

# A Call to Greater Evangelism



[The following is taken from an action of the General Conference Committee, voted in its recent Autumn Council held at Battle Creek, Michigan. This action contains the keynote of the deliberations of the council, and we believe that our people will do well to ponder in their hearts the sentiments expressed, and that they also will desire, with the representatives of the General Conference Council, to consecrate their interests, their talents, and their all to finishing the work.—EDITOR.]

**B**ELIEVING that the winds of strife, that recently seemed to blow in all their fury, have once again been held in check by the angels of God for the definite purpose of giving opportunity to the church to complete her heaven-appointed task; and

Believing that in the little time of comparative peace now vouchsafed to us we should witness the outpouring of God's Spirit without measure upon the church, and the swelling of the message to a loud cry in all the world;

We, members of the General Conference Committee, assembled in Autumn Council at Battle Creek, in October, 1938, including at this biennial council leaders and representatives from all the great divisions, do hereby solemnly call upon our entire ministerial staff, including field leaders, throughout the world, to arise in the strength of God and proclaim with renewed vigour the Advent Message everywhere.

We believe that the time left us in which to finish our work is exceedingly short. Surely the consummation of all things is just at hand. The world is about to meet God over His broken law.

Millions who are about to perish are still unwarned, and yet we are told that "we hold in our hands the bread of life for a famishing world."

Years ago the word of the Lord came to us through His messenger, saying, "A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations."—*"Testimonies," Vol. V, page 187.*

"We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world."—*"Testimonies," Vol. VIII, page 36.*

"As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death."—*"Mount of Blessing," page 69.*

We believe that it is high time that the church of Christ arise and respond fully to these clarion calls from the Lord. The time is at hand for a mighty advance in soul-winning.

In certain sections the spirit of evangelism needs to be revived. Great cities and large areas are still unwarned. The supreme purpose for which God has raised up this people is to preach the everlasting gospel in the setting of the third angel's message to the entire world, and we cannot neglect this task without denying our Lord. We, therefore, earnestly appeal that the work of public evangelism be strengthened in every land.

In many instances public efforts should be of several weeks' or even

months' duration, meetings being conducted five or six nights a week, and intensive house-to-house work done by those connected with the respective efforts. Where there is already a church, efforts of from ten days to two weeks may be conducted, thereby adding new members and encouraging the church to go forward in soul-winning endeavour.

We urge that in mission lands special efforts be put forth to train quickly a large army of native evangelists to work for their own people.

We also appeal for a deeper consecration and a more thorough organization and training of our church members, including the youth, to engage in soul-winning work so that our entire membership may be aroused and pressed into this mighty effort to finish the work while the day of opportunity lasts, for soon, very soon, "the night cometh when no man can work."

Because of the seriousness of these times and the lateness of the hour, we believe that this call to evangelism is one of extreme urgency. We must not hesitate longer to press into this all-important service. "The night is far spent; the day is at hand"; and it is high time that we awake out of sleep and go forth under the power of the Spirit of God to finish quickly our world task.—*Inter-American Division Messenger.*

## Forgiveness of Sins

(Number Three)

T. Aylesbury Brown

The word expiation comes from a Latin word, "expio," I appease, and means, "I atone by suffering, or by restitution." First, Jesus appeases God for us; second, Satan appeases Jesus by suffering the final penalty when all confessed sins are remitted to the author of sin. What then is the only condition in the forgiveness of sins? "Patriarchs and Prophets," page 522: "Satan deceived many with the plausible theory that God's love for His people is so great that He will excuse sin in them. He represents that while the threatenings of God's Word are to serve a purpose in His moral government, they are never to be literally fulfilled. But in all His dealings with His creatures, God has maintained the principles of righteousness by revealing sin in its true character—by demonstrating that its sure result is misery and death.

"The unconditional pardon of sin never has been, and never will be. Such pardon would show the abandonment of the principles of righteousness which are the very foundation of the government of God. It would fill the unfallen universe with consternation. God has faithfully pointed out the results of sin, and if these warnings were not true, how could we be sure that His promises would be fulfilled? That so-called benevolence which would set aside justice, is not benevolence, but weakness." Note the only conditions for the pardon of sin laid down by the Bible in 2 Chron. 7:14. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Prov. 28:13: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

With this in mind turn to "Christ's Object Lessons," page 251, the parable of the debtors. "It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God's pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented." A superficial reading of this has given quite a different impression from what the writer planned to convey. When we analyse the paragraph, we get the following:—

1. He had "once" received forgiveness, therefore he was pardoned and restored to divine favour. Now, having committed a fresh sin and by not repenting, he "rejects God's pardoning love" to remove the new sin, therefore the new sin separates him from God again and he is once more what he was before his former sins were confessed and forgiven, that is, a sinner. The condition is that of sin, and one sin is enough to make him a sinner.

As an illustration which is reasonably applicable: A man is deeply under the influence of alcohol. We say, "He is drunk." The doctor takes him in hand and restores sobriety. He is now a sane, sober man. Some months later, he indulges in alco-

hol again, and once more becomes drunk, unbalanced, and unsafe, and again we say, "He is drunk." He "is in the same condition as before he was restored to sobriety," though not through the same alcohol.

Returning to the quotation, he has now the one newly committed sin to his debt, that is, his denial of the value—not the fact—of his former repentance. Once he proclaimed to the universe, "I have sinned; I confess that what I did was wrong. I am truly sorry. I repent earnestly. I accept Jesus Christ as my Saviour, because He alone is able to save. His shed blood is the only efficient cleansing agent. God alone has power to forgive and to keep me from sinning."

In this new sin, he has also deliberately broken the first commandment, which says, "Thou shalt have no other gods before Me." He has voluntarily accepted service again under the "god of this world." Thus he has at least two sins to his debit—the act and the denial. In fact, he has broken the whole law as shown above. There is no necessity to include his former sins, so, in spite of his former repentance, he is once again in a state of sin just as much as if he had not repented.

It is not the number of sins, but the state of sin, that causes a man to lose eternal life. Thus any righteous acts to his credit between his former forgiveness and his new fall are nullified by that fall. This paragraph from "Christ's Object Lessons" is positively God's exposure of the false teaching of "Once in grace, always in grace," and the feasibility of this interpretation is borne out in Raboi Leeser's translation of Eze. 33:18. Where the Authorized Version says, "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby" (margin, "for them," and Revised Version, "therein") Leeser says: "And doeth what is wrong, he shall even die therefore."

We will now read "Great Controversy," page 421: "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary."

"As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement."

"It was seen, also, that . . . the scapegoat typified Satan, the author of sin, upon whom the sins of the TRULY PENI-

TENT will finally be placed. When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty."

Here Sister White plainly states that what are removed from the sanctuary are "the sins which are there recorded," and these include the sins of those who have experienced "repentance of sin and faith in Christ," and by that act have become at any time "His people." Paul found that when he would do good, evil was ever present with him (Romans 7), so had to "die daily." 1 Cor. 15:31. Even then he feared he "might become a castaway." 1 Cor. 9:27.

I close with this thought. God sees the end from the beginning, yet pardons every truly-repented-of sin. He definitely does something, and all God's acts are perfect. Why should He need to undo what He has once done intelligently and designedly? Can He "unforgive," and so change His act, when He claims to be an unchanging God? Mal. 3:6. Reader, just look at the genius of the thing calmly and dispassionately. If it were so that a man's sins were rolled back on to his own head every time he sinned afresh (and it is a positive fact that even the best of people occasionally fall into sin of some kind or other through the weakness of the flesh), what a game of "battledore and shuttle-cock" such a theory would make God guilty of playing!

Furthermore, the sinner became guilty and besmirched by his own acts. In this case he would again become guilty of them by God's act, and God simply does not do such things. Such a teaching leaves us open to the attacks of atheists that an unchanging God is only a changing Being after all—that He is revengeful, and does not know His own mind. But once accept the full, free, and eternal pardoning of truly confessed sin, and the mouth of accusation and opposition is closed for ever. Our God truly says, "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34. Surely this is conclusive enough when examined in the light of the sanctuary teaching. Let us then take God at His word!

### TRIOS

Three things to love: Courage, gentleness, affection.

Three things to admire: Intellect, dignity, and gracefulness.

Three things to hate: Cruelty, arrogance, and ingratitude.

Three things to delight in: Beauty, frankness, and freedom.

Three things to avoid: Idleness, loquacity, and flippant jesting.

Three things to like: Cordiality, good humour, and cheerfulness.

Three things to cultivate: Good books, good friends, and good manners.

Three things to contend for: Honour, home, and friends.

Three things to govern: Temper, tongue, and conduct.

# World-Wide Missions

## *Inevesiti, Bena Bena Chief*

We are all quite used to the name "University," but many of you have not heard the name "Inevesiti (Iniversity). He is the big chief of Bena Bena, the man from whom we purchased our mission property. He possesses two wives and five children and lots of land.

Our Annual Meeting was to commence in December, so we decided to take Inevesiti out by plane, and then to Rabaul. What excitement it caused here when it became known that he would accompany us—the only chief here to see the coast! We all walked from Bena Bena to Ramu, a distance of forty-five miles. Inevesiti, with all his decorations, looked a picture. He has a magnetic personality, and a smile that captivates. About fifty local natives accompanied us to Ramu, and what a cry there was when we all stepped into the plane! That plane trip meant a lot to him, and he was astounded when he saw the sea. When he stepped into the motor-car to go from the drome to Salamaua, didn't he get a thrill, and didn't he hold on! Two "monkeys," Bakuta and Eribino, accompanied us to interpret, and also to see for themselves our mission school at Put Put and our mission activities, etc. They are two promising lads whom we hope to have at the Put Put Training School next year. From Salamaua to Rabaul we travelled on the "Macdhui," and I wonder what they thought of the steamer.

We took them to Put Put, and Inevesiti saw so much shell lying about that he was astounded (of course, shell is coinage in inland New Guinea). He had a fine time with the students, and witnessed a baptism of eighteen candidates. While at Put Put he made a speech to the lads, asking them to send teachers to his area, and said that when his sons grew up they would attend Put Put.

We took great care of him, giving him quinine every day and providing him with a mosquito net. Imagine my surprise one night when I found him sleeping on it.

He was shown everything in Rabaul, stores, refrigerator, garage, machinery, etc., and was followed by hundreds of native lads about the town. Of course, he had to pose for all tourists from the ships. So much attention became too much for him, and we had to give him days in which to lie around and sleep. All those years in such a primitive state, and then to see such a lot at once, proved trying.

He was all excitement at the thought of going home to tell the news. He was met at the plane and carried on the shoulders of others to his village. He is now attending numerous feasts, and is telling the great story. He told me I must not tell anything, but leave it all to him.

He would have loved to have brought home bags of shell, and to have made himself a millionaire in one hit; but, of course, he does not understand that each one

pound weight would cost 7½d. to bring in. The shell he did bring home would be worth £1,000 to him.

He will be able to tell the natives that what we say is true. He will be a big influence, and next year some of these local lads will attend Put Put, we hope. I believe that the money spent on taking him out is well spent. The two boys we took with him have received a real vision, and are eager to go to Put Put next year.

May the Lord bless Inevesiti, that his heart may be given to Jesus. We hope that his children also may grow up to know Him. S. H. Gander.

[N.B. A photo of Inevesiti, taken in Rabaul by Pastor R. H. Tutty, appeared last week.—Ed.]

## *News Notes from Vilirupu, New Guinea*

You will be very sorry to learn that Sogavare's elder little boy died in Port Moresby the last week of December. Sogavare, a Solomon Island teacher, his wife, and their other boy passed through here last night on their way back to Domara. When I tried to speak words of comfort, Sogavare assured me that whatever befell them in the Lord's work, they would continue to serve Him, and said that in this sad experience they only wished to re-consecrate themselves for better service. Their courage is very bright, and most helpful.

Last Sunday, my mother made a special visit up into the bush to visit a very sick woman. She had been a sincere and loyal seeker after the Lord, so was prepared for the end, I believe. When mother reached there she found she had been hæmorrhaging for over a month, and couldn't keep even water in her stomach. She died that night. Mother gives some very helpful treatments among the various villages, and all are beginning to feel they have a good friend in her.

Some weeks ago one of our mission boys, when out fishing one night, was stabbed in the left arm by a large skate. It seems he cried the rest of the night with the dreadful pain, and we heard about it only early in the morning. Mother applied hot water and lysol all day, and by night he was feeling easier. The gash went through his arm and came out the other side. Now, after five weeks' treatment, he is quite well again.

Wanda E. Niebuhr.

## *Tabiti*

Unheard-of things are happening in Tahiti. We have today many who are asking us to teach them, whereas previously we have tried very earnestly to seek for this interest. In one district we have at least five who have definitely stepped out in accepting this truth, and others are following.

The year 1938 ended on a note of heartfelt gratitude to God for His leading. Baptisms in the field numbered thirty-four, which was a record for us, and while these figures do not compare with other fields, yet we see the result of seed that has been sown, for this number more than equals the total for the five years previous.

There is, too, every indication that records in our other departments will have been broken. This covers tithe, book sales, Sabbath school offerings, perfect record attendance at Sabbath school, and doctrinal text examinations. It is with true gratitude that we praise God at such a time as this, for great is His might, and wonderful are His works, as seen in this distant and scattered field of Eastern Polynesia.

There are two things we need, and we are wondering if there is not a good, generous heart that would help us out. We are needing a plough. If anyone has a good second-hand one that is not wanted, we would be glad of it, because we cannot fit the cost of it into our budget. Then we have a small church, just a humble building, but it means a lot to the members of that church; and we have an organist. Our only difficulty is that we have no organ. The Good Book says, "Ask, and it shall be given you." So we just wonder if anyone has a little folding organ, and would like to have it doing good service in the mission fields. If you have, we can tell you where you can put it.

Thank you.

P. J. Wright.

## *Our Aboriginal Tribes in China*

The aboriginal tribes of China are receiving the gospel gladly. These tribes are largely located in the mountains of central and western China. There are three general divisions—Miao, Shans, and Nosu. Authorities, however, differ somewhat on this general classification. Our work so far has been chiefly for the Miao. We are beginning work for the Nosus, and as quickly as possible will give the gospel to the Shans. It has been estimated that these three large groups speak as many as two hundred languages and dialects.

The invasion of China's aboriginal territory may in measure be compared to the driving back of the American Indian tribes by the European settlers of America. There are likewise remote comparisons which might be made between the aborigines of China and of America with respect to tribal relationships, languages, and customs. There is no exact knowledge of the number of these aboriginal peoples, but it has been placed at as large a figure as fifteen millions. Some of the Nosu have never been brought under the rule of the Chinese. They have an independent kingdom high in the mountains of western Yunnan, and are very warlike. There is a record of only five or six foreigners ever having entered their territory. One or two of their chiefs, however, have expressed their willingness for our missionaries to enter. The Nosu kingdom is some two hundred miles long by seventy-five miles wide, and is said to be thickly populated. While there is no certainty as to the number of this Nosu group, yet from what is learned from those who come down to trading centres, it is reckoned to be over a million. A large number of

the Nosu are in villages in various regions of West China, and they mingle with the Chinese and other tribes. These aboriginal tribespeople are spirit worshippers. Aside from those of this independent kingdom, they are kindly in disposition, and they receive the missionary very cordially.

Pastor C. B. Miller, director of the Yunnan Mission, baptized the first aboriginal tribesman—a Miao—in 1931. There are now nearly five hundred Seventh-day Adventist Miao church members. About a year and a half ago, Brother and Sister Milton Lee began work for the tribesmen, chiefly the Nosu, in a region some ten days' travel by horse from Kunming, the capital of Yunnan. Over twenty have been baptized, and more than one hundred are now in baptismal classes. About one thousand are attending the Sabbath schools that have been started in locations reached in from two to four days' travel from Mokiang, where Brother and Sister Lee are stationed.

Pastor M. C. Warren is assisting Brother and Sister Lee in conducting two summer schools for the Nosu, one in the Ka-do dialect and one in the Bi-yo dialect. Young men of promise are thus being trained to go among their people with our message. People speaking other dialects are asking for teachers. Pastor Miller is conducting another summer school in Kunming, chiefly for the Miao workers. Some of those in this school are quite experienced in evangelistic work.

One effective means of reaching these tribespeople is through our medical work. Mrs. Helen Lee, a nurse trained in the St. Helena Sanitarium, works with her husband for the Nosu, but is unable to care for all who seek help. Pastor Miller contemplates entering the forbidden Nosu kingdom by means of medical work.

With Pastor Miller, I recently visited two of our Miao companies three days' travel from the capital. At one of these places a baptism was held. One road, or mountain path, took us nearly eleven thousand feet above sea level. It was so steep and rough that I wondered continually how the ponies could carry us up and down, for it was as hard coming down as going up. High up in these mountains we found most devoted believers in our precious faith. We spent a Sabbath at a little village called Dalungtan. Here we have a school for some twenty-five Miao young men preparing for gospel work. We have eight other schools for the Miao. This Sabbath meeting was attended by over three hundred believers. These Miao sing beautifully. They have good voices, and true. They are a fine people. Our blessed message gives to them a new and happy outlook on this life, as well as a hope of soon entering into the life of the eternal world; it makes them clean in their habits; it makes them hospitable. We look for a great harvest of souls from these aboriginal tribespeople of China.

Frederick Griggs.

Bind together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish. A man is commonly either made or marred for life by the use he makes of his leisure time.—Jeremy Taylor.

## New Guinea Training School, Year Ending 1938

We are glad that another year has been completed here at the Training School. It has been a year of many and varied experiences common to all places newly established.

Although we do not see completed all we hoped for, yet we are grateful to God for the blessings of health and success which have been ours during this past year.

We have had a few difficulties to face, problems that come to all educational institutions, whether they be for the training of workers in the homeland, or out here in the island field. But we are glad to say that we have gained victories in these instances, and our Training School has benefited thereby.

We hope during 1939 to see our educational work in this field placed on a stronger footing by the arrangement of a curriculum that will be of use to our teachers in the village schools, and thus to a certain degree standardize the ground covered by pupils who are desirous of coming here.

At the commencement of last year—1938—we had 44 students enrolled, and during the year added another 24. Appearances, deaths, and dismissals during the year left us with a final enrolment of 49. Of this number we are glad to say that 20 have been appointed by the committee as teachers to various parts of the field. This will leave us with only a few here, but we are hopeful of soon welcoming others to fill their places.

We were pleased to have with us for the last Sabbath of the old year Pastor Tutty and Brother and Sister Gander and their daughter Gwen. The week-end was a busy one, as we had a baptismal class of nineteen ready to receive this sacred ordinance. After careful reviewing and final admonition, they were baptized on the first day of the New Year. Boys from the fields of Bougainville, Mussau, and Manus, whose forefathers had not known anything of Christian principles or the worship of the true God, clasped hands as they entered the water, and formed a semicircle around Pastor Tutty. As each one relinquished his hold while he was baptized, and stood back in his place when this sacred ordinance was completed, the words of the hymn sung by the congregation seemed to have a very definite meaning. "I will follow Thee, my Saviour, wheresoe'er my lot may be."

There were present at this occasion people from the Bainings district, our latest field entered, and also some natives from the inland of New Guinea, whom Brother Gander had brought with him. These we hope all received a strong, lasting, and favourable impression of this solemn service.

The following day after the baptismal service, the "Veilomani" left with eleven of our students to go with Brother Gander to Bena Bena and Ramu. It was a pleasing sight to see our good ship riding on the ocean swell, waiting for her contingent of gospel workers, ready to transport them on her part of the journey.

We trust that God will bless them as they go forth to take up service for Him,

and that they will be able to give the glad news of a soon-coming Saviour to many who know not yet of it.

We ask that you will remember this Training School in prayer, as well as the others throughout our island field, that they may accomplish the purpose for which they are established, so that a people in all parts of these islands shall soon be prepared to meet their God.

A. R. Hiscox.

## Baptism at Pappinbarra, N.S.W.

With bushfires raging around us, the air filled with smoke, and the thermometer registering 113 degrees in the shade, a baptismal service was held on the banks of the beautiful Pappinbarra Creek.

Under two large willow trees, forty-five of God's people assembled to witness nine of their young people first acknowledge their belief in the doctrines of this church, and then to follow their Lord through the watery grave. Pastor Steed conducted the service, assisted by Pastor F. A. Allum. The latter in testing the candidates mentioned that if they would devote a portion of the first hour of each day to the Master, they would be overcomers.

Pastor Steed spoke of the joy it gave him to see these girls and boys surrender their all to the Lord, and publicly witness their belief in this way, especially in times when the world holds out so many allurements to the youth. Both ministers were in the water, and baptized a candidate alternately.

A touching scene was witnessed as Pastor Allum baptized his two daughters, thanking God that he had been spared to see them take their stand for Jesus. As those to be baptized entered the water, and as they later left, appropriate hymns were sung by the church members gathered on the creek bank.

We celebrated the ordinances of the Lord's house, and also witnessed the ordination of our church elder and two deacons, in the church hall. Brother Chapman praised God by rendering several items during the day in rich baritone strains.

W. P. Wilkerson,  
Church Elder.

## Star Dust

"Dogma is a refuge from the necessity to think."

"It is better not to know so much than to know so much that is not so."

"Plenty of folk have a good aim in life, but a lot of them never pull the trigger."

"About the only thing that ever gets anywhere by just running around is a circular saw."

"It is not hard for some folk to practise what they preach, because they do not do much preaching."

"Abide in Him, and so keep on seeing the invisible, attaining the unattainable, and doing the impossible."

# Church and Field

## Israel's Visioned Temple

Many temples have been built by the hand of man—temples beautiful, lordly, and gigantic, but Jehovah has not chosen to make them all the place of His habitation. To Israel, resting under the shade of Sinai, the command was given: "Let them make Me a sanctuary; that I may dwell among them." Ex. 25: 8.

The building thus designed was not large, and in order that it might move with the moving people, it was both sectional and temporary. But perhaps its symbolism was the most important feature; it must reveal the "example and shadow of heavenly things." To this end it was a costly building, overlaid with gold, and of wonderful beauty.

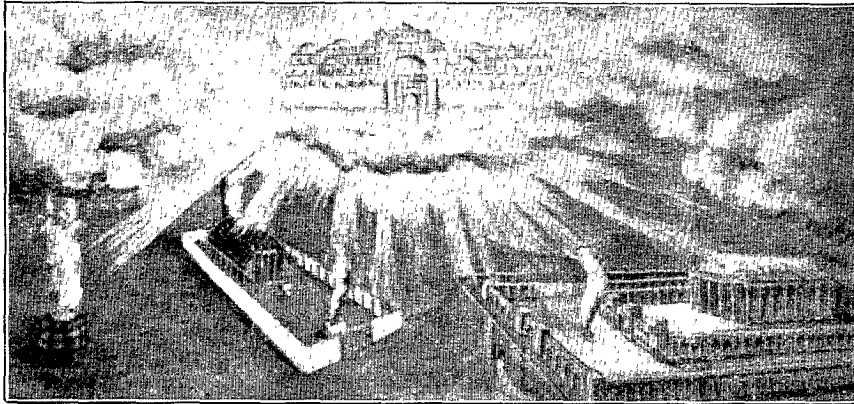
When Israel entered the land of promise, and Solomon had come to the throne of the kingdom, directions were given for a permanent house where the living Presence might be revealed. This was a larger building, and constructed at still greater cost. The treasures of a world were levied to make it one of the most expensive buildings ever constructed. Over 180,000 men were employed in procuring material

was to be reared, and when completed, to this temple the Lord would come as the Healer of the nations.

Why was this visioned temple not built? Does it yet wait the fullness of time? Will it ever be constructed? These questions are often asked. Let it be noted that the later predictions in the Book of Ezekiel are provisional in character. The prophet was to show Israel the copy, the wonderful designings that would reflect the more perfect purpose of Jehovah. Then, if they would put away the abominations of their false worship and be ashamed of their iniquities, they would be entrusted with the work. Eze. 43: 9-11.

But Israel was not ashamed, and the prophet is directed to write: "Thou hast a whore's forehead, thou refusedst to be ashamed." Jer. 3: 3. They would not even blush over their abominations. Jer. 8: 12. For this reason—Israel's unfitness—the visioned temple was set aside, never to be constructed.

The service outlined for this great temple was one of sacrifice. It cannot therefore belong to the future, for in God's plan the last sacrifice has long since been offered. Never again will He accept the blood of bulls or goats, for these were only typical,



*Life is fraught with new meaning when the visioned glories of eternity are kept ever before the mind's eye.*

and erecting the building. Seven years were required for the work, and the cost is estimated to have been £861,169,000.

This building was destroyed by the Babylonians, and the one rebuilt by Nehemiah was of a much less costly character. Herod repaired and added to this last structure, so that at the time of Christ it was again a monument of national pride. Matt. 24: 1.

It was during the seventy years of the exile that Ezekiel prophesied by the river Chebar, and at that time the visioned temple was outlined before him. In this temple God planned to extend the symbolism of His habitation, and a much larger structure was described.

The land of promise was to be divided into parallel strips, twenty miles by one hundred and fifty miles, with a portion for each division of Israel. Near the centre, on a reserve ten miles square, the temple

and they all pointed to the cross. Had Israel been loyal to Jehovah, He had wonderful plans in which they could have acted a part, but failing in that loyalty the battle axe (Jer. 51: 20-22) had to be cast aside as of no value. Then He had finally to choose another people to do His work. Matt. 21: 43.

So then the visioned temple, over which human thought has speculated so much, will never be built. It would have been a world monument, bearing witness to all nations of the true God, and the knowledge of salvation would have gone forth to all people. But Israel failed, and the vision will remain only a vision for ever.

This is only one among the many possibilities lost to Israel through unfaithfulness. The sum of their loss cannot be told. "The glory, the covenants, the promises" were all theirs by right, but all have been lost through neglect. Rom. 9: 4, 5.

The Shekinah, lost through the captivity, was never restored. But it would have returned to the visioned temple, for the name of the city would have been "Jehovah-Shammah"—"the Lord is there." Eze. 48: 33.

O child of earth, beware lest the visioned glories of eternity be lost to you even as the visioned temple was lost to Israel of old. They will all materialize, but will you be there to share in their fullness?

Robert Hare.

## The Lure of the Cinema

Can I be a Christian and go to the pictures? If without blush or inward stab of conscience and fear, you can read the following analysis and still with equanimity "go to the pictures," by all means go.

If you do not care for the following analysis, published by the Editorial Council of the Religious Press, make one out for yourself from any similar number of films.

"An analysis of the contents of the 133 feature motion pictures released between the middle of January and the middle of May, was made by Father D. A. Lord, of St. Louis, and is published by the Editorial Council of the Religious Press.

"He reports 26 plots or episodes built on illicit love; 25 plots or main episodes on seduction; 2 on rape; 1 on incest; 25 characters who are practising, planning, or attempting adultery; 3 leading and many incidental characters who are presented as prostitutes; while 35 other major scenes and situations are anti-moral in character. In these same 133 pictures are found 32 murders (5 justified and unpunished, though not committed in self-defence); 5 suicides (3 presented as justified); 17 gangsters or crooks in leading roles; and 27 leading roles filled by criminals other than gangsters. These 133 pictures at this moment on the nation's screens show, therefore, 81 major crimes, not to mention wholesale murders in one super-film, and numerous lesser crimes."

Yes, you can go to the pictures—personally, I'm particular, I like good company!

"It is a shame even to speak of those things which are done of them in secret," says the apostle. But it is no shame to some Christians not only to speak of those things, but also to laugh at and enjoy, in the company of Christless souls, the doings of a depraved world.

I am waiting to meet someone who can say he honestly believes that if John or Paul were here today he would go to the pictures. And I am still waiting to meet a soul-winning, praying, clear-eyed Christian who goes to the pictures. One trouble with sin is that when you try to give it up, it does not give you up; and when you go out to the pictures, the pictures go home with you.

The real truth is that Christ satisfies an obedient and spiritual child of God. For him there is neither time nor money nor desire for the cinema. Time, that winged commodity, is all too scarce. The Christian needs it all for holy living. The need for mental and spiritual instruction, the mounting claims for prayer, the clamouring urge of the foreign fields, all demand time.



Professor P. Deamer, D.D., writes as follows: "What strikes me about such films as I have seen is their hideous and profound vulgarity; human nature is often made loathsome and degraded. The silly part of the audience fitters, they have come to be amused; they do not discriminate; and they go out with a sense of the value of human nature lowered each time."

"Such was the high priest for us, saintly, innocent, unstained, lifted high above the heavens." Heb. 7: 26, Moffatt's translation. Christ was holy, undefiled, separate from sinners. As He was in the world, so must His followers be.

Do I go to the pictures? No. "Beloved, as sojourners and exiles I appeal to you to abstain from the passions of the flesh that wage war upon the soul; bear yourselves uprightly before pagans; so that, for all their slander of you as bad characters, they may come to glorify God when you are put upon your trial, by what they see of your good conduct." 1 Peter 2: 11, 12, Moffatt's translation.

W. S. Renn.

## Readings for the Prayer Band

### THE OVERCOMER—NO. 3

#### The Presence of God

"O God, when Thou wentest forth before Thy people, when Thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God." Ps. 68: 7, 8.

What a glorious, ringing shout of triumph there is in these words! They seem to picture vividly the victorious march of an all-conquering King with everything going down before Him. Habakkuk gives us the same conception of the all-victorious Presence of Jehovah. "Thou didst march through the land . . . for victory with Thine Anointed." Hab. 3: 13, R.V.

The manifested Presence of God will alone move the "Sinai's." How foolish we are to attempt to "push" them. The walls of Jericho fell down without one single push, yet we seem to think we must do our little best and then God will do the rest. Nay, it is "stand still and see the salvation of God." It is the manifested Presence of Jehovah we need; He must march forth before us, and the biggest "Sinai" will be moved before Him. Oh, the "Sinai's"! How we groan over them! That Sinai of self, will it never go? That idol we have surrendered so often, and yet there it stands still the same! That Sinai in our Christian work, and many others known best to God and ourselves. How we take our little spades, do our little best, push and push, dig and dig, failing utterly to make the least impression! "O God . . . when Thou wentest forth . . . even Sinai itself . . .!"

It is the Presence of God we need. How can we obtain His Presence, thus moving so gloriously before us?

We must first be willing for His manifested Presence in us. His Presence is as "terrible crystal." Eze. 1: 22. Ere He can move through us and before us, making us "terrible as an army with banners" (Song of Solomon 6: 4), He must first deal with every part of our lives in the light of His eyes of fire. Let us turn to the

fifteenth Psalm and see the description of those who may abide in His holy Presence—see how closely and keenly He deals with heart and life.

1. The feet, and how we walk: "He that walketh uprightly." Verse 2.

2. The hands, and what we touch: "He that worketh righteousness." Verse 2.

3. The heart honesty He demands, as well as lip-truth: "He that . . . speaketh truth in his heart." Verse 2.

4. The tongue and its conversation, no tale-bearing, no unkind discussion of others. "He that slandereth not with his tongue." Verse 3.

5. The ears, and what we listen to, even the receiving of a report. (See also Ex. 23: 1, margin.) "Nor taketh up a reproach against his neighbour." Verse 3.

6. The eye, and how it looks at others, as well as at itself: "In whose eyes a reprobate is despised." Verse 4.

7. Even the "sitting by itself": "He that sitteth not by himself, but is lowly in his own eyes." Verse 4, P.B.V.

The cliques in our churches, and our Christian work are all noted by Him. He deals, too, with the way we look at sin, whether we honour reprobates for their money and position, or "make much of them that fear the Lord." Verse 4, P.B.V.

He will speak to us about "broken promises." We are to "disappoint not, even though it be to our own hindrance." Verse 4, P.B.V. The money must be righteously gained, spent at His command, and we are never to increase in riches at the expense of those who cannot protect themselves. Verse 5, A.V. "Terrible crystal" this! Yes, and only thus can we know His terrible Presence moving forth before us for victory.

#### The Presence of God is Terrible to Sin

Adam and Eve hid themselves from the Presence they once loved. Gen. 3: 8. "Your sins" hide the "Presence." Isa. 59: 2. "Evil shall not dwell with Thee" Ps. 15: 4, R.V. Sin in the manifested Presence of the Holy God is an impossibility.

#### Terrible to Pride

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low . . . when He ariseth." Isa. 2: 17-19.

#### Terrible to Idols

"The idols . . . shall be moved at His Presence." Isa. 19: 1. Like Dagon they fall before the God of Israel. See also 2 Cor. 6: 16.

#### Terrible to Disobedience.

How Jonah fled from the Presence of God! Jonah 1: 3. How when the "terrible crystal" of His presence has revealed all in heart and life of sin and self, when all has been dealt with at the cross of Jesus Christ, when these "old things" have passed away, then, in full possession of the earthen vessel—

His Presence will be "fullness of joy." Ps. 16: 11.

His Presence will be "salvation." Ps. 42: 5, margin.

His Presence will be "separation." Ex. 33: 16.

His Presence will be "rest." Ex. 33: 14. His Presence will be victory. Ps. 9: 3.

His Presence will be a "hiding-place" from the "strife of tongues." Ps. 31: 20.

His Presence as "terrible crystal" will be manifested in us, and abiding in us in

unhindered power will go forth before us, making "even Sinai itself" to be moved. Yea, "the mountains melted like wax at the Presence of the Lord." Ps. 97: 5.

#### "JESUS IS NEAR"

"Stronger the testings now, keener the fight:

All hell has risen up, must'ring their might;

Harder to overcome, while waiting here; Yet, the glad sound is heard—

Jesus is near! Jesus is near!"

—Selected by F. A. A.

## Return Thanks

Dear Brethren and Sisters of the Advent Family,

Your wonderful love and sympathy to us during our recent sad bereavement have been so great, and have been expressed in so many ways, that we feel that the only way we can hope to thank you or convey in even a small measure the deep appreciation of our hearts to you all, is to write one letter to you through the medium of the "Record."

Especially we wish to thank Brother Ulrich, Brother Easthope, Brother B. O. Johanson, and the staff of the Health Food Factory for their noble and practical help, both to our dear Milton, and to us on the night of the tragedy, and subsequently in the arrangement and carrying out of the funeral and its services, all of which has meant more to us than mere words can ever express.

The many comforting thoughts and warm expressions of love contained in your letters and cards—numbering almost one hundred—have been like a wave of heavenly comfort to our sore and bleeding hearts.

We cannot understand why God has permitted our dear Milton's life to be thus cut short right on the threshold of manhood; but we do know that our heavenly Father is too wise to err, and too good to be unkind, and we yield our treasure to His safe keeping until the glad day of the resurrection.

Your many prayers for us have been more than answered, for God has wonderfully sustained us during this unexpected trial, and our faith in Him grows stronger day by day.

Again thanking you, one and all, for the wonderful bond of love and sympathy that you have drawn around us during this hour of trial, and trusting that you will each accept this as a personal letter to you,

We remain,

Your brother and sister in the blessed hope,

Miriam and Paul Adams.

#### ADVERTISEMENT

Weatherboard cottage, six large rooms, electric stove, bath-heater, garage, cistern, three tanks, with a 10,000-gallon capacity; 1½ acres good soil, and assorted fruit trees. Fifteen minutes college and factory, three minutes church and central school. Apply G. A., Post Office, Cooranbong, N.S.W.

## Australasian Record

THE OFFICIAL ORGAN OF THE  
AUSTRALASIAN UNION CONFERENCE  
OF SEVENTH-DAY ADVENTISTS

EDITOR: - - - REUBEN E. HARE  
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## WEDDING BELLS

**LAURE-LAYBOURN.**—The Ponsonby church, North New Zealand, was the scene of a pretty wedding on November 7, 1938, when Bernard Laure was united in marriage with Dorothy Ellen Laybourn, daughter of Brother J. E. Laybourn. We wish the happy couple God's richest blessing, and pray that their hearts may be bound together in faithfulness as united in life they walk down the path of the years.

H. G. Moulds.

**CLARKE-MURRAY.**—On November 23, 1938, in the Papatoetoe church, New Zealand, Joseph Gordon Clarke and Elsie Mavis Murray were united in the sacred bonds of matrimony. The church was suitably decorated by thoughtful friends in expression of their esteem. The many friends of Brother and Sister Clarke wish them much happiness as they establish their home at Paeroa.

H. G. Moulds.

**BUSSAU-LAWSON.**—Every seat of the Palmerston North church was occupied on Thursday, December 15, 1938, when Afton James Bussau, of Victoria, was united in marriage with Carmen Lawson, daughter of Brother James Lawson, who is engaged in evangelistic work in the North New Zealand Conference. The church was tastefully decorated for the happy event, and the reception which followed was pleasantly arranged. During the breakfast the bride and bridegroom, as well as the guests, received quite a shock when Palmerston North was shaken by an earth tremor. The home of the couple will be in Victoria, where we pray that the favour of God may continually rest upon them.

H. G. Moulds.

**HAY-SAUNDERS.**—On the evening of January 18, in the Barbadoes Street church, Christchurch, New Zealand, was celebrated the wedding of Rita Saunders and Leonard Hay. The large company of relatives and friends assembled, and the tokens of goodwill received, testify to the high esteem in which these young people are held. Brother Hay is engaged in evangelistic work in North New Zealand, and as he and his wife go forward in united service, we wish them much happiness and the Lord's richest blessing.

W. J. Richards.

**BINNING-ROWE.**—On January 24, the Parramatta church, N.S.W., was the scene of another very pretty wedding. The contracting parties were Jack M. Binning, salesman of the S. H. F. Company retail branch, Hobart, and Nancy Rowe, who up until the time of her marriage had given faithful service in the Sydney cafe. A large number of friends and relatives gathered to witness the sacred ceremony and to wish the happy young couple bon voyage and much of God's blessing in their future life. They later left for Tasmania where they will be making their home.

L. C. Naden.

**SUMMERFIELD-BRITTEN.**—As the sun was setting on the evening of January 30, the old Avondale church was the scene of a very pretty and interesting wedding, when Charles Summerfield and Grace Britten were united in marriage. At the reception in the home of the bride's mother, many kind wishes and expressions of Christian love were extended to the happy couple. Brother Summerfield is a ministerial graduate of the Australasian Missionary College, and is engaged in evangelistic work in Hokitika, South New Zealand, while Miss Britten has for the past six years taught in the business department of the Australasian Missionary College. May the heavenly Father make their united ministry fruitful in the winning of souls, and the home they establish a centre of light and blessing to all who come under its influence. E. L. Minchin.

## OBITUARY

**ROBSON.**—On the evening of January 31, while travelling home from his employment, Roy Ernest Robson, aged sixteen years, met with an accident in which he was killed instantly. The deceased was the youngest son of Brother E. T. Robson of Merrylands, New South Wales. The happy smile and kindly ways of Roy will be greatly missed by his loved ones and many friends. At the funeral parlours and later at the graveside, the writer directed the sorrowing father, brothers, and sisters to the sympathizing Jesus. We extend our sincere sympathy to those who mourn the loss of a son and brother.

H. W. Hollingsworth.

## Colporteurs' Experience Day, New Lambton Camp, 1938

During the session of the North New South Wales Conference, the hour set apart for the report of the book work in this field proved very interesting.

On the platform were seated those colporteurs who had laboured in our midst during the year, together with a number of new recruits for 1939, some of these being students who will work in this field during the vacation.

As we looked back over the year's work, we felt greatly encouraged. There had been an average of nine colporteurs engaged in the selling of literature, and sales to the value of £4,488 had been made. The aim for the year was £3,575, so it had been far surpassed. From the viewpoint of

sales, this had been the best year for this field since it was organized as a conference, seventeen years ago.

We displayed a large map of the conference, the surface of which was completely covered with black paper. The colporteurs who had been engaged in active service during the year were invited to relate, briefly, their experiences. As each one rose to speak, there was removed from the surface of the map the black paper covering the particular portion of territory in which the speaker had laboured. This represented beams of gospel light penetrating the previously darkened land.

Two of the colporteurs were ladies, with the cares and responsibilities of homes. They had worked in the suburban area, and had met with extraordinary success in selling "Ladies' Handbook." They also related some bright experiences, showing how the Lord had blessed them in ministering to souls seeking after truth.

Brethren from various parts of the field also testified to the leading of the Lord as they came in contact with people from day to day. They had been led to homes where they had been able to interest the families not only in the books they were selling, but in the great message which they represented.

Eleven souls have been won for God and this message as a result of the work of the colporteurs this year. One brother alone reports twelve families definitely interested.

When all had spoken, a large portion of territory still remained in darkness, but as the new recruits signified their intention of joining the band to help scatter the "seeds of truth," immediately light spread over the territory.

We sincerely hope that this may prove a reality in the experiences of the book work in this field in the coming year, as these colporteur evangelists faithfully sow the seed day by day. We invite you to pray with us that the Lord will faithfully reward their efforts.

A. Jackson,  
N.N.S.W. Field Missionary Secretary.

## Advent Radio Church Log

Sydney, N.S.W.: Station 2GB.  
Sunday, 5.30 to 6 p.m., E.S.T.  
Dubbo, N.S.W.: Station 2DU.  
Sunday, 6.30 p.m., E.S.T.  
West Maitland, N.S.W.: Station 2HR.  
Sunday, 6 to 6.30 p.m., E.S.T.  
Young, N.S.W.: Station 2LF.  
Sunday, 6.30 to 7 p.m., E.S.T.  
Broken Hill, N.S.W.: Station 2BH.  
Sunday, 9.15 p.m.  
Mildura, Victoria: Station 3MA.  
Sunday, 11 a.m., E.S.T.  
Sale, Victoria: Station 3TR.  
Sunday, 6.30 to 7 p.m., E.S.T.  
Ayr, Queensland: Station 4AY.  
Saturday, 11 a.m., E.S.T., bi-weekly.  
Kalgoorlie, West Australia: Station 6KG.  
Sunday, 9 to 9.30 a.m., or 11 to 11.30 a.m., E.S.T.  
Geraldton, West Australia: Station 6GE.  
Sunday, 6.55 to 7.25 p.m., or 8.55 to 9.25 E.S.T.  
Hobart, Tasmania: Station 7HO.  
Sunday, 6.15 to 6.35 p.m., E.S.T.

## News Notes

Ratu Epeli, a young Fijian chief, arrived in Sydney last week en route to the Australasian Missionary College.

Brother A. Schofield has been invited to connect with the North New South Wales Conference for teaching work.

Pastor and Mrs. Robert Hare left for South Australia on the 25th instant, where they will spend several months in attending the camp-meeting and visiting the churches.

Miss Adeline Whippy also arrived from Fiji last week. She has been one of our teachers there for a number of years, and will put in a year at the Australasian Missionary College in advanced training.

Brother Albert Rose, who has recently returned from the New Hebrides where he has been engaged in the erection of a number of mission buildings, has been invited to proceed immediately to New Guinea in order to erect the house on Manus for Pastor Tutty and his family. This house was one of the projects listed in our last Big Week effort.

The Union Conference delegation to the Western Australian camp, now in session, consists of Pastors A. G. Stewart, W. J. Westerman, and J. J. Potter. Dr. Eulalia Richards is attending in the interests of the medical department. Salau and Oti are providing the mission contact, while Miss Edith Stewart is helping out in the interests of the Missionary Volunteer Department.

In our issue of February 13, we commenced a series of studies which were presented by Pastor F. A. Allum. The articles selected by him for these studies came from various sources, and the first article was from the pen of Eleanor G. Dempsey, of the Japan Rescue Mission, and copied from the magazine, "The Overcomer." The articles in the series have been selected by Pastor F. A. Allum.

It was indeed fortunate that Brother C. E. Mitchell and his family did not return to Papua, as planned. While the hold-up was caused by Sister Mitchell's health, she has wonderfully improved, and it is felt that an operation on her will not now be necessary. But only a few days after the date on which they should have sailed, Brother Mitchell was taken suddenly ill, and a major operation had to be performed on him. He is making good progress, and they both are anxious to return to their field of labour.

## APPOINTMENTS

### Camp Meetings

West Australia: February 21 to March 5.  
South Australia: March 7-19.  
North Queensland: May.

Appeal for Missions: February 18.  
Week of Prayer: May 27 to June 3.

## Union Conference Notes

Our readers will be interested in a number of actions which were recently taken by the Union Conference Committee.

At the time of the last Annual Council, Pastor J. W. Kent, President of the North New South Wales Conference, was appointed to the presidency of the Victorian Conference. Because of a well-planned aggressive evangelistic campaign which he desired to launch in North New South Wales, that conference was reluctant to release him. He, therefore, continues as the President of that Conference.

Pastor James Pascoe, President of the South New Zealand Conference, has been invited to take the Presidency of the Victorian Conference.

Pastor L. C. Naden, Pastor of the Advent Radio Church, has been recommended to the South New Zealand Conference as its President.

### STOP PRESS!

Our office calm was rudely shattered a few moments ago when a cable was handed in our door, reading:—

"Eight days' strike succeeds, aim reached, twenty-four churches out. (Signed) Mitchell."

This was from the North New Zealand Conference, informing us that that conference had reached its aim in two week-ends from the cold start. We are now prepared to receive any other such shocks as you care to send in. Thank you.

Pastor E. H. Guilliard, until recently President of the Victorian Conference, has been invited to connect with the South New South Wales Conference for pastoral work.

Pastor J. Thompson, of the South New South Wales Conference, has been invited to connect with the Victorian Conference for field work.

Pastor E. Rosendahl, a member of the Australasian Missionary College faculty, on the call of the Victorian Conference, has been invited to connect with that conference for pastoral work.

On the call of the West Australian Conference, Pastor T. J. Bradley, of the South New Zealand Conference, has been invited to connect with the former conference for evangelistic work.

Brother E. G. McDowell, headmaster of the Papanui Central School, has been appointed to the faculty of the New Zealand Missionary College.

May the Lord richly bless as these transfers go into effect, and as the workers concerned take up the work to which they have been called.

Erwin E. Roenfelt,  
Secretary, Aust. Union Conference.

## The Layman At Work in Darwin

It will be of interest to "Record" readers to know that away in far-off Darwin, in the Northern Territory, there are representatives of this message who are faithfully endeavouring to sow the seeds of truth through the distribution of literature, and friendly contact with the people. These folk believe that God has sent them all the way to Darwin, and that He has had a purpose in it. In a recent letter, one of these believers writes concerning their work as follows: "I think almost everyone in Darwin has heard the message, either verbally or through the printed page. The Church of England minister receives the 'Signs of the Times' regularly every week, and he is very friendly, also his mother; they both enjoy reading the paper. I pray for them regularly that God will open their eyes, that they might see the light. One lady, wife of a police sergeant, is very interested, and she sends her 'Signs' to another lady, who lives at Tennant's Creek. I gave her a 'Steps to Christ' to put in with the 'Signs,' and she has had word back to say how much it was appreciated. I have written to the lady myself, and she has told the wife of the police sergeant that she will be writing to me soon. . . . I am going to send her a copy of 'The Great Controversy.'"

Just as surely as there is a place prepared for us in the heavenly mansions, is there a place on earth where we are to work for God. Do we always realize and remember that we are placed just where we are for a purpose? This is our day of seed-sowing opportunity, and every moment is freighted with eternal consequences. All over the world the literature is doing its work, but there is coming a time when the greater harvest will become apparent. Concerning that time we read: "The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—"The Great Controversy," page 612.

In another place the statement is made by the same author, that "more than a thousand will soon be converted in one day, most of whom will trace their conviction to the reading of our publications."—"Review and Herald," November 10, 1885.

According to our sowing will be our reaping. "Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness." ("The Great Controversy," page 482.) It is not special ability or position that counts, but the faithfulness, perseverance, and constancy of one's service that is weighed in the balances of heaven.

Let us resolve that not a day shall pass into eternity without bearing the record of some seed of truth being planted by our hands.

A.U.C. Home Missions Department.