

The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Greetings From Our Believers in Poland

By T. T. Babienko

THE war has disorganized our work in Poland and scattered our believers to many countries of Europe. Many of our people have come in contact with those who have not heard the message, and to them they have preached our truth. Many have heard and believe the truth. One minister told me that in one camp over twenty people have been recopying one of our books so they can take it with them to their country. All these twenty men have witnessed the saving power of God.

Poland is terribly destroyed and has suffered very much. The war has brought tremendous devastation to Europe. Many are without homes, parents, friends, food, clothing, and hope. Thousands of children have no one to take care of them, for they have lost their parents and their relatives. Poland today is a great mission field for Christian people. During the nine weeks of my stay in Poland I have seen great efforts put forth by the Polish Government to relieve the suffering of the people, and great achievements in that direction have been made. Schools, orphan houses, and barracks for the people to live in were erected. Food and clothing were brought in by different Christian organizations. The great organization UNRRA has done good work for all Europe. All who have seen its accomplishments can but praise the work of this organization.

We, too, have done a great work for Poland. We have been feeding thousands of starving people and members of our church, and we have clothed thousands of men, women, and children in that country. I wish you could have been with me in the five meetings we held in Poland during August and September: the young people's congress, union conference session, union workers' meeting, and three local conference sessions. In all these meetings our believers came to me and showed me the clothing they had received from America that enabled them to attend the meetings. In all these gatherings we have had to feed all the people present, and oh! what joy and thanks they have expressed. They asked me to tell the American believers how many blessings they have received from you. With tears in their eyes they have thanked you for the food and the clothing. If you could have been here in Poland, and have seen the hungry believers and their happy faces as they ate the food that was given to them, you would have felt glad that you had a part in feeding and clothing them. Many times I wept with them for joy upon seeing our dear people saved from starvation and misery.

We have fed not only our own people, but many others also. The relief work of our church came to the attention of the daily papers, and they have written about our work and our faith. Our work in Poland is reorganized and is growing. The government of Poland gave us lawful recognition, and we and all other churches have full religious liberty. Poland and the many other countries of Europe are very much in need of food and clothing.

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The REVIEW subscribes to Religious News Service, the well-known interdenominational news gathering organization. Many of the items below are taken directly from this service.

¶ A HUNDRED and sixty American churchmen are now engaged in furthering preparations for the General Assembly of the World Council of Churches scheduled for Amsterdam in August, 1948, according to Dr. John C. Bennett, American secretary of the Council's Study Department.

¶ DR. Y. C. TU, first Chinese in the history of St. John's University, Shanghai, to hold the office of president, was inaugurated there in ceremonies attended by Dr. J. Leighton Stuart, U.S. Ambassador to China, according to an announcement by Dr. Henry P. Van Dusen, president of the Associated Boards for Christian Colleges in China. St. John's is one of the thirteen Christian colleges supported by American Protestants through the Associated Boards.

¶ EXODUS of Philadelphia's once flourishing urban churches to new suburban sites far removed from the city's center is growing at a marked rate, the trend having become more noticeable with the unfolding of building programs for the postwar era. A similar trend is believed to be progressing in other major cities throughout the nation.

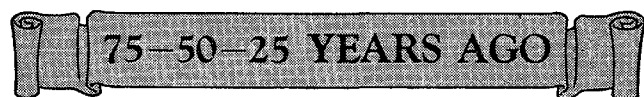
¶ EIGHT Baptist churches have presented an airplane called *The Gospel Flyer* to Dr. D. A. McCall, executive secretary of the Mississippi Baptist Convention. Dr. McCall, who has traveled 252,000 miles through Mississippi since 1939, carrying out his religious duties, thus becomes the only missionary secretary in the U.S. who owns his own plane and does his own piloting. A Bible bound in olive wood from Palestine and a vial of water from Philip's fountain in the Holy Land, both to be carried in the plane, were also presented.

¶ AN appeal for relief supplies to stave off "a new and terrible catastrophe that threatens millions of starving people" in Europe was issued by leading Protestant, Roman Catholic, and Jewish organizations. Groups sponsoring the appeal were the World Council of Churches, Caritas, international Catholic welfare agency, the Union of OSE (Oeuvre de Secours des Enfants—Children's Aid Project) Societies, the International Red Cross, the International Center for Relief to Civilian Populations, and the Save the Children's Union.

¶ "MRS. D. LEIGH COLVIN, president of the Women's Christian Temperance Union, told the first biennial convention of the National Temperance Movement that high-powered advertising campaigns by the liquor interests were largely responsible for increased cocktail drinking by housewives. Mrs. Colvin said the advertisements had made romantic and sophisticated many of the liquor habits considered vulgar a generation ago. "The woman who drinks even a little bit is a menace to the community," she said.

¶ FORTY-ONE Jehovah's Witnesses were arrested in Montreal, Canada, in two days, following an announcement by Premier Maurice Duplessis that he had instructed the Attorney General's Department to prepare legal action against the sect. The move came following publication and distribution of a pamphlet entitled *The Burning Hate of Quebec*, which the premier declared to be a seditious publication. In Toronto the Watch Tower Bible and Tract Society said distribution of the pamphlet began November 15 on a nation-wide scale and that the first English-language printing comprised 1,000,000 copies.

¶ A TENTATIVE plan for the merger of the United Presbyterian Church of North America and the Reformed Church in America has been drawn up by a joint committee of the denominations and has been submitted to both churches for their consideration. In presenting the plan the joint committee emphasized that it was not sent for action or vote but for study and recommendation. After suggestions and amendments are received, the joint committee will revise and rewrite the plan, and the revised draft will be put before the General Assembly of the United Presbyterian Church and the General Synod of the Reformed Church at their 1947 meetings.



1871

¶ IN a report of the work in Switzerland, James Ertzenberger writes as follows about a meeting held in Tramelan: "Although there were but seventeen members present, the others being prevented from attending, not less than one thousand dollars in gold was pledged for the good work. This shall be used to get different tracts on the present truth. A few translations are already at the printing office. Great and solemn is the work, wide the field, short the time, and much to be done."

1896

¶ "THE past few days have been most precious and profitable to both the academy and the South Lancaster church. Sabbath and Sunday of the prayer season were especially blessed days, long to be remembered by many on account of the quiet but deep movings of the Spirit of God. . . . Monday was a glorious day for the academy. The Great Teacher took the work into His own hands, and instructed us that day. From nine o'clock in the morning until 1:30 P.M., voices of prayer and praise, of repentance and confession, were to be heard. All forgot their studies, and we spent a holiday to the Lord. It thus became a holy day to us."—Report of J. H. HAUGHEY.

1921

¶ A SMALL school for the training of Czechoslovakian workers has been conducted at Prague. Under the instruction of M. H. Wentland and one of our Bohemian workers, a nine-month course has been given to four promising young men who have been successful in the colporteur work. These young men worked their way through the school period by selling our Bohemian literature. They successfully passed their final examinations, and are now engaged in gospel work.

EDITORIAL

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Postscript to "Atomic Apocalypse"

Part 2

LAST week we discussed an article in *The Christian Century* that took issue with an earlier article by Dr. Fallaw entitled "Atomic Apocalypse." The second article, by Dr. Gallagher, very properly called attention to the fact that the end of the world, as portrayed in the Bible, is something quite different from the end of the world as pictured by scientists who speak of atomic catastrophe. On this one point we are in clear agreement with him. But beyond that point we must differ with him quite completely.

As quoted last week, Dr. Gallagher called attention to the fact that in previous generations the idea of the end of the world was always in terms of God's will and action, "but today it is not believed that God is threatening the world; it is man in his sin." This is one of those strange half-truths that confront us occasionally in religious discussion. Certainly it is true that man in his sin is threatening the world with some form of destruction. But it is not true to say that God is not threatening the world with destruction.

In common with the writer he is criticizing, Dr. Gallagher speaks of the need of a proper Christian view regarding the world's end. Of course that Christian view can be secured only from the Bible. No one else but prophetic writers can speak with an authority that commands our obedience regarding things yet to come to pass. Now when we seek to square our thinking on the world's end with what the Bible writers say, what do we discover? Most assuredly we discover, among other things, that God is threatening an evil world with destruction. Of the many Scriptures that might be quoted we give one as typical:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1:7-10.

Related Threats

But not only is God threatening the evil world with destruction and, as Dr. Gallagher declares, "man in his sin" is threatening it with destruction, but God's threatenings and man's bear a certain relationship. This is probably the most significant fact of all in connection with this whole dread subject of atomic catastrophe for the world. Because of the iniquity of men's hearts, God has declared through His prophets that a day of doom is coming for the world. The former destruction of the world by a flood came when men were down to that low point where every imagination of their hearts was only evil continually. The day of God's second world judgment comes when His long-suffering ends because there is nought to be gained by further merciful waiting.

We may properly believe that God's waiting has been for a twofold reason. As just stated, He waits

in long-suffering, "not willing that any should perish, but that all should come to repentance." He also waits in order that the whole universe may have a full demonstration of the true nature of sin. God's waiting provides opportunity for sinful man to present repeated proofs of the scripture that "sin, when it is finished, bringeth forth death." God might have struck down the first sinners instantly. But then the universe, unacquainted with the real nature of this mysterious thing called sin, might have questioned the justice and love of God. So God has withheld His hand, allowing sin to work out in its fullness, in innumerable settings and under every conceivable condition, so that in all the long ages to come there might never a doubt arise in any mind but that sin is wholly and only evil.

Now, if we have come to a day when "man in his sin" is threatening the world with destruction, have we not come very close to the time when the last complete and overwhelming proof is provided that "sin, when it is finished, bringeth forth death"? And by the same token, are we not also drawing toward the moment when God's long-suffering is to end?

A False Program

So we would rephrase the statements we have been discussing, and declare: God is threatening the world with destruction, and man in his sin is threatening the world with destruction, and the latter simply adds force and timeliness to the former. Because of this we are unable to agree with the writer in the program he sets down for averting calamity. His argument is that inasmuch as the threatened destruction is by man, we should seek to deal with man in terms of the two evils that generate the threat. The reason for our failure to agree on this program is a difference of viewpoint. The difference is wide and deep and has always distinguished Adventists from all that large class of religious people who seek to improve the world and avert all calamities by reordering civic affairs and international relationships.

The writer under discussion thinks that if nationalism and racism could be stamped out, all would be well, at least all grave danger would be past. What he forgets and what all others who hold his viewpoint seem to forget, is that the stamping out of nationalism and racism would not thereby make the human heart pure and good and cause all men to love God with their whole heart and their neighbor as themselves. There is nothing in the ancient record to indicate that Sodom and Gomorrah were troubled with either nationalism or racism, and certainly they had no great economic problem of food for the masses. They had pride, fullness of bread, and abundance of idleness. They must have had a very short working week and good crops, and of course they had pride, which seems to be of the nature of men in all ages. But living under such ideal conditions produced, not good men, but Sodomites. Their destruction is used in the Scriptures as a type of the ultimate, fiery destruction that is to come upon all evildoers.

The writer before us is not only emphatic in declaring that we ought to concentrate our energies in grappling with the "sins of nationalism and of racism," but he adds emphatically: "To turn away in revulsion and piously to affirm that God wills the end

of human life because of man's sinfulness is hardly short of blasphemy. Repentance, not self-righteousness, is in order."

We think this is a caricature of the real position of those who refuse, as Adventists do, to concentrate their energies on grappling with the sins of nationalism and racism. We do not take a negative position. We do not simply fold our hands in pious anticipation of "the end of human life because of man's sinfulness." That certainly would be "self-righteousness." On the contrary, we follow a course set forth in the very same Book that provides us the warning regarding the end of the world. Like Paul and the other apostles, we warn men to flee from the wrath to come. We call on them to turn from idols to serve the true and living God and "to wait for His Son from heaven, whom He raised from the dead, even Jesus." 1 Thess. 1:10.

Working for Individuals

In other words, we seek to salvage men *out* of a doomed world. That is why we send missionaries to every corner of the earth. That is why we give freely of our means for the proclamation of what we believe to be a saving message for the hearts of men. We do not seek for a saved civilization. We do not seek to save the world, as that term is usually understood. God's gospel of grace and salvation are not for the saving of civilization nor for the saving of collective groups of men banded together as nations or races. God's saving grace is for the individual heart. That is why we endeavor to make an individual spiritual appeal to men's hearts.

Until the end comes, we shall work and give, salvaging as many individual men and women as lies within our power to salvage by the grace of God. We devoutly wish that men's hearts were so willing toward God that every inhabitant of every nation might be salvaged out of this world and made ready for the day of God. But there must be not only the work and prayers of the laborers for God but also a response on the part of individual hearts. All the history of the Christian Era and all time before that reveals that the great majority of men spurn the pleadings of the Spirit of God.

That is why we cannot believe in the doctrine of mass conversion, of a whole world turning to God. That is why we do not approach the tragedy of a sinful world in terms of saving civilization or of transforming governments. That is why we continue to do what the apostles did, seek to make individual men and women ready for the great day of God's judgment upon the world. We know of no other satisfactory way in which to work. We know of no other way that is in harmony with the principles and precedents of Holy Writ.

F. D. N.

"This Scene of Misery"

THE groans and cries of numberless people suffering from cold and famine now ascending to God must cause all heaven to weep. As our Saviour, who identified Himself with fallen men, looks down upon the earth today, what does He see? Millions without a certain place of rest and labor, multitudes of wandering children bereft of parents, thousands of aged ones alone and dying, shivering, ragged, homeless hordes living in despair. This winter will no doubt present the most widespread scene of misery this world has ever experienced.

A recent cable dispatch from Europe to *The New York Times* says:

"The first sharp frosts announce a shivering and portentous winter in the skeleton cities of Germany. In every respect it promises to be worse than the last one. The reserves of food and clothing have been used up, machinery has worn out, transport has broken down, spare parts and raw materials have been exhausted, and nothing has been replenished. Ten million persons expelled from the East spread among the four zones have painfully increased the crowding—Kassel probably has the record, with four to five persons to a room."

God is a sharer in the suffering of humanity. He is touched with the feeling of our infirmities. As the "whole creation groaneth and travaileth in pain together," He is deeply moved with compassion and longs to speedily deliver His people. How God and the heavenly host must long for the time when earth's night of sin shall be ended! If suffering men and women are praying for a new day, how earnestly and anxiously must the Father and Son, who gave their all to save the world, be waiting for the time when they can say, It is finished!

All Heaven Suffers With Us

"Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. . . .

"Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, through co-operation with Him, to bring this scene of misery to an end. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'—*Education*, pp. 263, 264. (Italics ours.)

This suffering of vast populations is a challenge to our compassion, zeal, and faith. We are told by the messenger of the Lord that in co-operation with God we can "bring this scene of misery to an end." What a responsibility this places upon us! How urgent the task! Who would prolong the agony, the fear, the weariness, of these troubled times? If it could be ended with a word, would we not speak that word? Yet we are told that we can bring all this to an end by preaching to all nations the gospel of the coming kingdom.

The Work We Must Do

God expects the follower of Christ to do two things in the face of such a challenge as this. The Christian's first response should be the alleviation of suffering and want. He is "to visit the fatherless and widows in their affliction." He must do all in his power to provide shelter and food to those in dire need. He is to share his bread, his garments, his money, with those who lack these things. This is practical religion that must be followed even by those who look to another world to answer their deepest longings. The expectation of the coming Lord must not blot from our hearts compassion for the needy who are now all about us.

However, alleviation of pain is not the remedy. Something more must be done if we hope to end this scene of misery. While time remains, calamity and trials will continue and become more widespread. Those who help others today may be the ones calling

for aid tomorrow. There is no place for pride and boasting in this uncertain world. All men everywhere belong to the brotherhood of sorrow. The terrible threat of woe and disaster that lurks in every corner of this world can only be ended by the second coming of Christ. Every other remedy is temporary. Those we saved from famine last winter may die this winter. We escape one war only to die perhaps in another. So it is with all human efforts. What we want is lasting peace and eternal comfort. How can we bring it about? How can we hasten that day?

The answer is by hastening on with the task of preaching the gospel to all nations, by sounding forth with a new zeal the special message for these last days that has been committed to us.

So let us remember this. While we are moved with compassion for those who have need of food and shelter, and while we do all we can to supply those needs, let us move forward with faster stride in the great task that is ours—the hastening of the second advent of Christ. This means a larger evangelism in all the lands of earth where we have established churches. It means, too, a deeper penetration into those countries where our work is little known. It also means that we must seek entrance into every place where the last message has not been preached. The task is well-nigh overwhelming. It calls for a supreme effort and sacrifice as well as an undaunted faith. However, in full co-operation with Him who died to save the world, we can bring this scene of misery to an end and that speedily.

F. L.

Heart-to-Heart Talks

Search the Scriptures

THE Holy Scriptures are given us as the great Guidebook in the journey of life. To it we should go for comfort and instruction. Concerning this Book, the messenger of the Lord says:

"The Bible is of the highest value because it is the word of the living God. Of all the books in the world, it is the most deserving of study and attention; for it is eternal wisdom. The Bible is a history that tells us of the creation of the world, and opens to us past centuries. Without it we should have been left to conjecture and fable in regard to the occurrences of the remote past. It reveals to us the Creator of the heavens and the earth, with the universe that He has brought into being; and it sheds a glorious light over the world to come."

"What more important knowledge can be gained than that which outlines the fall of man, and the consequences of that sin which opened the floodgates of woe upon the world; which tells of Christ's first advent? The incarnation of Christ, His divinity, His atonement, His wonderful life in heaven as our advocate, the office of the Holy Spirit,—all these vital themes of Christianity are revealed from Genesis to Revelation. Each is a golden link in the perfect chain of truth."—*Counsels to Teachers*, pp. 421, 427.

"Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely! only star which rose on Time,
And on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye."

—ROBERT POLLOK, *The Course of Time*.

How may we effectively study this revelation of God? There are various methods by which this may be done. I suggest here several which will prove helpful:

1. Read the Bible through by course, beginning with the new year. Three chapters each day of the week with two additional chapters on the Sabbath will complete the reading of the entire Book in the course of the year.

2. In connection with this study, the reading of the Conflict series, by Ellen G. White. *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *Acts of the Apostles*, and *The Great Controversy*, will prove most helpful. These inspired books will throw a flood of light upon the Sacred Record.

3. Study faithfully from day to day throughout the week the Sabbath school lesson scripture for the ensuing Sabbath.

4. Search the Scriptures topically. Look up the references made by the various Bible writers to the love of God, the forgiveness of sin, the Holy Spirit, the coming of the Lord, and various other subjects. In such study we may become better acquainted with the special truths applicable to this day.

5. The books of Daniel and the Revelation are worthy of earnest study. Great lines of prophecy are brought to view, some already fulfilled, others fulfilling in this our day. These prophecies show where we are living in the world's history, the meaning of conditions found today in the religious, political, economic, and social worlds, and how we may rightly relate ourselves to these conditions. In the study of these two books, the volume *Daniel and the Revelation*, by Uriah Smith, should prove very helpful.

6. A very beneficial method of searching the Scriptures may be found in book study, such books as Paul's epistles to the Romans or to the Galatians. A careful perusal of the Epistles at one sitting will give a clearer understanding of the objective of the epistle, the force and clarity of the argument, than can be gained by piecemeal study. The four books—Matthew, Mark, Luke, and John—read in close consecutive order, present a graphic, appealing, and inspiring picture of Christ's ministry, His mighty miracles, and the sad and sorrowful events of His passion week—His betrayal, trial, and crucifixion, and then the grand climax, His resurrection and ascension.

7. A verse study. Some texts are difficult to understand, to fathom, in their fullness. We may camp beside these texts and meditate upon them, finding in them from day to day new light, new hope, new comfort and inspiration. Such texts as John 3:16; Isaiah 41:10; Isaiah 43:1, 2; Matthew 11:28-30, and Psalms 103:13, 14, illustrate my suggestion.

May the coming year be one of earnest Bible study. Make the dividing Word a lamp to your feet, and a light to your path. Ps. 119:105. "He who by faith receives the word is receiving the very life and character of God."—*Christ's Object Lessons*, p. 38.

From John L. Saunders I quote the following beautiful word picture of the Holy Scriptures:

"The Bible contains the mind of God, the state of man, the way of salvation. Its doctrines are holy; its precepts are binding; its records are true. Read it to be wise; believe it to be safe; and practice it to be holy. It contains light to direct you, food to support you, comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Christ is its grand object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet."

Dear reader, may the Word of God fill your memory, rule your heart, and guide your feet in the path of life until Christ comes to take His children home.

F. M. W.

The World of Tomorrow

By Taylor G. Bunch

THE Scriptures divide the history of the world into three divisions, or phases, which are spoken of as three worlds. The first phase of this earth's existence is called "the old world" and "the world that then was," which, "being overflowed with water, perished." 2 Peter 2:5; 3:6. This world continued from creation to the Deluge, which came as the result of the sins of the antediluvians. We are told that "the earth also was corrupt before God, and the earth was filled with violence," and that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," and for this reason God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." Gen. 6:11, 5; 2 Peter 2:5.

The second phase is described as "the heavens and the earth, which are now," "this present world," and "this present evil world." 2 Peter 3:7; 2 Tim. 4:10; Gal. 1:4. Jesus declared that the last days of the present evil world would be like the days of Noah, an age of corruption, strife, violence, evil imaginations, and abounding lawlessness. The apostle Peter declared that just as the elements of destruction at the time of the Flood were reserved in the heavens and the earth, "the heavens that now are, and the earth, by the same word have been stored with fire, being reserved against the day of judgment and destruction of ungodly men." 2 Peter 3:7, R.V., margin. The present world of sin will be cleansed by a deluge of fire "and the works that are therein shall be burned up."

The third phase of the earth's history is called "the world to come" and the "new heavens and a new earth, wherein dwelleth righteousness," for which Christians are to look "according to His promise." Heb. 2:5; 6:5; 2 Peter 3:13. Man is accustomed to speak of these three worlds as "the antediluvian world," "the postdiluvian world," and "the future world." They are "the world of yesterday," "the world of today," and "the world of tomorrow."

The Perfect State

The world began in a perfect state, and in all ages the restoration of the paradise lost through sin has been the hope of God's people. The apostle Paul declared that "when that which is perfect is come, all that is partial will come to an end." 1 Cor. 13:10, Weymouth. Jesus came into the world "to seek and to save that which was lost," and that included not only man, but his Paradise home. All that was lost through the transgression of the first Adam will be redeemed through the sacrifice and obedience of the second Adam.

God's eternal purpose is unchangeable and cannot be disannulled. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him." Eccl. 3:14. The Scriptures declare that "every purpose of the Lord shall be performed," and that He created the earth "not in vain, He formed it to be inhabited," and that when His work of re-

demption is complete His people "shall be all righteous" and "shall inherit the land for ever." We are told that "God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed."—*The Great Controversy*, p. 674.

Concerning this fixed plan which runs down through all the ages, Paul wrote: "And this is in harmony with God's merciful purpose for the government of the world when the times are ripe for it—the purpose which He has cherished in His own mind of restoring the whole creation to find its one Head in Christ." Eph. 1:10, Weymouth. Through all the ages also Satan has attempted to thwart this plan. "Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect, as if man had never fallen."—*Ibid.*, p. 484. "The Word of God . . . presents to us His purposes, which embrace all the ages of human history, and which will reach their fulfillment only in the endless cycles of eternity."—*Testimonies*, vol. 5, p. 699.

The Restoration

The first two chapters of the Bible describe the Paradise that was before the entrance of sin, and the last two chapters picture the Paradise to be restored. Between these two scenes is a history of the fall of man, the reign of sin, and the plan of redemption which completely bridges the terrible gulf made by transgression. Thus the Bible is a complete Book revealing an accurate history and a perfect plan that will be "carried into effect, as if man had never fallen."

The apostle Peter declared that Christ ascended to remain in the heavens "until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (See Acts 3:19-21.) *Restitution* means to bring back to a former state or condition. This complete restoration of the original perfect state has been the theme of all God's prophets and the inspiration of all His people since the entrance of sin. It should bring special cheer and courage to God's remnant people who live in the closing days of the controversy between good and evil. We read: "In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the Promised Land. These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing, and the promised blessings are soon to be realized in all their fullness."—*Prophets and Kings*, p. 722.

The psalmist speaks of the time when the Lord "renewest the face of the earth." Ps. 104:30. Only the face or surface of the earth has been cursed and ruined by sin, and this is to be renewed or restored to its original beauty and glory. The earth was then called Eden because it was a delightful region, and in it was planted a garden called Paradise, "the garden of all

delights." We are definitely promised that this is to be restored. "For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51:3.

This, too, agrees with our dreams of what once existed and of conditions in the world of tomorrow. The war-weary human race has longed for such a warless and peaceful world from time immemorial.

World of Activity

Man's original perfect home was not a place of idleness but of life and activity. It was the privilege and duty of Adam and Eve to dress and keep the garden and "to till the ground" and to gather their own food. Industry and activity have been among the greatest blessings that have come to the human race, and indolence and idleness the greatest curse. Inactivity multiplies the temptations to sin and slothfulness and is the principal cause of crime. It is said that when the devil finds a man idle, he puts him to work, pays him wages, and reaps the benefits of his services. It is from among this class that the great enemy gathers his recruits. The best class of people are never happy unless they are busy. This is the true spirit of Christianity.

The redeemed will not spend all their time singing to the accompaniment of the music of golden harps.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. 65:17-23.

The prospects of a busy life with profitable employment in the world to come should appeal to every Christian.

Although the prophets of God in holy vision have

"They Sung a New Song"

By Mary H. Williams

THEY sung a new song." Recently I heard a music critic commenting over the radio. He spoke of the great preparation an orchestra must make in rehearsals before a public performance or broadcast of a symphony. I fell to thinking of that wonderful song of the redeemed, of the white robes, the sea of glass. What a song of praise and victory! Are we rehearsing for it today? Will our voices help to swell that mighty chorus?

We sometimes hear such notes of criticism and complaining as would make a sad discord in that heavenly harmony. Truly the crime and misery, the injustices, suspicions, and fears in this troubled world should wean us from all worldliness and cause us to look up and rejoice that Jesus is coming soon.

Do pain and weariness rack our bodies? How comforting, how vibrant and uplifting, the thought that there will be no pain or sadness when Jesus comes! Do our steps grow feeble and faltering as we near "the valley of the shadow"? Perhaps God wills for us the blessed sleep. "I know that my Redeemer liveth" is the precious assurance that takes away the "sting of death." In Him is victory now and evermore. Jesus soon is coming. Let us sing it! May it be the glorious theme that runs through every motive, every plan and purpose of our lives. What a grand harmony! Methinks I hear the tramp, tramp, tramp of marching feet. Get ready, get ready, get ready, beats the quickening tempo. Soon the glad shout of triumph, and the ransomed of the Lord will sing that new song. Are you rehearsing for it now?

seen the glories of the world of tomorrow and have attempted to describe it to the human family, the imaginations and language of man have fallen far short of the reality. We are told that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. The glories of the world to come will far exceed our fondest expectations. We may let our imaginations based on the prophetic descriptions run to the furthest limit of our reasoning "and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul."—*Education*, p. 307.

But is it proper for Christians to think of their future reward and contemplate the life to come? If not, why is there so much in the Scriptures concerning it? Enoch did not consider that such thoughts were unworthy of one who walks with God. "But Enoch's heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realms of light."—*Testimonies*, vol. 8, p. 330, 331. In *Steps to Christ*, page 91, we read: "Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray. In the varied gifts of God in nature we see but the faintest gleaming of His glory." Such a course will help us in our walk with God as we, too, prepare for translation.

The Two Hearts

By D. H. Kress, M.D.

MR. SPURGEON asked a young girl who desired to unite with the church, "Have you a good heart?" She replied, "Yes, sir." Mr. Spurgeon said, "Have you thought over that question? Have you not an evil heart?" "Why," she responded, "I know I have a good heart, because God has given me a new heart and a right spirit; and I also know that I have an evil heart, for I often find it fighting against my new heart."

The girl's theology was right. Human hearts are fashioned alike. There is no difference. The human heart is "deceitful above all things, and *desperately wicked*." Jer. 17:9. "Yea, also the heart of the sons of men is *full of evil*." Eccl. 9:3. Out of such a "heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15:19. Here we have a faithful description of the human heart by the One who *alone* knows the heart of man.

To the one who ceases to put confidence in his own heart, and turns to God for help, He gives a new heart. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. . . . Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations." Eze. 36:26-31. This change takes place at conversion. We still have the old heart, but refuse to trust in it, or be guided by its promptings. We accept by faith all that the Searcher of hearts says concerning it. As time goes by, our confidence in it diminishes, while our faith in God increases. Test after test is permitted

to come to reveal what is in the natural heart, that we may forever turn away from it. To Israel God said, "Thou shalt remember all the way which the Lord thy God led thee . . . to humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no." Deut. 8:2.

When Jesus said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren," Peter felt that Jesus did not understand him. Peter was as yet unacquainted with the deceitfulness of his own heart. Peter also said, "Though all men shall be offended because of Thee, yet will I never be offended." He could see elements in others that he thought might, if put to test, lead them to forsake Christ, but he never would. He was trusting in his own heart, and his folly became apparent.

No Confidence in the Flesh

The young girl who came to Mr. Spurgeon and in answer to his questions said she had "two hearts," one that the Lord had given her, and the other an evil heart which she possessed by nature, was right. We renounce the old heart at conversion, and express our purpose to place no confidence in it. In this sense the old heart is taken away. But it still dwells within us, and daily tests often make us painfully conscious

No one should judge another by mere surface facts. Until the heart is understood, the actions cannot be.

of this. Paul said, "I know that in me (that is, in my flesh,) *dwelleth no good thing.*" Again, "We are the circumcision, which worship God in the spirit, and have no confidence in the flesh."

Loss of confidence in the old heart paves the way for the reception of the new heart. The promptings of the old nature remain with us. "The flesh lusteth against the Spirit, and the Spirit against the flesh: . . . so that ye cannot do the things that ye would." Paul said, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." "They that are after the flesh do mind the things of the flesh, and they that are after the Spirit the things of the Spirit." This is a daily battle with self. "I die daily," said Paul. The outward man perishes, while the inward man is renewed "day by day." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 Cor. 3:18. Development of character is the work of a lifetime. "It doth not yet appear what we shall be," but the time is coming when we shall see Him as He is and "shall be like Him." (See 1 John 3:1-3.) While we still possess the old heart we are no longer governed by it. The new heart becomes the controlling factor. The divine nature has the ascendancy and holds in subjection the human. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. 9:27. "As many as received Him, to them gave He power to become the sons of God." John 1:12. The reception of God's Word is the reception of Christ. Man liveth by every word of God. "Thy word have I hid in mine heart, that I might not sin against Thee." When in danger of turning to the right hand or the left, we shall hear the Word saying, "This is the way, walk ye in it." As newborn babes, we are to receive the sincere milk of the Word, that we may grow thereby.

Trees of Righteousness

By E. E. Andross

FOLLOWING His baptism in Jordan, "Jesus returned in the power of the Spirit into Galilee." Entering the synagogue on the Sabbath, as opportunity was offered Him, He stood up and read from Isaiah's prophecy the following scripture:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called *trees of righteousness*, the planting of the Lord, that He might be glorified." Isa. 61:1-3.

Then He said to those assembled, "This day is this scripture fulfilled in your ears." Luke 4:21. When the sinner receives this blessed gospel message, he is set free from his bondage. The filthy garments with which he was clothed are exchanged for the beautiful robe of Christ's righteousness. Heaven then looks upon him as a *tree of righteousness*, "the planting of the Lord, that He might be glorified." This wonderful change in his life is accomplished by the mighty power of the Holy Spirit.

The psalmist employs a similar figure. In speaking of the child of God, he says:

"Blessed is the man that walketh not in the counsel of the ungodly, . . . But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1-3.

Fruit-bearing Trees

What is the fruit borne upon such a tree, whose fruit appears in season, and that without failure, and whose leaves never fade? It is the blessed fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

Though storms of temptation, trial, and persecution may beat wildly upon such a tree, still it stands unmoved in its perennial beauty, glory, and fruitfulness, and reproduces itself manifold. "I have chosen you," said Jesus, "and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in My name, He may give it you." Just be-

FAMILY WORSHIP

"When I was a chaplain in an Arkansas penitentiary," says Mr. Hogg, "out of seventeen hundred convicts, I found only one who had been brought up in a home where they had an old-fashioned family altar. I heard since that he was pardoned, as he was found innocent of the crime with which he was charged. There is an atmosphere in the Christian home which makes it impossible for skepticism or atheism to live there. May God give us back the old-fashioned family altar, and the old-fashioned Bible, and the old-fashioned parents! Then the Holy Spirit will come down as the glory cloud came down on the tabernacle."—Covenanter Witness.

fore this Jesus had said to His disciples, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth." John 15:16; 14:16, 17.

An Abundant Harvest

Concerning this we are given this inspired message:

"He will purify His workers from all selfishness, cutting off the branches that would entwine around undesirable objects, pruning the vine so that it will produce fruit. God is the great Husbandman. He will make everything in the lives of those who are laborers together with Christ subservient to His great purpose of growth and fruit-bearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, solid, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than in our day have yet been revealed."—*Testimonies*, vol. 8, p. 186.

The chains of habit are generally too light to be felt, until they are too strong to be broken.—Dr. Johnson.

This is God's purpose for His people at this solemn hour. This purpose, however, can be fulfilled in and through His people today only as they are anointed with the Holy Spirit as was Jesus. At His first meeting with the disciples in the upper room following His resurrection, Jesus "said unto them, . . . repentance and remission of sins should be preached in His name among all nations. . . . And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:46-49.

While on Mount Olivet, just prior to His ascension, Jesus said to His disciples: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . . unto the uttermost part of the earth." Acts 1:8.

The Early and Latter Rain

Following Pentecost thousands were converted in a day. Within the very brief period of approximately thirty years the gospel had been "preached to every creature which is under heaven." Col. 1:23. That experience was the result of the outpouring of the Spirit in the early rain; today we are living in the time of the latter rain. "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." Acts 2:17.

Today the Lord is pouring out His Spirit preparatory to the great ingathering of souls before Jesus comes. Think of this wonderful revelation concerning world-wide conditions preparatory to the final ingathering. "All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in."—*Ibid.*, vol. 6, p. 71.

The promise of God, rich, full, and abundant, is awaiting the urgent appeal of His devoted people for its fulfillment. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1.

Prior to the outpouring of the Spirit on Pentecost, the disciples spent ten days in earnest, prevailing prayer, confession of sin, and in drawing closer together till it could be said of them, "they were all

of one accord." Then it was that "they were all filled with the Holy Ghost." Acts 2:1, 4. When our lives shall have been purified, beautified, and glorified by the indwelling presence of our precious Saviour, then we shall have drunk of the life-giving waters and tasted of the heavenly gift. When this experience shall have become ours, we shall be *trees of righteousness*; the spiritual atmosphere surrounding us will be fragrant with the fruits of the Spirit—the fruit for want of which men and women everywhere are perishing.

A Time to Be Serious

By Ernest Lloyd

SHORTLY before A. G. Daniells entered his last illness, he spoke most earnestly in one of our Western churches on world conditions and the importance of our individual preparation for the end of all things. Here are a few lines that were taken down during the elder's sermon. They are even more applicable now than when they were spoken.

"I have a deep conviction that the hour has come for this denomination to take with tremendous seriousness the situation we are facing and the meaning of our great message. It is a time to pray; it is a time to be serious. And it is a time to be true to the light God has given us. We must do it, friends. We cannot go to church and go through the form of service, and then go out, and in our lives prove untrue to the great principles of truth and the light God has given us. We cannot play with these things. We will go down. Ruin will come to us, and we cannot escape it. We cannot find in all the history of the church from Adam to this day anything else but that we will reap what we sow.

"I feel that our churches and our people must be called up to a higher plane, a keener sense of the order to which we have come. It is time for us to turn to God's Word and become closer readers and students of the Bible. It is time for this whole denomination to get back to the Book of God. We have departed from it. Seventh-day Adventists today are not as familiar with that Book as our people were forty years ago. We do not read it as we did then. When I was a lad, it was the universal custom of our people to carry their Bibles with them to the church and to follow the minister in his sermon. They would take down the texts, and during the week they would look them up. And they prayed. And they witnessed. There was a different kind of religion among us then, a greater piety. We are not nearly as prepared today for translation as we were forty years ago. We must get back to greater piety, back to God, and back to the Bible."

And as we are "about to witness the ghastly spectacle of world dissolution," according to a noted statesman, how seriously we should take Elder Daniells' counsel as individual Christians and as Seventh-day Adventists who claim to be custodians of God's special message for this hour! What a seriousness should possess our souls now in the matter of seeking as never before to witness to others daily regarding the meaning of world affairs! And with all the helpful agencies at hand for such witnessing, there is no excuse for every one of us not having a very definite part in heralding the saving message of the Word. It is largely a matter of settled determination, with each one of us personally to make the most of the daily opportunities that come to us, and to let none go by without witnessing in some manner. Our truth-filled literature will be a great help in doing this.

How I Solved My Problem

Saying Prayers

By Mary Ann Wickwire

ONE night about a year ago, while I was listening to my young son say his prayers, the thought struck me, "He is saying the same prayer he said when he first learned to pray several years ago." He had learned some lengthy poems, his vocabulary had increased greatly, but his prayers were just the same.

Children like to do things in the way they were first taught and use the same formula of words they first learned. In their prayers, too, unless they are stimulated to express themselves, they will say the same thing every time. I realized it was time to do something about my son's prayers, for it is in this evening devotion that one has perhaps the best opportunity to help a child in his religious life for the future. If a child can be taught to express his reactions ably and without self-consciousness in prayer, I believe he will be able to carry this over into later life.

One of the best means of making your child think about what he is saying instead of repeating well-worn phrases, is to talk to him just before his prayers about the events of the day, the things he has enjoyed, and any needs he feels. By all means do not become tedious about this, for you lose the whole idea if you make a chore of praying. If he gets a little tired of thinking of something to say, let him fall back on his pattern, and then come back at him in a few days with some new suggestions that will be easy for him. It will be hard for your child to break his old pattern, but gradually after your nightly talks you will see new ideas and sentences creeping into his prayers.

There are some excellent books on children's prayers that one can secure, and if you will take your young son or daughter with you to find them, he will be even more interested. Drugstores often have some little paper-backed booklets for children, "Prayers I Love." Reading some of these beautiful prayers and having the child repeat them after you, will increase his vocabulary and give him some suggestions of lovely ways to say things. If a child is especially tired, a prayer of this type is particularly good.

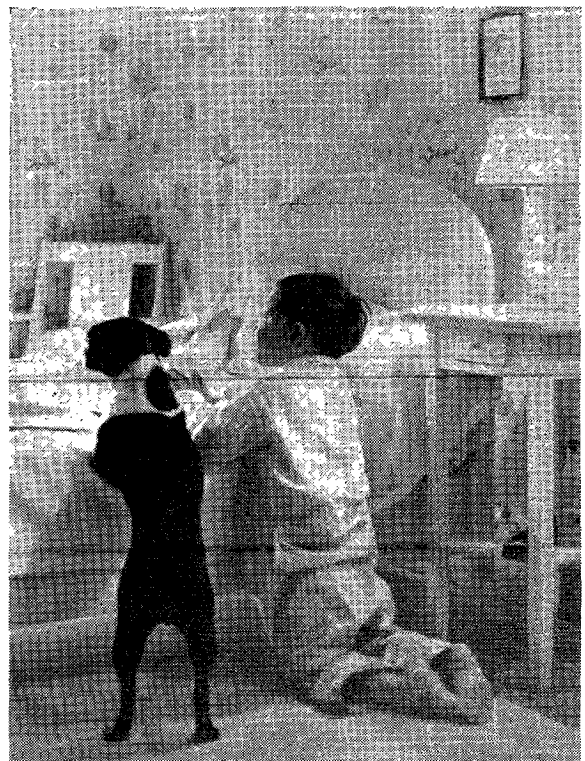
Except for the very small child, memorized prayers, not including, of course, such old favorites as the Lord's prayer, give the child the opportunity to utter words that mean nothing to him. Anyone who has learned a prayer in another language with which he is not familiar knows what this means. As a child I learned a Norwegian grace and to this day I find myself saying it, though I would have quite a time translating it. In my opinion memorized prayers, except in rare cases, make a child careless and unthinking. These prayers do not grow with the child, and some adults have never got beyond "Now I lay me."

Another matter one can bring up in these nightly discussions is what one should pray for. Children can embarrass a parent by making strange and unreasonable requests in their prayers. A little talk about thinking while you pray, while it will not keep

the child from asking God for what he really wants, will save you and the child from some disappointing incidents.

The best illustration I have of this is one I had as a child. When I was about four, we lived close to a swift north Wisconsin river, and I was instructed never to go near it or the bridge over it. But like all forbidden things, it had a strange fascination for me. One day my brother and I went out onto the river on a log jam, and in the process I dropped my new Christmas mittens. As the mittens sailed downstream, I can remember praying fervently that they would turn around and come back upstream. My faith in prayer was ruined for some time. My son, of course, can see the foolishness of praying for something like that, particularly since I lost my mittens when I was disobedient.

Last night, after a year of helping my son pray, I heard him say: (He had seen a mission movie of a little leper boy who had gone to a leper colony, etc.) "Dear God, take care of all the little leper boys and bring them home to their daddies, like me when I was in the hospital. Thank you for all nice books and my little brother and Jesus. Bless everybody. Amen." It was not a model prayer, but he *was* expressing *his own* thoughts.



H. M. LAMBERT

One of the Best Means of Making Your Child Think About What He Is Saying, Instead of Repeating Well-worn Phrases, Is to Talk to Him Just Before His Prayers About the Events of the Day, the Things He Has Enjoyed, and Any Needs He Feels

Hunger for Beauty

By Irma Dovey

DEAN had been bringing red poppies to the summer-school class. Every few days he came in with another of these gorgeous flowers. Miss Corwith was happy to have them, for they were so gloriously colorful. One gay red poppy in a bowl of white and yellow blossoms made an attractive showing.

Dean spoke a dozen times a day of the poppy he had brought.

"See, Miss Corwith, it's opening out now!"

"Look! Look at the poppy now!"

"See my poppy? It's getting bigger."

The blossom, it seemed, was more to him than a flower which would soon wilt. It was an expression of beauty. Dean was a sturdy, vigorous boy, at times almost dowdyish; so it was rather surprising to find him manifesting this keen interest in anything as aesthetic as the beauty of flowers.

Each poppy had meant so much to him that Miss Corwith was sad indeed when it was brought to her attention that Dean had been taking the poppies from a neighbor's garden. He did not deny it.

"Didn't you *know* that I wouldn't want flowers that were not your own?" Miss Corwith asked.

Dean did not know, or he had not stopped to think. He himself was exceptionally generous and affectionate, and he was eager for approval. He had no flowers at home to bring, although his was a home that supplied good food and clothes, the best children's magazines, and other evidences of thoughtful parental care.

At recess, on the day she had learned of Dean's wrongdoing, Miss Corwith made two telephone calls—one to Mr. Stone, the neighbor whose garden had been invaded, and one to the boy's parents. It was agreed that Dean should return the poppy he had taken that morning.

Mr. Stone had been inclined to show annoyance when the subject was first mentioned, but his irritation subsided when the teacher praised his flowers and described Dean's delight in them.

When talking with Dean's parents, Miss Corwith made much of their son's appreciation of the beautiful and urged that he be given an opportunity to have a garden of his own. Later his parents, who had no ground that could be used for gardening, tried to locate a small plot elsewhere, but nothing suitable was to be found. The best they could do was to secure the promise of a small corner garden bed for the following year.

Dean returned the last-picked blossom to Mr. Stone, who accepted it gravely. "I think you should pay for the other poppies you took," he said.

"All right," answered Dean rather weakly, thinking of his very small allowance and wondering how long it would take him to do this.

"Suppose you help me with my weeding for fifteen minutes after school for as many days as you helped yourself to my flowers," he suggested.

"In this garden?" asked Dean quickly, his eyes big with wonder and delight.

"No, in the vegetable garden," was the grim response. Then, after a moment's silence he continued, "But when you've paid for the poppies, we might do some weeding here, if you wish. For that work, a few of the flowers would be rightfully yours."

A little more than a week later another flaming red poppy appeared on Miss Corwith's desk. Dean gazed at it ecstatically. "This one is really mine," he confided. "I earned it."—National Kindergarten Association.

An Unforgettable Experience

By Milton T. Reiber

WHILE on the boat, traveling from Philadelphia to Lisbon, en route to our field of labor on the West Coast of Africa, I became acquainted with a man who was carrying a supply of clothing to the Jewish refugees in Europe. This man had crossed the Atlantic several times before. He related an incident that happened on one of his former trips.

On this ship on which he was traveling were a man and his wife with two children: one a baby and the other a small boy of about four or five years. As many babies do, this one cried a good deal. One time the mother was trying to get the baby to sleep but was not having much success. Finally, as many people might lightly do, she said, "If you don't stop crying, I will throw you out the porthole." The baby finally went to sleep and she left her small son to watch it. When the baby woke up, it began to cry, which was the usual thing. However, the boy remembered what the mother had said about the baby's crying, so, acting on that suggestion, he picked up the baby and threw it out the porthole. It would be hard to imagine the mother's grief when she returned some time later and learned what had happened. It seemed as if a heavy cloud settled down over the whole boat. The man who related the story to me said that he would have given a thousand dollars if he had not been on that boat.

Parents cannot be too careful what they say before their children. A seemingly innocent sentence or remark can start events which, although they may not cost a life, may result in the loss of a soul. Having a three-year-old daughter myself, I am often surprised at the things she says, remembering that she heard her mother or father say it some time before. Sometimes parents unthinkingly criticize the minister, church officers, or church school teacher. These things have a disastrous effect on the characters of their children. A little more carefulness in the presence of their children will save them bitter tears in later years.

Bible Games—No. 2

"I'm Collecting—"

By Mrs. Leslie Hardinge

Aim.—General Bible knowledge.

Materials Required.—100 small pieces of card. Box to contain the game.

To Make the Game.—On each card copy a name and reference. Keep in an attractive box with the name "I'm Collecting" on a label.

To Play the Game.—See that the cards are well mixed. Distribute them equally among the players, who spread them out before them and look them over carefully. A set time—say five minutes—may be allowed for players to look up any references of names they do not know. When this set time is up, the leader calls out, "I'm collecting kings [or rivers, towns, priests, etc., taking each class of names in turn]." Then the leader counts slowly up to twelve, and during this time all hand her the names in the class called for. Where several ages of children are playing together, it is better to have two counts, one up to twelve and one up to twenty, for the younger children. As soon as the time allotted has passed, the leader goes on to the next "I'm collecting," and so on until all classes have been called for. The bright ones should have no cards left by this time—but they usually have! Make a note of names that are not known to the children and use them as a basis for a story later.

(Key on page 15)

Baptisms in Mozambique, Africa

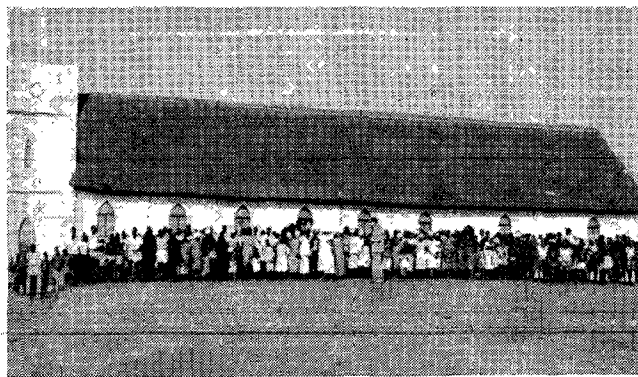
By S. G. Maxwell

THE Portuguese came to the eastern seaboard of Africa in 1798. They have remained in control of fifteen hundred miles of its coast line ever since. In this large territory live more than four and a half million natives and some hundred thousand Europeans. Thirteen years ago we entered this field with one family. Today we still have only this one family to represent us. As a result we are hardly known in Portuguese East Africa except in the vicinity of our mission.

Max Webster established the Munguluni Mission on a beautiful site in the Quilemane district and has developed it to the present encouraging proportions. For a while restrictions hindered progress, but silent foundations were laid in those lean years which are now bearing fruit. A new day is dawning for this lone station located two hundred miles from our work in Nyasaland.

On approaching the mission one sees, ten miles away, a large white landmark. It is a new church, 30 by 120 feet, with a Dutch thatch roof, a tower, glazed windows, and cement floor, well built, and seating five hundred people. It stands a fitting monument to the faithful labors of Elder and Mrs. Webster. The church was dedicated during the recent camp meeting, when its capacity was taxed to the utmost.

The camp meeting gave good evidence of the increasing growth of this mission. Eager listeners crowded the building, many of them still heathen, and some of the women having the "duck bill," or artificially elongated lip. The camp meeting offering was twice that of last year. The raising of 1,250 escudos indicated real sacrifice in a country where



The Munguluni Church in 1946

wages are low. Twenty-seven were baptized, and fifty-two formed a new baptismal class. The candidates for baptism memorized sixty Bible texts. There is no Bible or even portions of Scripture available in the Lomwe language used by these people. Nor is there any denominational literature save a small song-book of twenty-four hymns.

The mission stands on a good site at the foot of a high range of hills. The climate is hot, but the gardens produce well, and fresh fruit is plentiful. Approaching the mission one sees two good European homes. Behind these are the school, industrial building, and dispensary. A nurse has been called for the medical work. Two years have passed and no one has

yet responded. Medical help is meager in this land of far distances. Help is needed. Who will come?

The station needs a dormitory, first for the boys, and later for the girls. Two outschools are operated, but as more qualified teachers are trained, unlimited opportunities are before us. We should open a second station without delay and follow this with several more stations until at least five are located at strategic positions in this large land. Though there are many difficulties in this land dominated by a state church, yet now is the time to make forward moves. We look to you to remember Mozambique in your prayers for more mission stations, more missionaries, and more souls.

An Appeal for the Starving Millions

By J. F. Huenergardt

MANY of us are here in America because our ancestors fled before the persecution brought upon them by their own brethren. These oppressed ones found a place of refuge on the shores of America. Today history repeats itself. Hate and greed nourished by jealousy among brethren have released forces which cause indescribable destruction, desolation, and despair. Famine has come to the Old World. Those over there are in a hopeless situation, and we here in this land of plenty must come to their help. We must meet their physical and spiritual wants. God has made it possible to do this in more than one way. Much has already been done, but much more must yet be done.

Some have passed their gifts of clothing etc., to the Dorcas Societies of the different churches in our Southern California Conference. This proves a mighty help in these trying days, but we must not overlook the "personal touch" in this relief work, the sending of individual packages.

The generosity of different members has made it possible for the little group with which I am associated to send more than 400 individual packages across the sea to our needy brethren and their friends. Many for the first time have thus been brought in touch with God's truth for this time.

Is this not the time when scriptures like Isaiah 58 and Matthew 25:31-46 will be fulfilled by God's people? These passages of scripture speak of what will happen just prior to the coming of the Son of man. We are living in that moment. Are we ready to meet the challenge? Are we unselfish enough to yield what we can spare for these perishing thousands? Are we willing to let the destitute share our comforts with us? Our duty has not been fully done by simply giving a donation or a "batch" of clothing to the Dorcas. Most of us must go beyond that and make this a personal work by sending individual packages, not just once, but continue sending regularly until we know that the danger is over.

These words are penned by one who has gone through the miseries of the first World War, which is not to be compared to the catastrophes of this second world conflagration which is directly affecting tens of millions. The desperate condition is revealed in many letters received by us which usually end with the appeal, "If you love us and want to save our lives, send us help at once."

Week of Prayer at Our College in Cuba

By C. G. Gordon

THE faculty and students of the Colegio Adventista de las Antillas (Adventist College of the Antilles), situated near Santa Clara, Cuba, recently celebrated a very inspiring and fruitful Week of Prayer.

In laying the plans for the Week of Prayer, it was thought advisable to have the teachers take the responsibility of presenting talks on spiritual themes, thus taking advantage of their personal knowledge of the students and their problems to give a practical spiritual approach to the objectives of the week. The teachers taking part in the chapel talks, worship hours, and Sabbath services were Professor J. S. Marshall, director; M. Carballeda, F. G. Drachenberg, H. S. Méndez, C. R. Taylor, and the writer. The themes were chosen mainly in accordance with the plan of the chapter titles set forth by Mrs. E. G. White in *Steps to Christ*.

In order to give a maximum number of the students an opportunity to take part personally in the spiritual activities of the week, prayer groups were conducted daily following the chapel talk. The students were divided according to grades or years, with a teacher in charge of each group. The students, upon encouragement from the teachers, also formed volunteer prayer groups that met in the dormitories at the convenience of the members. These volunteer groups proved particularly effective in enabling the students of deeper experience to work for those in need of spiritual help. They were responsible for bringing about a number of the decisions that were made.

A deep spiritual atmosphere was felt from the very beginning of the week. The students showed a marked interest in a more positive Christian experience, and the Spirit could be sensed working in hearts.

There was very little of the emotion that is sometimes manifest on such occasions, but there was a deeper, more positive undercurrent that could be felt impressing, inspiring, and leading the way to personal victories.

On the final Sabbath, before the general reconsecration on the part of students and teachers, all baptized members present bowed their heads and prayed silently while the Holy Spirit spoke to the hearts of those who had never been baptized. These latter were invited to signify their desire for baptism by rising to their feet as they made their decisions. When those who had been praying raised their heads, more than twenty young people were standing. These now constitute the newly organized baptismal class.

The students and teachers of the Colegio Adventista have direct evidence that God's Spirit is making ready His people, and they earnestly solicit the prayers of their brethren that they may faithfully carry forward their part of His great work and be ready to go home with their Lord when He comes.

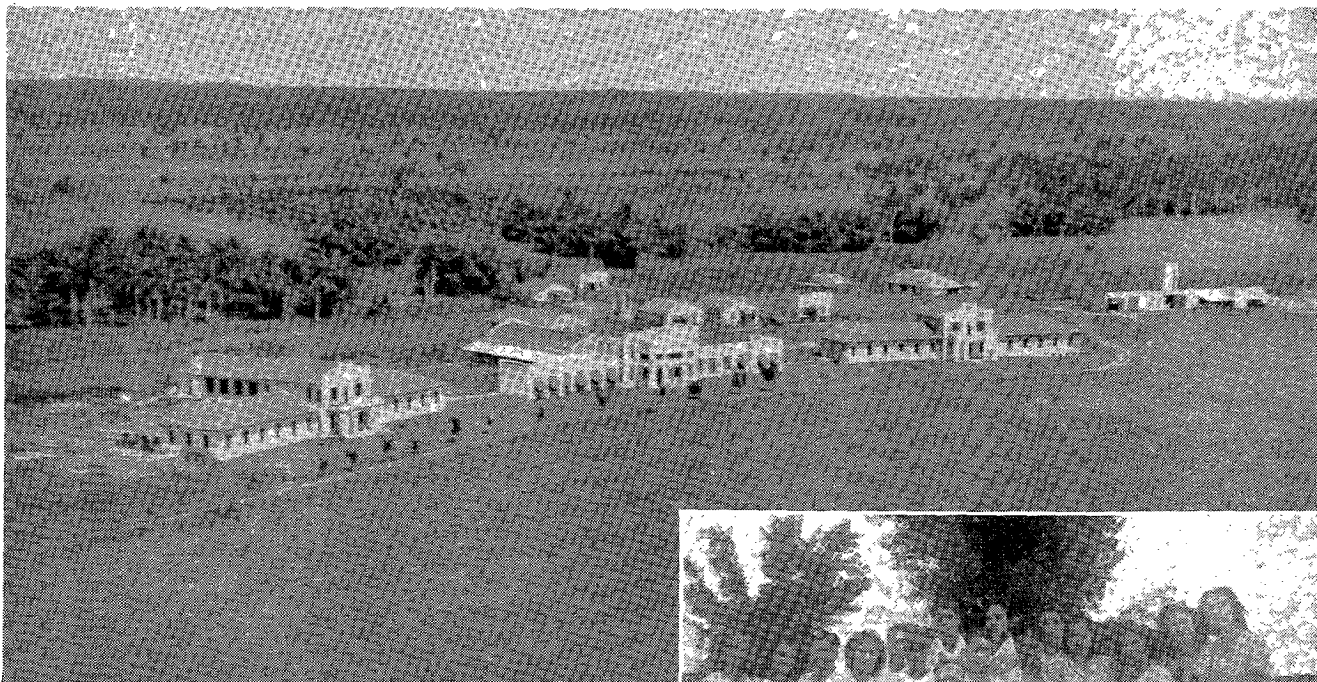
Feasttime in China

By I. V. Stonebrook

THERE are many feast days in China, but perhaps the three outstanding ones are on the occasion of the New Year's festival, the Dragon festival, and the Moon festival.

On my last trip to Hankow I found twenty invitations to a feast, and have I been celebrating! Thirteen issues of the REVIEW AND HERALD and seven of *The Youth's Instructor*!

After years without these weekly visitors and then to get so many all in a group—it truly is a treat. I've read them while traveling in the train coach (if you want to call it that), on flatcars, and here in Kaifeng, Honan, awaiting an Ingathering appointment with the governor, I have continued the feast.



Our Adventist College in Santa Clara, Cuba, and the Baptismal Class of the Fall Week of Prayer, 1946

I've walked with the delegates about Takoma Park and listened to their inspiring messages at the General Conference session. I've followed the "Advent Youth in Action" and taken in the cheering reports of mission leaders.

Just now I have told my accompanying brethren the General Conference recommendation to send them the monthly world issue of the REVIEW AND HERALD in their own language, and they rejoice over these prospects.

How grateful we should be for these message-filled periodicals that bring us inspiration and broaden our vision of the magnitude of His great work throughout the earth.

Colegio Industrial in Honduras

By Mr. and Mrs. Elden Ford

IN THE republic of Honduras, Central America, about twenty miles from the Atlantic port of La Ceiba, a new junior academy is being built. It is being cut out of the heart of the jungle country, far from the noise and rush of the city. This school is filling a great need in this republic, for many of our Adventist young people have been lost to our work and even to the church because of the lack of a Christian school where they could receive an education. A few of the young people have gone to our academy in Costa Rica, but this is far away and very expensive, as all travel has to be done by plane.

This school is surrounded by one hundred acres of land, which, when cleared, is very productive. The land that has already been cleared is now planted to corn, sweet potatoes, rice, peanuts, pumpkins, bananas, and plantains. The uncultivated land has been fenced to provide pastures for the thirty cows which the school owns. These cows are all gifts from wealthy landholders who have an interest in seeing that this industrial school prospers.

As yet the buildings are not completed, but classes are being carried on under primitive and unsatisfactory conditions, so as not to lose this school year. The thirty students enrolled are happy and co-operative even though they do have to work and study under rather uncomfortable circumstances.

The nights are enchanting in this quiet place. Aside from the old-fashioned kerosene lamps that the students use to study by, there are no lights, except what the millions of fireflies make as they flit undisturbed among the branches of the trees. There are no city sounds out here, such as the grinding of the trolley wheels, the passing of cars, or the voices of pedestrians. Our sounds are the chirp of the cricket, the bass and tenor voices of the tree toads, the buzz of the mosquitoes, the chatter of the monkeys, and the call of the night birds. The young people who attend this school have the privilege of studying nature firsthand.

Several industries are to be developed as the school grows. At present farming, dairying, and agriculture are the only ones that are producing. Early in the morning the boys are in the fields, plowing, hoeing, and milking the cows. When the tropical sun begins to pour its heat rays down, then the boys go to the classrooms to seek protection from its strength. We were fortunate in securing the services of a graduate from the Pan-American agricultural school as a teacher and director of the boys in their planting of the crops.

We are glad to have a part in the work of training these boys and girls in this most interesting place, which we believe will develop into a training center for workers for these Central American republics. We hope that this school will follow the divine pattern that

has been given us for our schools—that of training the hand as well as the mind and the heart. We are thankful to our members all over the world who have contributed funds to make this educational center possible.

Welfare Work in Switzerland

By Henry F. Brown

DURING the long war years God in His providence permitted the little country of Switzerland to be comparatively free from the rigors of war. It served as a city of refuge in so many ways from which help streamed out into the surrounding countries. Our own work was no exception. In 1937 a welfare society was organized with Mrs. H. F. Schuberth as president. This included our twenty Dorcas Societies, and throughout the years an aggressive help-work was carried on.

In 1940 they worked for the Swiss Red Cross, sending clothing to the Swiss soldiers at the front and helping their families at home. Immigrant children were also helped. Clothing, shoes, and food, as well as cash donations, amounted to about 35,000 Swiss francs, or about \$7,000.

During 1941 their united efforts were directed toward child welfare. Layettes were provided, and they co-operated with the national Mother and Child Relief. Their efforts were valued at 41,515 francs.

During 1942 they continued co-operating with the Red Cross for war-wounded children and for refugees, and their efforts reported a cash outlay of 55,476 francs.

In 1943 they were occupied making shirts and knitting socks for released prisoners, the total value of clothing, food, and cash being 57,152 francs.

During 1944 they sent twelve big boxes filled with clean, new, and repaired clothing and shoes for the mountaineers of the Alps. These hardy folk found themselves cut off from ordinary supplies and in want. But besides this, every Dorcas Society distributed clothing and food to the needy in their own community.

Prisoners of Hope

By ALFONSO N. ANDERSON

WHERE Shinar's turbid waters flowed,
For cooling shade and limpid food,
For trellised vine, and radiant calm,
They pined for Zion's sacred mount.

The years wore on with weary tread;
And there were those whose faith grew dim,
Content with Babylonian bread.
Return? "Nay, long, oh, long the interim!"

High battlements of massive stone—
Pride's monument—shall pass away.
Jerusalem, our God, and truth—
The stronghold seek ye while ye may.

The city bright with boys and girls;
In open spaces they shall play.
For walls our God—a living fire;
Messiah holds eternal sway.

Return! Return! Fair Zion calls!
No longer lone in shadows grope.
Make haste, for freedom's hour has struck!
Arise, ye prisoners of hope!

Content on Shinar's plain to dwell
Were men of sordid thought and ways.
There turned a remnant Zionward,
A temple to their God to raise.

Return! Return! ye prisoners
With hope, with dauntless faith and love.
Sin's burden shall be borne away;
Still stands the stronghold firm above.

The total value for this year of work was 75,498 francs, a really remarkable sum.

During 1945 through the International Red Cross the Leman Conference (the French-speaking parts of Switzerland) sent thirty-two big boxes of clothing to our brethren in France and Belgium. They collected Bibles and books in Germany and France for prisoners of war. The German-Swiss Conference prepared clothing for brethren in Germany and Austria, and fifteen boxes were transported through the Red Cross to these countries. But the work in Switzerland was not forgotten, and this year the report mounts up to 78,394 francs, over \$15,000.

This fine welfare work by our Swiss brethren continues unabated, and surely the courts of heaven must ring with the praises to the name of God, uttered by the recipients of this welfare work.

Greetings From Our Believers in Poland

(Continued from first page)

Here I should like to tell of one experience which was a direct answer to the prayer of an old man. It was on Monday, September 16, at 10:30 A.M., near the city of Bielsko, Poland. F. Stekla, president of the South Polish Conference, and I walked three miles up to our school to arrange a place for some orphan children. Returning to the city, we walked along a path that led us through the fields. As we came to the top of a hill we saw, down in the valley to our right, about one hundred yards distant, an old man sitting on the grass, lifting his hands to heaven, crying and praying aloud to God, asking for help, for he was starving. The man did not see us, as we came from behind.

We stopped and listened to his prayer. Anyone with a heart would have been touched by the words the old man was saying to God. In a short time we were weeping; we came to him, and I asked him whether he believed in God. "Yes," he said, "I do." He was weeping hard. He looked as if he belonged to the better class of people. Now, he was eighty-two years old and all alone. He had not had anything to eat for many days, and had no money to buy any food. He was doomed to die of hunger. He had no place in town where he could pray, so had come this day out to the field to call on God and to weep. We looked at him, and we knew God had heard his prayer. God had sent us on that path to meet this man and give him the help he had asked.

I do not need to say that we wept with him for joy that God could use us in answer to his prayer. We gave him all he had asked of God, and then I gave him the address of our mission home in the city and told him that any time he needed help to come to the mission home. I told him that because I have faith in you, dear brethren and sisters, that you will not fail but will send food and clothing to that mission home in Poland. There are many such men and women in Poland praying to God for help, and God will use you as the hand through which He will send help. Now is the time to feed the hungry and to clothe the naked. Soon the hour is coming when you will hear the voice of Jesus saying, "I was an hungred, and ye gave Me meat: . . . naked, and ye clothed Me." It will be of more worth to you than one thousand dollars to hear such words of Jesus directed to you. One thousand dollars can do much for the hungry and naked now. Give it. Give us the money, and we shall buy the food to feed the hungry; give us of your clothing, and we shall take it to the naked.

DECEMBER 26, 1946

KEY to "I'm Collecting—" on page 11

<p>Towns</p> <p>Nineveh—Jonah 1:2 Babylon—Daniel 4:30 Capernaum—Matthew 4:13 Ephesus—Acts 18:19 Athens—Acts 17:16 Joppa—Acts 9:36 Bethlehem—Luke 2:4 Jericho—Joshua 2:1 Jerusalem—Luke 2:22 Bethel—1 Kings 12:29</p> <p>Apostles</p> <p>John—Luke 6:14 Simon Zelotes—Luke 6:15 Bartholomew—Luke 6:14 Thomas—Luke 6:15 Philip—Luke 6:14 Judas—Luke 6:16 Peter—Luke 6:14 Andrew—Luke 6:14 James—Luke 6:14 Matthew—Luke 6:15</p> <p>Mountains and Hills</p> <p>Lebanon—Deuteronomy 3:25 Hermon—Joshua 11:3 Sinai—Exodus 19:20 Carmel—1 Kings 18:19 Ararat—Genesis 8:4 Moriah—2 Chronicles 3:1 Mount of Olives—Matthew 21:1 Gilboa—1 Samuel 31:1 Calvary—Luke 23:33 Mars' Hill—Acts 17:22</p> <p>Bible Writers</p> <p>Paul Moses—Exodus 24:4 John Solomon—Proverbs 1:1 David—1 Chronicles 16:7 Luke Isaiah Asaph—Psalm 50 Jude James</p> <p>Converts</p> <p>Matthew—Matthew 9:9 The Thief on the Cross—Luke 23:42, 43 Saul of Tarsus—Acts 9:6 The Woman at the Well of Sychar—John 4:39 Zacchaeus—Luke 19:8, 9 Nathanael—John 1:45-49 The Ethiopian Eunuch—Acts 8:36, 37 Cornelius—Acts 10:1, 47, 48 Onesimus—Philemon 1 The Philippian Jailer—Acts 16:27-34</p>	<p>Prophets</p> <p>Aaron—Exodus 7:1 Samuel—1 Samuel 3:20 Agabus—Acts 11:27, 28 Daniel Elijah (Elias)—John 1:21 Malachi John the Revelator Nathan—2 Samuel 7:2 Moses Jonah</p> <p>Rivers and Pools</p> <p>Cherith—1 Kings 17:5 Cedron—John 18:1 Jordan—Joshua 3:17 Abana—2 Kings 5:12 Euphrates—Genesis 2:14 Siloam—John 9:7 Jabbok—Genesis 32:22 Bethesda—John 5:2 Gennesaret—Luke 5:1 Pison—Genesis 2:11</p> <p>Priests</p> <p>Ezekiel—Ezekiel 1:3 Aaron—Numbers 16:37 Caiaphas—Luke 3:2 Annas—Luke 3:2 Melchizedek—Genesis 14:18 Jethro—Exodus 18:1 Zacharias—Luke 1:5 Eli—1 Samuel 1:9 Abiathar—Mark 2:26 Amaziah—Amos 7:10</p> <p>Kings</p> <p>Herod—Luke 1:5 Agrippa—Acts 26:2 Pharaoh—Exodus 6:11 Saul—1 Samuel 11:15 Josiah—2 Kings 21:24 Hezekiah—2 Kings 16:20 Ahab—1 Kings 16:29 Asa—1 Kings 15:8 Rehoboam—1 Kings 11:43 Ahasuerus—Esther 2:1</p> <p>Healed Persons</p> <p>Publius' Father—Acts 28:7, 8 The Centurion's Servant—Luke 7:2-10 Saul—Acts 9:17, 18 Jeroboam—1 Kings 13:1-6 Peter's Wife's Mother—Matthew 8:14, 15 Hezekiah—Isaiah 38:21-39:1 Bartimaeus—Mark 10:46, 52 Jairus' Daughter—Luke 8:41-55 Naaman—2 Kings 5:1-14 Malchus—Luke 22:50, 51; John 18:10.</p>
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CHURCH CALENDAR

Dec. 28 13th Sab. (Far East. Div.)

The ADVENT REVIEW AND HERALD

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NEWS AND NOTES

Recent Missionary Departures

ELDER and Mrs. A. E. Rawson and their daughter, Betty June, left New York, December 5, for Cairo, en route to India, returning from furlough.

Sailing from San Francisco, December 9, on the S.S. *General Gordon*, were the following workers for China:

Professor and Mrs. Wilton H. Wood, of Washington Missionary College, Professor Wood to serve as principal of the Far Eastern Academy in Shanghai. Accompanying Professor and Mrs. Wood were the two sons of Elder and Mrs. R. S. Watts, Ralph and Mardon, who will attend the academy in Shanghai, while their parents, who are sailing a little later, are serving in Korea.

Dr. and Mrs. B. F. Gregory, of California, to connect with the sanitarium in Canton. Dr. Gregory, before taking the medical course, and Mrs. Gregory, had spent some sixteen years as missionaries in South China.

Mr. David Lin, returning to China to serve as radio secretary after having spent a number of years in school and in various lines of work in America.

Mr. Frank Lin, returning to China after attending school in America, to connect with the faculty of the China Training Institute.

Elder and Mrs. T. K. Ludgate and their two children, Mary Maureen and Donald Roy, former missionaries in India for more than fifteen years, more recently connected with Southern Missionary College, left New York for Cape Town, South Africa, December 12. Elder Ludgate has been called to connect with Helderberg College as Bible teacher.

E. D. DICK.

months. Some of these are key workers such as union and local mission superintendents, physicians, evangelists, nurses, and teachers.

Because of the terrible inflation in China it will not be possible for the division to support the same number of workers on the field as were there prior to the war. Living costs in China are many times higher now than they were a few years ago.

Civil war is still raging in parts of China, and as this is being written, word comes telling of thousands of rioters parading the streets of Shanghai, where our division headquarters are located. Such conditions as these naturally make it exceedingly difficult to carry on our work, but we know that the arm of the Lord will be revealed and that His power can give victory.

Those of us who are now en route to China earnestly solicit an interest in the prayers of our people everywhere in behalf of the work in that great mission land, where from one fourth to one fifth of earth's inhabitants live. May God help us as a people to reach them quickly with His truth.

W. H. BRANSON,
President, China Division.

Sabbath School Soul Winning

ELDER A. W. STAPLES, secretary of the Sabbath school department of the Southern African Division, gives heartening items of progress in their department bulletin for the fourth quarter of 1946. The 2,090 Sabbath schools have a membership of 104,670, or more than the total world Sabbath school membership in 1910. This is an increase of 103 new Sabbath schools, or more than two new schools for each week of the statistical year, with a gain of 14,449 in Sabbath school membership, an average of 277 new members every week of the year.

Wesley Amundsen, secretary of the Sabbath school department of the Inter-American Division, sends word that there are 510 branch Sabbath schools in that division. In addition they are conducting 168 Sunday schools with a combined Sunday school enrollment of 3,406. One hundred and forty-seven of these Sunday schools are in Jamaica.

Missionaries Sail for China

A LARGE number of our missionaries for China as well as other countries have been delayed for several months in their efforts to reach their fields because of the shipping strike. Now that the strike is finally ended, these workers are beginning to leave for their distant fields. The accompanying photograph is of a group of China Division workers who sailed from San Francisco between the dates of December 2 and 15, on three different ships.

Some thirty or thirty-five other families are endeavoring to secure accommodations to go forward to China within the next few

Missionaries Sailing to China

Front Row, Left to Right: Frank Lin, Instructor of Printing, China Training College; Raymond Hill, Manager, Sign's Press; N. F. Brewer, Division Secretary; W. H. Branson, Division President; W. E. Abernathy, Division Treasurer; Wilton Wood, Principal Far Eastern Academy; W. Ismond, Principal North China Middle School; David Lin, Secretary Division Radio Department. Second Row: Miss Gertrude Green, Head Nurse Yenchung Sanitarium; Mrs. Raymond Hill, Mrs. N. F. Brewer, Mrs. W. H. Branson, Mrs. W. E. Abernathy, Mrs. Wilton Wood, Mrs. W. Ismond. Third Row: Miss Naomi Ismond, Miss Bessie Mount, Associate Secretary Division S. S. Department; Miss Edith Johnson, Nurse Mukden Sanitarium. Very Front: June Ismond

