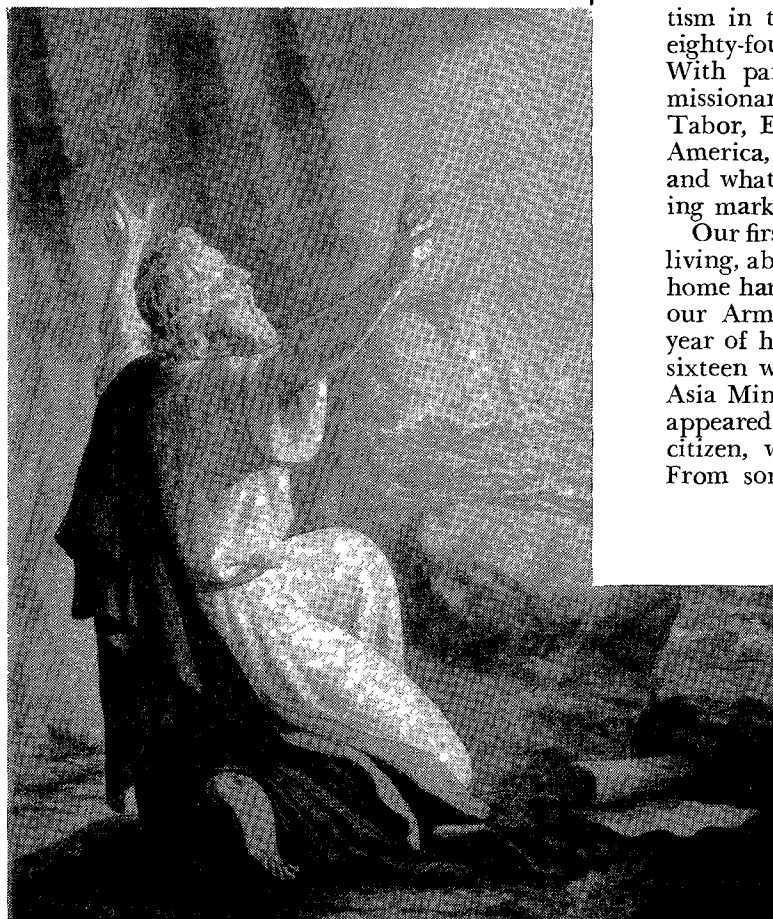




In the Footsteps of the Apostles John and Paul



(Editorial Correspondence)

Istanbul, Turkey
March 14, 1950

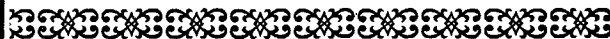
I WROTE last week of Turkey. But one letter could not contain half the story. This is a land where Christians are defined in the dictionary as "infidels." In some ways, I believe, this is the most intensely Moslem of all countries. At least greater barriers are here placed in the way of Christian missionary work than in any other land that gives allegiance to Mohammed. No Christian body is permitted to carry on any kind of service other than in its own church building. Nor can such a building be erected today. The only denominations that have any legal standing in Turkey are those that were conducting mission work here and had their own church buildings before 1922, the date of the rise of the Turkish Republic.

Last Sabbath I stood before our Istanbul church, whose membership includes Armenians, Greeks, Albanians, and others, for Istanbul is a crossroads of the races. What impressed me hopefully was the number of interested non-Adventists who were present. Several of these are definitely planning for baptism in the near future. Our oldest member here is eighty-four and nearly blind, an Armenian brother. With pardonable pride he told me that he has a missionary daughter, a nurse, in our hospital in Debra Tabor, Ethiopia. Our people in Istanbul, even as in America, look beyond, and speak of the mission fields and what they should do to help. That's a distinguishing mark of the Advent spirit.

Our first convert in Turkey, Antronick Gomig, is still living, about seventy-eight years old. Visited him in his home hard by the mission headquarters. His daughter, our Armenian Bible worker, translated for us. The year of his conversion was 1888, when he as a lad of sixteen was living in a little Christian community in Asia Minor, not far south of Istanbul. Suddenly there appeared in their village a Greek, though a Turkish citizen, who had been living in the United States. From someone he had

(Continued on page 5)

Beneath the Church of St. John on the Island of Patmos is a large cave in which tradition says the prophet John received his apocalyptic visions. To this spot the devout twentieth-century traveler may make his way as he follows in the footsteps of the apostles.



In This Issue

FRONT PAGE—In the Footsteps of the Apostles John and Paul

EDITORIAL - - - - - Page 3
The Patience of Jesus—Present-Day Application

GENERAL ARTICLES - - - - - Page 8
“Standeth God Within the Shadow”—Born of the Spirit—Wonders of the Human Body—Galatians—The Christian Life a Real Battle—Selecting a Companion for Life

THE ADVENTIST HOME CIRCLE - - - Page 13
Simplicity in Dress—The Simple Life

REPORTS FROM ALL LANDS - - - Page 15
Missionary Sailings for 1949—School of Evangelism in Venezuela—Light in the Land of the Rain Goddess—Baptisms on Bougainville—Public Witness of Brazilian Youth—A REVIEW Reader for Over Eighty-six Years—A Progressive Medical Missionary Convention—First Camp Meeting in the Far Eastern Division—Ogden, Utah, Evangelistic Effort—North American Spot News—Church Calendar

POETRY

Not Scaffolds, No! p. 6

Copyright, 1950, Review and Herald Publishing Association, Washington 12, D.C.

ITEMS OF INTEREST

[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

¶ A NEW million-dollar chapel, described as a “monumental protest against bigotry” and intended as a house of prayer for all people, was dedicated at the Boston University School of Theology. The Marsh Chapel, named after University President Daniel L. Marsh, has a cornerstone containing Protestant, Roman Catholic, and Jewish religious journals and books of devotion. Four aisle windows appear on each side of the chapel. Those in the east wall picture four historic doorways: that to King Solomon’s Temple in Jerusalem, with the Star of David beneath; the doorway to St. Peter’s Basilica, in Rome, with the arms of the Vatican underneath; the doorway to the Cathedral of Wittenberg, Germany, with the arms of Wittenberg underneath; and the doorway to City Road Chapel, London, with the arms of London beneath. “There you have the world’s most sacred shrines of Jews, Roman Catholics and Protestants,” said President Marsh in an address.

¶ A FAR-REACHING decree dealing with discussions between Roman Catholics and non-Catholics in regard to church reunion was issued in Rome by the Sacred Congregation of the Holy Office for promulgation to Catholic bishops throughout the world. Hailed by Vatican observers as one of the most significant documents of its kind in recent times, the decree specifically empowered bishops to authorize qualified priests and laymen to take part in “mixed” reunion discussions, a right previously reserved to the Holy See. At the same time the Holy Office clearly intimated that Catholics may freely join with non-Catholics in conferences “promoted to defend the fundamental principles of the natural law and the Christian religion against the enemies of God or to reestablish social order as the Church indicates it.” In this respect the Holy Office’s decree, according to Vatican informants, encourages Catholics to become associated with other groups engaged in promoting or defending common interests outside the religious field.

¶ FIRST major pilgrimage of American Catholics to Rome during the Holy Year of 1950 left New York on the liner *Atlantic* headed by Francis Cardinal Spellman, archbishop of New York. Five hundred and fifteen Catholics from 33 States and the District of Columbia were in the party, which Cardinal Spellman said would probably number over 600 persons by the time the boat reached Rome, because many others already have flown there.

¶ MERGER of the Northern Baptist and the Disciples of Christ churches in Royal Center, Indiana, has resulted in a new Baptist Christian church. This Baptist-Disciples church is the second attempt in the State to unite the two denominations. Previously, a Baptist Christian Federated church was established in West Lafayette. Northern Baptists and Disciples are planning to merge in 1953. At their last annual meetings the two denominations urged that joint projects be undertaken by local churches and that a union of congregations be achieved in local communities where possible.

¶ FOR 14 years the Reverend Mark J. Goodger has been carrying the gospel to hitchhikers. Since 1936 he’s been “traveling for the Lord” as the founder and director of the “Highways and Hedges Mission.” At first he hitchhiked himself. Later on he acquired a bike, and now he’s driving a car with a house trailer attached. Mr. Goodger has brought hundreds of hitchhikers to religion, including 293 truck drivers who stopped to give him—and his bike—a lift. In addition, Mr. Goodger has helped return 645 runaway children to their homes. This phase of his work started when various organizations learned of his travels and began to ask him to keep an eye peeled for runaways and to persuade them to return home.

75-50-25 YEARS AGO

1875

¶ AN editorial note states that “Brn. White, Loughborough, Diggins, Tay, Cronkite, and Brossen, and sisters James and Rowland assembled in the city of San Francisco at No. 130, 5th street, April 1, 1875, to take the first steps in the formation of a legal Publishing Association.” The motion was carried at this meeting “that the object of this Association shall be the printing and publishing, without profit to the stockholders, of periodicals, newspapers, books, tracts, documents, and other publications of a religious, historical, literary, agricultural, scientific, or educational character.” Five directors were chosen, as follows: James White, J. N. Loughborough, Wesley Diggins, J. I. Tay, and Knud Brossen.

1900

¶ IN his report from the Mediterranean field H. P. Holser writes: “In the early days of the First Angel’s Message, Joseph Wolff proclaimed the soon coming of our Lord in these fields; but it was not until recently that the Third Angel’s Message has been preached here. From the first the Lord’s special blessing has attended the work. . . . For a number of years the only permanent worker paid by the Foreign Mission Board in Turkey was Brother Baharian. A few native helpers have been developed, and sustained by native tithe. As a result, there are now over two hundred Sabbathkeepers in this field.”

1925

¶ SABBATH, March 14, was a glad day for the colored church in the lake city of Cleveland, for it was the time of holding the first service in their recently purchased church. It is a nice building, with a ten-room minister’s house on the same lot, located at 71 and Cedar streets, in a good neighborhood for reaching all classes of our people. The edifice is a brick structure, with several apartments, and will seat about seven hundred when the Sabbath school room is thrown open.

REVIEW AND HERALD

EDITORIAL

EDITOR: Francis D. Nichol
ASSOCIATE EDITORS: Frederick Lee,
J. L. McElhany, W. A. Spicer, F. M. Wilcox
ASSISTANT EDITOR: D. A. Delafield

The Patience of Jesus

JESUS was the perfect example of patience in all its varied shades of meaning. He was self-possessed in the face of provocation. He suffered trial and affliction without complaining. He persevered in the course He had undertaken until His task was finished. He endured as a good soldier, holding on in faith and confidence when the way was dark and the outcome seemed uncertain.

We too should seek and possess this all-important virtue of saints. In Hebrews we are bidden, "Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted." Heb. 12:3, R.S.V.

Consider Jesus as He meets His avowed enemy in the wilderness at a time when His own body is faint from fasting. He does not shrink from the battle but rises calmly to the challenge. At each thrust of the devil Jesus confidently replies with a text of Scripture. He fires no blast of vituperation. He makes no accusations. He merely tells this angel of darkness to consider what God has said. Satan had no weapon against such self-possession and such persistent faith. So he left Him.

He Endured Mockery and Derision

Again we see Jesus in the latter end of His life as He stands before His accusers in the court of Caiaphas and Pilate's judgment hall. His composure is astonishing. We are told that as the ignorant rabble and court guards mocked and derided Jesus "His meekness, His innocence, His majestic patience, filled them with hatred born of Satan."—*The Desire of Ages*, p. 710.

Again as Pilate talked with Jesus, seeking information from Him, we are told that "Jesus gave him no answer." Later when the governor said, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." John 19:10, 11.

There was no blustering self-defense, only patient endurance of the ordeal through which He must pass.

Patience in Dealing With Men

Jesus' patience in dealing with men is illustrated in His relation to Peter. This disciple was a most impetuous person. He had little control over his emotions. He seemed always to be the first to speak up, the first to proclaim his loyalty, and the first to change his mind.

How he must have troubled the Master and tried His patience! But Jesus knew the heart of the impulsive fisherman, and He was determined to make something of him for the glory of God.

Jesus warned Peter that he would forsake and deny his Lord. Peter vehemently protested that this could never be. But he was not long in finding out that Jesus was right. That very day found him denying Him in a most abject manner.

If Jesus had revealed any impatience with Peter at that time, He would have lost a good convert. In one look Jesus revealed His love for, and confidence in, His wayward disciple. It was this that both broke the heart of Peter and also gave him hope for a new start.

Jesus' emphasis on patient continuance in well-doing and persistence in a right course of action is well illustrated in His life and parables. We note this in His dealings with the curious multitude, with His trying disciples, with the prying scribes and Pharisees, in His parables of the importunate widow (Luke 18:1-8), the barren fig tree (Luke 13:6-9), the friend at midnight (Luke 11:5-10), the hidden treasure (Matt. 13:44), the goodly pearl (Matt. 13:45, 46), and the lost sheep (Matt. 18:11-14).

In His teaching concerning His second coming Jesus drew attention to the need of patient endurance. Thus He said: "He that shall endure unto the end, the same shall be saved." Matt. 24:13. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things . . . and to stand before the Son of man." Luke 21:36.

He warned against the feeling of weariness that would lead one to say, "My Lord delayeth his coming," and give up hope. (Matt. 24:48.)

Jesus waited through a lifetime for a vindication of His mission to the world. Not until He conquered the tomb, ascended on high, and sent the promised Spirit at Pentecost did men begin to know the full import of His life and work.

We too may have to wait long for a fulfillment of our faith and hope. For years we have preached the imminence of Christ's coming. Many who had anticipated seeing the Lord's Advent have gone to their graves. Shall we lose heart because of this? No, like Jesus, we must have the virtue of patient endurance, and hold on to our hope and purpose so long as life shall last, or our hopes be fulfilled.

The Patience of the Saints

Thus it is that the people who wait for the second coming of the Lord are characterized by God as those who have patience, meaning endurance and continuance. (Rev. 14:12.) Again and again the Scriptures call our attention to this valuable Christian asset. Paul wrote to the Romans: "If we hope for that we see not, then do we with patience wait for it." Rom. 8:25. "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Rom. 2:6, 7.

"Be patient therefore, brethren, unto the coming of the Lord," we read in James 5:7. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain."

In the Revelation we are admonished: "But that which ye have already hold fast till I come." Rev. 2:25. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

Finally that oft-quoted text of Scripture comes to mind: "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:35-37.

Yes, how much we need to consider Him that endured! Not only do we need to keep the faith of Jesus, but we also need to possess His patience.

F. L.

Present-Day Application

NATURALLY in our study of either inspired or uninspired writings we inquire, What application have the principles herein set forth to our day and generation? It is proper to make this inquiry in relation to the writings of Mrs. E. G. White. She passed to her rest in the year 1915, dying at a ripe old age, her faith undimmed and her zeal for service to the Master unabated. She rests from her labors, but her works follow her.

To what extent should her writings be regarded as truth for the present hour? Did not many of them apply years ago, and have no application at the present time? Some would answer this last question in the affirmative. They claim that times have changed, that terms employed have other meanings today than formerly, that we have reached an age of new ideals and standards, and therefore our obedience to the instruction given years ago should be modified accordingly. Thus some may reason not only regarding the writings of Mrs. White but concerning the instruction in the Sacred Canon also.

That some of the instruction to the church through Mrs. White was local in its primary application, we do not deny. This is true also of many prophecies found in the Bible. When one reads the prophecies of Isaiah, Jeremiah, Ezekiel, and the lesser prophets, he must recognize that much of their instruction had first reference to the days in which they lived. By their warnings they were seeking to avert the judgments which threatened Israel of old. But the principles which they set forth not only applied to local conditions in the days in which they lived but in many instances can be applied with great profit to conditions existing in the world and in the church at the present time.

Example of Far-reaching Application

The same is true, we believe, of the writings of Mrs. E. G. White. On many occasions through the years she dealt with conditions in the church as they arose. Her instruction applied primarily to the day in which she lived and the conditions which were before her; but much of this instruction, the same as the instruction given by the prophets of old, had a more far-reaching application. To the extent that similar conditions might arise in the church in any future period, this instruction would apply with equal emphasis. Indeed, in much of the instruction that was given, the special application seemed to be to the closing days of the history of the church. A striking example of this is afforded in the concluding chapters of the books *Early Writings* and *The Great Controversy*.

The same argument employed by opponents of this movement against the application of Old Testament Scriptures to the present time may be used by some in impairing the force of the instruction given in the Testimonies in its application to present-day conditions. It is comparatively easy to reason in this way, to accept from the writings of the Lord's messenger those statements that meet our mind and strengthen our position and give emphasis to the campaign in which we are engaged, and discredit or ignore other of her statements that may be contrary to our desires or cut across our plans and our habits of life.

Such a careless tendency amounts virtually to a rejection of this gift to the church. It vitiates the writings of the Spirit of prophecy, and subjects them to the decision

of human caprice and personal prejudice and convenience. Of this class we read:

"There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church."—*Testimonies*, vol. 9, p. 154.

"Some who wish to strengthen their own position, will bring forward from the Testimonies statements which they think will support their views, and will put the strongest possible construction upon them; but that which questions their course of action, or which does not coincide with their views, they pronounce Sister White's opinion, denying its heavenly origin, and placing it on a level with their own judgment."—*Ibid.*, vol. 5, p. 688.

If one accepts the argument of Scripture that this gift is to be manifested in the remnant church, and if he accepts it in those matters which agree with his own plans and practices, then to be consistent, he should accept it in every feature of the instruction that has been imparted throughout. Otherwise his position is one of rejection.

A person who accepts one portion of the Testimonies and rejects other portions places his influence directly against this gift in the church. His influence for evil is much more potent than if he openly and consistently opposed all the writings. Then there would be no question as to his attitude, and his influence would not be deceptive. Referring to some she had tried to help, Mrs. White makes this statement:

"These brethren took this position: We believe the visions, but Sister White, in writing them, put in her own words, and we will believe that portion which we think is of God, and will not heed the other. This course they have pursued, and have not corrected their lives. They have professed to believe the visions, but have acted contrary to them. Their example and influence have raised doubts in the minds of others. It would have been better for the cause of present truth had they both opposed the gifts. Then the people would not have been deceived, and would not have stumbled over these blind teachers."—*Ibid.*, vol. 1, p. 234.

Significantly she wrote at a later time:

"What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom. In the judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work? 'By their fruits ye shall know them.'"—*Testimonies to Ministers*, p. 466.

Instruction Still Pertinent

Referring once more to the principle governing the application of the instruction to present-day conditions, we will say, where the same or similar evils exist in the church today and the same or similar conditions prevail, the instruction that was given years ago applies with the same force with which it applied when originally given. This principle is clearly enunciated with reference to the publication of personal testimonies:

"Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church. . . .

"In a view given me about twenty years ago, 'I was directed to bring out general principles, in speaking and in writing, and at the same time to specify the dangers, errors, and sins of some individuals, that all might be warned, reproofed, and counseled. I saw that all should search their own hearts and lives closely, to see if they had not made the same mistakes for which others were corrected, and if the warnings given

for others did not apply to their own cases. If so, they should feel that the counsel and reproofs were given especially for them, and should make as practical an application of them as though they were especially addressed to themselves. . . . God designs to test the faith of all who claim to be followers of Christ. He will test the sincerity of the prayers of all those who claim to earnestly desire to know their duty. He will make duty plain. He will give all an ample opportunity to develop what is in their hearts.'

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the Testimonies of his Spirit. There was never a time when God instructed his people more earnestly than he instructs them now concerning his will, and the course that he would have them pursue."—*Testimonies*, vol. 5, pp. 658-661.

The sincere believer in the Testimonies will not be seeking continually to evade their just claims. His attitude will be that of Samuel of old, "Speak, Lord; for thy servant heareth." And learning the way of the Lord, he will be prompt to yield his own way and subordinate his own desires to the leadings of the Spirit of God. May God give to each of us this attitude of heart and mind.

F. M. W.

In the Footsteps of the Apostles John and Paul

(Continued from page 1)

learned the Advent truth. Immediately he felt impressed that he should return and tell that truth to the people of Turkey. He came to the little Christian church and began to talk of the Second Advent. He was soon lifted bodily out of the church and carried into the near-by field. Here he continued to speak. After fifteen days of talking with any who would listen to him he moved on, but he left behind twenty-two persons who believed what he had presented. They had to wait several years before a minister came to baptize them.

Flaming Fire in the Heart of a Lay Member

That was the beginning of our work in Turkey. It is the old story of flaming fire in the heart of a lay member. I think the story will need to be repeated many times in this land where such obstacles stand in the way of the formal preaching of the Word by regular ministers. There is no law against a layman's speaking to his neighbors.

As one sees the minarets from a thousand mosques rising in defiance of Christianity in Turkey, and thinks of the repressive laws, it is easy to succumb to the melancholy feeling that nothing great can be done for God in this forbidding area called Asia Minor. It is right then that one needs to read again the book of Acts, the epistles of Paul, the book of Revelation. Asia Minor is the very land where some of the greatest victories were gained by the early Christians, particularly Paul. And against what kind of opposition? The iron might of Rome, whose legions shook the earth! The entrenched heathenism of all antiquity! The licentiousness of a corrupt civilization!

I walked over some of the hills and valleys on the western edge of Asia Minor where Paul once walked. I stood by the seaside near Miletus and thought of that special prayer meeting when he gave his last charge to the elders of Ephesus. And I heard in imagination the weeping of that assembled company, who sorrowed most of all because they would see his face no more. Paul and his fellow missionaries could confidently record that they had raised up churches in all the cities of Asia Minor in which they had labored. Of them the record declares that "they hazarded their lives for the gospel."

There is no more hazardous business in which one can engage than that of turning the world upside down.

And what is that island dimly outlined on the western horizon as one looks from the shore near Miletus out over the Aegean Sea? It is none other than Patmos, to which John was banished "for the word of God, and for the testimony of Jesus Christ." Ever since I discovered that my long journey would take me right over the path of the holy apostles, I vowed in my heart that I must tarry a Sabbath day on "the isle that is called Patmos."

A Sabbath on Patmos

And so it came about that Brethren Hartwell, Mondics, and I found ourselves on a little Greek fishing boat we had hired, making our way across some forty or fifty miles of water on a Friday afternoon. As the shadows of eventide slowly darkened the golden sunset, and Patmos loomed ever nearer, we became strangely silent, and then burst forth in song. Thank God for heaven-inspired hymns that give expression to the deepest and holiest stirrings of these poor hearts of ours. "Beautiful Valley of Eden," seemed more beautiful than ever before, for Patmos echoed back the strains—Patmos, from which the beloved disciple had gained a glimpse of that new earth wherein dwelleth righteousness. And "Face to Face" gained new and awesome reality. Was it not here that heaven had opened to allow the aged servant of God to behold his Master walking amid the seven candlesticks!

Patmos is a rocky, horseshoe-shaped island, with the inner part of the horseshoe constituting the harbor. The greatest length seemed not more than six miles. From all sides the island slopes up from the sea in an almost continuous ridge of hills that bristle with large boulders. The Greek population of about 2,500 people live mostly by fishing and farming, their little plats of land constituting small oases in a desert of rocks.

On the top of the highest hill stands the Greek Orthodox monastery of Saint John Theologus, founded in A.D. 1088. Its charter, signed by the then-reigning emperor in Constantinople, is on display in the library, along with numerous rare manuscripts. Perhaps the rarest is the Red Codex, a fourth- or fifth-century uncial manuscript of the Gospel of Mark.

The monks, gracious and hospitable, showed us the mummified body of the monastery's founder, Saint Chrysobulus, and parts of the skulls and other bones that they solemnly declared and, I doubt not, as solemnly believed, belonged to well-known New Testament martyrs. Perhaps the jawbone they showed us did belong to Saint Chrysostom, for he lived centuries later than the apostles. I looked at it intently, for this saint's name means "golden-mouthed." He was a most eloquent man. But if the jawbone was his, it gave no clue to the powers that it had once displayed. The body without the spirit is dead. The bones presented for our pious inspection seemed strangely in keeping with the dead ritual that now marks the religious exercises of the Greek Orthodox Church, the inheritor of the heroic labors of the apostles.

Where John Wrote His Visions?

Down the hillside from the monastery stands the church of Saint John, built over a stone cave that is about the size of a three-room apartment. In this cave, declared our priestly guide, as he echoed a tradition that might indeed be true, John lived while on Patmos. In this cave, continues the tradition, he wrote the book of Revelation. With a passion for exactitude that increasingly marks and mars tradition as it moves through the years, the monks point to a certain spot where John is said to have stood, and to a ledge of rock four feet above, which he is said to have used as a writing desk.

On the arched stone ceiling of the cave were paintings of some of the apocalyptic scenes. I thought them not bad representations of the mystic beasts and other creatures of John's visions. Seven panels on one wall contain the names of the seven churches—one church for each panel. Below the name was inscribed the promise made to that particular church. All was in Greek, the language in which John wrote. Above the entry to the cave were the words of Jacob after his vision of the ladder that reached to heaven: "This is none other but the house of God, and this is the gate of heaven." Gen. 28:17.

A Heavenly Sitting With Christ Jesus

We left the cave and the traditions behind and sought us out a secluded spot on the hillside. There we read the words that God gave to John concerning those things "which must shortly come to pass." And finally the climax of the apocalyptic message: "He which testifieth these things saith, Surely I come quickly." And with John we responded: "Even so, come, Lord Jesus." True, we were not "in the Spirit on the Lord's day" in the same way as was John. But God did draw wondrously near as we prayed. That I can testify. How greatly we need high moments of spiritual infilling. That prayer season on Patmos was one such rapturous moment for me. We need not be prophets in order to have visions of the glory and goodness of God and to be lifted above the evil world into the presence of the angels. We need only be contrite children of God who sincerely seek His face and who ever desire to sit in heavenly places with Christ Jesus.

What John wrote was addressed "to the seven churches which are in Asia." We who read the record today are likely to think of the seven names recorded as simply symbolic. True, they do have a symbolic quality. They provided a framework on which was hung a prediction and a message concerning the church of God throughout the whole Christian Era. But there were also seven literal churches in the cities named by John. He could almost see them, as it were, when he looked eastward to Asia Minor. A little northeast of Patmos, and on the coast some forty or fifty miles away, was Ephesus. About forty-five miles north of Ephesus, and also on the coast, lay Smyrna. About seventy miles still farther north was Pergamos.

Then roughly on a line running southeast from Pergamos were Thyatira, Sardis, Philadelphia, and Laodicea, the whole distance from Pergamos to Laodicea being only about 210 miles. In some way that is not clear to us now the churches in these particular cities best served the purpose of God in presenting the prophetic message for His church in all ages. There is a strange stirring of heart that comes to one as he travels the circuit of these seven churches and realizes that he is treading in the steps of the apostles.

Visit to Ephesus, Smyrna, and Pergamos

Ephesus is where Paul preached mightily and where the tremendous tumult was raised over the pre-eminence of Diana. The ruins of the capacious amphitheater in which the multitude cried out: "Great is Diana of the Ephesians," are clearly visible. The ancients built well and on ample lines. The remains of a stone highway run from this theater to the ruins of Diana's temple. Nothing but a few broken pieces of marble, strewn over a depression in a wheat field, mark the spot. The Ephesians were not looking forward to the day of ruins when they cried out for the space of three hours. The dwellers in the present city near the ruins know nothing of the Greek goddess that sent the ancients into a frenzy. Some of the magnificent green marble pillars from Diana's temple were carried by Constantine to Constantinople to grace

the massive church of Saint Sophia. They stand there today.

At Smyrna, second largest city in Turkey, no archaeological evidences of the ancient city can be seen except the walls of a Roman fortress on a commanding hill, and a small portion of a great stone-paved road that encircled this hill a little distance below the brow.

The ruins of ancient Pergamos stand out starkly from the summit of a high hill. There is the amphitheater—always present in the cities of those days. The temptation of the theater is not a new one for Christ's followers today. The early Christians faced it also. Judging by the size of these great outdoor theaters, which sometimes seated 25,000 people, the whole populace must have been addicted to pleasure. And companion to the amphitheater was the stadium, where the sports of the day, sometimes cruel, often debasing, were carried on. The ruins suggest that Pergamos must have been a great city. I wonder which of the apostles scaled the heights of the Pergamos mountain to preach the gospel to a pleasure-loving city and raise up a church for God!

On to Sardis and Laodicea

There are no clearly defined ruins at Thyatira. At Sardis stand the remains of a magnificent temple to Diana—there were many temples to her in Asia Minor. Up against the east end of the temple stands a roofless little Christian church that could not have held more than thirty or forty worshipers. Archaeological authorities describe it as a "very early" church. Perhaps it was built shortly after Constantine professed Christianity, and the pagan temples came under imperial disfavor.

The little church eloquently testifies how God uses the weak things of this world to overthrow the mighty. It was small companies of Christians in numerous cities throughout the Roman Empire that had been a leaven working for centuries. Sometimes we are prone to focus

Not Scaffolds, No!

By MARGARET LOCKE

I

Scaffold there must be,
Or stones could not be laid to tower high
In building, grandly rising toward the sky.
Scaffold there must be
On which the workmen stand
To shape the growing building at their hand.
The scaffold, when the building is complete,
Lies all unheeded at the workmen's feet.
The structure stands, and in its spacious hall
The footsteps of a mighty monarch fall.

II

Scaffold there will be,
For that majestic temple of God's own—
That wondrous structure all of living stone.
Scaffold there will be,
Composed of those who wish to have a part,
Yet willing not to fully yield the heart,
Believing that the Architect will slight
All imperfections and will call it right;
Believing they are structure, nor can see
They are not building for eternity.

III

Perfect the Architect, and right His ways;
Perfect the living temple He doth raise.
No flaw and no defect in any part;
He and He only cleans each stony heart.
He orders well each chiseling, each blow—
Each living stone must full surrender know,
Else in that day when finished is the work
Some blemish might within the structure lurk.
Scaffold? Nay, nay, my Lord, cut, chisel me
Till I a part of Thine own structure be.

on the apostasy that early darkened the Christian picture. We need to remember that even as late as the opening of the fourth century there was such a distinction between Rome and the Christian community as to call down upon the latter the bitterest of persecutions. God had not left Himself without witness. It is sadly true that apostasy was real. It is also true that multitudes of men and women gave up their lives rather than deny the name of Christ. One thinks long thoughts, standing in the little brick church and looking out through its now windowless arches to the ruins of the great marble temple of Diana.

No evidences of the ancient city are to be seen at the site of Philadelphia. Perhaps they have been carted away, stone by stone, for building purposes in near-by villages, or perhaps they are still covered with the sands of time and await the archaeologist's spade.

We come down to Laodicea, last of the seven. Scattered over two or three rolling hills are the broken pillars, paving stones, and other reminders that there once flourished on these hills a great city, rich and increased in goods. Hardly ten miles away on a hill can be seen parts of a broken wall that long ago enclosed the city of Colossae, and about six miles away in another direction, the impressive ruins of Hierapolis. Paul told the Colossian church: "When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Col. 4:16. A few verses earlier he speaks of "them that are in Laodicea, and them in Hierapolis." Verse 13. It would seem that Paul had raised up companies in all three cities. He once had stood where I stood. And when he had raised up a church there he looked beyond and saw two other cities. Only one result could follow, he must needs go to them also and preach the Word.

Hollow Ruins of the Past

I have used the Biblical names of these cities. Today the villages or cities that have sprung up near the ruins go by quite different names, nor do the present inhabitant know aught of the once-populous cities whose existence is now but mutely evidenced by broken Ionic columns or fulsome Greek inscriptions. The overflowing scourges of war that swept, wave after wave, over Asia Minor during the centuries, brought desolation and almost an end to civilization in that once-cultured part of the Roman empire. The vast amphitheaters and marble temples that had housed the pagan, pleasure-loving citizenry—

"Are now the raven's bleak abode,
Are now the habitation of the toad."

A vulture sits on a stately pillar, a lizard sleeps on a marble stone. And a sinisterlike stillness hangs heavy and oppressive, like a mantle to cover the dead. Not even an echo of greatness rolls in from the glorious past. The tumultuous shout, the ribald mirth, were exchanged long since for the plaintive cry of the skulking jackal and the raucous caw of the pestilent crow.

To the early Christians, poor and persecuted, and dazzled, perhaps, by the material grandeur around them, Paul declared: "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

The Christian is offered no abiding city in this world; he has not even the assurance of the present life. We look for a city, and we seek for life everlasting. Our citizenship is not in this world. That is the heart and essence of our Christian hope and belief. And to the extent that we thus believe we find generated in our hearts the ardor, the audacity, and the unflagging mis-

sionary fervor for God that distinguished the apostles.

I shall not soon forget the journey in the footsteps of the apostles. The roads were execrable, the native food mostly indigestible, and the beds outrageous. But all that was not worthy to be compared with the spiritual satisfaction to be found in gazing upon places so interlocked with the lives of God's great men of old. And why should I complain of transportation? Paul traveled on foot!

Back to Istanbul and to visiting in the homes of different believers. It is remarkable how great can be the sense of fellowship even though we must converse through a translator. A social evening with about twenty-five of our young people at the home of Brother and Sister Mondics. It was my first experience of a social evening via a translator, for there were several of us present who knew neither Turkish nor Armenian.

At the Site of Florence Nightingale's Ministry

Exactly one hundred years ago England, with certain allies, fought against Russia in the Crimean War. Though most of the fighting was in the Black Sea area, the hospital for the wounded British soldiers was located not more than a mile or two from the heart of Istanbul, across the Bosphorus on the Asia side. The hospital was a large quadrangular building that had been erected by the Turkish sultan in 1844. It still is operated as a hospital. Here Florence Nightingale nursed. "The lady with the lamp," is the way she was almost reverently described by the wretched rows of suffering men "to whom she ministered in the long, dim corridors. I walked along the path she daily trod from her tent to the hospital.

How far the light of her little lamp has shone! At first it could scarcely pierce the murky and disgraceful darkness that surrounded the care of the sick, both soldiers and civilians. Florence Nightingale elevated the nursing care of the sick to the dignity of a profession. It was not so much her skill as her spirit that performed this miracle of elevation. Her lamp was filled with the oil of compassion. But hers was not a spineless sentimentalism. Her limitless solicitude for the fallen soldier was matched by her resolute will that defied with dignity and womanly grace the commanding general who opposed so strange a procedure as the nursing care she wished to set up. The general's name is forgotten by all; Florence Nightingale's name lives on forever. How great is the power for good that resides in the human spirit when it is fired by holy conviction, guided by common sense, and held unswerving to its course by a tenacious will!

Sarcophagus of Alexander the Great

In a museum in Istanbul stands the massive and magnificent marble sarcophagus that once held the coffin of Alexander the Great. It was brought from the Phoenician city of Sidon. What struck my eye was the ornamentation around the top—goats' heads at frequent intervals. Daniel described the Greek power under the symbol of a goat.

I shall long remember Istanbul, creator of much history, subject of Heaven's last prophecy, object of vast international intrigue. As I moved about in it I seemed not so much to be walking through streets as moving through the pages of history. Fit symbol, it is, of the struggles of sinful men in all ages as they have sought to carve out for themselves enduring empires, and in the bitter carving process have filled the earth with blood. It is the bright and blessed business of the Advent Movement to proclaim the speedy setting up of "a kingdom which shall never be destroyed," where the inhabitants shall no longer learn war, and where sorrow and crying are no more.

F. D. N.

"Standeth God Within the Shadow"

By Arthur W. Spalding

THE drama of time draws to its close. "The final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11. Faster and faster whirls the maelstrom of fate, sucking the world into its grim vortex. Swiftly and more swiftly spirals the tide of grace, drawing men into the heaven of salvation. The nadir of despair; the zenith of hope!

A half century has sufficed to cast men down from the heights of their exultant Babel to the pit of their fearful purgatory. The dawn of the twentieth century saw evolution riding high. Man, said earth's sages, is ascending to the status of gods; the world is progressing into the millennium; beat your swords into plowshares and your spears into pruning hooks! The middle of the century, after a series of world-shattering wars and vast upheavals of submerged races, sees nations and peoples cowering beneath the murky clouds of hate, conflicting ambitions, and science lent to chaos.

What few men see in this welter of human misery and bewilderment is the moving of the hands of destiny behind the scenes, the strategy of the God of heaven and the god of this world. Wearing still its evolution-forged chains of self-deification, the race gropes for explanation of its plight. One segment swears there is no God; another puts Him out of the reckoning as a primal cause or a pantheistic essence; still another bows beneath its concept of an inexorable and unapproachable deity working through human vicegerents. Likewise, they repudiate the idea of a malignant principle and personality working for the damnation of the race. Men say there is no devil; and they use his name and belongings, as they use those of God, merely for oaths to besmirch their speech. In this they lend themselves to the devil's strategy. Acknowledging no unseen world, they make themselves pawns of invisible hands.

Yet there is God, the Creator and Upholder of all things, the Maker and Master of man's destiny. And there is a devil, the rebel archangel whose sinister designs have been manifest in the harrowing history of the human race. They are at war. The issue is love and life against hate and death. And only he who sees the hand of God in human affairs, checkmating the maneuvers and devices of the arch enemy, and working out His own magnificent, compassionate plan, knows the meaning and the goal of human history. That history comes to its climax in our day.

Terror Transmitted to the World

"Intensity is taking possession of every earthly element." "While new light and life and power are descending from on high upon the disciples of Christ, a new life is springing up from beneath, and energizing the agencies of Satan."—*The Desire of Ages*, p. 257. "That old serpent, called the Devil, and Satan," stands in terror of his existence; yet, driven by the desperation it engenders, he becomes the more energetic in efforts to avert the doom. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:9, 12.

This terror and this desperation the devil transmits to the world. Men of every mold and of every station, from the criminal lurking in the alleyway to the statesman

pondering in government palace, are alike filled with the dread of impending doom. They respond in accordance with their different natures and educations. Crime becomes more daring and more abandoned; wealth is squandered upon dissipation and folly, pride, and ambition; government becomes more possessive and tyrannical. While men of good intent labor to improve the status of the race, in development of resources, invention of new processes, and betterment of social relations and conditions, they are met by eruptions of envy, suspicion, hate, and treachery; so that their accomplishments are swallowed up in frustration. The nations have geared their economy and their strength to the devouring maw of war.

Man's prying into the secrets of the creation has resulted in the emergence of the most terrifying agents of destruction. The world shuddered when the atom bomb was dropped on Hiroshima; today it cowers under threat of a bomb a thousand times more destructive. Men go about their business as in a horrible dream. They see the approach of a hideous catastrophe which they have no means of averting. Desperately rulers and governments build ever greater their stockpiles of total war; yet acknowledge that as their secrets become common knowledge, there is no refuge and no place to hide.

This is not evolution; this is planned devolution. And the author of the plan is the devil. It suits his purpose that men shall become crazed and numbed by terror, for he plans a grand climax to his long struggle to cast down Christ in the earth, and to reign in His stead. Men have long been led to deny the Second Advent of Christ or the possibility of relief from their ills by His coming; but when their miseries and fears have been built up to an insupportable degree, a revulsion from their skepticism will lead them to rush convulsively toward such a solution.

"The Final Movements Will Be Rapid Ones"

Then comes the great deception. Satan will appear in dazzling glory, declaring himself to be Christ. Here, there, in different parts of the earth, he will appear in the role of deliverer of mankind, healing their diseases, satisfying their desires, relieving their fears, settling their quarrels. And men will believe his claims. In the burst of pent-up emotion, in their relief from the fear of war and destruction, they will cry, "Christ has come! Christ has come!" and they will rush to do his bidding. That day is close at hand. "The final movements will be rapid ones."

Then he will turn the minds of the nations upon the little remnant of the people of God. Deriding and condemning them as the dupes of an outworn faith working on their feeble minds, he will order their destruction. (See *The Great Controversy*, pp. 624, 625.) "It is better for the nations that one small faction die, and that the whole world perish not."

But God is not asleep. He has not been outwitted by the prince of this world. He will vindicate His name and His people.

"Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

Behold, Satan's diabolic plan is stopped! The master of frustration is himself frustrated. His spurious act is countered by the true Advent of Christ. In scenes that

surpass description God halts the schemes of men and devils, and rescues His people. In glorious majesty, attended by all the hosts of heaven, Christ appears, "as the lightning cometh out of the east, and shineth even unto the west."

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Ps. 50:3-6.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

The day is at hand.

Born of the Spirit

By W. H. Branson

IT IS the spirit that quickeneth." John 6:63. The Christian life is a new life. "If any man be in Christ, he is a new creature." He has a new heart; he has experienced a new birth. An entirely new life has been infused into the soul, whereas the old life is crucified with its lusts and deeds.

This change takes place *within* an individual, and is called conversion, or the new birth. It is fully as real as the natural birth and is as great a miracle as a resurrection from the dead.

How then is this miraculous change produced? "How can a man be born when he is old?" "It is the spirit that quickeneth." The breathing of spiritual life into the soul is the work of the Holy Ghost. This must be the very first work of the Spirit for the individual.

Man by nature is wholly depraved, and his natural heart is deceitful and desperately wicked. Before he can be led by the Spirit of God and before the Spirit can comfort and give him succor, he must first experience the spiritual resurrection and transformation that the Spirit as quickener can produce in the heart that is yielded to Him. There can be no comforting sense of acceptance with God until the sinner has passed from death unto life; nor can there be any true conformity to the law and will of God until the life is renewed by the quickening of the Spirit.

Even the sacred ordinances of baptism and the Lord's supper are entirely meaningless to the unregenerated. Many who have been baptized will be lost because they did not first experience the quickening, transforming power of the Holy Spirit in the soul. "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Baptism alone cannot infuse into the heart the principle of life or confer upon the individual any saving grace. One must be born of the Spirit before he can truthfully bear testimony to the world, through baptism by water, that he is a son of God.

A Mighty and a Deep Work

The experience of the new birth is a mighty and a deep work. The individual passing through this holy experience is changed into another man. "All things . . . become new."

The transformation is not on the surface. True religion

is not a veneer. It goes to the depths of the soul. It purifies the wellsprings of life. A moral, though often quiet, revolution takes place in the life, and through the work of the Spirit the individual becomes a new creature. Old things pass away, and all things become new.

Many who today claim to be Christians and are striving to obey God's law have never actually experienced this first and primary work of the Spirit upon the heart. They, like the Pharisees of old, are going about trying to establish their own righteousness while they are experimentally ignorant of the righteousness of God.

Such an individual may have a deep knowledge of the truth; he may manifest in his outward life many of the graces of the Spirit; but if he has not experienced the Spirit's transforming power in his inner life, all his efforts to produce goodness become as sounding brass and tinkling cymbal. What is the chaff to the wheat? He may be fluent in prayer, eloquent in preaching, possessing a clear understanding of the Scriptures, and still be in an unsaved condition because the Spirit has not been permitted to produce any work of grace in the heart.

The change produced by the Holy Spirit in the yielded, sinful heart is described in the Scriptures thus: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened." Col. 2:13. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

Partakers of the Divine Nature

Those thus transformed became "partakers of the divine nature." 2 Peter 1:4. They are "partakers of his holiness." They "have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:10. Thus "as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:49.

What a change the grace of God, ministered to the soul by the Holy Spirit, can produce! Instead of remaining a rebel, one becomes a child of God and a fellow citizen with all the saints in the household of God. God has cast out the usurper Satan and resumed his rightful rule over the heart and life. Self has been crucified with its passions and lusts, and there is now reflected the character of the new sovereign Christ Jesus. What the converted man once loved, he now hates. What he before hated, he now loves. Out of weakness he has been made strong, and instead of his sin-polluted garments of self-righteousness he is clothed in the fine linen of the righteousness of Christ.

God says to the renewed soul, "Thou art mine." The soul responds: "My Lord and my God. Other lords have had dominion over me, but henceforth Thee only will I serve. Thee only will I love. 'My soul followeth hard after thee; thy right hand upholdeth me.' Ps. 63:8. 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life.' Ps. 27:4."

Christ Becomes All in All

Thus the individual that has been quickened by the Spirit acknowledges a new Master. His members are no longer under the domination of sin, but he is led by the Spirit. Christ now has become all in all to him. He has been justified from all things of the past and now begins to walk in newness of life. He no longer thinks lightly of Christ's atonement and the ministry of the Holy Spirit, but he now sees in Christ's sacrifice his only hope of salvation and in the operation of the Spirit upon his heart the only means of regeneration and purification.

This then is the lesson Jesus sought to teach Nicodemus. "Except a man be born of water and of the

Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5, 6.

Have you, dear reader, experienced this transforming power of the Holy Spirit in your heart? Have you been born of the Spirit? If not, that glorious experience may be yours even now. Today Jesus, in the person of His Spirit, stands at the door and knocks. To anyone who will open the door and bid Him welcome He will come in. To the heart thus surrendered to His control He will bring pardon and cleansing, and will produce the miracle of a new life. He will remove the heart of stone and replace it with a new heart—a heart of flesh. This new heart will be susceptible to the influences of the Holy Spirit, and upon it the Spirit will write God's law. The nature will be changed, and a new Sovereign will take control of the life.

Wonders of the Human Body

By A. Warren Olson, M.D.

I WILL praise thee; for I am fearfully and wonderfully made." Ps. 139:14. Only a few of the marvelous details of the human frame can be mentioned in this article. But these will be sufficient to call our attention to the handiwork of the great God who made us. Let us analyze five organs of the body—those of special sense.

The Eye.—First of all, try to get a picture of the retina, the inner coating of the eye. Each retina consists of about 115,000,000 nerve cells called rods, and 6,500,000 called cones, the latter responding to color. So sensitive are these nerves that outstanding medical authorities state that the retina has a sensitivity some 3,000 times greater than that of rapid photographic film.

The lens of the eye consists of a series of concentric crystalline laminae arranged much like an onion. This small organ automatically adjusts in thickness and position to focus the object seen upon the retina clearly. This is accomplished simultaneously with an automatic change in pupil size, to admit the optimum amount of light.

But that part of the eye which intrigues me most of all is one of the eye muscles, the superior oblique. At the upper inner aspect of the eye socket there is a little pulley attached to the bone. From its origin in the socket behind the eyeball the superior oblique muscle comes up through the pulley and then turns and goes back to insert into the eyeball.

Can any reasonable person postulate that this pulley just happened to be there; that the muscle happened to go through the pulley and then turn and go back to insert into the eye; that the crystalline lens and optic system just happened to be there to adjust and focus a clear image, with a pupil that just by chance changes size to admit the right amount of light; that this is all registered clearly on several million rods and cones in each retina, then traveling by nervous pathways to the brain cortex, where it is perceived—all these intricate connections evolving by pure chance?

An Instrument of 25,000 Strings

The Ear.—A violin has four strings, a piano eighty-eight keys. Not long ago I heard the world's largest pipe organ in Philadelphia. It has 469 ranks of pipes, a total of 30,067 actual pipes, with an electrical connection to the console from each pipe—a marvel to see and indescribable to hear.

Each cochlea, the delicate snail-shape organ for hearing, measures five millimeters from apex to base, and nine millimeters in breadth at the base. (The eraser on the end of a pencil is about five millimeters in diameter.) Each

cochlea is a delicate instrument of 25,000 strings—a total of 50,000—each string vibrating in response to a specific frequency, or pitch, the amount of vibration determined by the intensity of the sound, the various harmonic vibrations giving quality.

Have you ever noticed the lower strings of a violin, how they are "loaded" by being wound spirally by a thin metallic covering. Even so the lower responding strings of the cochlea are "loaded" with extracellular elements, visible under the microscope.

These vibrations are projected by hair cell endings to a nerve membrane which closes the connection, sending the nervous impulse to a specific center of the cortex, laterally in the temporal area, where sound is perceived.

Did this 25,000-string instrument, but a few millimeters in length, just happen to evolve into existence and by chance respond to sound waves?

Taste.—The tongue contains three types of papillary taste buds, or special nerve cells responding to contact with chemical substances. These will accurately register sweet, one part in 200; salt, one part in 400; acid or sour, one part in 15,000; and some bitters, as dilute as one part in 2,500,000. Many poisons are bitters or alkaloids, and thus this extreme dilution serves as a warning.

Other Miracles of Sense

Smell.—These nerve cells are even more extremely sensitive. For example, garlic may be perceived if present one part in 23,000,000,000. This is actually so marvelous a mechanism that olfactory discrimination remains as yet an unexplainable phenomenon.

Touch.—There are numerous varieties of nerve cell end organs, or receptors, each type responding specifically to one of the following—cold, warmth, light touch, deep pressure, tension, and stretch—as well as others. Each of these cells is different, and may be seen and identified under the microscope. How is pain perceived? There are no special nerve endings for registering pain—simply naked nerve fiber endings. Could it be that pain was not in the original blueprint?

All the nerve fibers eventually connect with the spinal column and brain—the central nervous system—in an intricate arrangement much as a cable or telephone system. And the wonder and marvel is that each nerve ascends in its ordered place, so that one may point to a designated area of a cross section of the spinal cord and say, "Here go the nerves for touch, or temperature, or motor activity, or balance, or posture."

Also each nerve ends or begins at a designated point of the brain, according to blueprint, so one may look at the brain and say, "Here is the point of visual perception, or hearing, smell, taste, motor activity, orientation, heart and vital centers, and numerous others."

Masterly Design Present Throughout Creation

The men who have discovered many of these ultra-complex intricacies—all of which follow a masterly designed plan—are acclaimed geniuses. No one questions this. Everyone agrees. But how great is the power of the Creator who made these delicate mechanisms!

We have focused on only a few of these microscopic details. Unquestionably to the smallest atom and molecule these are scientifically designed, and this same masterly design follows through if we swing in the great lens of the huge Palomar telescope, which makes it possible to increase distance from millimicrons to millions of light years, and count celestial bodies by the hundreds of billions.

Rightfully do we ascribe praise to that man who perfected our sensitive camera film, or to the one who designed and built the great 469-rank pipe organ in Philadelphia, or those men who designed, melted, and polished

the huge Palomar lens. But what of the One who designed and created the sensitive retina and lens system of the eye; what of the One who designed the inner cochlea of the ear, an instrument of 25,000 strings; what of the One who designed the papillary taste buds as well as the olfactory nerve endings, which are sensitive to one part in several billion? What of Him who has designed the intricate pathways of the nervous system and brain, with its specific centers for hearing, for sight, for taste, for smell, for motor activity, and for speech perception and formation.

What of Him who created man? What of Him who also brought the heavens into being? "Who hath put wisdom in the inward parts?" Let him who believes in evolution answer the eighty-two questions in Job 38-41, before attempting to move the foundations of Gibraltar. "In the beginning God," and, "In the beginning God created." "I will praise thee," said the psalmist; "for I am fearfully and wonderfully made." This is the only conclusion that the reverent soul can come to after carefully considering the miracles of creation!



Galatians

Epistle of Justification

By Alonzo J. Wearn

Under the guidance of divine inspiration Paul is moved to address an epistle to the churches in the large Roman province of Galatia. While tarrying at Corinth during the winter of 57-58 A.D., he became aware of the entrance of a deadly apostasy among their churches. He had brought them out, taught them, and revisited them to strengthen them in the faith. Now their eternal interests were in jeopardy. Stern and decisive measures, more than were used in any other epistle, were used here. They must be aroused to sense the falseness of that which they were now accepting in the guise of truth. The situation was critical.

The Galatians seem to have exhibited a racial characteristic of fickleness and fondness for change. They were known generally as "frank, impetuous, impressible, eminently intelligent, but extremely inconsistent, fond of show, perpetually quarreling, the fruit of excessive vanity." So that when false apostles came among them teaching "not another" gospel but a perversion of the gospel of Christ, they became confused. In terms suited to the occasion Paul writes, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth." "I marvel that ye are so soon removed from him that called you into the grace of Christ."

As basic in all false religions, "works" are supposed to give salvation from sin and trouble, and gain some soul-satisfying merit before an inexorable law of fate. It seems natural for human minds to think that self-imposed suffering, toilsome pilgrimages, sacrifice, and multitudinous religious services and ceremonies can help one to better himself and elevate his soul to some undefined higher realm. Judaism had long before this time fallen into this snare. It had changed the holy services of the ceremonial law from instruments teaching faith in Christ to just such a pagan concept. Teachers not sent by God followed up the work of Paul and confused the unstable Galatians. Paul writes, in God's purpose, to the Christian church of all times and places. It is intended to confirm and stabilize those in the Christian faith.

The message is most clear in teaching that with the true God justification can be had only by faith in Christ's substitutionary suffering and sacrifice, and *not* by any or all "works" possible to man. By naked faith the soul accepts the proffered merits of Christ. By faith Jesus Christ becomes his individual Saviour, not another, nor oneself. At that moment the believer is justified, so profound is it in its simplicity. "The just shall live by faith." This is God's way.

One, *anyone*, who thus in sincerity of faith is reconciled, will be granted the requisite grace to live in harmonious obedience to the will of God. The Decalogue expresses His will and is essential to the whole plan and purpose of God. Abraham is cited as an example of one who "believed God, and it was counted unto him for righteousness." This, because he had none of his own, but had accepted that of Christ. "No man is justified by the law." "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith," not by our works.

"I say then, Walk in the Spirit." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." And Paul concludes, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The Christian Life a Real Battle

By Ruth A. West

THIS is an urgent call for every available soldier to join the army of the Lord. The battle between Christ and Satan is raging. Satan and his powerful angels are fighting against Christ and His angels, which excel in strength, for our very souls. The conflict is between good and evil, truth and error. "Choose you this day whom ye will serve." Joshua 24:15. The call is for all men, women, and children to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11. To procrastinate for one day may lose the battle for you and many others.

The battle is going on this very moment for your soul.

"Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves and ready to die in discouragement. We should see angels flying quickly to the aid of these tempted ones, forcing back the hosts of evil that encompass them, and placing their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world."—*Prophets and Kings*, p. 176.

Pray that God will give you the spiritual vision that you may see the battle raging, and quickly join the side that is fighting for eternal life. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die?" Eze. 18:31. "The Lord is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. God is fighting long for your soul, not because He needs you, but because He loves you. Satan wants you because it will be easier for him in the day of reckoning. Put forth an effort, dear friend, and fight for your life, and God will send help.

"Satan fears that he shall lose a captive, and he calls a re-inforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that Heaven's light may not reach him."—*Testimonies*, vol. 1, p. 346.

"My spirit shall not always strive with man." Gen. 6:3. If you do not love Him enough to put forth an effort to fight for yourself, God will finally give you up to the enemy, but not until He has done all that can be done to save you from the evil one and destruction.

"Will you heed the voice of warning which tells you that destruction lies in the path of those who are at ease in this hour of danger?"—*Ibid.*, vol. 3, p. 380. If you could see Satan with his fiendish look, clamoring for your soul, waiting anxiously to control you with his satanic hellishness, you would shudder and seek for the everlasting arms of the heavenly Father. "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

Are You Willing to Surrender?

Does the conflict seem too hard for you, and you feel like taking the easiest way out? Do you think you will miss something if you do not go on Satan's ground? Are you not willing to give up everything that looks glamorous and exciting, and curb your appetite for this world and the evil in it that will lead to destruction? Will you put forth an effort to fight for eternity and happiness?

Why do you love sin? Why do you fight for someone that hates you and will cause your destruction? Why do you want Satan to win your soul? If you love life, if you love peace and happiness, join the army of the Lord. "Holy angels were anxiously watching and waiting to drive back Satan's host. But it is not the work of good angels to control the minds of men against their will. . . . Jesus will not commission holy angels to extricate

those who make no effort to help themselves."—*Ibid.*, vol. 1, p. 345.

"Haste thee, flee for thy life," is the call to be given to those dwelling in sin. We must be terribly in earnest.

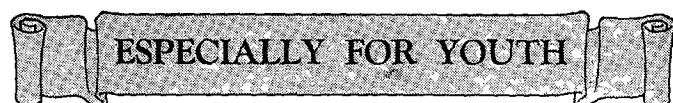
"How long halt ye between two opinions?" 1 Kings 18:21. Soon you will be forced to make a decision, but you might have played with sin so long that it will be impossible to break away from it. The devil will have such a grip on you, the struggle will seem too hard. "Resist the devil, and he will flee from you" (James 4:7)—resist while the Holy Spirit is pleading and is willing to help you. Settle the controversy in your own mind. "Choose you this day" before the proclamation has gone forth, "He which is filthy, let him be filthy still." Rev. 22:11. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11.

When you make the right decision, when you choose life, God is anxious and willing to deliver you "from the power of darkness." Col. 1:13. He will give you the energy of the Holy Spirit. It will surprise you what God can do in and through you.

Then soon the victory will be won, and Jesus will come. Think what it will mean to bring all misery, sin, sickness, and death to an end! Think what it will mean to lay our armor down and relax from the struggle! Think what it will mean to see the blessed face of Jesus! Think what it will mean to go on the greatest journey man has ever experienced, leaving this world and passing through our own solar system, up to the city of God with its gates wide open, and the Father's outstretched arms to greet us!

The song that we have been learning here of the lovely Jesus, who answers prayers, and performs miracles in human lives, and the tears of joy and happiness in seeing precious souls saved in the kingdom will not be restrained, for our joys will be expressed in songs that other worlds will love to hear.

We must all decide to be faithful or unfaithful soldiers in the battle of life. "I have set before you life and death, blessing and cursing; therefore choose life." Deut. 30:19. "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Joshua 24:15.



Youth's Eternal Quest—3

Selecting a Companion for Life

By G. W. Chambers

ASIDE from the decision to give his heart to God, the most important decision facing the youth of our day is that of giving his heart to another "for better or for worse."

The story of the first human love takes us back to the dawn of history. After having formed man, His creative masterpiece, God decided that it was "not good" that man should be alone. Therefore, He created a beautiful woman to walk by man's side, to share his joys and his eventual sorrows. The loving Creator placed the happy couple in a home carpeted with living green, closed them in by walls of flowery loveliness, and roofed their garden home with a glorious canopy of blue by day and a gem-studded dome of breath-taking beauty at night. To the first newlyweds He said, "Be fruitful, and multiply, and replenish the earth." Gen. 1:28.

Thus God led the first man and the first woman to

each other. Theirs was a home of complete happiness as long as they chose to obey Him.

Even after the entrance of sin God made it possible for man to find happiness in marriage, one of the two divine institutions which survived the fall. To assure this happiness, He promised guidance in the making of the important decision of selecting a companion. This guidance was manifest through those closest to, and most interested in, the ones making such decisions. "In ancient times, marriage engagements were generally made by the parents; and this was the custom among those who worshiped God. None were required to marry those whom they could not love; but in the bestowal of their affections the youth were guided by the judgment of their experienced, God-fearing parents."—*Ibid.*, p. 171.

Knowing that the law of association might result in the marriage of Isaac to one who cared not to serve the true God, Abraham sent his trusty servant to his father's kindred to find a wife for his son. Having reached his destination, this godly servant prayed for divine guidance as he made a selection. Even a casual reading of the beautiful story found in the twenty-fourth chapter of Genesis makes it plain that God answered that sincere prayer. So striking was the evidence of divine guidance that Rebekah's father and brother, "though not free from idolatry," stated that "the thing proceedeth from the Lord" after they had heard the servant's story.

A Home Founded by God

The home which was established by Isaac and Rebekah was happy as long as both followed the guidance of God. Even when husband and wife found themselves at cross purposes because they favored different sons, the bond of their love was sufficient to stand the strain. Such was the strength of a home whose foundations were laid under the guidance of God.

"What a contrast between the course of Isaac and that pursued by the youth of our time, even among professed Christians! Young people too often feel that the bestowal of their affections is a matter in which self alone should be consulted,—a matter that neither God nor their parents should in any wise control. Long before they have reached manhood or womanhood, they think themselves competent to make their own choice, without the aid of their parents. A few years of married life are usually sufficient to show them their error, but often too late to prevent its baleful results. . . . Many have thus wrecked their happiness in this life and their hope of the life to come."—*Ibid.*, p. 175.

The rapidly rising divorce rate in this country bears solemn witness to the fact that *many* have made serious mistakes in selecting their life companions.

In 1890 there was one divorce in every seventeen marriages.

In 1931 the divorce rate had risen to one divorce in every fourteen marriages.

In 1947 the figures had climbed to one divorce in every five marriages.

It has been estimated that by 1965 the divorce rate will be one in every *two* marriages!

The sobering fact is that divorce is appearing in our own midst! Broken homes and bewildered children are beginning to present us with a real problem. How can this problem be solved?

It can be solved by seeking the guidance of the One who established the first happy home, and in heeding the counsel of those who love us most—our parents. It can be solved by allowing the head to assist in making decisions so often left to the heart alone. Our heavenly Father, our parents, our pastors, our teachers—all are anxious to help us in solving the problem of making a decision which, next to the decision which leads us to give our hearts to God, is the most important decision in life.

Simplicity in Dress

By Mrs. E. G. White

WHOSE adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Human reasoning has ever sought to evade or set aside the simple, direct instructions of the word of God. In every age, a majority of the professed followers of Christ have disregarded those precepts which enjoin self-denial and humility, which require modesty and simplicity of conversation, deportment, and apparel. The result has ever been the same,—departure from the teachings of the gospel leads to the adoption of the fashions, customs, and principles of the world. Vital godliness gives place to a dead formalism. The presence and power of God, withdrawn from those world-loving circles, are found with a class of humbler worshipers, who are willing to obey the teachings of the Sacred Word. Through successive generations, this course has been pursued. One after another, different denominations have risen, and, yielding their simplicity, have lost, in a great measure, their early power.

As we see the love of fashion and display among those who profess to believe present truth, we sadly ask, Will the people of God learn nothing from the history of the past? There are few who understand their own hearts. The vain and trifling lovers of fashion may claim to be followers of Christ; but their dress and conversation show what occupies the mind and engages the affections. Their lives betray their friendship for the world, and it claims them as its own.

Satisfied With the Frivolities of Fashion?

How can one that has ever tasted the love of Christ be satisfied with the frivolities of fashion? My heart is pained to see those who profess to be followers of the meek and lowly Saviour, so eagerly seeking to conform to the world's standard of dress. Notwithstanding their profession of godliness, they can hardly be distinguished from the unbeliever. They do not enjoy a religious life. Their time and means are devoted to the one object of dressing for display.

Pride and extravagance in dress is a sin to which woman is especially prone. Hence the injunction of the apostle relates directly to her: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

We see steadily gaining ground in the church an evil which the word of God condemns. What is the duty of those in authority, in regard to this matter? Will the influence of the church be what it should be, while many of its members obey the dictates of fashion, rather than the clearly expressed will of God? How can we expect the presence and aid of the Holy Spirit, while we suffer these things to exist among us? Can we remain silent while the teachings of Christ are set aside by his professed followers? These things bring grief and perplexity to those who have the oversight of the church of God. Will not my Christian sisters themselves reflect candidly and

prayerfully upon this subject? Will they not seek to be guided by the word of God? The extra time spent in the making up of apparel according to the fashions of the world should be devoted to close searching of heart and study of the Scriptures. The hours that are worse than wasted in preparing unnecessary adornings, might be made more valuable than gold if spent in seeking to acquire right principles and solid attainments. . . .

A Meek and Quiet Spirit of Great Value

Will the followers of Christ seek to obtain the inward adorning, the meek and quiet spirit which God pronounces of great price, or will they squander the few short hours of probation in needless labor for display? The Lord would have woman seek constantly to improve both in mind and heart, gaining intellectual and moral strength that she may lead a useful and happy life,—a blessing to the world and an honor to her Creator. . . .

I have seen poor families struggling under a weight of debt, and yet the children were not trained to deny themselves to remove this burden. They had never learned to practice self-denial in order to aid their parents. In one family where I visited, the daughters expressed a desire for an expensive piano. Gladly would the parents have gratified this wish, but they were embarrassed with debt. The daughters knew this, and had they been taught to practice self-denial, they would not have given their parents the pain of denying their wishes. But although told that it would be impossible, they did not permit the matter to end there. The desire was expressed again and again, thus continually adding to the heavy burden of the parents. On another visit I saw the coveted instrument of music in the house, and some hundreds of dollars were added to the burden of debt. I hardly knew whom to blame most, the indulgent parents or the selfish children. Both are guilty before God.

This one case will illustrate many. These young persons, although they profess to be Christians, have never taken the cross of Christ; for the very first lesson to be learned is the lesson of self-denial. Said our Saviour, "If any man will come after me, let him deny himself and take up his cross, and follow me." In no way can we become disciples of Christ, except by complying with this condition.

Knowledge of Christ Essential

We must know more of Jesus and his love than of the fashions of the world. In the name of my Master, I call upon the youth to study the example of Christ. When you wish to make an article, you carefully study the pattern, that you may reproduce it as nearly as possible. Now set to work to copy the Divine Exemplar. Your eternal interest demands that you possess the Spirit of Christ. You cannot be like Jesus, and cherish pride in your heart. You cannot give any place to envy or jealousy. You must consider it beneath the character of a Christian to harbor resentful thoughts or indulge in recrimination. Let the law of kindness be sacredly observed. Never comment upon the character or the acts of others in a manner to injure them. In no case make their failures or defects the subject of ridicule or unkind criticism. You lessen your own influence by so doing, and lead others to doubt your sincerity as a Christian. Let peace and love dwell in your soul, and ever cherish a forgiving spirit.

I repeat, Study the fashions less, and the character of

Jesus more. The greatest and holiest of men was also the meekest. In his character, majesty and humility were blended. You will find this to exist to-day in the greatest minds. The Majesty of Heaven came to earth, veiling his divinity with humanity. He had the command of worlds, he could summon the hosts of Heaven at his will; yet he for our sakes became poor, that we through his poverty might be made rich. The attractions of this world, its glory and its pride, had no fascination for him. Meekness and humility he makes prominent in the cluster of Christian graces. He would have his disciples study these divine attributes, and seek to possess them. "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

Of how little value are gold or pearls or costly array, in comparison with the meekness and loveliness of Christ. Natural loveliness consists in symmetry, or the harmonious proportion of parts, each with the other; but spiritual loveliness consists in the harmony or likeness of our souls to Jesus. This will make its possessor more precious than fine gold, even the golden wedge of Ophir. The grace of Christ is indeed a priceless adornment. It elevates and ennoble its possessor, and reflects beams of glory upon others, attracting them also to the Source of light and blessing.

Jesus the Only Safe Pattern

Said the apostle Paul, "Our conversation is in Heaven; from whence also we look for the Saviour." While others are dwarfing the intellect, hardening the heart, and robbing their Maker by devoting themselves to the service of the world, the true Christian is lifting his soul above the follies and vanities of earth, seeking God for pardon, peace, and righteousness; for glory, immortality, and eternal life. And he seeks not in vain. His fellowship is with the Father, and with his Son, Jesus Christ. Through this close intercourse with God, the soul becomes transformed. By beholding we are changed into the divine image, while those who seek only to gratify the desires of the unconsecrated heart, will float with the current of worldliness and fashion. They talk of what they love the most, give study and thought to that, until by beholding they are changed to the same image. Their conformity to worldly customs holds them in captivity to Satan, the god of this world. "His servants ye are to whom ye yield yourselves servants to obey."

The dress worn by many of our sisters testifies against them,—professors in name, but lovers of the world by practice. We propose that the means which is needlessly expended in dress and display, be made to flow in a different channel. Let all that has heretofore been expended to obliterate the line of demarkation between Christians and the world be now used to provide food and clothing for the Lord's poor, and to send the truth to those who are in darkness. Means are needed for the various enterprises connected with the work of God. Our sisters can do much to supply this want. If saved with care, the means that has been worse than wasted in the indulgence of pride, will amount to more than they imagine.

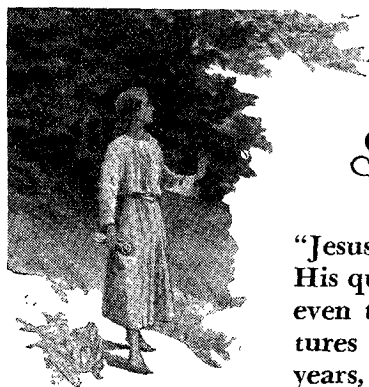
We have each an individual responsibility. No friend or neighbor can be a criterion for us. Jesus is the only safe pattern. Have you not, my sisters, given to the world a wrong example in your dress and in your selfish indulgence? Will you not have to render an account to God for the influence you have exerted in favor of needless adornment and display? Our faith must be tested in this world. Christ overcame in our behalf, and thus made it possible for us also to overcome. We must endure trial and temptation here, and then, if faithful, we shall receive the crown. "Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life." We shall be exposed to manifold temptations,

but these, if rightly borne, will refine and purify us, even as gold is purified in the fire. Yet when exposed to the allurements of the world, that which we had thought to be gold, proves to be but dross. Our Redeemer sees the situation, and he counsels all to buy of him gold tried in the fire; which is true faith and genuine love, the grace that will not be destroyed by fierce temptations.

Trials for Our Own Enlightenment

The apostle exhorts Christians, "Examine yourselves, whether ye be in the faith; prove your own selves." Compare your character with the mirror of God's word, see if that law condemns you. If so, wash your robe of character in the blood of the Lamb. Whether we do or do not try ourselves by God's law, we may be sure that he will try us. He will bring us through the furnace. Trials do not come upon us to inform God of what we are, for his eye reads the intents and purposes of the heart; but it is for our own enlightenment, that we may learn our own defects, and remedy them before it is too late. . . .

The life of Christ was one continuous experience of privation, self-denial, and sorrow. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Seeing that our Saviour has endured all this for us, what will we endure for him? Will we show our love and gratitude by self-denial in obeying his words, and manifesting his spirit? There is work to be done for the Master. How many souls might be saved, if each professed follower of Christ would do all that lay in his power to do! My brother, my sister, there are all around us the poor, who may receive from you the words of Christ, after you have fed and clothed them. There are the sick, whom it is your duty to visit. There are sorrowing ones to be comforted and prayed for. If the Lord has blessed you with this world's goods, it is not that you may greedily hoard it, or expend it in the indulgence of pride. Remember that he will one day say, "Give an account of thy stewardship." Let us invest our means in the bank of Heaven by using it to supply the wants of the needy or to advance the cause of God. Then the Master at his coming, having found us faithful over a few things, will make us each ruler over "many things" in the kingdom of glory.—*Review and Herald*, Dec. 6, 1881.



The Simple Life

"Jesus shunned display. . . . His quiet and simple life, and even the silence of the Scriptures concerning His early years, teach an important lesson. The more quiet and simple the life of the child,—the more free from artificial excitement, and the more in harmony with nature,—the more favorable is it to physical and mental vigor and to spiritual strength."—*The Desire of Ages*, p. 74.

Missionary Sailings for 1949

Extending and Reinforcing Lines of Service

By W. P. Bradley

Associate Secretary, General Conference

A GAIN, during the year 1949, the church has poured out the treasures of her resources to bless mankind and to extend the work of God throughout the world. This treasure has been of two kinds. A nourishing stream of funds has gone out to supply the needs of the work, making possible the printing of literature, the relief of the sick, the building of chapels and schools, and the preaching of the truth in city and countryside. This in itself has been a noteworthy achievement. But infinitely more precious has been the churches' gift in the men and women sent out to serve the needs of this message as it is proclaimed to the nations of earth. We are glad to report that in 1949 new workers to a total of 239 went from their homelands into the lands afar; and if we add the 115 workers who returned from furlough to their fields of labor, we have a grand total of 354 who departed to mission fields.

The church has not been impoverished by this outpouring of her resources for an unsaved world. It is a case where the giving has made the donors richer rather than poorer. It has served to kindle new warmth of spiritual life, and to bring back to the constituent members rich new drafts of heavenly grace. Every church and home that has supplied a missionary for the cause has in that very act of sharing received the blessing that comes to all who partake in sacrificing for the work of God.

Someone has said that the church exists by missions, as fire exists by burning. One cannot imagine a body of Christian believers, built on the foundation of the apostles and prophets, with Jesus Christ Himself as the cornerstone, which does not realize and endeavor to fulfill their mission to the lost. A tradition has come down from the early Christian Era to the effect that the twelve apostles divided the then-known world into mission fields, then went into those fields to bear witness to the life, death, and resurrection of the Saviour. Paul reported that the gospel had been preached in all creation, that is, among all men in the then-known world. Surely the people with God's last message to the world will make every necessary sacrifice to complete their sacred mission, as the apostles did in carrying out their task.

A Degree of Retrenchment in China

In some parts of the world field there has been a strengthening and reinforcing of existing work during the year 1949; in other places the lines have been noticeably extended; in at least one area, China, there has been a degree of retrenchment in missionary forces caused by the civil war in that country. A year ago there were eighty families and single missionary workers connected with our work in the China Division. From the middle of 1949 to the present there has been a decrease in the number of missionaries connected with the work in China, so that at present there are but sixteen families and five single workers.

Many of these former China workers have transferred to other mission fields of the Orient. The over-all effect of the political developments in the Orient has been not

only to cancel calls that normally would have been coming from China, but also to fill vacancies in near-by countries that would have been supplied by calling for additional missionary workers. These conditions have therefore brought about a decrease in the total number of workers sent out in 1949 as compared with the three previous years. In view of these facts, the record is an encouraging one, since it indicates a general forward trend in most of the world divisions. The totals in the four post-war years are as follows:

	New Workers	Returning	Total
1946	370	131	501
1947	359	186	545
1948	267	168	435
1949	239	115	354

One significant part of the report is the large number of bases from which these workers were sent. The total of 354, listed by the divisions from which they were sent, is as follows:

	New Workers	Returning
Australia	40	12
British Union	18	11
Central Europe	2	—
Northern Europe	6	1
South America	1	3
Southern Africa	16	34
Southern Europe	33	6
North America	123	48
	239	115

We next list the individual workers, classified according to sending divisions, together with the month and destination:

From the Australasian Inter-Union Conference

January

Mrs. L. T. Greive and two children, to New Guinea.
Mr. and Mrs. I. R. Stratford and two children, to Papua (returning).

February

Mr. and Mrs. F. McDougall and infant, to Tahiti (returning).
R. Heggie, to Tahiti (returning).
L. S. Wood, to Fiji.
Miss I. Satchell, to Fiji.
A. W. Martin, to Fiji.
Elder and Mrs. G. Branster and daughter, to Fiji.
E. W. Howse, to Fiji.
Elder and Mrs. C. E. Sommerfeld and child, to Fiji.
Elder and Mrs. E. R. Streeter, to India.

March

Mr. and Mrs. J. T. Pearce and two children, to Fiji.
Mr. and Mrs. L. H. Barnard and child, to New Guinea.
Miss Myrtle Chapman, to Bismarck Archipelago.

April

Mrs. A. W. Martin and three children, to Fiji.
A. R. Hiscox and two sons, to New Hebrides.
Mr. and Mrs. J. Aitken, to New Guinea.
Mr. and Mrs. L. Thrift and infant, to New Guinea.
Dr. D. Crombie, to New Guinea.
Elder and Mrs. H. B. Christian and family, to Samoa (returning).
Mrs. E. W. Howse and two children, to Fiji.

June

Mrs. C. E. Mitchell, to Papua (returning).
Mr. and Mrs. C. A. Hart and two children, to New Guinea.
Mr. and Mrs. J. R. Martin and two children, to Mussau.
Miss E. B. Thompson, to Fiji.
Mrs. L. N. Hawkes and infant, to New Guinea (returning).

July

Dr. Calvin Palmer, to Solomon Islands.
Mr. and Mrs. F. Cherry and infant, to Solomon Islands.
Elder and Mrs. J. H. Newman and family, to Solomon Islands (returning).
A. H. Rose, to Bougainville.
Mrs. A. W. Staples and daughter, to South Africa (returning).

September

Mr. and Mrs. D. A. Caldwell and two children, to Papua.
Elder and Mrs. J. D. H. Miller and two children, to Fiji.
Dr. and Mrs. Bryan Hammond and three children, to Penang.

December

Mrs. F. H. Aveling and two children, to New Guinea.

From the British Union

January

Mr. and Mrs. C. W. Fletcher and two children, to Australia.
Elder and Mrs. S. G. Maxwell, to Nyasaland, Africa (returning).
Miss Phyllis McClements, to the Gold Coast, West Africa.

March

J. C. Craven, to Australia.

April

Mr. and Mrs. A. W. Howard and two children, to India.
Mr. and Mrs. M. B. Musgrave and child, to Tanganyika, East Africa.

May

Mr. and Mrs. E. J. Trace and three children, to Kenya, East Africa.

June

Miss M. M. J. Hardy, to Sweden.
Miss Berryll M. Turtill, to Nigeria, West Africa.

July

Mr. and Mrs. R. W. Scarr, to Canada.
Dr. and Mrs. John Shone, to Jamaica, British West Indies.

August

Mrs. J. C. Craven and two children, to Australia.

September

Mr. and Mrs. D. J. Clarke and child, to Gold Coast, West Africa (returning).
F. G. Clifford, to South Africa (returning).
Mr. and Mrs. R. E. Clifford, to South Africa (returning).
Miss L. E. Guy, to Bechuanaland, Africa.
Mr. and Mrs. H. S. Pearce and child, to Nigeria, West Africa (returning).

December

Elder and Mrs. C. A. Bartlett, to Sierra Leone, West Africa (returning).

From the Central European Division

June

Mr. and Mrs. Valentin Schon and son, of Berlin, to Santo Domingo, West Indies.

From the Northern European Division

May

Miss Rosa Muderspach, from Denmark, to Gold Coast, West Africa (returning).

June

Dr. and Mrs. Kristian Hogganvik and two children, from Norway to Ethiopia.

August

Elder and Mrs. F. Muderspach, of Denmark, to Kenya, East Africa.

September

Miss Mary Magnusson, from Sweden, to Ethiopia.

October

Miss Irene Eide, from Norway, to Ethiopia.

From the South American Division

January

L. Bendezu, from Argentina, to Bolivia.

June

Reuben Ramos, from Uruguay, to Bolivia (returning).

September

Mr. and Mrs. E. R. Flores and family, from Chile, to Ecuador (returning).

From the Southern African Division

January

Miss E. McDowell, to Nyasaland.
Mr. and Mrs. Fred Thomas, to Barotseland.
Mr. and Mrs. Raymond Tarr, to Barotseland.
Mr. and Mrs. V. Davies, to the Congo (returning).
Mr. and Mrs. P. Delhove, to the Congo.
Mrs. M. Botes, to Southern Rhodesia.
Mr. and Mrs. R. A. Marx, to East Africa.

February

Miss Mary Bredenkamp, to East Africa.
Mr. and Mrs. J. A. Schoeman, to East Africa.
Miss W. R. Tickton, to Barotseland (returning).

March

Miss C. L. Stevens, to Northern Rhodesia (returning).
Miss R. M. Visser, to Angola (returning).
Miss V. E. Larsson, to the Congo (returning).
Miss Y. Marais, to Nyasaland.

April

Mr. and Mrs. I. T. Crowder and family, to Nyasaland (returning).
Mr. and Mrs. T. F. Duke and family, to East Africa (returning).
Mr. and Mrs. W. Bastiaans and family, to Southern Rhodesia (returning).

June

Elder and Mrs. W. D. Pierce and family, to Nyasaland (returning).
Elder and Mrs. P. W. Willmore and family, to Southern Rhodesia (returning).

July

Elder and Mrs. J. R. Siebenlist and family, to Southern Rhodesia (returning).

August

Mr. and Mrs. J. A. Birkenstock and family, to the Congo (returning).
Mr. and Mrs. R. Eva and family, to Rhodesia (returning).
Mr. and Mrs. F. C. Sandford and family, to Southern Rhodesia (returning).

September

C. Rolfe, to East Africa.
Mr. and Mrs. M. L. Sanford and family, to Southern Rhodesia (returning).

December

Miss K. Budde, to East Africa (returning).
Miss J. Hawman, to East Africa (returning).
Miss R. Anderson, to Nyasaland (returning).
Miss R. Foote, to Nyasaland (returning).
Elder and Mrs. T. L. Gillett, to England (returning).



From the Kenya Mission Field on the East Coast of Africa Comes This Interesting Picture of the Ramini Church. Located on a Sugar Plantation, This Native Congregation Is One Among Sixty-seven Native Churches in the Large Kenya Field, Which Has a Total Membership of More Than Ten Thousand Believers. In Addition, Over Twelve Thousand Are Counted as Prospective Members by the Officers of the Field

Mrs. C. Macdonald, to Southern Rhodesia.

Mr. and Mrs. G. Pearson, to East Africa (returning).

From the Southern European Division

January

Mr. and Mrs. Samuel José-Graca, of Portugal, to Portuguese East Africa.
Elder and Mrs. R. Hirschy and family, of Switzerland, to French Cameroons, West Africa (returning).

February

Mrs. D. Malan, of France, to Algeria, North Africa.
José Augusto, Jr., of Portugal, to Saint Thomas Island.
Mr. and Mrs. C. Dudragne, of France, to Algeria, North Africa.

March

Mr. and Mrs. Claude Maeder and child, of Switzerland, to Ivory Coast, West Africa.

May

Mr. and Mrs. E. Vervoort, of Belgium, to Madagascar.
Joao de Mendonca, of Portugal, to Cape Verde Islands.

June

Elder and Mrs. J. A. de Caenel, of France, to French Cameroons, West Africa.
Miss Hermine Roth, of France, to French Cameroons, West Africa.
Mr. and Mrs. K. Scheidegger and two children, of Switzerland, to French Cameroons, West Africa.
Mr. and Mrs. Ilie Curmatureau and two children, of France, to French Cameroons, West Africa (returning).
Mr. and Mrs. P. Gilson, of Belgium, to French Morocco, North Africa.

July

E. Haran, of France, to Algeria, North Africa.
Miss F. Decrouy, of France, to Algeria, North Africa.

September

Mr. and Mrs. H. Tierce, of France, to Algeria, North Africa.

October

Mr. and Mrs. F. Cordas and two children, of Portugal, to Cape Verde Islands.
Elder and Mrs. Joao Esteves and two children, of Portugal, to Azores Islands.
Mr. and Mrs. Armando Pires, of Portugal, to Angola, Portuguese West Africa.

November

Mr. and Mrs. R. Villeneuve, of Switzerland, to Madagascar.
Elder and Mrs. P. Bernard, of France, to French Cameroons, West Africa.
Miss G. Mahieux, of Belgium, to the Belgian Congo.

December

Mr. and Mrs. M. Duploux, of France, to Gold Coast, West Africa (returning).

From the North American Division

January

Miss Thyra Sandberg, to India (returning).
Elder and Mrs. M. O. Manley and two children, to Burma (returning).
Elder and Mrs. F. G. Reid and three children, to Tanganyika, East Africa (returning).

Mr. and Mrs. Arthur E. Klein and son, of California, to Lebanon.
Elder and Mrs. W. E. McClure and two children, to South Africa (returning).
Elder and Mrs. T. R. Torkelson and daughter, to India (returning).

Mrs. C. A. Schutt, to India (returning).
Dr. and Mrs. L. M. Baldwin and two children, of California, to Korea.
Dr. and Mrs. R. C. Gregory and two children, of California, to Siam.

Elder and Mrs. Jesse O. Gibson and two children, to Gold Coast, West Africa (returning).
Elder and Mrs. G. N. Banks and two children, to Liberia, West Africa (returning).

Dr. Joelle E. Rentfro, of Chicago, to India.
Mrs. S. Kunihira and son, of California, to Japan.
Mrs. Willis G. Lowry and two children, of Takoma Park, to Assam, India.

February

Elder and Mrs. J. L. Bowers, of Kentucky, to China.
Dr. and Mrs. F. N. Crider, of California, to Siam.
Prof. and Mrs. D. D. Holtz and son, of Texas, to Brazil, South America.
Miss Edna Edeburn, of Takoma Park, to Argentina, South America.
Dr. and Mrs. E. M. Smith and two children, of California, to Burma.
Mr. and Mrs. Edwin F. Buck, Jr., and three children, of Michigan, to India.
Dr. and Mrs. D. N. Holm and son, of California, to Batavia.
Mr. and Mrs. G. H. Fleenor and daughter, of Nebraska, to Colombia, South America.
Elder and Mrs. R. S. Lowry and three children, to India (returning).
Miss Esther Mae Rose, of Takoma Park, to Nigeria, West Africa.

March

Elder and Mrs. R. V. Vinglas and two children, of Takoma Park, to Bolivia, South America.
Mr. and Mrs. A. M. Moyer, of Takoma Park, to Gold Coast, West Africa.
Mr. and Mrs. H. E. Nix and daughter, of Illinois, to Ireland.
Mr. and Mrs. George E. Norris and daughter, of Tennessee, to England (returning).
Mrs. Edith N. Stephens, of Oklahoma, to Ireland.
Miss Evangeline G. Voth, of California, to Iraq.
Miss Alma Binder, of California, to Ethiopia.
Elder and Mrs. C. A. Edwards, of Ontario, Canada, to Sweden.
Ichiro Tabuchi, to Japan (returning).
Miss Mildred Diehl, of New York, to Mexico.
Miss Marjorie Johnson, of Washington, to Rhodesia, South Africa.
Mr. and Mrs. Julius Korgan and son, of South Dakota, to Rhodesia, South Africa.
Elder and Mrs. A. F. Jessen and son, to India (returning).

April

Miss Paula Lamnek, of Takoma Park, to the Belgian Congo, Africa.
Miss Julia Hoel, to Ruanda-Urundi, Africa (returning).
Elder and Mrs. A. R. Norcliffe and two children, of Pennsylvania, to Colombia, South America.
Dr. and Mrs. C. E. Syphers and daughter, of Washington, to Japan.
Elder and Mrs. D. M. Barnett, to China (returning).
Mr. and Mrs. K. W. Tilghman and two children, of New Jersey, to Japan.
Mr. and Mrs. Leonard C. Robinson, to South Africa (Mr. Robinson returning).

May

Elder and Mrs. Fernon Retzer and two children, of California, to Colombia, South America.
Elder and Mrs. C. D. Henri, to Liberia, West Africa (returning).
Elder and Mrs. W. J. McHenry and two children, to India (returning).
Mr. and Mrs. L. R. Downing and two children, to Nigeria, West Africa (returning).
Mr. and Mrs. M. H. Reeder and two children, of West Virginia, to Japan.
Miss Rena Curtis, to South Africa (returning).
Elder and Mrs. F. A. Mote and son, of Washington, to Australia.

June

Mr. and Mrs. L. C. Pierce and daughter, of Takoma Park, to Santo Domingo, West Indies.
Mr. and Mrs. Edgar F. Keslake and two children, to Nigeria, West Africa (returning).
Miss Helen Collins, of Michigan, to Kenya, East Africa.
Mr. and Mrs. Justin C. Hamer and daughter, of California, to Costa Rica.
Elder and Mrs. H. J. Welch, of Tennessee, to Gold Coast, West Africa.

July

L. L. Cook, of Pennsylvania, to Panama.
Willis G. Lowry, of Takoma Park, to Assam, India.
Elder and Mrs. R. W. Numbers and two children, of New Brunswick, Canada, to Jamaica, British West Indies.
Mr. and Mrs. Albert E. Brendel, of Massachusetts, to Nigeria, West Africa.
Miss Frances L. Martz, of Takoma Park, to Nigeria, West Africa.
Elder and Mrs. N. C. Wilson and two sons, of Takoma Park, to Australia.
Dr. and Mrs. G. E. Richardson and two children, of Washington, to Burma.

August

Mrs. L. L. Cook and two children, of Pennsylvania, to Panama.
Elder and Mrs. H. B. Lundquist and daughter, to Cuba (returning).
Elder and Mrs. R. M. Turner and three children, of Washington, to Guam.
Elder and Mrs. K. Tilstra and son, of California, to Netherlands.
Elder and Mrs. George Butler, of Minnesota, to Australia.
Elder and Mrs. R. E. Adams and two children, of Idaho, to Brazil, South America.
Miss Lillian Wentz, to Brazil, South America (returning).
Elder and Mrs. L. H. Olson and son, of Indiana, to Peru, South America.

September

Elder and Mrs. O. W. Lange and two children, to India (returning).
Elder and Mrs. Philipp Werner and two children, of Takoma Park, to Peru, South America.
Mr. and Mrs. Delbert O. Calkins, of Oregon, to India.
Miss Ruby Williams, to Palestine (returning).
Elder and Mrs. G. M. Ellstrom and son, to Ivory Coast, West Africa (returning).
Mr. and Mrs. L. A. Kraner, of Florida, to Trinidad, West Indies.
Elder and Mrs. Harold R. Turner and son, of California, to South Africa.
Miss Dorothy Liese, of California, to Cuba.
Mr. and Mrs. B. L. Richards, of Michigan, to Trinidad, West Indies.
Elder and Mrs. H. A. B. Robinson, to Inter-America (returning).
Sakae Fuchita, of California, to Japan.

October

Miss Lois Bowen, of California, to Ethiopia.
Miss Bertha Shollenburg, of California, to Ethiopia.

Miss Shirley Barnell, of New York, to Japan.

Miss Helen Fessler, of California, to Korea.

Elder and Mrs. Ralph Combes and two children, to Martinique, French West Indies (returning).

Miss Thelma Flattum, of California, to India.

Mr. and Mrs. C. L. Paddock, Jr., and two children, of Texas, to Canal Zone.

Dr. and Mrs. Roy B. Parsons, to Angola, Africa (returning).

Mr. and Mrs. Frank C. Wyman, of Washington, to Burma.

November

Mr. and Mrs. Gordon C. Osgood, of Arkansas, to Trinidad, British West Indies.

Elder and Mrs. W. W. Christensen and two children, of California, to Northern Rhodesia, Africa.

Mr. and Mrs. Bernard Penner, of Takoma Park, to Uruguay, South America.

Elder and Mrs. J. G. Penner, and two children, of Indiana, to Brazil, South America.

Miss Christine Kruger, of Wisconsin, to India.

Elder and Mrs. R. M. Gardner, of Alberta, Canada, to South Africa.

Mr. and Mrs. Joseph B. Pierce, of Takoma Park, to Ecuador, South America.

December

Elder and Mrs. D. V. Cowin and daughter, of Michigan, to Gold Coast, West Africa.

Dr. and Mrs. S. A. Nagel and two children, to Nigeria, West Africa (returning).

Miss Mary Belle Winkler, of Georgia, to South Africa.

Miss Charlotte Wallin, of Oregon, to South Africa.

Mr. and Mrs. C. A. Williams and daughter, of British Columbia, to Korea.

Our prayers go with these workers. Our interest in them will continue as they press on with the message of life and hope, and we will not fail to support them with our means.

School of Evangelism in Venezuela

By T. L. Oswald, Secretary,

Home Missionary Department, General Conference

IT WAS the writer's privilege, in company with Wesley Amundsen, home missionary secretary of the Inter-American Division, and H. D. Colburn, home missionary secretary of the British West Indies Union Mission, to attend a twelve-day school of evangelism in Venezuela. This school was the first of its kind ever held in the Venezuela Mission.

The meeting place was 150 miles southwest of Caracas, right out in the jungle. The workers were unable to obtain any tents, so we had to live under the trees, and the mission secured a few tarpaulins from a moving company, which we slept under to keep the rain and dew off us at night. Our food was cooked out over the open fire.

The camp was under the direction of David Baasch, union home missionary secretary of the Colombia-Venezuela Union Mission, and Tirso Escandón, the local home missionary secretary.

Charles R. Beeler, president of the mission, and W. E. Keuster, secretary-treasurer, with their families, together with all the workers, were in attendance. The mission called in thirty-three of its most successful lay soul winners. Each day time was given for prayer bands and study of God's Word. Some of these laymen came long distances. One woman who has been very successful in bringing people into the message came two days by ox-cart and three days by truck. As a result of her labors fourteen were baptized in 1949, with another twelve waiting for baptism.

Two by Two Into the Jungle

On the afternoon of the first Sabbath of this school of evangelism we sent the laity out two by two into the jungle, going into the homes of the people and inviting them to attend our next Sabbath meeting. These teams visited ninety homes that afternoon, praying with the people and inviting them to the meeting the next Sabbath. Fifty-four of these people came, besides twenty-two boys and girls. They had never before attended a Protestant meeting. In the service that Sabbath morning thirty-five of the fifty-four raised their hands for Bible studies.

On the following Sunday night another meeting was held in that community, and more than one hundred people turned out to listen to the Word of God.

A short distance from our camp was a little town to



The Giffard Mission Hospital School of Nursing in Nuzvid, South India, is a Progressive School. The Graduating Class of 1949, consisting of Miss Ruby Arthur, Miss Anbu Asirvadam, and Miss Nant U, is the First Class Graduated Since the School of Nursing Received Official Recognition. Miss Emma Binder is the Director of the School of Nursing.

which we sent our people in gospel teams. They visited every home. On Sunday night more than two hundred people came to listen to the message presented. Throughout Venezuela this seems to be indicative of the interest the people have in the message, and we believe a new day is dawning for a great forward movement in that land.

Before the meeting closed, definite plans were laid and presented to the group by Elder Beeler. Twenty-two efforts were planned by the laity, and twelve efforts by the workers, making thirty-two in all, with a goal of 450 new believers. We are confident that under the present capable leadership the work will go steadily forward in Venezuela.

Light in the Land of the Rain Goddess

By W. Bastiaans
Director, Ruia Mission

THE people that walked in darkness have seen a great light." Could the prophet Isaiah but see the fulfillment of his words in this country, known as the "land of the rain goddess," I am sure his heart would rejoice as mine does today.

It is just over two years since I left our African evangelist Ncube sitting alone under a tree at this place with his roll of blankets and his fire. Truly he was a stranger in a strange land—a land of devil worshipers, where only twenty years ago a human sacrifice was offered to appease the anger of the gods, a land of superstition as dark as Egypt's night. But God has precious souls among this people, and has led our workers to this country in a definite way.

As I remember the gross darkness that has covered this land, and that it is but two short years since the light began to glow, what a joy it was to attend the camp meeting at Ruia Mission in Southern Rhodesia this year.

Eighty-seven Attend First Meeting

The first meeting was at seven-thirty on Tuesday evening, and as we workers walked down to the enclosed camp the same thought was in all our minds, "How many will come?" As soon as the lamp was brought the people began to come. We watched them filing through the gates and the number increasing. Imagine our surprise and happiness when the count was taken at the close of the meeting—eighty-seven. How good it was to hear them singing the message that we love, "*Pamsuwo, pamsuwo, hunde ari pamsuwo!*" (At the door, at the door, yes, even at the door!) It was hard to believe that these were the same people who, just a short while before, had been dancing and singing to the rhythm of the drums. Now their hearts beat in unison with ours.

You should have seen their faces as they listened earnestly to the messages of W. R. Vail and other speakers. They even had Testaments, and eagerly tried to find the texts! We are planning to teach them to read soon. They will be very happy.

Sabbath is the big day of the camp meeting. They have learned to love the Sabbath school and to take part in its services. The little children especially love the songs and Memory Verse Cards. You should have heard them repeating their verses for the quarter—they who have never known of Jesus before.

Then there followed the consecration service. How attentively they listened as Elder Vail told them of the investigative judgment! What would be their response to the appeal to give their hearts to Jesus? There were a number present who had not yet made their surrender. Would they come forward? How my heart welled up with happiness when the call was made, and six new converts

came to Jesus! Surely in the gospel there is power to reach all hearts.

But the greatest moment was yet to come on the banks of the crocodile-infested Ruia River on Sunday morning. Our first fruits are to be buried with Him who has called them out of darkness into His marvelous light. There is Mai George. She has been so faithful each Sabbath. Seated next to her are two of her sons. All three will be baptized today. There sit Muringazuwa and his wife. God bless them. They will be shining lights for Him at Chiwutsa.

There are Mai Maplanka and her little daughter Severiah. How bright the mother's face shines! Oh, yes! Then there is Mai Jakarasi, who was beaten by her husband with a knobkerrie at the last camp meeting. It is good to see her baptized today. And present too is Cecilia, who was driven from home by her father because she refused to become the third wife of a heathen. Such faithfulness in one so young! Finally, there are the second wife of Maplanka and Mai Chikonye. Eleven precious souls from this dark land.

They now shine as lights in the "land of the rain goddess." The light is breaking! A new day is dawning! And like the roll of the drums the message is penetrating the darkness.

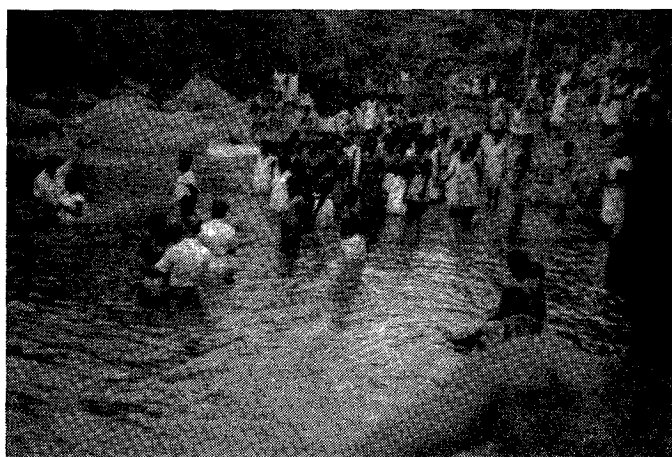
"They that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.

Baptisms on Bougainville

By H. A. Dickins

JUST before the old year 1949 ended, a baptism was held in the clear, cold waters of a sparkling stream close by our mission station at Rumba in the south of Bougainville, New Guinea. Twenty-one enthusiastic native people were baptized on this occasion. Some of these folks had walked for four days over precipitous mountain paths and rock-strewn trails to get to the mission, and others had paddled many hours in outrigger canoes along the coast. It was indeed a happy day for Ted Martin, the director of the mission, and his faithful Solomon Island assistant, Pastor Tati, both of whom officiated at the ceremony.

Rocky Rumba is on a stony triangle of land formed by the dividing of the swift-flowing river. Behind the station tower high, rock-scarred mountains, but the faithful national workers have stout hearts and strong backs, and come regularly to the head station every quarter. Their faithful flocks, mountain born and bred, bear a sure testimony to the fact that their feet have been placed on the solid rock, Christ Jesus.



Baptism Held at Rumba in Bougainville, Territory of New Guinea. C. Pascoe, E. Martin, and Tati Officiating. Seventy-nine Were Baptized on This Occasion

A few days later in the neighboring district of Inus, where A. R. Rose is working, another twenty-eight were baptized in the warm waters of the coral-fringed lagoon. And so the work in the Bismarck Archipelago Mission grows. Please pray for these new church members that God will give them courage and strength to fight the devil and the many devils in this stronghold of heathenism called Bougainville.

Public Witness of Brazilian Youth

By Charles A. Rentfro

AN ISSUE of the REVISTA ADVENTISTA (Advent Review) from Brazil, dated January, 1950, has just come to my desk. News of how young people are sharing their faith is so impressive that I have decided to share the news found in that issue. How do they do it? By every means at their command, even over the air. The following reports I noted with keen interest:

"RIO DE JANEIRO, BRAZIL.—The Petropolitan Choir from the Adventist Academy (ITA) sang over the National Radio, one of the most powerful broadcasting stations of Latin America, on a nationwide hookup and by shortwave.

"The musical program consisted of 'Lullaby,' by Brahms; 'Motete,' by Wagner; 'Our Father,' by Beethoven; several national songs; and the 'Pilgrim,' which was considered the most popular number attested by congratulatory telegrams and letters from all over the country, including the distant state of Amazonas.

"The choir made recordings for the Ministry of Education Radio Station, which were released on a religious holiday. Concerts were given in several churches of Rio de Janeiro and Niterói to overflow audiences. The academy choir also was heard in the School of Music of Saint Cecilia, in Petrópolis, and roundly applauded by teachers, song leaders, singers, music devotees, and critics."

"SAO PAULO, BRAZIL.—Adventist missionary volunteers of this state capital city shared their faith in São José do Rio Preto. By rail this locality is thirteen hours from São Paulo. While they traveled the young people distributed literature to persons standing on station platforms at every stop.

"Saturday afternoon they were heard by members of their own faith, and in the evening by representatives of the high society of Rio Preto."

Large Crowds Hear Evangelist

"TERESINA, BRAZIL.—From this city of 80,000 inhabitants just below the equator, and boasting the hottest climate of the continent, our correspondent Walter Schubert reports that the Adventist evangelist Gustavo Storch has drawn a crowd of more than eight hundred persons in the local theater at every meeting. Two hundred persons attend Sabbath services. There were no Adventists in this city previously."

"POCOS DE CALDAS, MINAS GERAIS, BRAZIL.—This fashionable resort and hot spring spa has seen much, but nothing quite like this.

"A gospel-spreading mobile unit invaded local city parks, and captured the attention of pleasure-seeking persons. Driving a shining delivery truck, Evangelist Nelson Schwantes preaches the gospel by means of loud-speaking equipment and moving pictures.

"These are the first results from this new idea in Adventist motorized evangelism. In three months six hundred addresses of interested persons were received; a Sabbath school was organized with thirty members; fifty Bibles were sold and another Sabbath school was opened; and in Poços de Caldas itself 150 persons are visited regularly and receiving Adventist literature."

Possibly the new mobile method of evangelism might suggest this slogan: "Drive to Victory in 1950," as a keynote in the mid-century year endeavor to share our faith.

We did not exhaust the news contained in that one issue of our church paper from across the Southern seas. Let there be no retreat from our prayers and giving.

APRIL 20, 1950

A Review Reader for Over Eighty-five Years

MRS. JESSIE ARNOLD, of Otsego, Michigan, writes: "My mother, Mrs. Ida Smith, now in her ninety-sixth year, was born in Oswego County, New York State, in 1855 on April 6. She has been a reader of the REVIEW for more than eighty-five years. Her grandfather Snow sold some of his farm to Hiram Edson, where he lived at the time of the disappointment in 1844. Her father, Isaac Snow, moved to Allegan, Michigan, in 1866 and joined the church there. Mother has been a member of that church for eighty-three years."

A Progressive Medical Missionary Convention

By Wayne McFarland, M.D., *Associate Secretary, Medical Department, General Conference*

EACH year for the past several years the medical missionary department of the Northern California Conference has had an annual medical missionary convention. This year it was held in Berkeley, California, February 3-5. We workers feel that it was one of the most outstanding medical conventions we have been to in a long time. There were present fifty-three delegates, who serve as health-education leaders of the various churches of the conference. They gathered to study ways and means whereby they could carry forward more effectively the work that was begun by the great Medical Missionary more than two thousand years ago.

Medical Missionary Activities

A partial report follows, and we would like to call your special attention to the number of people baptized during the past year. Yes, there were thirty baptisms because of the medical missionary activity in the Northern California Conference last year. There were sixty-three people interested in the truth through medical missionary avenues. Some of these are now taking the Voice of Prophecy lessons. In all, we think this is one of the finest reports we have seen, and feel sure that the readers of the REVIEW would like to know what is happening in this part of the Lord's vineyard.

Baptisms, 1949	30
People interested in truth through medical missionary work	63
Churches equipped for home nursing or cooking	10
Health talks given at church and P.T.A.	55
Assisting in health inspections at school	12
Health classics (includes reading of <i>Ministry of</i>	



Workers Attending the Northern California Conference Medical Missionary Convention in Berkeley, February 3-5. Fifty-three Delegates Were Present

Healing, Medical Ministry, Counsels on Health, etc.)	8
Home nursing classes	7
Cooking schools	10
Societies sponsoring Home Health Education series of lessons published by Pacific Press	12
Health food stores	6
Health reading room	1

We wish to congratulate the Northern California Conference officers, especially W. A. Nelson, president, and Miss Eva I. Beeler, head of the medical department, for the excellent work they have done. Among those assisting in this meeting were W. E. Barr, formerly chaplain of Washington Sanitarium and Hospital and Glendale Sanitarium and Hospital, and Dr. and Mrs. H. W. Vollmer, of the Pacific Union Conference Medical Department.

First Camp Meeting in the Far Eastern Division

By V. T. Armstrong, *President*

THE date February 3-11, 1950, is a date that will always be remembered in the mission advance in the Far Eastern Division. On that date ten miles from Tondano, the headquarters of the North Celebes Mission, was conducted the first camp meeting in the Far Eastern Division. There have been other large gatherings of our people in different parts of the division, but this is the first time our people have camped on the ground in temporary quarters and carried through a regular camp meeting program.

The spot selected was in the country on a hill overlooking beautiful Lake Tondano. Two pavilions were erected, one for the children and youth's meetings and a larger one for the adults. More than one hundred separate units were provided for living quarters for the visiting brethren and sisters from the General Conference, division, and union, as well as for the members who came and camped on the grounds. The frame structures for the buildings were made of bamboo, and these were covered with grass. Facilities for cooking were open campfires under grass shelters.

Visiting Workers in Attendance

L. L. Moffitt and A. L. White, from the General Conference; C. P. Sorensen, F. A. Pratt, V. T. Armstrong, and Mrs. Armstrong, from the division; and D. S. Kime, M. G. Laloan, and Mrs. I. C. Schmidt, from the Indonesia Union, attended the meetings. Miss Frieda Clark, who was on vacation, was also present.

The program of meetings started each morning at six o'clock with devotional meetings in each pavilion. The rest of the day was filled with Bible studies, departmental meetings, and preaching service in the evening. Special meetings were conducted for the large number of children attending the meetings. The studies by Elder White on the life and work of Mrs. E. G. White were very interesting and helpful as proved by the attendance of all the people on the grounds.

About eighteen hundred were camped on the grounds and remained for the full ten days. On the Sabbaths others came for the day from the churches near by, making a total attendance of more than twenty-five hundred.

L. J. Norris and his staff of workers are to be commended for the strenuous work of preparing and organizing the camp. It was a real privilege to be at this meeting and to have part in the first camp meeting in this field.

Ogden, Utah, Evangelistic Effort

By R. Allen Smithwick
President, Nevada-Utah Conference

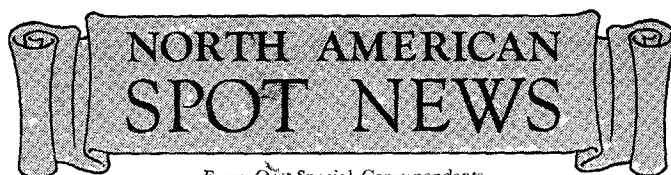
AN EVANGELISTIC effort in the city of Ogden, Utah, where Mormonism has flourished for so long, is now drawing to a close. E. R. Priebe has been in charge of the effort. He has been assisted by Sister Priebe and LeRoy Albers. So far twenty-one have been baptized, and still more will accept the truth within the next few weeks. In the ninth week of meetings the attendance nearly tripled. It would seem that the Spirit of God is working mightily on the hearts of the people in that stronghold of Mormonism. Four earnest souls came directly out of this religion to take their stand for the Word of God and to unite with this message.

To illustrate how marvelously God leads those who are honestly seeking for truth, one woman had been reared a Mormon in a large family. During early womanhood she began studying the Scriptures, and soon found that her religion was contrary to the Bible. In spite of being ostracized by her family, she gave up Mormonism. Many years went by. She continued studying the Bible, and the more she studied, the more convinced she became that the churches were teaching error.

During the meetings she came night after night and literally drank in the truth of God. When the workers went to her home they were surprised to find that she had been keeping the seventh-day Sabbath for several years. She was also well acquainted with the doctrine as to where man goes at death, also the truth of hell and of the coming of the Lord, and yet she had never had a Bible study, nor had she read any Adventist literature. She said that as soon as she saw the first announcement of the meetings, she felt sure that she would find the truth of God for which she had been searching.

In relating this story Brother Priebe writes, "We thank our heavenly Father, who is no respecter of persons, that His Spirit can go into the depths of darkness and error, such as we found in this Mormon country, and seek out His people, wherever they may be, using the very stones, if necessary, to bring this message to honest hearts."

We are thankful for what God has done in Ogden. We appreciate the earnest, faithful effort of these brethren, also the loyal support of our Ogden believers.



From Our Special Correspondents

Atlantic Union

● EVANGELISTIC efforts being conducted in northern New England include one in the West Lebanon, New Hampshire, church by A. J. Purdey; one in the Oxford, Maine, church by J. Paul Grove; and one in the Bellows Falls, Vermont, town hall by Carl E. Groom.

● THE second annual tri-conference youth rally was held in Albany, New York, April 15. Last year's rally was in Bennington, Vermont.

● ON March 11, 200 members of the South Lancaster church took part in field adventuring. The number of homes visited was 673, and prayer was offered in 307 of these homes. The Dorcas approach was used primarily. Many of the teams have been finishing their territory on succeeding Sabbath afternoons.

REVIEW AND HERALD

Pocket Companion Series



Now you may make an attractive yet inexpensive gift—your own selection—of any twenty of these most inspiring booklets, put up in a neat red box. They are especially appropriate for birthday remembrances, for graduation, holidays, Mother's Day, etc. These little booklets carry uplifting messages that will be a blessing to all who read.

Place this box of twenty booklets on your reading table, so the members of your family and visiting friends have ready access to them. Carry one or two in your pocket or handbag to read while on the bus or streetcar.

Any 20

IN AN ATTRACTIVE BOX

\$2.00

Note these interesting titles. Check the numbers you wish.

Blessed Be Drudgery	<input type="checkbox"/>	Our Father's House	<input type="checkbox"/>
Book of Books	<input type="checkbox"/>	Pen Pictures of the Face of Jesus	<input type="checkbox"/>
Bricks for Sale	<input type="checkbox"/>	Prayer for the Sick	<input type="checkbox"/>
Candle in the Kitchen	<input type="checkbox"/>	Quiet Thoughts for Meditation	<input type="checkbox"/>
Carpenter of Nazareth	<input type="checkbox"/>	Rich Man, Poor Man	<input type="checkbox"/>
Celestial Visitors	<input type="checkbox"/>	Steps to Christ	<input type="checkbox"/>
Cup of Cold Water	<input type="checkbox"/>	Story of Magadan	<input type="checkbox"/>
David Dare	<input type="checkbox"/>	Straightening Out Mrs. Perkins	<input type="checkbox"/>
Down Lilac Lanes	<input type="checkbox"/>	Sufferings of Christ	<input type="checkbox"/>
Friendship Flames	<input type="checkbox"/>	Supremacy of Love	<input type="checkbox"/>
Gateway to the Kingdom	<input type="checkbox"/>	Testimony of the Birds	<input type="checkbox"/>
Gleanings	<input type="checkbox"/>	Testimony of the Flowers	<input type="checkbox"/>
Golden Stairs	<input type="checkbox"/>	Testimony of the Trees	<input type="checkbox"/>
Greatest Thing in the World	<input type="checkbox"/>	Think It Over	<input type="checkbox"/>
Heart of the Rose, The	<input type="checkbox"/>	This Basket of Words	<input type="checkbox"/>
Homespun	<input type="checkbox"/>	Under the Juniper Tree	<input type="checkbox"/>
I Shall Be Satisfied	<input type="checkbox"/>	Victory in Christ	<input type="checkbox"/>
Jesus	<input type="checkbox"/>	What Is a Gentleman?	<input type="checkbox"/>
Learn of Me	<input type="checkbox"/>	Wheel-Chair Reveries	<input type="checkbox"/>
Life's Red Sea	<input type="checkbox"/>	When Your Knight Comes Riding	<input type="checkbox"/>
Lord Is My Shepherd, The	<input type="checkbox"/>	Which Day Did Christ Sanctify,	<input type="checkbox"/>
Man of the Other Mile	<input type="checkbox"/>	Bless, and Keep?	<input type="checkbox"/>
Mark of the Beast	<input type="checkbox"/>	Wonderful Father	<input type="checkbox"/>
Memory Book	<input type="checkbox"/>		

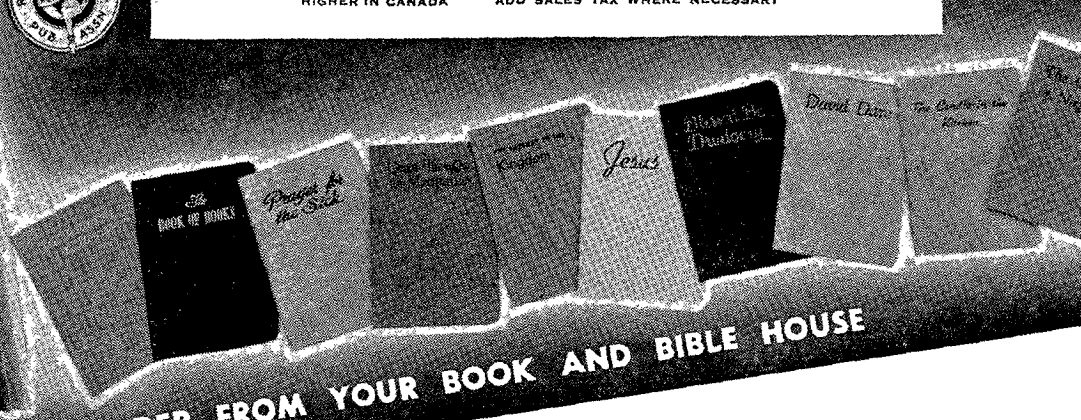
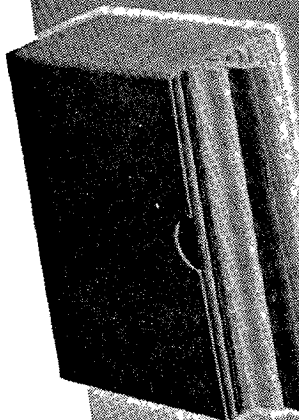
EASY to READ
EASY to CARRY



Size 3¾ x 4½ x ⅛ inch thick. YOUR CHOICE—10c Each

HIGHER IN CANADA

ADD SALES TAX WHERE NECESSARY



ORDER FROM YOUR BOOK AND BIBLE HOUSE



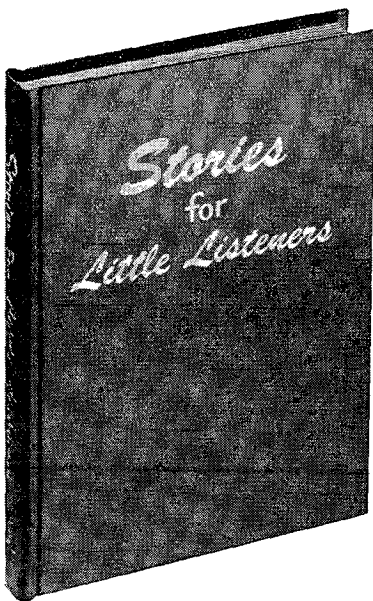
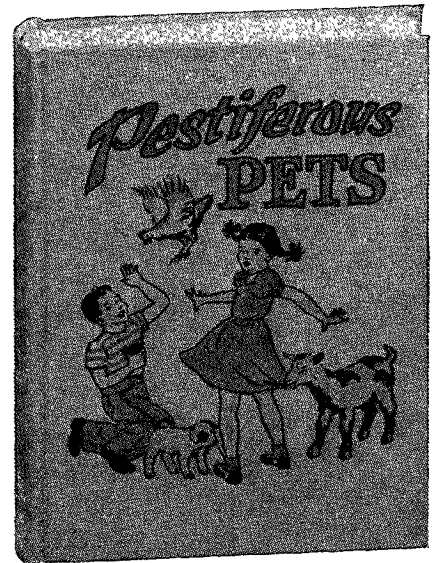
Money Wasted

Millions of dollars are being spent in buying worthless gifts for our children. You can be sure of one thing—you are not wasting money when you buy good books. There is no better investment.

Pestiferous Pets

by Inez Brasier, is a new book for the boys and girls from five to ten years of age. The author tells the story of three pets which she had—a goat, a chicken, and a dog. Robert Temple Ayres has drawn some pictures of these interesting pets to add life to the stories.

Normal boys and girls are interested in animals, and these pestiferous pets will provide entertainment and instruction for them. This book is just off the press and will help to solve the problem of a new book that the children have not seen. Price \$1.75.



Stories for Little Listeners

by Stella Parker Peterson, is another new book for the primary children. You build character when you start your child with such stories as "Johnny," the first of twenty-five found in this book just off the press.

Some of the stories are old favorites from the Bible, others from every-day life. The book is well illustrated by Clyde N. Provonsha. Its 179 pages are packed with thrills for the boys and girls. Let your children learn lessons of trust, honesty, and industry through these well-told, true stories. Price only \$2.00.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Prices Higher in Canada

SOUTHERN PUBLISHING ASSOCIATION, BOX 59, NASHVILLE 2, TENNESSEE

● W. W. STOEHR has resigned as pastor of the Portuguese district in Massachusetts because of ill-health. R. R. Bietz, conference president, is caring for the interests of this district until a new leader can be secured.

Canadian Union

● MRS. NATHALIE GORDON, of the Alberta Conference, has the distinction of having made the world's highest colporteur record for 1949. Her orders amounted to \$22,000, and her deliveries amounted to the value of \$14,154.

● THE Newfoundland colporteur institute was held in St. John's from February 28 to March 5. P. M. Lewis, Canadian Union publishing secretary, and R. E. Crawford, circulation manager of the Canadian Watchman Press, were present to give the instruction. The meetings were well attended, and several church members are preparing to enter the colporteur work.

Columbia Union

● MARCH 4, 20 persons were baptized in the Mount Vernon Academy chapel, Mount Vernon, Ohio, by M. N. Campbell. A number of the young people baptized are the fruitage of the Week of Prayer services conducted by F. F. Bush, of Pittsburgh. The church school pupils who were baptized had been instructed in a baptismal class by C. R. Spangler and S. A. Minesinger.

● THIRTEEN persons were baptized in Lakewood, Ohio, March 5, the first fruits of an effort conducted by E. H. Lehnhoff.

● B. K. MILLS recently baptized eight persons in Scranton, Pennsylvania; H. A. Toms baptized two in Danville, Pennsylvania; C. L. Duffield, seven in Easton, Pennsylvania; E. D. Calkins, eight in Reading, Pennsylvania; and eight were baptized in Horace Reading's district.

Lake Union

● THE members of the Chicago Shiloh church, of the Lake Region Conference, are rejoicing over the addition of 18 new members by baptism. Their pastor, E. S. Dillett, officiated at the service. There are 15 others in the baptismal class and 12 students in the Shiloh school who are waiting for the next baptism.

● ERIC B. HARE, of the General Conference Sabbath School Department, conducted a very fine training course for the Sabbath school teachers in the Chicago area, at the West Central church March 18-25.

● HERWARTH F. HALENZ, who has been a member of the faculty of Emmanuel Missionary College since 1937, and who is now head of the chemistry department, has recently been elected member at large of the executive committee of the American Chemical Society, Saint Joseph Valley Section.

North Pacific Union

● M. L. MILES reports that as a result of Sunday night meetings that have been held in the church at Anchorage, Alaska, since last September, 10 persons are preparing for baptism. The church has been blessed by the earnest efforts of two faithful colporteurs, J. P. Fentzling and Clarence Quarnstrom, who have been instrumental in discovering new interests in the course of their literature work.

● RECENTLY 23 Walla Walla College students received notice that they have been accepted as members of the 1950 freshman class at the College of Medical Evangelists. All of them are either college graduates or candidates for graduation this spring.

● M. L. ANDREASEN and Charles Weniger, from Washington D.C., were present at the Washington Conference workers' meeting in Seattle, March 27 to 29. Elder Andreassen conducted devotional talks twice a day, and Brother Weniger conducted a speech workshop.

● CRUSADE for Christ, directed by Don Gray and Robert Skinner, opened its doors to a near capacity audience of 300

persons at the Grange Hall, Hillsboro, Oregon, on February 12. The attendance, fully half non-Adventists, has been very steady, increasing to the largest attendance on the occasion of the Trial by Jury, March 19.

Pacific Union

● LAS VEGAS, NEVADA, Sabbath school members who are acceptable as blood donors have been typed at the local blood bank. Cash received for blood donations is to be contributed to the Sabbath School Investment Fund. A donor is permitted to give blood three times yearly, and several plan to invest to that limit.

● THE first baptism of the Vista, California, effort conducted by F. F. Schwindt and his associates was held March 11, when 27 received the rite. At the same time two joined the church on profession of faith.

● HAWAIIAN MISSION membership has more than doubled in the 10 years from the close of 1939 to the end of 1949—from 808 to 1,684.

Southwestern Union

● ANOTHER large evangelistic effort was begun March 19, in the San Antonio, Texas, church under the direction of Stanley Harris, of the Southern Publishing Association. The church in San Antonio is a new building, which is nearing completion. Approximately 700 attended the opening meeting.

CHURCH CALENDAR

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

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

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

EDITOR - - - - - FRANCIS D. NICHOL

ASSOCIATE EDITORS

FREDERICK LEE J. L. McELHANY W. A. SPICER F. M. WILCOX

ASSISTANT EDITOR: D. A. DELAFIELD

SPECIAL CONTRIBUTORS

C. H. WATSON, E. D. DICK, W. E. NELSON, L. K. DICKSON, J. J. NETHERY, W. B. OCHS, A. V. OLSON, PRESIDENTS OF ALL DIVISIONS

SPOT NEWS SPECIAL CORRESPONDENTS

GENERAL CONFERENCE: ROGER ALTMAN; OVERSEAS: AUSTRALIA: S. V. STRATFORD; CHINA: N. F. BREWER; FAR EASTERN: C. P. SORENSEN; NORTHERN EUROPE: A. KARLMAN; INTER-AMERICA: MISS EFFIE A. JAMES; SOUTH AMERICA: SANTIAGO SCHMIDT; SOUTHERN AFRICA: F. G. CLIFFORD; SOUTHERN ASIA: E. M. MELEEN; SOUTHERN EUROPE: MARIUS FRIDLIN; BRITISH UNION: J. A. McMILLAN; MIDDLE EAST UNION: G. ARTHUR KEOUGH

NORTH AMERICAN UNIONS. ATLANTIC: MISS LAURA M. DROWN; CANADIAN: MISS ESTHER E. HOBDEN; CENTRAL: MISS MARTHA HELEN HUFFINES; COLUMBIA: WARREN ADAMS; LAKE: MRS. MILDRED WADE; NORTHERN: A. R. SMOUSE; NORTH PACIFIC: MRS. IONE MORGAN; PACIFIC: MISS OPAL STONE; SOUTHERN: MISS MILDRED JOHNSON; SOUTHWESTERN: J. C. KOZEL

EDITORIAL SECRETARY - - - - - PROMISE KLOSS SHERMAN

CIRCULATION MANAGER - - - - - R. J. CHRISTIAN

All communications relating to the Editorial Department and all manuscripts submitted for publication should be addressed to Editor, Review and Herald, Takoma Park, Washington 12, D.C.

	United States	Canada	Countries Where Extra Postage Is Required
One Year	\$3.75	\$3.90	\$4.25
Six Months	2.10	2.25	2.35

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, do not fail to give both the old and new address.

NEWS AND NOTES

Editor Returns From Long Trip

AFTER five months of travel, in which he visited many of our mission stations in Australasia, India, and the Middle East, the editor of the REVIEW returned to his office on April 2. His final editorial correspondence on this trip will appear in next week's issue.

Publicity Workshops Well Attended

THIRTEEN church press secretaries' workshops were held during the last half of March in the Atlantic and Southern Union conferences. These were attended by 50 or more pastors and probably by 130 church press secretaries. Presidents of conferences were in attendance and gave encouraging counsel in behalf of our publicity work through the newspapers. In the Southern New England Conference a church editor from the Worcester, Massachusetts, *Gazette* addressed the press conference; and at Birmingham, Alabama, the church editor of the *Birmingham Age Herald* was a speaker. Experiences exchanged in these meetings indicate that press evangelism is becoming a very strong factor in the Seventh-day Adventist Church program. Our press secretaries are doing excellent work, and the opportunities on every hand are multiplying.

J. R. FERREN.

Good News From South America

ALONG with his quarterly report, Santiago Schmidt, home missionary secretary of the South American Division, sends the following interesting experiences of lay activity in that vast continent:

"Ingathering goes well. A newly baptized member sent out 50 letters with the magazine, and the replies thus far received have more than passed her goal.

"Two years ago another newly baptized member won a soul through Ingathering contact, and now this new convert is the missionary leader of the church."

An Indian brother wrote to Elder Schmidt, "Here in Pata we have held two lay preaching institutes, with 80 lay workers assisting. All have returned to their homes or to their little farms on fire with enthusiasm. These faithful brethren placed before themselves a goal of 250 souls to be won by laymen during 1950."

HENRY F. BROWN.

Extending Our Foreign Missions

W. P. BRADLEY, associate secretary of the General Conference, has prepared an article for this issue of the REVIEW titled "Missionary Sailings for 1949." Beginning on page 15 and filling several pages, Elder Bradley's report presents facts and figures that will be read with interest by the readers of the REVIEW, especially parents and friends of missionary appointees who have departed for mission fields.

More than 350 workers left home and loved ones to carry the gospel of the soon-coming Saviour to the people of other lands. Of those who left for the mission fields 171 were from the North American Division, and a goodly number departed from Australia, Southern Europe, and the home bases of South Africa, the British Union, and other divisions.

This report of missionary sailings reflects the missionary spirit of the Adventist people, and as Elder Bradley says, "The church has not been impoverished by this outpouring of her resources for an unsaved world. It is a case where the giving has made the donors richer rather than poorer. It has served to kindle new warmth of spiritual life and to bring back to the constituent members rich, new drafts of heavenly grace."

As you read this article you will be stirred as never before to pray for these self-sacrificing apostles of modern missions who are carrying out the Advent task of world evangelism in this generation.

Publishing Work in India

At a recent division committee meeting held in Poona, India, L. C. Shepard, the manager of the Oriental Watchman Publishing House, reports the last two years of work as a great period of activity. The circulation of the English *Oriental Watchman* magazine is the highest it has ever been. Other magazines in the Tamil, Telugu, and Hindi languages are also being printed. Literature is prepared in 14 different languages and dialects. Financial gains in operation reported for each year have been used for new equipment—type and type metals—and reserves for a new addition to the plant now being provided.

With a group of 52 employees at work it is a very busy place. Since her independence multitudes in India are reaching out for higher educational and social standards. The caste system is being abolished, and the way is opening up to make the work of our colporteurs somewhat easier. This year no doubt will be one of the most prosperous in the history of our publishing work in India, Burma, Ceylon, and Pakistan.

E. E. FRANKLIN.

Radio Witnesses in Many Lands

ENCOURAGING word regarding the development of radio in various fields comes to our office. A cable from China says—"DAILY VOICE OF PROPHECY BROADCAST SHANGHAI." A. E. Rawson, radio secretary in India, writes: "Have just signed a 52-week contract with Radio GOA for a half-hour broadcast each Sunday. Radio GOA in India is what Radio Luxembourg is to Europe. This station puts on an English broadcast from eight in the morning till six in the evening and can be heard throughout the whole division. This is the only station in this part of the world that gives such a broadcast. Remember the broadcast in your prayers."

From the Middle East word comes that the Farsi Voice of Prophecy Correspondence Course is completed and about four hundred have enrolled.

J. Nussbaum reporting regarding the Religious Liberty broadcast each week over Radio Monte Carlo states that the broadcast is free and that the station does everything possible to make the program a success, often sending a car to pick up the people to be interviewed on the broadcast. He states further that the Swiss Radio and the Belgium Radio have asked for some programs, but they "have neither the time nor the money" to respond.

PAUL WICKMAN.