Sabbath; then on the Sabbath day he has the people attend so many meetings that Sunday they are too tired to work, so we lose three days' work, consequently hundreds of thousands of dollars."

Many of the employees and people living near the plantation had read our literature faithfully, and besides had made the long, hard journeys to the mission in the forest to receive medical help. Then they would stay and attend the meetings for the Indians. Quite a number of these people requested the overseer of the coffee plantation to give them the privilege of keeping the Sabbath, but he refused.

## An Opportunity to Talk to the President

One day a messenger came to the mission with a letter from Mrs. Stahl, giving me the date of the arrival of the president of the corporation at the mission with soldiers. I went to the village where he and his party would exchange their automobiles for horses. When they arrived I returned four miles to the trail and waited, hoping for an opportunity to talk to the president. About dusk they came in sight, the overseer in the lead, next came the president on a prancing horse, then his son, and an army captain brought up the rear.

No one answered my courteous greeting, but all turned their faces in another direction. I brought my mule in behind the horse that the president, the general, rode, and kindly began to talk to him about our mission. He answered me roughly that he did not want to "talk about the mission at all." I told him how God had prospered the mission so much that these Indians were turning from their drunkenness and deadly witchcraft, about the fine group of young people we had in our school, and that these people were becoming useful citizens.

He interrupted sharply with, "Come to my office tomorrow at twelve o'clock." At first opportunity I passed ahead of them, for black darkness had settled down on this tree-covered trail. I left the reins loose, praying for God's guidance. After hours of travel I finally saw a light, which proved to be in the home of a rancher. As he heard the story he opened a spare room and said, "You can lie on that table and take a good rest. Not having to reach the plantation's office until twelve o'clock tomorrow, you will have plenty of time."

I was thankful for the table, for in these forests there are serpents and poisonous insects on the dirt floors. I fell asleep with the thought of having a long rest, but it was not long before I was awakened, I verily believe, by an angel hand, for I was not startled but greatly refreshed. My mind was impelled with one thought: to go at once to the coffee plantation and take a short cut by swimming the river, which lay between us. My mule responded to my first call and galloped out of the forest to where I stood ready with bridle and saddle in hand.

## A Perilous Ride

I was about ready to mount when my host came out of his house with lighted lantern. He asked anxiously why I was going so early when I had until twelve o'clock to make my appointment. I answered by asking from him the favor of leading me through the forest to the shore of the river. (This rancher, Señor Salazar by name, was baptized with his wife and four grown children two years afterward.) On reaching the shore my mule plunged into the river and fought her way through the strong current.

When we reached the other side she galloped, without any urging on my part, to the door of a building where there was on guard an Englishman who greeted me with, "Where have you been? We have been scouring the country for you. An awful thing has happened—the general with his horse fell down a high embankment and is badly hurt. Come and see him at once." With my saddlebags on my arm I followed the man upstairs, and as I entered the general's room I was greeted with a pleasant, "Good morning, doctor!"

I responded and kindly asked what had happened. He said, "I was riding along on that narrow trail in the darkness when suddenly my horse seemed to walk into space. I then found myself falling and rolling down, I on the horse and the horse on me, until we reached the river."

As I removed the soiled bandages the overseer came in and exclaimed, "I have given him first aid!" I then asked him to please bring me a basin of hot water. As he hesitated the general commanded him to bring the hot water at once. Fortunately there were no broken bones, but there were bruises and a very large swelling on the top of his head, caused by gravel and dead leaves having been forced under his scalp through a deep wound. With antiseptic solutions and surgical spoons, after an hour's work, the wound was thoroughly cleansed. Then when I put on a cool medical compress and took care of his bruises, most of his pain was allayed.

He asked, "Will I die?"

I said, "Not if you follow my directions."

He said, "Put them in black and white." So I prescribed a diet, three days in bed, and other things.

### "It Is a Wonderful Work"

I lifted my heart to God in thankfulness as I prepared to leave, and then he asked me, "Would you like to talk about the mission now?"

"You are not feeling well enough for that," I ventured.

"On the contrary, I am feeling very well," he said. I placed a chair beside his bed, and I had a friend for a listener. I then explained our worldwide missionary program and our purpose for the people in this vicinity. He was greatly interested, and asked many questions. Then he called his overseer in and said, "Victor, we must help this man in his mission. It is a wonderful work." The overseer leaned over his bed and said, "My General, we will be ruined if we have this mission here. We are losing hundreds of thousands of dollars."

The general interrupted with, "Never mind, I know the purpose of this mission, and we will be the gainers." The overseer continued, his voice trembling with emotion, "We will have a revolution if this mission is permitted to carry on."

"Who will head this revolution?" the general asked.

"Why, the priests!" the overseer exclaimed.

The general then said, "Never mind the priests; they are over half dead." Then he continued in a firm voice to the overseer, "Now I want you to help this man and his mission, and furnish laborers to build his roads and his bridges. Give him cost price on all goods he buys from our stores."

Then turning to me, he said, "Doctor, be good to my overseer."

I at once stepped up to the overseer, grasped him by the hand, and said, "I am most happy to help you and be your friend." The general smiled his approval and asked the man to fill my saddlebag with "good things," and prepare a "good breakfast" for me. After three days I returned and found, by the Lord's blessing, that there was no infection. He was greatly improved. I changed the dressings for lighter ones, and told him he might get up for "a while today."

### Profitable Bible Discussion

He called his overseer and said, "Victor, the doctor will be my guest today. Prepare dinner for five." Seated at the table were the general, his son, a captain, the overseer, and me. Bible themes were freely discussed. The Sabbath question came up, and all asked questions, which were answered from the Bible. Finally the general asked, "Would it not be all right to keep any seventh part of the week?"

The Lord impressed me to say, "General, you are an executive and a general in the army, and when you tell a man to do something and he does not do as you have ordered, he gets into trouble."

Through set jaws he said, "Right!"

I continued, "What am I, and what are you in comparison to the great God, the Creator of the heavens and the earth? God says the seventh-day is the Sabbath. He means just that." The general rose to his feet. He took my hand and said, "I want to thank you for saving my life, and if there is anything that I can do for you or your mission, I am going to do it." Then his son Jack came and took my hand and said, "I want to thank you for saving the life of my father, and if I can do anything for you or your mission, I am going to do it."

Then the tall captain came to me and, taking my hand, said, "I want to thank you for saving the life of a very dear friend of mine, and if there is anything that my people and I can do for you and your mission, we are going to do it."

I had the whole army back of me now. They all gave liberally for the Ingathering. The next morning I returned to our mission rejoicing in what God had wrought for His work. As time went on we were made happy at the attitude of the overseer. He did more for the mission than the general had requested him to do. For years he continued to be friendly to all who belonged to the mission, even showing kindness to the believers. The mission prospered, and has exerted an influence for good 'way back into the interior of the Amazon forest. Seldom a day passes but what I thank God with gratitude and praise in my heart for His work of grace on the hearts of these people.

## Fiftieth Anniversary Celebration in South Mexico

By W. E. Murray

Secretary, *Inter-American Division*

IN 1900 two young men, Aurelio Jiménez and John C. Jiménez, of Ixtaltepec, state of Oaxaca, Mexico, went to a grocery store to make some purchases. When they returned home they found that their provisions had been wrapped in a religious periodical. The articles they read impressed them. Their attention was called to one paragraph in particular: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. They had never read this before.

They took these scraps of paper to show to relatives and friends, and they became interested. They could not, however, discover where the periodical was published, and neither could they find anybody who could explain to them more about the second coming of the Lord.

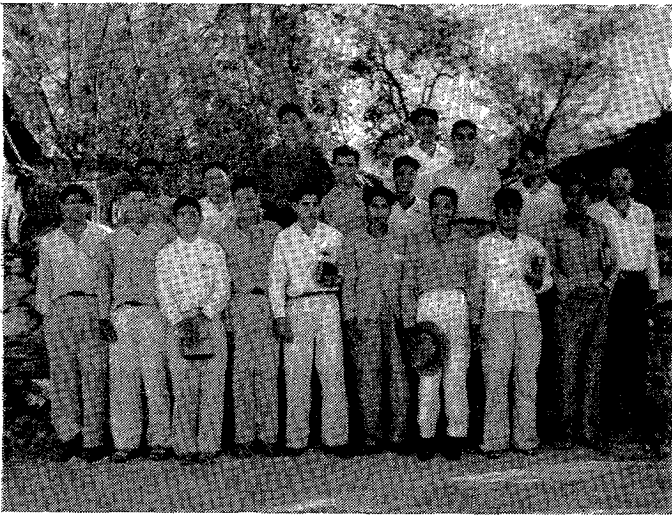
Months and years passed, and then the father of these young men became ill. The family sent to Mexico City for some medicines for him. When the medicines came, what a surprise! They were wrapped in a whole number of the same periodical that had been wrapped around the groceries years before. The periodical was the *Messenger of Truth*, published by our missionary, G. W. Caviness. Soon these people were in communication with Elder Caviness, took Bible studies from him, in time were baptized, and with others organized into a church.

### Diligent Lay Workers

John Jiménez turned to the colporteur work, and interested a woman by the name of Simeona Salvaran, who became a zealous lay worker, holding gospel meetings in her humble little home. As the work went on in her town she invested her life's savings to build a chapel. In 1925 this chapel housed the largest Adventist church in Mexico.

Another of John's converts was Virginia Hernández who, at the time of her conversion, was fifty years old, but could neither read nor write. She decided that, despite her educational handicaps, she would be a missionary for God among her neighbors, and by the time of her death three hundred persons had been baptized as the fruit of her diligent labors. Another convert of these early believers was a baker, who dedicated his bakery business to the Lord and used the profits to build a chapel in his town. Another was a plumber, who carried the message to many places; still another was a carpenter, who, it is said, "filled the state of Tabasco with his doctrine." In this providential way the message got its start in south and southeast Mexico.

At the close of 1949 in the two missions in the south of Mexico there are 4,605 baptized members, with a Sabbath school membership of 10,825. These folks are scat-



Delegates Who Walked Three or Four Days or More to Attend the Fiftieth Anniversary of the Beginning of the Adventist Work in the Southern Mission, Mexico

tered from Yucatán in the east, to Oaxaca in the west, all through the mountains, across the plains, and sprinkled through the fertile valleys and in the towns and villages up and down the country. Indeed, the kingdom of God is like a grain of mustard seed. It becomes great and strong.

The South Mexican Mission, embracing the territory of the states of Chiapas and Oaxaca, called a special mission session to celebrate the half-century anniversary of the conversion of these first believers. The session convened under the leadership of Xavier Ponce in Tuxtla Gutiérrez, the capital of the state of Chiapas, on Friday, February 24. There were from sixty to seventy delegates from the thirty-seven churches and thirty companies of the mission, the field workers of the territory, and a large number of church members from all over the field. H. J. Westphal, K. H. Emmerson, D. J. Thomann, C. R. Taylor, and Ben Maxson attended from the union. Cleofas Valenzuela, director of the Southeast Mexican Mission, and Emiliano Ponce, director of the Inter-Oceanic Mission, also attended, as well as the writer, from the Inter-American Division office.

The session continued through Sabbath, Sunday, and Monday. Wesley Amundsen, from the Inter-American Division office, arrived on Monday according to plan, to begin a lay preachers' institute, and he preached the closing sermon on Monday night.

#### Lay Missionary Activities

One of the most interesting meetings was the one in which the laymen gave the report of their missionary activities. There are 99 lay preachers in the South Mexican Mission. One layman reported that he had won 30 in 1949, another 20, another 13. Two lay workers reported winning 17 each, three reported having won 13 each, four won seven each, five won six each—all in 1949. And the list could be extended if space permitted. At this meeting the goal for baptisms for 1950 was set at 1,000.

The reports of the regular workers of the mission were full of courage and eagerness to have the work of the message advance. In the South Mexican Mission there are but six field workers, or one worker to shepherd every 1,062 baptized members. In the state of Chiapas there is one Seventh-day Adventist to every 120 people. In the state of Oaxaca the story is very different, for there is but one Seventh-day Adventist to every 2,000 inhabitants. One of the workers reported that his district had 38 congregations. In the city of Oaxaca a laborer was placed a year ago, and now he reports that he has 14 companies with interested ones numbering 120.

An outstanding event of the meeting was the report of Lucas López, a Chamula Indian, who has been working among the people of his own tribe. A good start has been made by the work of this young man. Besides caring for the work in many parts of the field among our believers, he has succeeded in entering territory where we have never been before. Forty persons in this tribe are now interested in the message.

For many years the brethren in Tuxtla Gutiérrez have needed a church building. At last a lot has been secured; and the foundation for a good building, which will seat about three hundred people, has been started. The ceremony of laying the cornerstone was held on Sunday morning, February 26.

After the stonelaying ceremony the delegates and visitors returned to the meeting place, where funds were raised to carry on the construction. At this meeting the Inter-American Division started off the contributions by presenting an appropriation of \$8,650 (Mexican pesos), and then those present made pledges and gave offerings for the construction of the building. There were 133 donors in that morning service, and the total reached \$13,882.50 (Mexican pesos). The delegates pledged themselves to return to their churches and raise enough more to bring the total up to \$35,000 (Mexican pesos) by the end of the year, which will enable them to finish the auditorium part of the building.

At the close of the last meeting a most impressive service was held. Through the increased appropriations going to Mexico this year eighteen new workers have been added to our regular working force, with the plan in mind that these new workers should be sent to unentered territory. Seven of the new workers were assigned to south Mexico, and at this session these brethren were appointed in a special dedicatory service.

This little ceremony brought this notable meeting to a close. We who attended the meeting were impressed with the work being accomplished. We surely can expect great things in the South Mexican Mission in 1950.

## Advance Moves in the Temperance Field

By W. A. Scharffenberg, *Secretary,*  
*Temperance Department, General Conference*

THE REVIEW AND HERALD readers will be interested in the development of a recent action of the General Conference Committee approving the request of the American Temperance Society for authorization to set up a National Committee for the Prevention of Alcoholism and the launching of a school for the training of temperance workers.

Many influential statesmen, judges, educators, physicians, clergymen, businessmen, and temperance workers are standing in defense of the principles of true temperance, and, we are confident, would accept our invitation to serve on such a committee, and would welcome such a school.

We believe that this decision to invite prominent men and women of all walks of life to serve with us is a move in the right direction, and is in harmony with the Spirit of prophecy, for we have been admonished by the messenger of the Lord: "We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost."

Approximately twenty prominent men and women have already been asked, and have accepted our invitation to serve on the National Committee for the Pre-

vention of Alcoholism. We have been very fortunate in securing the acceptance of Dr. Andrew C. Ivy, vice-president of the University of Illinois, to serve as chairman of the committee, and Dr. Haven Emerson, distinguished professor of public health at the College of Physicians and Surgeons, Columbia University, to serve as vice-chairman. The first formal meeting of the committee is scheduled for July 26, 1950, in Los Angeles, California.

The initial session of the school for the training of temperance workers, to be known as the Institute of Scientific Studies for the Prevention of Alcoholism, will be conducted July 24 to August 4, 1950, at the College of Medical Evangelists, at Loma Linda, California. An outstanding faculty, including such men as Dr. Andrew Ivy, Dr. Haven Emerson, Dr. George T. Harding, Dr. Wilton L. Halverson, Dr. Cyril B. Courville, Judge Matthew W. Hill, Judge Joseph T. Zottoli, and others have been secured for the first session. Dr. Arthur L. Bietz will serve as director of the institute.

#### Nature of the Course of Study

The course of study will consist of twenty lectures, twenty discussion periods, four workshops, four seminars, and four field trips. The lecture periods will be devoted to a scientific presentation of the physiological, neurological, and psychiatric aspects of the alcohol problem, showing the effects of alcohol on the human body, on the nervous system, and on individual personality.

Study will also be given to historical introductory backgrounds of the temperance movement in America and the events leading up to the passage and repeal of the Eighteenth Amendment, including present-day control systems, problems of law enforcement, present status of the liquor traffic, and to social, economic, legal, and political aspects of the alcohol problem.

Workshops will be devoted to a scientific study of the pharmacology, chemistry, and toxicology of alcohol. Experiments, scientific tests, and laboratory demonstrations will give the student a practical knowledge of the effects of alcohol on the human body.

Chalk talks, flannel-board demonstrations, charts, filmstrips, sound pictures, and other classroom materials will be featured in emphasizing instructional techniques.

Field trips will include visits to the Patton State Hospital, the Los Angeles Welfare Bureau, the Traffic Department, Municipal Court, and city jail, and will give the student direct contact and first-hand information of the effects of alcohol on the physical, mental, and moral powers of the individual and its relationship to broken homes, juvenile delinquency, traffic accidents, and crime.

School administrators, teachers, physicians, social welfare workers, clergymen, and such individuals as may be professionally engaged in activities that require a knowledge of scientific facts regarding the alcohol problem of today will welcome the unique opportunity provided by the Institute of Scientific Studies for the Prevention of Alcoholism.

The propaganda of the liquor interests condoning social drinking and promoting moderation is making terrific inroads in the life of our nation. It is constantly agitated over the radio and television, in newspapers and magazines, and on the billboards and lecture platform. We believe that the conducting of a school, based on the principles of total abstinence, will serve as a rallying center for all fundamental temperance workers, and will rapidly develop into the leading educational center for the promotion of total abstinence.

## New Addition to Washington Sanitarium and Hospital

By Don Roth

THE official opening of the new six-story Washington Sanitarium and Hospital building, Takoma Park, Maryland, took place Sunday afternoon, May 21, on the sanitarium grounds facing the new structure.

J. Lamar McElhany, president of the General Conference, and Roy Tasco Davis, State Senator in the Maryland Legislature, were the principal speakers. Dr. Robert A. Hare, medical director of the sanitarium, was chairman of the program.

The official program was followed by tours through the new building led by student nurses in the sanitarium School of Nursing. Approximately two thousand attended the official program and toured the hospital building.

The new structure, built at a cost of \$1,250,000, will replace the old hospital, annex, and maternity buildings now standing adjacent to the new building. The new facilities provided by the construction of the hospital building will increase the bed capacity of the institution to 225.

Others who participated in the program were W. B. Ochs, vice-president of the General Conference, who gave the opening prayer; J. H. Nies, sanitarium business manager, who introduced Mr. Davis; W. E. Nelson, treasurer of the General Conference, who introduced



The New Hospital Building, Washington Sanitarium and Hospital, Takoma Park, Maryland. Officially Opened, May 21, 1950



Elder McElhany; the Takoma Park church male quartet; Ruth Thompson, harpist; John Martin, cellist with the National Symphony Orchestra; and J. J. Nethery, vice-president of the General Conference, who pronounced the benediction.

### Hospital Accommodations

Eight doctors' offices, five operating rooms, an emergency accident service department, an X-ray department, an obstetrical department, and space for occupational therapy rooms are some of the new services on the six floors of the addition. The ground floor and basement, which in reality makes the structure an eight-story building, will house the culinary department, laboratories, central supply rooms, laundry, sewing rooms, central linen room, bakery, and space for supply storage in the purchasing department.

The building is made of reinforced steel with brick facing. Construction was begun on March 24, 1948, and is now completed. Additional equipment is constantly being moved in. The removal of patients, however, to the new building from the old hospital buildings did not take place until after the official opening on the twenty-first.

The Washington Sanitarium was begun as a small medical unit in Takoma Park in the early 1900's and was officially opened in 1907. Since then it has grown to be one of the leading medical centers in the Washington area.

Records from the sanitarium medical record office show that a total of 4,569 admissions were made in the hospital and sanitarium in 1949. The emergency room handled 5,924 cases, and the obstetrical department delivered 733 babies in the year. Nearly 40,000 hydrotherapy treatments were given in 1949. The house physicians registered 13,372 calls on hospital out-patients. Nearly 50,000 laboratory tests were taken in the year 1949.

The next building project to be completed by the sanitarium is the new chapel being built just south of the main sanitarium building. Completion of the chapel is expected late this summer. The main auditorium will hold more than two hundred people.

## In the Land of Cyrus the Great

By C. C. Crider  
*President, Iran Mission*

**D**URING the period from 1946 to the closing days of 1949 a number of things have occurred in the Iran Mission that might be of general interest to the readers of the REVIEW. First, we succeeded in having our mission registered with the government as a philanthropic institution. Now, for the first time in Iran, we are officially recognized as an organization engaged in religious, medical, and educational work. This has already proved of great value to us in many ways.

During this period our mission has raised tithes and Sabbath school offerings besides giving liberally for home mission projects and doing its share by raising more than the goal assigned for it in Ingathering each year. During the same period we have had seventy-five persons baptized and three accepted on profession of faith. This number does not loom very large in comparison with the baptisms reported in our missions throughout the world, but it represents real labor on the part of the workers of Iran.

Included in this number are representatives from almost all the various faiths and religious creeds that make up the composite religious community of this interesting land. There were Roman and Greek Catholics, Russian Malakans, Gregorians, Assyrian or Chaldean

Christians, Jews, and Moslems. This last-named group is an answer to a definite challenge that has been handed our mission for a number of years. We have often been asked the question by Moslems as well as other Christian societies, "What are you doing for Moslems, and how are they responding?"

We have been forced to confess that we have never done very much for this class, although our mission is located in a Moslem land. There are many problems connected with this type of work that will not admit of discussion in so brief a report. But we are happy to say that the third angel's message is now being preached to the Moslems of this land and that they are responding. We have seen awakenings in several communities. Our hearts have been made happy by the courageous way in which a small number, scarcely more than six young men and women, these past three years have stepped out for the truth and are living the message.

### Recent Property Acquired

During this period our mission purchased its headquarters building in Tehran, and the Sultanabad Hospital and doctor's residence in Arak. Plans are under way at this time to purchase a church building in Julfa, across the river from Isfahan. This is made possible by the generosity of our brethren through the church extension offering of 1948.

A plan was laid to provide medical aid to village areas. An ambulance was purchased, and a supply of medicines was donated. This medical work was well received and did good work during the brief period it was in operation. We have not been able to press this plan as much as we would like, because of the limited number of workers and the lack of a medical man. However, it might be of interest to note that the health service of the government has since taken up the same plan after we started it, and they are now doing a fine work in village areas that are not too remote from the main highways.

It should be observed carefully that the department of health is now bringing in a number of Austrian and German doctors, and a plan is formed that will give medical service to a large share of the inhabitants of Iran. With these added facilities come restrictions on foreign organizations that desire to perform this type of service. We may well find ourselves barred from the medical field entirely within the next few years unless we act at once.

To turn to a few other points that are more encouraging, we might mention our church school in Tehran, which has grown from a three-grade school with fourteen pupils in 1946 to a five-grade school (with the sixth being taught as a special class) and an enrollment of fifty. We could just as easily have 250, but we cannot accept any more or increase our classes for two reasons, which are familiar to all mission directors: lack of space and lack of a budget to employ the new teachers until the school can attain a self-supporting basis.

P. C. Boynton, the director of our training school, has tried very hard to establish a school that would help in the preparation of workers to assist our mission program in Iran. Lack of funds has compelled us to delay this project, although we are all convinced that our work will never develop as it should until we have a school where the young people of our churches can be trained for life and service. The past years have seen nearly all our young people lost to this truth as they have made their way to the oil fields and other business ventures when they might have been in school had there been a school provided for them. This has been a sad experience to the parents and to the church.

A new project that bids fair to prove a valuable aid in finishing the work in Iran is the Voice of Prophecy which is now operating with great success.

## In the Royal City of Agra, India

(Continued from page 1)

she was brought by car several miles in order to be present. It was a happy day for all present.

One of those baptized was Dr. Farrell, of Jhansi, who had finished both courses of the Voice of Prophecy and had traveled more than one hundred miles to be baptized, and unite with our church.

The other brother baptized was Sylvester Singh, an army pensioner, and once headmaster of several mission schools, who met Brother Paul one day while traveling on a bus, and received a Voice of Prophecy enrollment card, which led to his joining our Sabbath school.

In connection with this brother's accepting the message, he told us of how three times he had received dreams which caused him to search for more light in the Bible. Although ridiculed and opposed by his relatives he had boldly asserted his determination to become a Seventh-day Adventist. Over and over it was planned that he should be baptized, but circumstances each time prevented his doing so. For over a year and a half he had been keeping the Sabbath alone. Recently he had gathered a group of his neighbors and friends together. It was our privilege on one occasion to address them and to show film pictures on our beliefs.

There remains much to be done at Agra. Brother and Sister Mattison are following up the work begun by the Voice of Prophecy in Rajasthan, and the thickly populated districts lying all around Agra where our missionaries have never before preached this message. What a land of opportunity lies before us in old Rajputana with scores of cities where we have many interested people calling for more instruction!

As the sun was setting that Sabbath day Brother Mattison and I set out on a trip which took us overnight to Ajmer, in the heart of the desert, where we met many of the Voice of Prophecy graduates. It was the end of a happy day! The answer to our prayers, the desire of many years, was realized at last!



From Our Special Correspondents

### Atlantic Union

- THE Greater New York Conference is sponsoring a Sunday night television broadcast. The station is WJZ-TV, channel 7, and the time is 10:00 P.M. W. A. Fagal has charge of the programs.
- ANTHONY PETRONE and R. M. Ruf, of the Greater New York Conference, were recently ordained to the gospel ministry.
- FINAL reports from the five local conferences and the Bermuda Mission show that in the field adventuring program on March 4, 1,398 teams of workers made 16,229 visits, distributed 68,154 pieces of literature, had prayer in 2,147 homes, and enrolled 2,681 in the Bible correspondence course.

### Canadian Union

- THE local radio station donated five minutes' time to open the Ingathering campaign in Charlottetown, Prince Edward Island. R. G. Christiansen gave a fine talk outlining the purpose of the campaign and the needs for 1950. We are looking for good results from this fine publicity.
- W. B. STREIFLING has concluded his Sunday night meetings in the Rialto Theater in Winnipeg, Manitoba, and reports 19



New Church Group at Agra, India

baptized and another 12 or 15 candidates who will be ready for baptism by July.

- THE Alberta Conference recently purchased a piece of land approximately 10 miles from Banff in the Rocky Mountains. After buildings have been erected this property will be used for youth camps and workers' meetings.
- OSHAWA MISSIONARY COLLEGE held their annual Ingathering field day on May 9. It is estimated that 2,000 pieces of literature were distributed, and approximately \$1,000 was collected.

### Columbia Union

- J. G. MITCHELL baptized 14 persons April 29. These were the first fruits of an evangelistic campaign conducted in Hanover, Pennsylvania.
- DONALD F. HAYNES, pastor of the Alexandria, Virginia, church, baptized three persons March 18.
- RECENTLY 24 persons were baptized in the Ebenezer church in Philadelphia.

### Lake Union

- THE Indianapolis North Side church in Indiana, under the leadership of A. L. Kiesz, raised their full Ingathering goal and also a 20 per cent overflow by May 6.
- R. A. WOLCOTT and R. T. Carter were ordained to the gospel ministry in a service at Holly, Michigan, May 7. L. E. Lenheim gave the charge, W. A. Nelson offered the prayer, and G. E. Hutches gave the welcome. Brother Wolcott has accepted a call to foreign mission service as a Bible teacher in Korea, and R. T. Carter will connect with Union College as Bible teacher in the academy.
- BY May 6 the union had an Ingathering increase of \$26,961 over last year; Michigan was the first to go over the top again with \$135,148; Illinois led in per capita with \$12.30 per member; the other conferences were near their goals and working hard.
- THE Aurora, Illinois, church made an outstanding record this year in Ingathering. At the end of three weeks they had raised several hundred dollars over their Minute Man goal. The four church school students with their teacher, Miss Delores Boyko, brought in \$125 toward the church goal.

### Northern Union

- W. R. ARCHBOLD, the pastor of the Duluth, Minnesota, church reports the recent baptism of six new members.
- MONDAY, May 8, was Ingathering tag day in St. Paul, Minnesota. Members of all the Twin City churches participated in the solicitation, and although the weather was inclement almost \$2,500 was raised.
- TEMPERANCE week was observed from May 3 to 6 at Sheyenne River Academy, Harvey, North Dakota. The students participated in demonstrations and contests for which prizes were offered for outstanding accomplishments. According to R. D. Steinke, the conference temperance secretary, it is

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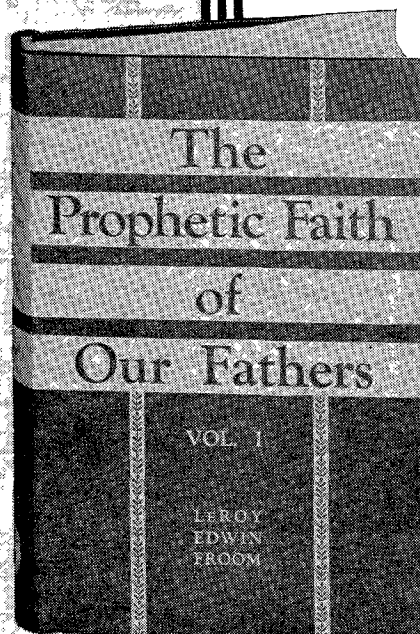
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planned for the best temperance orations to be repeated at camp meeting.

● MAY 1 was an interesting day for the Idaho Conference, for it brought their juniors, youth, church school teachers, many parents, and the entire conference working force together in a great meeting at Caldwell. A. J. Werner led out with the first junior congress to be held in this union. G. L. Beane directed the youth into a sampling of the joys awaiting them at Gem State Academy next school year. High light of the workers' meeting was the report of progress made by each district in the Ingathering program.

### North Pacific Union

● THE period beginning April 28 and terminating May 4 was devoted to a student colporteur institute at Walla Walla College, which resulted in 57 students signing up for summer work in the field. E. E. Franklin, P. M. Lewis, and M. V. Tucker led out in the instruction given.

● IN the Idaho Conference 13 individuals in Verne Clarambeau's district were baptized by A. J. Werner on April 22. On April 29, 13 persons were baptized at Boise by A. E. Hempel.

● UP to May 5, 19 individuals had been baptized in three services as a result of the Crusade for Christ evangelistic series in Hillsboro, Oregon, conducted by Don Gray and Bob Skinner.

### Pacific Union

● VISITORS to Yosemite Valley this summer will find Sabbath school and preaching services held in the church bowl each Sabbath morning. Elder and Mrs. F. H. Conway will supervise this program.

● WAIPAHU tabernacle meetings in rural Oahu, Hawaii, have resulted in 25 baptisms to the first of April. Walter E. Barber is in charge of the meetings.

● SIX tons of food and clothing were recently shipped from San Francisco to Germany. Mrs. S. M. Brower, leader of the Sanitarium, California, Dorcas, originated the plan to dry fruit for the needy in Europe. The Sanitarium Society was soon joined by the societies in Angwin, St. Helena, Calistoga, Sebastopol, and Upper Lake. Clothing was added to the food project, finalizing in the six-ton shipment.

## 1950 Camp Meetings

### Atlantic Union

Northern New England	June 8-10
Auburn, Maine	June 16, 17
West Lebanon, N.H. (District)	June 23-July 1
Southern New England, South Lancaster, Mass.	August 18-27
New York, Union Springs	

### Canadian Union

Alberta, Lacombe	July 27-August 6
Manitoba-Saskatchewan, Saskatoon, Sask.	August 3-13
British Columbia, Hope	August 10-20
Ontario-Quebec, Oshawa	August 24-September 3
Maritime	
Moncton, N.B.	August 31-September 3
Halifax, N.S.	September 7-10
Newfoundland	
St. John's	September 7-10

### Central Union

Missouri, Sunnysdale Academy, Centralia	June 8-17
Nebraska, College View	August 10-20
Colorado (Western Slope), Grand Junction	August 6

### Columbia Union

Chesapeake, Catonsville, Md.	August 10-20
West Virginia, Parkersburg	June 8-11
Potomac, Takoma Park, Md.	August 11-20
West Pennsylvania, Somerset	August 17-27
East Pennsylvania, Wescosville	August 25-27
Constituency Meeting	August 31-September 3
Allegheny, Pine Forge, Pa.	August 24-September 3

### Lake Union

Upper Peninsula, Michigan, Wilson	June 8-11
Indiana, Indiana Academy, Cicero	June 9-17
Illinois, Broadview	June 16-18
Wisconsin, Portage	August 10-19
Michigan, Grand Ledge	August 17-27
Illinois (Regional)	
Peoria	August 4, 5
Mount Vernon	September 8, 9
Lake Region (Regional)	
Detroit, Mich.	September 8-10
Indianapolis, Ind.	September 16, 17
Chicago, Shiloh church, Ill.	September 22-24

### Northern Union

South Dakota, Huron	June 1-10
North Dakota, Jamestown	June 8-17
Minnesota, Anoka	June 15-25
Iowa, Nevada	August 10-19

### North Pacific Union

Upper Columbia, College Place, Wash.	June 15-24
Idaho, Caldwell	June 15-24
Oregon, Gladstone	June 22-July 1
Montana, Bozeman	June 23-July 1

### Pacific Union

Southeastern California, La Sierra	June 1-11
Southern California, Lynwood	June 15-25
Northern California, Lodi	June 15-24
Nevada-Utah	
Lake Tahoe	June 30-July 8
Redcliffe, Utah	August 16-21
Central California, Santa Cruz	August 17-26

### Southern Union

South Atlantic, Jacksonville, Florida	June 1-10
Florida, Forest Lake Academy	June 1-11
Kentucky-Tennessee, Highland Academy	June 8-17
South Central, Oakwood College, Ala.	June 8-17
Georgia-Cumberland, Collegedale, Tenn.	August 17-27
Alabama-Mississippi, Meridian, Miss.	August 24-September 2

### Southwestern Union

Arkansas-Louisiana, Shreveport, La.	June 7-10
Texas, Keene	June 8-17
Oklahoma, Oklahoma City	August 9-19
Texico, Portales, N.M.	August 16-20

## Biennial Meeting, the College of Medical Evangelists

THE biennial meeting of the members of the College of Medical Evangelists will be held in Paulson Hall, 1825 Michigan Avenue, Los Angeles, at 10:00 a.m., on June 20, 1950. The official call for the meeting is mailed only to members of the corporation, but all who are interested in the work of the college are cordially invited to attend.

W. P. ELLIOTT, *President*.  
LEON ROBERSON, *Secretary*.

## CHURCH CALENDAR

June 17	Sabbath School Rally Day	Oct. 14	Voice of Prophecy Offering
June 24	13th Sabbath (Southern Europe)	Oct. 14-21	Message Magazine Campaign
July 22	Educational Day	Oct. 28	Temperance Offering
July 22	Elementary Schools Offering	Nov. 4-25	Review Campaign
Aug. 12	Midsummer Offering	Nov. 11-18	Week of Prayer
Sept. 9	Missions Extension Offering	Nov. 18	Week of Sacrifice Offering
Sept. 30	13th Sabbath (Australasia)	Nov. 23	Thanksgiving Day
Oct. 7	Colporteur Rally 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 ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## Two New Books

Two new books have come to our attention this week, one small, the other large, but both of interest and importance. The large work is Volume I of *The Prophetic Faith of Our Fathers*, by LeRoy Edwin Froom. This is part of a four-volume work, of which Volumes II and III have already been published. An announcement of it appears on page 21 of this issue. A discussion of it will appear in next week's issue. Every serious student of the Scriptures and religious history will welcome the news that this volume will soon be available.

The second book is *Your Friends the Adventists*, by Arthur S. Maxwell. This delightful little 96-page, paper-bound, inexpensively priced work ought to be in every home in America. It describes in easily read lines the faith and activities of this movement. Our business is to acquaint men and women with the teachings, the hopes, and the objectives of God's last prophetic people in the world. The publication here described will enable us to do this better.

## Found Through the Ingathering Work

WE are receiving thousands of requests for the Bible correspondence school lessons as a result of the coupon that we have in the Ingathering magazine. Among the many letters that have come to us is the following:

"I hardly know how to start this letter for the Bible course. I am overseas in the Air Force. I was in Washington, D.C., for 10 days last week and came upon a woman who was Ingathering. She gave me a leaflet explaining about the course. It brought back the days before coming into the Air Corps. I used to go to church with mom and dad. I was baptized into the Seventh-day Adventist church at the age of 11. I haven't been a true member though. I used to attend the church in Nashville, and I miss it more than anything else in the world.

"Can't listen to the Voice of Prophecy like I did while in the States, because they don't operate high enough frequency at the radio station here. Later I want you to send the *Youth's Instructor*. This place is badly in need of missionaries. Most people are Catholic. I am 20 years old. I didn't think when I came into the service that I needed the Bible. That it was for old folks, but I realize now that in these last days a person has only one friend, and that is God. So please send the Bible course at once. I will be looking for it."

The Ingathering effort is not only for the securing of funds for the mission work but also for the winning of souls in the homeland.

T. L. OSWALD.

## Colporteur Work in Japan

F. R. MILLARD, president of the Japan Union Mission, reports that we now have one hundred colporteurs in that field. One out of every thirteen church members is a colporteur-evangelist. In this day of opportunity for the giving of the message in Japan we are glad that it has been possible to strengthen our publishing house and enlarge our colporteur army. Recently a large edition of *The Great Controversy* was printed in the Japanese language, and we are confident that many of the honest in heart in Japan will learn of Christ and His saving power through our literature.

D. A. McADAMS.

## Baptisms in the Caribbean Union

A RECENT letter from Robert H. Pierson, president of the Caribbean Union, contains a paragraph which shows that when conference and union leaders keep their eyes focused on the main objectives, they may expect an abundant harvest of souls as a result of their labor. Says Brother Pierson, "You will probably be interested to know that we baptized 2,097 persons in 1949, dedicated 31 new church buildings, and organized 31 churches." The brethren in the Caribbean area are planning and praying for greater things in 1950.

## War Refugees and Displaced Persons

WE are told that there are nearly one million displaced persons living in temporary quarters in Germany. Many of these are from the former Baltic states. Others are refugees from Russia and the Balkan states. Among these groups, according to available information, about 850 were listed as Seventh-day Adventists or members of Adventist families. Among them were eleven ministers, four physicians, two medical students, five nurses, and others.

A bill passed by the United States Congress provides that 205,000 displaced persons can be brought to this country by the end of 1950.

E. Magi, pastor of the Estonian-Russian church of New York City, who has done much of the work in placing the Adventist displaced persons in this country, reports that 374 persons have arrived. Altogether 696 have been sponsored and will probably arrive before December 31 of this year.

Of the 374 arrivals 190 are members, 82 are nonmembers, and there are 102 children. LOUIS HALSWICK.

## Workers en Route to General Conference

MANY of our overseas workers are now coming to Takoma Park, most of them en route to the General Conference session in San Francisco. We hesitate to try to list them, feeling sure that we will leave out a few. The office is now so large that visitors frequently slip in and out unseen by many of our headquarters staff. But here are the names of some we have greeted recently:

R. S. Watts and family, from Singapore; R. L. Kimble and wife, from New Delhi, India; R. R. Figuhr and wife, from Buenos Aires; O. U. Giddings and wife, from Portuguese West Africa; R. C. Hill and wife, from Hong Kong; A. L. Ham, from Poona; Dr. D. H. Abbott and family, from Kenya Colony; G. A. Campbell, from Singapore; Misses Carla West and Gertrud Sjøgren, from Skodsborg, Denmark; O. A. Skau and wife, from Calcutta; O. M. Dorland and wife, from Nottingham, England.

There is a good deal of activity just now at the General Conference office. Everyone seems fully occupied in preparation for the session. All committees, regular, standing, and special, complete with subcommittees, seem to be functioning. Business arrangements at San Francisco are in full swing. Transportation agents on both Atlantic and Pacific coasts are on the alert. So the tempo increases as we move forward to July 10, when the session begins.