

Spring Color Number

The Advent **REVIEW** AND **HERALD** Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



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FREDERICK SHIELDS, ARTIST

PAUL BEFORE AGRIPPA

As Paul bore witness for Christ before King Agrippa and Queen Bernice he was more concerned over their conversion than over his own release. His persuasive eloquence and sincere appeals led the king to cry out, "Almost thou persuadest me to be a Christian." To this the apostle replied, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

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High Lights of This Number

DO YOU understand the full meaning of the fears that haunt the world at present? Be sure to read the article about this on pages 4 and 5. . . . Have you ever thought about the question of what you should and should not read? This is discussed on page 6. . . . Do you know how a General Conference session is organized? This is described on pages 8 and 9. . . . Why is tithing so important? Be sure to read the article on pages 10 and 11, which answers this question. . . . Why does our denomination emphasize the practice of medicine? One of our leading doctors gives the reasons on pages 12 and 13. . . . Do you fully appreciate the sacredness of the family tie? You will be benefited by reading the article about the home on pages 14 and 15. . . . If you are interested in missions, you will be inspired by what is taking place in

Southern Europe. Be sure to read the story on pages 16 to 19.

If you are not a regular subscriber of the REVIEW, this special color number is being sent to you as a gift from your local conference in cooperation with the General Conference. It is hoped that you will be impressed, after perusing its contents, with the real need of having this church organ come to your home from week to week. Why not send in your subscription at once to your conference Book and Bible House? You will be greatly benefited by doing so.



The One-armed Man

HE LIVED in Canada, this poor man, and struggled to make a living for his wife and three small children. The writer became acquainted with him as he attended the meetings held in West Selkirk in a log schoolhouse, about twelve miles from Winnipeg, Manitoba. It was a bitter cold winter, and the ground was covered with four feet of snow.

I noticed that this man and his wife, scantily dressed, listened very attentively from night to night. He was a slave to tobacco and addicted to alcohol. He had only one arm with which to do manual labor for sustenance.

I visited them in their humble home, which was just a place to stay, a poor shelter from the winter storms. Many windowpanes were broken, and rags were stuffed in the holes to shut out the cold winds. There was no carpet on the floor, no box to sit on, and no chairs. The children were poorly dressed, toes sticking out of their shoes. The cupboard was nearly bare. The parents were downhearted and desperate.

They sat and listened to the presentation of the Sabbath truth. It impressed them as right, but the one-armed man said, "I don't see how I can keep the Sabbath. Saturday is the best day to sell my wood in Winnipeg." It was a big question.

I said, "Don't you think that the Lord will take care of you?" "Yes, maybe He would, but I have to cut the wood, haul it, and sell it." He shook his head and said, "Oh no! I can't do it." His face was drawn with a look of great perplexity. But the victory was finally won. They decided to keep the Sabbath.

They came back to the meetings, and in the course of time, the subject of tithing was presented, which was almost too much for the dear man and his wife to stand. "I lose one day a week, and now, on top of that, to pay ten cents of every dollar tithe out of my small earnings. NO! I can't do it," he said. They stopped attending the meetings for over a week! I visited and prayed for and with them, but oh, what a struggle! It seemed that I had made no headway with them. They still shook their heads. I left them with a warm handshake and urged them to try it.

One Friday evening, later on, he came to meeting a little early to see me. A smile was on his face as he said, "I want to tell you something."

"All right, sit down here and tell me."

"No, no," said he, "come with me outside to the back of the schoolhouse, and I will tell you."

I put on my fur coat, and we waded through snow four feet deep, and when we stopped he took hold of the lapel of my coat and looked me straight in the eye and said, "Live or die, we have settled it. We will keep the Sabbath and pay our tithe, and the rest is up to God." How his face beamed! Right there in the snow we had a precious prayer meeting. The tobacco and the liquor were tabooed at the same time. It was a marvelous victory.

Some weeks later on in came our brother and his family. He came to me and said, "Look at me, my new suit and overcoat. And see my wife and children with new clothes and shoes. We have proved God, and see what He has done for us." Yes, the Lord had multiplied his wood sales, and his tobacco and liquor money was spent for food and clothes. "Is not this a brand plucked out of the fire?" says the prophet. (Zech. 3:2.) The Lord had fulfilled His word, "Them that honour me I will honour." 1 Sam. 2:30. I shall never forget that miracle of grace. God is good to those who prove Him.

W. M. ADAMS.

A Personal Letter to You

From the *PRESIDENT* of the *GENERAL CONFERENCE*



J. L. McElhany

May 25, 1950

My dear Brethren and Sisters,

In a few weeks several hundred delegates and perhaps several thousand visitors will assemble in San Francisco for the forty-sixth session of the General Conference. Eighty-seven years ago this month twenty delegates assembled and organized the General Conference. At that time our total membership was three thousand five hundred, and all these members resided in North America. During the passing of these years the work of God as represented by this message has grown and spread out into all the world.

With a representative delegate form of church government, our General Conference session will bring together a group of delegates who literally come from the ends of the earth. These will come from China and the Far Eastern divisions. Australasia with its far-flung island fields will be represented. The Southern Asia Division will have its delegates present, as will also Southern Africa. From Europe will come delegates from the Northern, Central, and Southern European divisions. South America and Inter-America will send their representatives. The British, West African, and Middle East unions, which are not included in divisional organizations, will also be represented. The North American field also will send its delegates. Existing conditions will make it impossible for some fields to be represented. We are looking forward to this General Conference session as the greatest of all our gatherings.

Because this session will be called to order on the evening of July 10 in the Civic Auditorium, we naturally think of the questions and the problems facing us. The very fact that such a gathering will be held is of greatest spiritual significance. This meeting will be a great testimonial to the spiritual strength of the Advent Movement. As the leaders of the different world fields present their reports it will be seen that God is at work in behalf of His cause throughout the earth. In this very time when the hearts of men are failing them for fear, as Jesus

declared they would, God is not leaving Himself without witness to His truth.

I earnestly entreat you to pray that, above all, this session will be marked by God's presence and power in the spiritual appeal it will make to all our worldwide body of believers. As the leaders of this cause assemble in this convocation, let us earnestly pray that this movement shall accomplish God's divine purpose in the proclamation of the message and in preparing a people for the coming of our Saviour.

There are matters of great importance to be considered at this session. Some of our leaders are coming to this session with a conviction that they should pass their burdens over to others. Advancing age and health conditions lead them to feel that younger men should be selected to carry on in some positions of leadership. To find men to serve in all the fields and positions will require the special guidance and help of the Lord. Plans must be laid for advanced work, and many things that vitally concern the welfare of the church as a whole must be carefully studied. There is still a great work to be accomplished. We have barely made a beginning in many fields. These efforts must be followed up, strengthened, and developed. Above all, we must plan to carry on the work in constant preparation for the coming of the Lord.

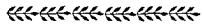
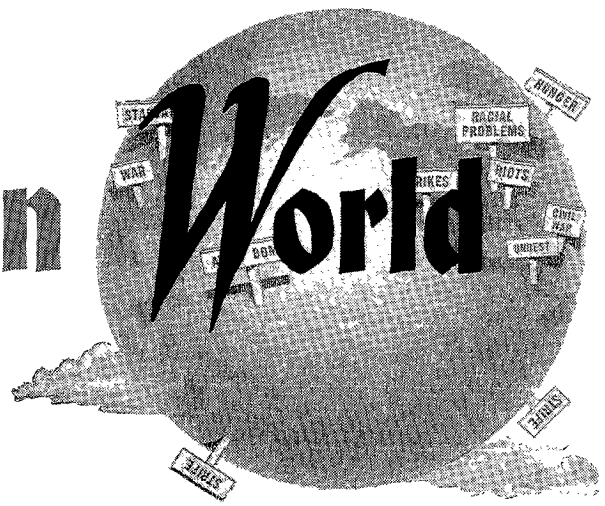
With all these considerations taking their proper place in the work of this coming session, we appeal to all our dear believers to make these intervening weeks a time of importunate prayer for God's special blessing to rest upon the 1950 General Conference session.

Your brother in Christ,

J. L. McElhany

A Fear-stricken

By FREDERICK LEE



WORLD WAR II ended on an ominous note. Behind the unfurled banners of victory there lurked a dreadful fear that this was only the beginning of sorrows.

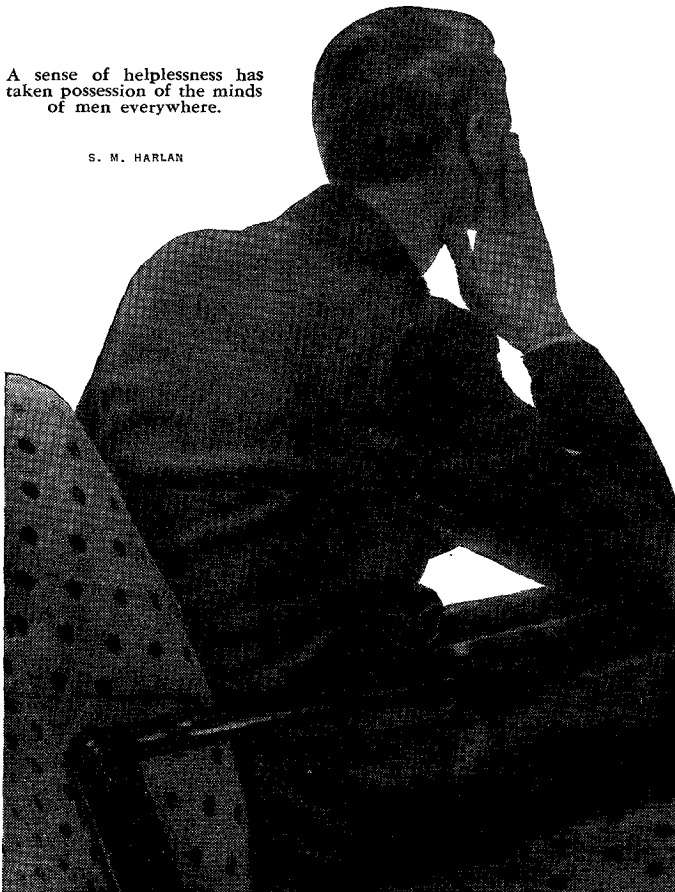
Time, August 20, 1945, pictured the current world mood in this manner:

"The greatest and most terrible of wars ended, this week, in the echoes of an enormous event—an event so much more enormous that, relative to it, the war itself shrank to minor significance. The knowledge of victory was as charged with sorrow and doubt as with joy and gratitude. More fearful responsibilities, more crucial liabilities rested on the victors even than on the vanquished.

"In what they said and did, men were still, as in the after-shock of a great wound, bemused and only semi-articulate,

A sense of helplessness has taken possession of the minds of men everywhere.

S. M. HARLAN



whether they were soldiers or scientists, or great statesmen, or the simplest of men. But in the dark depths of their minds and hearts, huge forms moved and silently arrayed themselves: titans, arranging out of the chaos an age in which victory was already only the shout of a child in the street."

Near the end of the same year *Time*, noting the opinion polls, said, "Listening to the people talk, the pollsters found awe, fear, cynicism, confusion, hope—but mostly confused fear and hopeful confusion."

By early 1946 the fears once shadowy and indefinite began to take shape in a multitude of postwar problems, not the least being the atom bomb. Anne O'Hare McCormick, correspondent for the *New York Times*, wrote: "Nobody rests in peace in the world as it is. Anxiety gnaws at the minds of the best-fed and the safest as hunger gnaws at the bodies of the starving."—March 25, 1946.

So we might go on from point to point in the sinking hopes of a people who only recently had in a miraculous manner won the greatest war victory of all time. Now, nearly five years after the close of the war, the dreadful problem still waiting solution and the ugly disharmony among the nations fill men with great dread and foreboding.

The bewildering paradoxes of this hour are summed up by the *U.S. News and World Report*, January 29, 1950:

"Less than 5 years after the end of war to save the world:

"China, saved from Japan by U.S., is won now by Russia.

"Japan, destroyed by U.S., is being rebuilt by U.S.—as an ally.

"Russia, the wartime ally, is gobbling up big chunks of China. China, saved at the cost of war, is lost in peace without a struggle.

"Germany, the big enemy, is to be built into the big ally.

"It's a strange and complicated world. It's not a world that U.S. finds easy to guide toward the ways it likes. U.S., instead, may start soon to get a little disillusioned, to wonder if it really does know all the answers."

With a growing sense of helplessness men begin now to review the bitter years of war and its terrible aftermath. The early twentieth century days of "ebullient optimism" that "visualized a cosmic escalator that irresistibly carried mankind into a Golden Age," in the words of one writer, have long since disappeared. Nicholas Murray Butler, one-time president of Columbia University, viewing the sudden immorality of man so cynically manifested in the war then not yet ended, remarked regarding Spengler's book *The Decline of the West*, "The war is illustrating

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that book in an amazing fashion." There still is little evidence that mankind has learned the awful lesson that wars can only mar human character and not make it noble, as men once declared. Too many wars in our age have left mankind cold, unreasoning, and bitter.

What is it that has brought about this spirit of gloom and despair in the hearts of men everywhere? First, it is the rise of nihilistic teachings, given credence during the prewar years by powerful dictatorial rulers and fully practiced during the war.

The doctrine that might makes right, which we thought had been crushed in World War I by the victory of the world democracies, now rose again in satanic splendor to attract the attention and support of millions of depressed and unwary people. Nihilism, which knows no moral law, no real ground of truth, and believes that revolution by terror is the best way to advance society, was not destroyed by World War II.

The demonstration of its fanatic wrath and ruthless decrees, during a period of years when it ran rampant over half the world, left humanity in a state of shock from which it has not yet recovered.

Men had thought that Western civilization was beyond all this. They had believed that barbarian ruthlessness was long since buried, never to rise again. But now men began to compete with the cruelty of jungle tribes, and in the name of forest gods argued in favor of their atrocious acts. Men who are steeped in the ways of democracy will not soon forget the dreadful night in modern history when the police state rode high and wild, laughing in the face of its victims. The lurking feeling that this spirit is not dead in the world leaves men hopeless and fearful.

Added to this came the atom bomb, representing a power of destruction never known to men before. Thinking men throughout the Western world stood appalled by its implications.

President Truman declared, "The atomic bomb is too dangerous to be loosed in a lawless world."

Since that fatal day in August, 1945, when the world first learned of this new and dreadful invention, a veritable flood of literature, prepared by scientists, statesmen, world observers, and college deans, has issued from the presses warning mankind of coming doom. In no like period in modern history has pessimism held sway so widely.

Men wrote freely of the end of the world. In 1938 when Orson Welles dramatized, over the radio, an invasion from Mars he started a panic throughout the country that revealed the jittery state of men's nerves.

Great hopes were awakened when the United Nations was set up on January 10, 1946, and fifty-one nations, representing four fifths of the people of the world, pledged cooperation for world betterment. But the record of this organization so far has not reduced the fears of men about the future.

Meanwhile the atomic bomb is now in the hands of two great rival powers. Added to this is the revelation that biological warfare has been developed to an extent where it may prove even more dreadful than the atomic bomb. The race for new and more dreadful destructive weapons has not ceased. Only recently there has been much talk about the production of a hydrogen bomb, which can be made a thousand times more powerful than the atomic bombs used at Hiroshima and Nagasaki.

Is there any more that needs to be said? Surely it is terribly clear that we have come to the crisis hour of human history, and that if something is not done soon to deliver mankind from the cruel fate in which he finds himself, then all will be lost.

But all is not lost so long as God is in His heaven. He knows the end from the beginning, and has the final word in human history. Not by some atomic explosion will the world end, but only by the decree of God, who knows His own and how to deliver them. This is our only hope in a time like this.

However, what we see today are significant signs given to us of God that show the end which He has decreed for the world is now at hand. Long ago the prophets foretold of this time, so that we would know how to prepare for the ominous event.

God is not one who does things suddenly, without warning. He wants men to escape from destruction and judgment. Again and again through the ages He has sent messengers to warn the people to escape, and He has told them how they might do so.

Long ago the prophet Amos cried out, "Prepare to meet thy God." This is the final hour of preparation, for now we see the signs fulfilling on every hand that tell us that the day of the Lord is near. Christ Himself was one of the prophets who foretold these things. In reply to His disciples, who once asked for Him to reveal the signs of the end of the world, He said this:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

(Continued on page 30)

In these uncertain times God alone can truly calm the hearts of troubled people.

SOBELMAN



WHAT DO YOU *Like to Read?*

By D. A. DELAFIELD

WILL you answer my question by pausing long enough to think your answer through? It should not take you more than two or three minutes to come to a real conclusion and perhaps an awakening as to your reading habits. Such self-inquiry may delight or surprise, embarrass or flatter, you. Regardless of the consequences, be honest now, and answer my question—What do you like to read?

This is a literate age, and my query ought to awaken some sober thoughts among the large number of educated young people who read this article. It will do you good to stop and think about your reading habits. You know what kind of magazines and books you like best. Seriously ponder, now, whether those literary companions of yours make good company or bad.

Anyone who approaches this question, which I hope to make as objective as possible, with the feeling that it is unimportant may remind himself of the fact that next to personalities literature has the greatest influence for good or ill on earth. In the field of morals this may be illustrated by referring to the Bible, the book which above all others has given to man a standard for decent, clean living. In the field of politics *Mein Kampf* may serve to illustrate what one book can accomplish in the near destruction of a great nation.

What we read is a large factor in molding our thinking, because literature conveys ideas, and ideas are to the human mind what electricity is to a spark plug—the explosive element that drives the pistons of human effort on right errands or wrong. Better to have no motion at all than lost motion. But we may find the spark of life itself in the books we read if the ignition system of the soul is connected with the right kind of battery.

Our Christianity ought to be

the deciding factor in guiding us to the best literature. "Christ in us, the hope of glory" is entitled to speak and assert His authority as King of our lives. In Him "are hid all the treasures of wisdom and knowledge." Col. 2:3. He is ably qualified to be our counselor in this area of our Christian experience as in all others.

Christ bids us acquaint ourselves with Him through a knowledge of the plan of salvation as revealed in the Bible. In response to the question, "What shall we read?" I reply, First of all, take the Bible and drink from this fountain of life while you are young and as long as you live. Satisfy your thirst with this living water. Of the Book of books Christ says, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. If you had nothing else to read but the Bible, you would be in possession of the index and guide to all the great themes of salvation and have the touchstone of all knowledge and wisdom. If you want spiritual life and power, then you must read and know the Bible.

Breathing the same spirit of life is another book prepared especially for youth, known to Seventh-day Adventists as *Messages to Young People*, and written by Mrs. E. G. White. For young people there is not another book like it on earth. You say I am exaggerating. That is only because you have not read *Messages to Young People* recently. As a Christian young man or woman, you can get more helpful directives from God out of this book in two minutes than you can get out of Shakespeare or Milton or the best religious novels in two or three hours. Put it high up on the calendar of reading events in your schedule of Christian literature. It would be well for Seventh-day Adventist youth to put it next to the Bible.

Certain it is that *The Desire of Ages*, *The Great Controversy*, *Education*, *Counsels to Parents, Teachers, and Students*, *Christ's Object Lessons*, (Continued on page 22)

Books have a great deal to do with the molding of character. How important then that we choose the best.

H. A. ROBERTS



AN ARTICLE FOR YOUTH

EDITORIAL

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

Reviving the Advent Hope

IN THE second chapter of the epistle to Titus we get a pleasing view of the early church. There they stood, on the island of Crete, in the decaying Roman world—denying ungodliness, living soberly and righteously in this present world, as Paul wrote in his letter. And all the time their faith held fast the gospel hope: “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

Looking—that was their attitude. To them the second coming of the Lord was the “blessed hope.” And to us it is the same blessed hope.

But how different is the prospect today. We have no long futurity through which to look, with events to extend through coming generations. The long view is behind us. Far in the past we see the falling away, the great apostasy. The long prophetic period of tribulation that Christ referred to, first described by Daniel the prophet, is now long in the past. And we have only to look back to the days of our fathers to see the rise of the last message.

The Day Is at Hand

Yes, the time of the closing witness is come. Even observers in the world marvel at the speed with which that witness is reaching nations and tongues. And all about us the forces of opposition are gathering even as prophecy foretold. The day is indeed at hand. The long night is almost gone. Let the preachers preach it. Let all the believers tell it, for every believer is to be a watchman now.

“O watchman on the mountain height,
Proclaim the coming day;
Behold the spires of golden fires
Mount upward on the way.
Coming, yes, He’s coming,
Let all the ransomed sing:
The hills are bright with holy light,
All hail the coming King!”

We thank God today for the blessed Advent hope that those early Christians enjoyed in their day. They were Adventists too—and really Seventh-day Adventists—though they went only by the name of Christians, first in Antioch and then all about. Now, in lands they never heard of, in a world beyond all their conception, Sabbath-observing witnesses are living soberly and righteously in this present world, and like them, “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

In the early church the hope of Christ’s coming controlled their lives. Looking is not merely waiting. When one is waiting only he may be looking in every direction and thinking of everything. But “looking” is the word. When one is looking for something to happen the mind is upon that thing. Every nerve is at the stretch if its arrival is important. That attitude of looking molded the whole life. You will remember John’s saying: “Every man that hath this hope in him purifieth himself, even as he is pure.” This living hope means the redeeming power of God in every life.

Christ made an appointment with His people, and He

will not fail to keep it. There is a story from old London about a man who made an appointment, and canceled a queen’s command to keep his word given a little stranger. He was the Earl of Shaftesbury, rather a famous name in the great city. An avenue is named after him. One day in winter he was walking to his office. He found a little girl, poorly clad, sweeping the snow at a crossing. He found that she was hoping to earn something with which to get food for a sick mother. He gave the girl a shilling, and made an appointment with her to meet him at the crossing at four sharp that afternoon, to take him to the sick mother.

At the office he found an invitation from Queen Victoria to attend some function at the palace. He sent word of acceptance. That afternoon he prepared to go home to dress for the palace function. Suddenly he thought of his appointment for four o’clock. He could not inform the needy little girl. The earl sent a message to the queen, explaining that an appointment he had forgotten made it impossible honorably to attend the function, and begging to be forgiven for absenting himself. At the hour of four he was at the crossing.

We can understand why a Christian man, though a man of distinction and affairs, could not fail to meet such an appointment. So do we understand why Jesus will not fail to keep the appointment He has made with His church.

He Is Coming Soon

Our message is not alone that Christ will come again. It is that He *soon* will come. That is what makes us Seventh-day Adventists. We are told by the Spirit of prophecy, “The return of Christ to this world will not be long delayed. Let this be the keynote of every message.”—*Testimonies*, vol. 6, p. 406. And it is to be the key motive of every plan in our lives. Again comes the word: “The Lord is soon coming. Talk it, pray it, believe it. Make it a part of the life.”—*Ibid.*, vol. 7, p. 237.

In those times forty-five years ago, or more, when we were in a crisis from attacks of serious error that was seeking to get in among us, the Spirit of prophecy sent repeated messages to us: “Revive the message!” “Revive the message!” Talking about reviving the people, let us revive the message, and that will revive the people. That means reviving ourselves. It is the message that does the work. It is the third angel’s message—read it in Revelation 14. The call also was, “Revive the evidences.” There is no way for us Seventh-day Adventists to be revived except to revive the message in our hearts and lives. The Advent message is Christ’s message for the last days. That is what built up this work, and that is the power that will finish the work. It is the good old message from the days after 1844 unto the present time. There is no other, and when the prophet John saw it reach the world he next beheld the saved gathered on the sea of glass before the throne of God. He saw this message rise when the judgment hour began in 1844. He saw the movement carrying it, ending on the sea of glass in the city of God. That is to follow the coming of Christ, and the soon coming of the Saviour is the “blessed hope.” May it grow more blessed in our hearts every day as we look ahead to the hour of His appearing.

W. A. S.

The Coming General Conference



The business transacted at a General Conference session is God's business and has much to do with the advancement of His work on earth.

A STUDY IN THE EFFICIENT OPERATION OF A WORLD MOVEMENT

By E. E. ROENFELT

ONE of the significant facts of our time is the existence of a great religious movement proclaiming in all the world the everlasting gospel, with special emphasis on the judgment, which is now proceeding in the courts of heaven, and on the imminence of Christ's return. This great Advent Movement is a subject of Bible prophecy. It has come into existence in response to divine prediction, and meets every specification of the prophetic forecast.

Almost two millenniums ago John the revelator, on the Isle of Patmos, was given a view of the great historic developments that were to come and which would vitally affect the experience of God's people. With prophetic vision he gazed into the future. As he looked across the centuries, his vision fell upon the year 1844, the year which prophecy had fixed as the beginning of the investigative judgment in heaven. Describing what he saw occurring on the earth at that time, he wrote:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

This prophecy portrays the rise, at the time of the beginning of the judgment, of a movement making the solemn and startling announcement: "Fear God, . . . for the hour of his judgment is come." It pictures it as rapidly spreading out into all the earth, heralding its message "to every nation, and kindred, and tongue, and people,"

and reaching its consummation in the return of the Son of God to reap the harvest of the earth. (Rev. 14:14-16.)

It was in 1844, the very year that prophecy had marked for the rise of this movement, that by the leadings of Divine Providence men and women in various places were led into an understanding of the specific truths of Scripture that constitute the distinctive features of the message that was due to be proclaimed beginning in that year. Quickly these scattered believers were unified into one body of believers with a common faith, hope, vision, and purpose. Thus was born the great Advent Movement, which since then has spread out to the ends of the earth. Seventh-day Adventists are today found in all the world doing the work that the prophet predicted would be done in these last days. Thus are they fulfilling the divine forecast.

Seventh-day Adventists constitute one movement in all the earth. They are one people in all the world, proclaiming a message that is designed "to make ready a people prepared for the Lord." They are united by a common faith and purpose, in one blessed hope, and in a great endeavor to accomplish a divinely appointed task. They recognize no social or class distinctions, national differences, or racial prejudices. The bonds that unite them transcend all the conditions and circumstances that usually tend to separate people. They are one in Christ and in the message that they have espoused. Their church is not divided, nor are there branches of it in various lands and places. There is one organization embracing all believers in the Advent message in all the world.

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The Advent Movement is unique in that it seeks to carry on a work in all the earth among all nations and peoples from one center. Its headquarters, located in Washington, D.C., is the nerve center of the movement. From it go out impulses, influences, and actions, which mold and fashion, guide and direct, the work of Seventh-day Adventists to the ends of the earth. This is made possible not through the establishment of an episcopacy, or government by a hierarchy, or the exercise of despotic authority and control, but by a worldwide organization which is truly representative and democratic in character.

Among Seventh-day Adventists there are four steps from the individual believer to the worldwide organization of the church—namely, first, the local church; second, the local conference or local mission field; third, the union conference or union mission field; and fourth, the General Conference.

The local church is a group of individual believers who have united into one body for the purposes of worship, Christian fellowship, and the service of God.

The local conference or local mission field is the united body of churches in a given territory such as a State, States, portion of a State, a province, or a local territory. It is a legislative body composed of delegated representatives of all its churches. These delegates appointed by the respective churches are by virtue of their appointment authorized to represent their church in all the deliberations and actions of the conference or mission field.

The union conference or union mission field is the united body of conferences or mission fields within a larger given territory, such as a group of States or provinces, a country or countries. A union conference in session is a legislative body composed of delegated representatives from all the local conferences and local missions composing it. The conferences and missions are represented in the union conference session by duly accredited delegates who are authorized by virtue of their appointment to represent their respective conferences and missions in all the deliberations and actions of the union session.

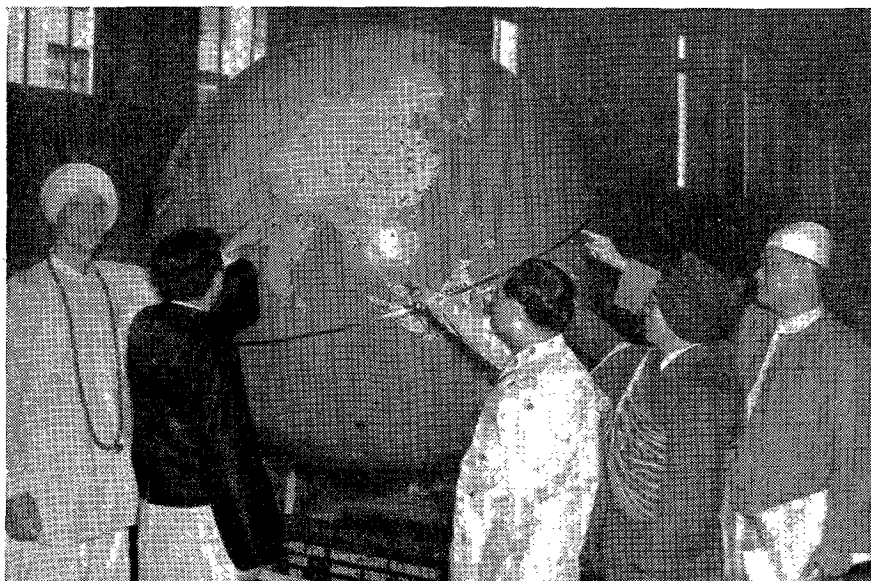
The General Conference, including its various divisions, unites all the union conferences throughout the world, together with detached mission fields that are not a part of any union, into one body of believers. The General Conference in session is the highest legislative body

in the Seventh-day Adventist denomination. It is composed of duly accredited delegates who represent all the union conferences, union missions, and detached mission fields of the world. The union conferences and union missions are represented in the General Conference session by duly accredited delegates who are authorized to represent the respective unions and missions in all the deliberations and actions of the General Conference session.

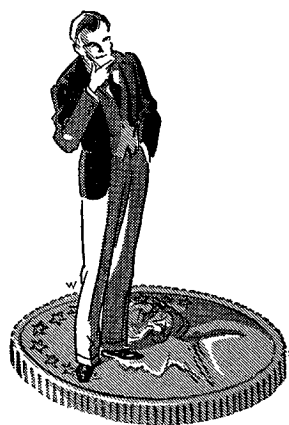
Thus by means of these four steps, believer is united to believer, church to church, conference to conference, union to union, in one church organization that embraces the entire world.

To make possible the more efficient administration of the worldwide work of the denomination, the General Conference constitution provides for the setting apart of the unions and detached fields in the various great continental or geographical sections of the world into divisions of the General Conference. These are not separate, self-governing organizations. At the time when all the other officers of the General Conference are elected by the General Conference in session, the officers of these divisions are elected. Vice-presidents of the General Conference are elected as presidents of the respective divisions and as such serve as the chairmen of the several division committees. As vice-presidents of the General Conference, the presidents of the divisions are officers of the General Conference and are responsible to the General Conference for the administration of the work in the divisions over which they respectively preside. The members of the General Conference Committee resident in a division territory are members of the division committee. The administrative authority of a division committee is the administrative authority of the General Conference in the division.

The entire membership of the Seventh-day Adventist Church is represented, through delegated authority, in the deliberations and actions of the General Conference in session. A person appointed by a local church as a delegate to a conference session is vested with authority, by such appointment, to represent and to act for that church in all the deliberations of the conference. "The legislative powers of the Conference session are, therefore, the combined legislative authority of all the churches comprising the conference, actively exercised and expressed by the
(Continued on page 26)



The gospel seed wherever sown brings the same results, the world around. Picture shows (left to right): P. K. Simpson, India; Yin Hee Phang, Singapore; J. B. Emralino, Philippine Islands; K. Mandias, Dutch East Indies; Deacon David, Burma.



TITHING - *A Test of Gratitude and Loyalty*

By MRS. E. G. WHITE

HONOR the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This scripture teaches that God, as the giver of all our benefits, has a claim upon them all; that his claim should be our first consideration; and that a special blessing will attend all who honor this claim.

Herein is set forth a principle that is seen in all the dealings of God with men. The Lord placed our first parents in the garden of Eden. He surrounded them with everything that could minister to their happiness, and he bade them acknowledge him as the possessor of all things. In the garden he caused to grow every tree that was pleasant to the eye or good for food; but among them he made one reserve. Of all else, Adam and Eve might freely eat, but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and their loyalty to God.

So the Lord has imparted to us heaven's richest treasure in giving us Jesus. With him he has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are his gifts. Houses and lands, food and clothing, he has placed in the possession of men. He asks us to acknowledge him as the giver of all things, and for this reason he says, "Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for carrying forward the work of the gospel."

It was by the Lord Jesus Christ himself, who gave his life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside his honor as commander of the heavenly hosts, who clothed his divinity with humanity, in order to uplift the fallen race, who for our sake became poor, that we through his poverty might be rich, has spoken to men, and in his wisdom has told them his own plan for sustaining those who bear his message to the world.

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls and hinder the work of God. The Lord is seeking

to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to him, because so contrary to his character. In carrying out God's plan, men may by his grace so relate themselves to him and to their fellow men that they will be registered in the books of heaven as colaborers with Christ in the plan of redemption.

Not only does the Lord claim the tithe as his own, but he tells us *how* it should be reserved for him. He says, "Honor the Lord with thy substance, and with the first-fruits of all thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. . . .

The duty and privilege of systematic giving to the cause of God are matters that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear his message to the churches. They should see that none are left in ignorance concerning this



VERNON NYE, ARTIST

The question of stewardship is easily solved in the light of Christ's sacrifice for us. Tithe paying is no difficulty when the heart is filled with love for the Saviour.

subject. They should seek to impress the people with a sense of their entire dependence upon God, and their accountability to him for all his benefits.

God has given special direction as to the use to which the tithe should be devoted. He does not design that his work shall be crippled for want of means. That there may be no haphazard work and no error, he has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe to use according to their own judgment. They are not to use it for themselves in any emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects his agents to labor, not against him, but in unison with him, that his treasury may be supplied.

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in his treasury, and held sacred for God's service as he has appointed. The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord?

As a people and as individuals we need to have a deeper sense of our duty to God and our responsibility to the world. There should be more earnest study of the Scriptures. I have been deeply impressed with the importance of studying the book of Daniel in connection with the smaller prophets, especially Malachi. And we need to give careful attention also to the lessons taught in the building of the tabernacle and the temple, and in the temple service. Through the prophets God has given a delineation of what will come to pass in the last days of this earth's history, and the Jewish economy is full of instruction for us.

The rivers of blood that flowed at the harvest thanksgiving, when the sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from him is the gift of redeeming love. From his instruction to Israel, he would have us learn that he has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins. The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy.

When these things are studied and heeded as the message of God to every soul, we shall see the deep movings of his Spirit among us. Conscience will be aroused. The record of past days will make its disclosure of the vanity of human inventions, by which men have excused themselves for neglecting the claims of God. The Holy Spirit will reveal faults and defects of character that ought to have been discerned and corrected. It will show how, through the grace of Christ, the character might have been transformed. The Lord's servants will see how they

(Continued on page 30)



FAITH FOR OUR TIME

By ALFONSO N. ANDERSON

O, for an all-out, living faith!
God's reservoir of power
Is full, sufficient for my need
To meet this mighty hour.

For He who bends the galaxies
To follow each his trail,
(A billion light-years—nought to Him)
Will make our trust prevail.

To pierce the dome with gloom o'ercast
And view a brighter day,
To keep our flight with steady wing,
Nor swerve from truth's sure ray.

To meekly bear the scoffer's jest,
To shun the siren's cry,
To guard the hour with jealous watch
When prayer brings Heaven nigh,

To press the triumphs of the Cross
In thoroughfare and waste.
The business of our King demands
The urge of love-born haste,

To teach the restless heart to wait
And bide awhile with One
Whose promises are verity
Till life's brief span is done.

'Twas faith that kept my blessed Lord
Through darkest night of pain,
And through Golgotha's agony
He suffered not in vain.

O, tendrillike shall be my trust,
The Rock my keeping power.
I shall not fear temptation's blast,
Nor fail this crucial hour.

Why Adventists Mix

RELIGION and MEDICINE



By THEODORE R. FLAIZ, M.D.

DISINTEGRATION and decay were the lot of man from the moment that he sinned. The result in his character was moral degeneration; in his body, disease. Man was no longer a perfect creation. Could he be restored? Could the moral perfection with which man was created or the faultless physical beauty be re-created? Upon these two problems two of the most honored professions, the ministry and medicine, have concentrated their skill and resources since the beginning of history.

There is abundant evidence that among all early peoples these two professions were united in the one individual, the patriarch-priest. When God gave to Moses the code for the government of the children of Israel, the responsibility for both public health and care of the sick was placed upon the priesthood. The priest dealt with sin, the sickness of the soul; and disease, the sickness of the physical man. These were regularly assigned duties. The person who was physically ill went to the same priest who helped him with his trespass offering.

Even down in the Christian Era, Paul, in outlining the ministrations through which the Holy Spirit worked for the upbuilding of the church, placed the gift of healing ahead of the working of miracles or the gift of prophesying. It is placed as one of the functions of the spiritual leadership. We might understand it, then, to be integrated with other spiritual functions in the one individual in the leadership of the church, or it might be the function of one of equal spiritual insight and responsibility with those who prophesied (preached) or wrought miracles.

Mankind has generally been more inclined to give attention to his physical ills than to moral ills, and to seek relief from them. The result is that whereas the service of the priest in most religious systems has been somewhat neglected, that of the physician has been more sought after. The demand for physical relief, easement from pain and suffering, has placed the physician in a

position of great advantage. It could not be otherwise than that such a situation would tend to a certain degree of commercialization. The present complaint against the inability of the medical profession to provide adequate medical care to all and the subsequent demand for some form of public medicine grow out of the tendency of doctors to commercialize the profession.

We as Adventists have been given a pattern for our medical work which, if fully adhered to, could return the practice of medicine to more nearly the high standard it was originally intended to hold. We are told in the Spirit of prophecy (*Gospel Workers*, p. 232) that the gospel and the medical missionary work are to advance together. There is no better practical demonstration of this plan than in the work of Christ. "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matt. 4:23.

In actual practice our medical work may be thought of as following two main lines: first, health education, teaching the principles of healthful living; second, the relief of actual suffering, which is the clinical work of our sanitariums, hospitals, dispensaries, and practitioners. Our program of health education is very comprehensive. Yet how little we have realized of our total purpose. The intent of our blueprint was not only to bring to our believers instructions in the basic principles of health but also to make available to the world at large the knowledge of these important truths. Among the more important elements of this instruction were diet, still so little understood, evils of alcohol and tobacco, the harmful effects of stimulants, the principles of mental hygiene, proper exercise, the importance of fresh air and sunshine, and the benefits of simple physical therapeutic procedures such as hydrotherapy.

In the matter of diet we have perhaps the one most

REVIEW AND HERALD

significant element in the field of disease prevention. When speaking of diet we are often prone to consider the subject in its very narrow aspect of elimination of certain foods from our menu. It is becoming better known to science that rational diet has many ramifications. The value of certain types of foods, the place of fresh foods, and the advantages of limiting our diet to bodily need rather than eating to capacity are questions receiving much attention. Life insurance companies are pointing out the shortened life of the person who is overweight. The value and sources of vitamins and their role in body health are subjects of popular interest. It has been reliably stated that an intelligent application of the known principles of diet would eliminate most of the diseases of the digestive system, not to mention the favorable effect of such a course upon other parts of the body.

Would that we as Christians used more fully and intelligently the knowledge so long entrusted to us but so much neglected. University and private research groups are taking a lead in the study of food and diet which should have been ours. Let us no longer neglect this significant field of medical knowledge.

Although health education and disease prevention are the most fruitful fields of endeavor in medicine, the treatment and cure of disease still hold by far the largest place in the popular imagination. It was in this phase of medicine that Christ did much of His work. There is a spiritual appeal in the work of healing which should be recognized by every physician. It is being recognized by some of the most outstanding men of the country. Medical literature is giving recognition to this principle.

Serious thoughts along spiritual lines commonly accompany critical illness. Once when I was called to see an elderly gentleman who was ill I was asked, "Are you the doctor who took care of Mr. S. last week, and didn't you pray with him and his family before you left?" Upon being assured that I was the doctor he referred to he said, "Well, come right over." The very fact that a physician believes in God increases the patient's trust in him. Truly the ministry of healing is an integral part of the gospel.

As the doctor attends a patient he may give a practical demonstration of the union that should exist between religion and medicine. Through his life and words he may do as effective work as the minister in bringing souls to Christ.

EWING GALLOWAY



What a marvelous opportunity to heal the body and to bring comfort and the story of salvation to the suffering! Is it any wonder that we as a people have placed such emphasis on this so-called right arm of gospel work? It was in the providence of God that we should.

By far the greater portion of our world medical work falls into the second classification, the curative phase of medicine. Because of the evangelical bent of Seventh-day Adventist general medical activities, its school of medicine not only gives the finest professional training but also directs the interests of medical students into gospel work. They are given classes in conducting Bible studies and public work as well as practical field training. The graduates of the medical school are stationed in every major mission field of the world. In their various stations they are carrying forward a strong healing work, and because of their strategic situations they are able to carry the story of Christ and His soon coming into homes and courts otherwise not approachable. Christian physicians in foreign lands have by their humble healing ministry favorably affected the decisions and actions of powerful potentates. These same physicians do not hesitate to serve in the humblest cottage of the peasant.

The beginnings of this medical ministry in the home bases were through what we call our sanitarium work. The sanitarium is strictly a Seventh-day Adventist institution. There are sanatoria of various kinds engaging in various specialties but only one sanitarium. People who have been in one of our sanitariums know that if they find an Adventist sanitarium whether in the home country, in South America, in Australia, in Europe, or in China, they will find the same homelike institution, with its marvelous characteristic food, Christian courtesy, sweet-mannered efficient nurses, and Christian physicians. This type of institution grew up under divine guidance. Little wonder it has not been duplicated. Thousands have learned the truth while guests in our sanitariums.

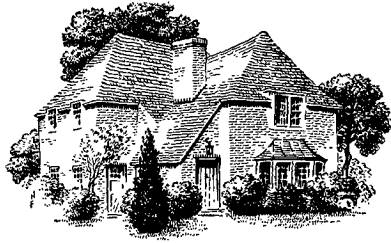
Can it be that the work of our sanitariums is finished? Are we to supplant it with something not quite in line with the pattern? What could take the place of the old-

time sanitarium with its diet, its hydrotherapy and other physical therapies, occupational therapy, splendid nursing, personalized medical care, and above all the spirit of worship, which is felt by every guest?

Moses under divine inspiration said, "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deut. 4:9. Are we possibly now forgetting the things our eyes have seen? Should we not rather rally to the support of these splendid institutions, which have come to us as a part of God's own plan?

Perhaps the greatest single medical asset possessed by Adventists is the large group of loyal Christian physicians, dentists, nurses, dietitians, and technicians scattered in every part of America and in many foreign lands. (Continued on page 22)

I Believe in the Home



By J. J. NETHERY

IT IS well to remind ourselves often of the Lord's high regard for the ties of home life. "Wonderful possibilities are ours through a faithful use of the opportunities of our own homes."—*Ministry of Healing*, p. 355.

The story of the Bible is centered on God's love for the human family. Christ's love has been constant from the fall of man to the present, and will continue through all eternity. The first chapter of Genesis cites the fact of the creation of man. The second chapter introduces the Sabbath, the Garden of Eden, and the marriage institution. Thus the creation story is the story of the beginning of the human family. The Lord, who created the heavens and formed the earth, made the earth to be inhabited. The original place of man's habitation was the Garden of Eden, mentioned frequently in the second chapter of Genesis. "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Gen. 2:8. "The Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Verse 15.

The third chapter opens with Adam and Eve in Eden. The first family are at home in their God-appointed garden. Notice well the familiar family words of this chapter: "Adam and his wife," "Adam," "Eve," "man," "woman," "husband," "wife," "mother," "children." But another is in the garden home—the serpent, more subtle than all the beasts of the field.

God has previously warned against the temptation which could come into this home, and has forewarned against deception and disobedience even in this well-appointed habitation, but deception prevails, and man fails. Adam and Eve hide from the presence of the Lord. God comes into their home to find them. "They heard the voice of the Lord God walking in the garden." Man forfeits his right to this original home, and the Lord expels him from the garden to toil, sweat, and sorrow. All this is for man's best good. But his home will be kept for him until the day of his proved obedience, by the flaming sword to the east of the garden. It does not look encouraging in these days of the beginning. What is the next view of this family?

Now they are outside Eden. A son is born, whose name is Cain. He comes to gladden the home. Another son, Abel, is born. Years pass. These sons come to manhood, with their thoughts of obligation to God. They are not alike in their thinking or conclusions. One offers gifts

according to the will of the Lord; the other, as he chooses. Hatred manifests itself, and disobedience leads to the murder of the obedient one—sad the result! The parents' hearts are wrung with anguish. The first murderous fugitive is tormented by the thought of his brother's blood crying from the ground against him. What unhappiness has come to this first family! Cain expresses his sense of sin and crime: "Mine iniquity is greater than that it may be forgiven" (margin).

The law of family relationship is sacred and is God's law. However, this tragic fourth chapter of Genesis does not close until we hear of Seth and Enos. "Then began men to call upon the name of the Lord."

The family record in Genesis 5 is "The book of the generations of Adam." And ten generations of families of the faithful is the record. Fifteen hundred years of earth's history have passed. Most of the families of these ten generations have disregarded God in their lives. "The wickedness of man was great." "And the earth also was corrupt." And the earth is ripe for destruction. Not all are wholly evil.

The just man, Noah, walks with God in his generation. The Lord selects him and offers him saving grace. With his family he labors to turn men's minds back to God. His message is neglected and unheeded, but Noah and his family are saved, for the gracious "Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Gen. 7:1. "Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark." Verse 7. He, "moved with fear, prepared an ark to the saving of his house." Heb. 11:7.

As we take leave of this noted family of Holy Writ it is interesting to notice the carefully recorded genealogy of Noah's sons. "These are the generations of the sons of Noah." Gen. 10:1. "These are the families of the sons of Noah, after their generations, in their nations." Verse 32. Family life and family leadership are predominant in these early generations. A glimpse of confusion and Babel is seen in Genesis 11:1-9. But our thoughts are again directed by the record to the genealogy of the family dedicated to the Lord's service, and we are brought to Abram, who was the twentieth from Adam and lived in the twentieth century after creation.

The greatly increased population of earth apparently centered in the Euphrates and Nile valleys. Abram's

transition from his old home seemed to be for his own salvation and for the salvation of those to whom he was sent. His call is definite and is recognized by him and his devoted wife, Sarai. The passing of years tests their faith. They have waited and longed for the heir of promise. In the meantime Abram becomes "rich in cattle, in silver, and in gold." And the nephew Lot also prospers. The range lands of the highlands and plains of Canaan are not sufficient to sustain the greatly increased herds and flocks. They agree to separate. Abram accords Lot the privilege of first choice, and Lot moves toward "the plain of Jordan," "well watered every where." "Lot chose him all the plain of Jordan." "They separated themselves the one from the other." "Abram dwelled in the land of Canaan," "Lot dwelled in the cities of the plain, and pitched his tent toward Sodom," where "the men . . . were sinners . . . exceedingly." "Abram . . . dwelt in the plain of Mamre, . . . and built there an altar." (Genesis 13.) "And Lot sat in the gate of Sodom." Thus did these "twentieth-century" relatives separate and maintain their homes.

The choice of Lot's home within the city is clearly unwise. The angels ask, "Hast thou here any besides? son in law, and thy sons, and thy daughters, . . . bring them out of this place." Gen. 19:12. "We will destroy this place." Verse 13. The failure to heed fully results in not being delivered.

Return for a glimpse to Abram's home. Ten years have passed since their return from Egypt. Abram and Sarai converse concerning the beforetime promised heir. "Abram hearkened to the voice of Sarai." Gen. 16:2. "And Sarai . . . took Hagar her maid the Egyptian, . . . and gave her to her husband." Verse 3. These words, spoken by Sarai, bring about the fateful situation. No better comment on the evil of plural marriage can be found than in Genesis 16.

Thirteen years later Sarah demands of Abraham the expulsion of the bondwoman and her son from the home. The words of Genesis 21:17 reveal God's love and care for the unfortunate who are outside the family circle because of the misdeeds of others. God had a care for Hagar and Ishmael in their unfortunate plight. God carries out His plans for families in spite of the human imperfections when He discerns the honesty of purpose on the part of the sinner.

A. ROBERTS

A home where God is worshiped and love abounds is the happiest place on earth.

Time would fail us in noting the lessons to be learned in the study of the family life of Isaac and his two sons—so different in character and disposition. How human the record. "The boys grew: . . . Esau was a cunning hunter, . . . and Jacob was a plain man. . . . Isaac loved Esau, . . . but Rebekah loved Jacob." Gen. 25:27, 28.

The last twenty-five chapters of Genesis deal largely with the experiences of Jacob and his sons. Such human stories of dissension and deception, but also repentance and confession and forgiveness. They are still in Egypt hoping for Canaan's land. Again God's manifest interest in families is seen all the way through.

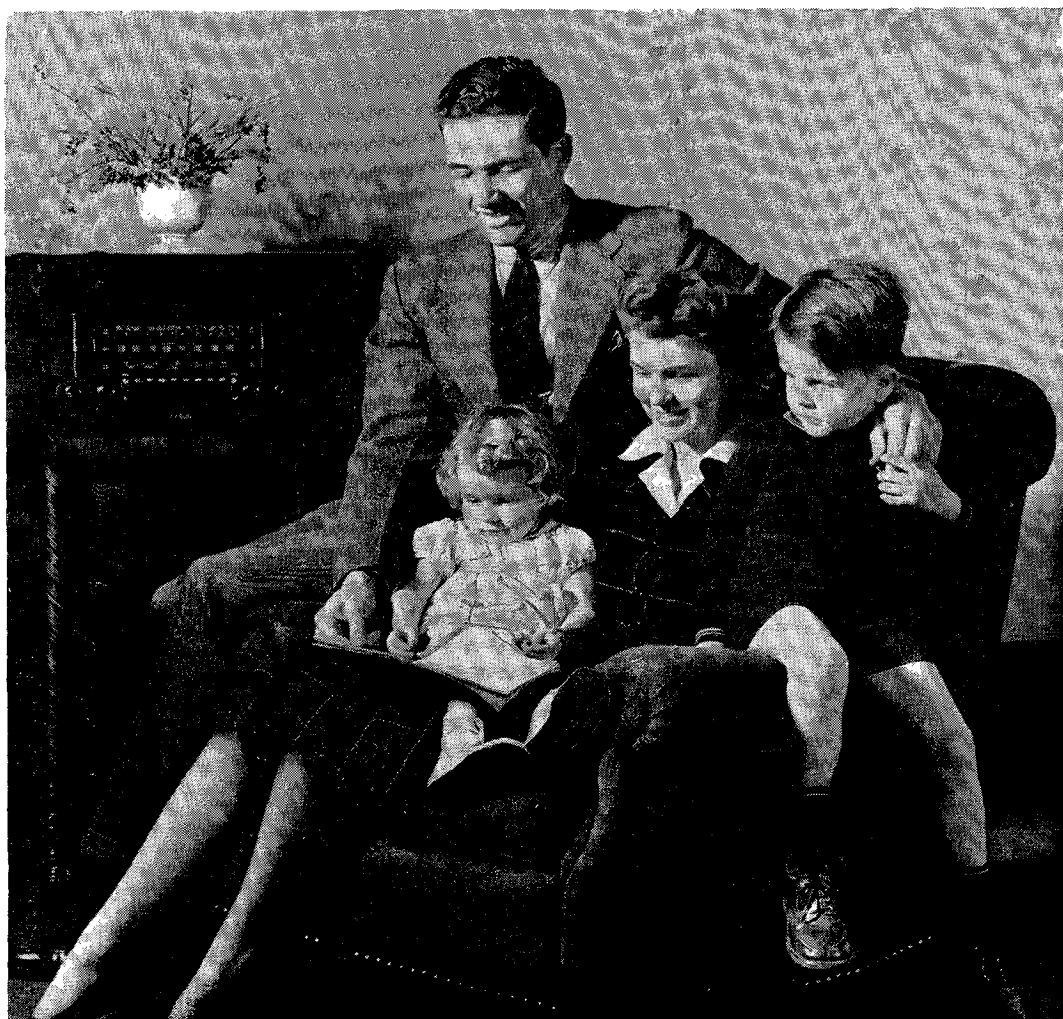
The second book of the Bible, Exodus, opens with the family genealogical record. The hero of the book is Moses, of the family of Levi. How good to know of God's care for him, notwithstanding his failures and those of his descendants. They receive the law, which is a family code, and instructions regarding the sanctuary service.

The book closes with, "The cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel." Ex. 40:38.

Twenty-five hundred years have passed since Adam. God loves families. Now we go on to Malachi, the last verse of the last chapter of the Old Testament. It is a family picture, with the fathers' hearts turning to the children and the children's hearts turning to the fathers.

With interest the story of the family is brought to view in the opening of the New Testament. "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Matt. 1:1. Of this we read:

(Continued on page 27)



A GLOBAL war, with its tragic sequence of hardship and disillusionment, culminating in the discovery and release of atomic energy, has wrought a profound change in the European outlook. Millions today, from the stormy banks of the Black Sea across frontiers and through curtains of separation to the sun-drenched shores of Portugal's Estoril, realize that the world has been led to the doorstep of doom. This sobering realization, accompanied by a tired, worn-out despondency, has created new attitudes toward the Christian message. People yearn for some word of encouragement, some satisfying explanation, some assurance for the future.

People used to laugh at the suggestion that the return of Christ was the world's only hope. But they do not laugh now. It is my conviction that countless millions, in fulfillment of the statement of the Lord's messenger, "are looking wistfully to heaven," and that "many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

It probably is in the territories of Southern Europe that the impact of this phenomenon has been felt the most distinctly. For decades, yes, for more than half a century in some lands, the barrenness of Europe's fields chilled the hearts of valiant workers. One of our older workers conversed with me recently about this difficult past. He told how hard it had been to awaken an interest in Bible truths. "When we were able to get a person to accept a Bible and to promise to read it," he said, "we were sure of an evangelistic result, and we wrote the name on the enrollment list for the baptismal class."

This is no overstatement. When I made my first contacts with evangelistic work in Southern Europe a quarter of a century ago, these conditions still prevailed. It was unbelievably hard to provoke interest in spiritual things. I well remember the bitter experience of one of my first evangelistic meetings. With a great deal of effort and expenditure of money I had succeeded in gathering a remarkably large audience. My heart thrilled as I stood before that group of people to open the meeting. I suggested to them that we stand for prayer—this to create a spiritual atmosphere. Nearly half the audience stamped out of the hall while I endeavored to entreat the presence and the blessing of God.

This has changed. In these very lands, however incredible it might sound to pioneers' ears, thousands are meeting weekly to listen to the presentation of God's last warning messages. And thousands of hearts are re-

THIS GREAT HOUR

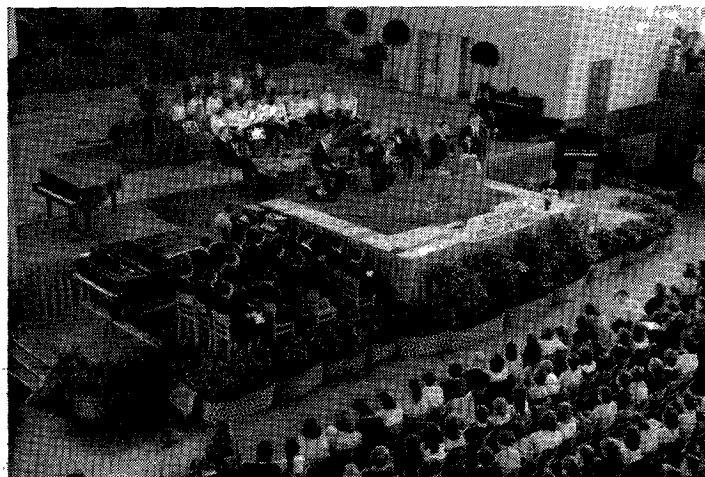
By W. R. BEACH

sponding to the requirements of truth. More than 32,000 souls have been baptized into church fellowship in Southern Europe during the past four years. The church membership, which stood at less than 32,000 at the end of 1945, now is beyond 65,000, despite the fact that only partial reports are available from many fields. And thousands more are standing "on the verge of the kingdom, waiting only to be gathered in."

This thrilling advance has been the work of approximately 1,300 conference and mission laborers, associated with a like number of churches. We have pierced the walls of the enemy in hundreds of places, and our forces are spreading out in 1950, this mid-century year of evangelism, for a crowning assault.

Perhaps the most encouraging aspect of the situation is that workers, organizations, departments, and institutions all join in this great campaign. Certainly the home missionary department plays an outstanding part. In several lands our church activity is in reality a great laymen's movement.

The Romanian church has doubled its membership since the close of the war. Though harassed with perplexities our members have worked unceasingly to win souls. In recent years 2,378 people were brought to baptism through laymen's efforts. A Romanian government official who recognizes the good the Advent Movement is



W. R. Beach speaking to the thousands gathered at Prague to listen to the clarion call of the Advent message.



Our chapel and evangelistic center at Messina, Sicily. This rehabilitation project is bringing great strength to the laymen's movement of Sicily.

SOUTHERN EUROPE



President, Southern European Division

doing in his country said to us, "The achievements of the Seventh-day Adventist Church recall most singularly the sixteenth-century Reformation."

The beautiful country of Hungary offers a similar picture. What an inspiration to find in that country a group of some 150 well-trained lay preachers and lay Bible instructors, some of whom have raised up new groups and churches. Many have won five, ten, twenty, or twenty-five souls. The membership of the union doubled in five years as a result of this wonderful spirit of church evangelism.

This heavenly flame is burning in countless places. Last year Italy adopted as her motto: "I Seek My Brethren." Four new churches were raised up in a short time in Sicily through the earnest work of church members. One of these groups was organized as the result of the activity of a photographer, a newly baptized member himself. This zealous believer found and instructed twenty people while traveling about in pursuit of his business. At La Spezia a sister, because of the fierce bombarding that brought the war to an end, had to flee for her life. She found refuge in a village, and there bore testimony to her faith in such a way that in the course of time thirteen persons were baptized. This group is now organized for active missionary work. Thus have our Italian people set out to seek their brethren still outside the fold. As a

result, the membership of Italy has trebled in the span of a few years. Last year, 1949, was the best in history, with 260 members added through baptism. It was a remarkable year for soul winning in Italy.

The Missionary Volunteer department has become a pillar of strength in Southern Europe's evangelistic advance. Since 1946 approximately five thousand young people have been added to the church by baptism. During this time many of our young men have witnessed to their faith under trying circumstances. Some have been beaten, others tortured, some thrown naked into the snow, and yet others even sentenced to death; but in spite of this they have remained true to the principles of their faith. God has delivered them miraculously in their time of trouble.

During the three months' summer camping period of 1949 more than two hundred young men and women joined the ranks of the Missionary Volunteers and enrolled in baptismal classes.

More and more the Missionary Volunteers are getting into the public press with their message and program. Advent youth have been making headlines in some of the leading national papers of Europe. This happened in Austria, Italy, Belgium, and elsewhere. In the Huguenot section of southern France, where recently the department launched an evangelistic offensive, the papers were full of news about Missionary Volunteers and their unique program. The director of a professional school saw to it that Missionary Volunteers and their activities got into the daily newspaper of Thionville. This director was so impressed by his visit to an evangelistic camp in the Vosges Mountains, conducted by our Missionary Volunteers of eastern France, that he thought the public should know about this group of unique young people.

In North Africa the French mayor of a city turned the city market place over to Missionary Volunteers for public meetings. At the close of the series the mayor expressed his appreciation for the hope and courage which these young people had brought to his city. These facilities and words of appreciation came after the local priest had made a determined effort to keep Missionary Volunteers out of town.

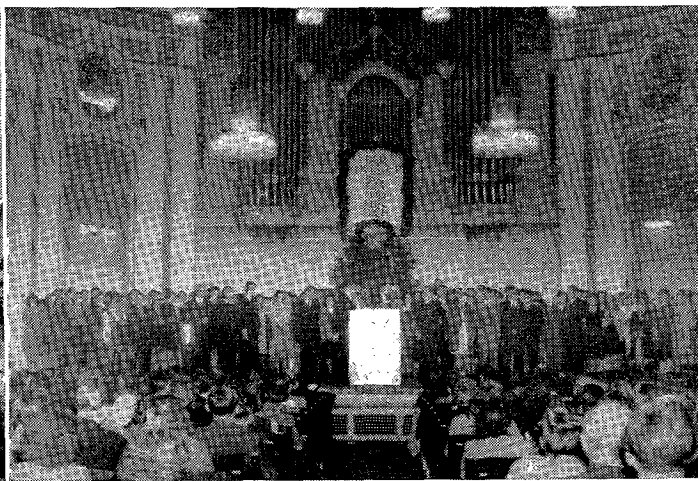
In Spain the young people are doing a wonderful work. In one of the churches a young man came to me and said, "I haven't been a Seventh-day Adventist very long."

"Oh, haven't you!" I replied. "How did it happen?"

"It was this way: I belonged to the Catholic Action.



A group of Italian youth on a missionary excursion pause for a picture amid the ruins of Pompeii.



The 141 young people who enrolled in the baptismal class at Salzburg, Austria, at the close of a great youth rally.

I was sent by this organization to observe the youth activities of the Adventists. I sat in on the youth meetings once, twice, three times. I was thrilled by the program of these young people, and after attending the meetings a fourth time I decided to join them. I reported back to the Catholic Action: 'I am joining the Seventh-day Adventists. They have the truth.' Today this young man is one more Missionary Volunteer, and is carrying the banner of our message most capably.

Yes, our boys and girls in Europe are doing magnificently well. And so are our faithful colporteur evangelists. The shock troops of the Advent Movement are supported by a number of publishing houses. The French house at Melun, near Paris, has been operating at capacity production for some time. Its facilities are gradually being expanded. The Austrian Union has moved its publishing house out of cramped quarters into the commodious quarters provided by the new *Adventhaus* in Vienna. The expanding colporteur force in Austria makes this urgent. In the east a number of houses are doing their best to keep up the good fight. New publishing plants are being installed in Italy and Madagascar. Field leadership is being strengthened, and our colporteurs are marching through doors of opportunity on every hand.

One of them entered a large office in Paris. The office secretary tried to keep him from seeing the manager, but this colporteur evangelist was soon able to approach him. He presented the book *Jésus-Christ* (The Desire of Ages). The man smiled and said, "Jesus Christ! Why, with Him everything becomes simple." Immediately he telephoned to his secretary and asked that our colporteur be given the money for a copy of the book, and that he be conducted on a tour of the offices so that he could offer it to all the employees. Our young hero sold forty-three copies of *The Desire of Ages*. When he was ready to leave the office the manager, an elderly gentleman, shook hands with him. His voice trembled with emotion as he said, "Friend, continue your good work with courage and faith. You may be sure that in me you have a brother who, like yourself, believes with all his heart that there is no salvation for man without Christ." A few minutes later the colporteur evangelist looked at the card the manager had placed in his hands and he read, "Director of the Franco-Belgian Railways."

Our colporteur evangelists do not always meet with such favorable receptions. In Italy a local newspaper announced that one of them was selling heretical books in a certain area. This caused our brother much hardship. The people were fanatical, and the newspaper article did not help matters. Notwithstanding, on Monday morning he started his work again in the same district. At the first door the woman of the house seemed shocked to see him. By this time the newspaper had described the colporteur's looks, his clothes, and the titles of his books. She recognized the colporteur by these descriptions. "Oh," she cried, "it is you. Come in." Then she showed the colporteur the latest newspaper article denouncing him. "But I want to see those books that cause so much trouble," she said. He sold her a copy of every title mentioned by the paper, and he easily sold all his other books during the remainder of the day.

In Austria one of our colporteur evangelists met a priest. He presented his books, and the representative of the Catholic Church, very friendly, bought one of them. Then he urged our brother to work as quickly as he could and to do as much as he could before three o'clock in the afternoon. The colporteur asked him why he made this suggestion. The priest replied, "I have a meeting at church this afternoon, and I am supposed to warn the people against buying your books."

In some countries it is unlawful, strangely enough, to sell our religious literature. But our publishing department finds a way. Our colporteur evangelists are sent out with health literature. These contacts lead to Bible studies, and Bible studies to baptisms. Thus the work goes forward. Even in lands of heavy restrictions increased numbers of colporteur evangelists are being recruited for the task. They too are searching out their brethren.

Our institutions are engaged in this search for the lost. Our schools are being built up as evangelistic centers. The youth entrusted to them are being formed as apostles of the Advent faith. Every educational institution, including the schools opened in 1949 at Bogenhofen, Austria, and Phoenix, Mauritius, are organized for immediate soul-saving effort.

This great hour is also characterized by a strengthening of the right arm of the message. Through long decades the Lake Geneva Sanitarium, Switzerland, was our one and only medical light. Its rays beamed brightly for the healing of soul and body. But how little for the many millions of Southern Europe! In recent years smaller medical units were added in North Africa; and now, in 1950, a polyclinic has opened its doors at Bordeaux, France. This is a new venture in medical evangelism. A splendid property was acquired in the center of the city and has been transformed into a beautiful unit. In addition to a full-time doctor the staff includes visiting nurses and Bible instructors. This project has created a stir of enthusiasm, and we are confident that it brings the dawn of a new day in evangelizing France's millions.

Immanence

By ADLAI ESTEB

I do not know just how it came to pass—
Enough—that glorious visions filled my eyes,
Of precious jewels glist'ning in the grass,
And gorgeous diamonds shining in the skies.

I do not know just how it came to be—
Enough—that fairer worlds faith's camera caught.
And now each morning I am charmed to see
The better things within the realms of thought.

I do not know just how He came to me—
Enough—He gave me keys to happy hours.
From clanging chains of senseless things set free;
Eternal values challenge all my powers.

I do not know just how or when He came—
Enough—my spirit leaped toward heaven's goal.
I saw enduring riches, wealth, and fame;
Each glimpse of God electrified my soul.

I do not know just how He did the deed—
Enough—that all my heart was filled with peace.
His vast resources satisfied my need;
What boundless joy—from sins I'd found release.

I do not know just how I came to see
That all of nature is an ordered art.
Enough—that everywhere God speaks to me,
And strains of heavenly music fill my heart.

I do not know just how it came about—
Enough—my earthly problems He doth solve,
And leaves no gloomy ghosts of fear or doubt,
For mundane shades, like morning mists, dissolve.

I do not know just how He came along—
Enough—that love has conquered all my fear;
Now all of nature sings a sweeter song—
I sense somehow that God Himself is here!

Morning Prayer

By T. EDWARD HIRST

For each simple little task
That I may do today,
For every joy and labor
I find along the way.

May every joy be sweetened,
And all my pleasures bring
Thy blessing for the needy,
That they may also sing.

Lord, help me in my doing,
That I may humble be,
Not serving self or meanly
But always serving Thee.

Help in my toil and struggle
So that I shall be strong,
Not just to gain by labor,
But that I may right wrong.

Then when the day is ended,
When my even prayer I speak,
Lord, cover with Thy glory,
For I Thy glory seek.

See in my every action
Just what my Lord would be,
That others seeking heaven
May find my Lord through me.

Our division has a second new medical project for this year. It is being planned for Equatorial Africa. And right here, before speaking further on this point, I would like to mention the stupendous mission task that confronts the membership of Southern Europe. In addition to North Africa, with its some 15,000,000 Moslems, we must think of the 5,000,000 people of varied races and languages scattered over the islands of the Indian Ocean, including Madagascar, and of the 23,000,000 pagans and Moslems that inhabit the forests, the savannas, and the deserts that stretch from Senegal and Mauritania in the west across the dark recesses of Africa's heart.

This territory constitutes one of the Advent Movement's unsolved mission problems. Our messengers are hard at work, and encouraging results are achieved. The Indian Ocean Union's report for 1949 shows more than 300 baptisms, which doubles the highest figures of the past. In French Equatorial Africa the present hour is thrilling. When I visited this territory in early 1949 plans were laid for greater evangelism. The distress and separation of war and postwar had considerably disrupted the field. We had the privilege of visiting all our seven main stations and many of our outstations, along roads that took us over some 5,000 kilometers. We gathered our workers together at Nanga-Eboko for one whole week and studied methods with them. After prayer and meditation each worker set a goal in souls. I shall never forget the closing meeting of this workers' institute. We asked each worker to stand and state his resolve before God. The number of souls he purposed, with God's help, to win in 1949 was written in a notebook prepared especially for the occasion. Hard work followed. The results have been beyond our expectations. In 1949, 428 souls were baptized in Equatorial Africa. Evidently that is only the beginning. The spreading flames of evangelism are bringing entire tribes into contact with the message.

We have laid plans for opening a dispensary in Mauritius, Indian Ocean Union. A suitable property, the gift of one of our devoted brethren, is now being equipped for this purpose. It will begin to operate during the coming months. But in Equatorial Africa, a land of rampant diseases, we have no medical facilities beyond the local dispensary, no doctors, and few skilled nurses.

So we have set our hearts to build a native hospital

in the Cameroon territory. This project must become a reality in 1950, and it will, for it is to have the support of the world Sabbath school membership on June 30. The doctors await their marching orders.

This is indeed a great hour in Southern Europe. Think too of what is taking place in North Africa among the Moslems. The light of the Advent message is piercing the encircling gloom. At a recent baptismal service in Tunisia one candidate was a young Arab, formerly a stanch, fanatical Moslem. After the service he gave one of the most stirring testimonies ever heard to the power and providences of a living Saviour. He was won through the prayers and the patient, loving efforts of another Arab, who himself found the truth by attending our evangelistic meetings in Tunis a few years ago. This brother is now a tried and faithful member of the mission committee. These two have become the first Arab converts in Tunisia. Two interested Moslems were in attendance at the annual meeting. The following Sabbath they brought others to the church service.


Thus the door swings open in Tunisia, and over in Algeria and Morocco we also see the breaching of Moslem's walls. In some of the most Orthodox circles our truths are being studied in secret. Astounding results may come from this. Meanwhile more literature is being prepared and far-reaching plans are being fostered. A committee, with a former Moslem as a member, is preparing radio broadcasts and Bible correspondence lessons for the Mohammedan people. By the time this report is read three of these brethren, including the former Moslem, will have been to our Paris studio to record the radio broadcasts which will be sent out over Radio Tanger.

Yes, the mighty penetrating beams of radio are lending strength and speed to the advance of our message in Southern Europe. The center of this activity is our fully equipped radio studio and correspondence school center in Paris. Programs are prepared and recorded there in a half dozen languages. The Bible correspondence schools, in connection with the radio work, have been organized in twice that number of languages, and the list is growing. Through this means the state mail carrier is becoming the Advent Movement's outstanding Bible instructor. For 1949, the first year of an organized reporting system, 113 souls were baptized as a direct result of radio and Bible school activity. This report is for Western Europe, where we have some 25,000 students enrolled in the Bible schools.

Among the 113 just mentioned there were a number of most interesting cases. One reader, who was snatched from the throes of despair, tells of the joy found in walking the way of the righteous. In Belgium, where eight were recently baptized after finishing the Flemish correspondence course, a young girl having listened to the radio broadcasts in a convent is abandoning her former life for baptism. A Carmelite, who has already left the convent, is preparing for baptism.

Thus are all means and methods, old and new, being harnessed for the final assault. There is a determination on the part of our leaders to bring methods, institutions, and organizations into perfect focus in order to carry out rapidly and efficiently the program this denomination has set before the Southern European Division.

Our people long for action. They are happy when they can bear testimony to their faith. Shall we not give them action, and pray with them, so that quickly and joyfully the large cities, the vast forests, and the unending savannas and deserts of Southern Europe may, in God's great hour, resound with the tramp of His messengers and be "lightened with his glory"?



**"Look up, and lift up your heads;
for your redemption draweth nigh."**

Luke 21:28

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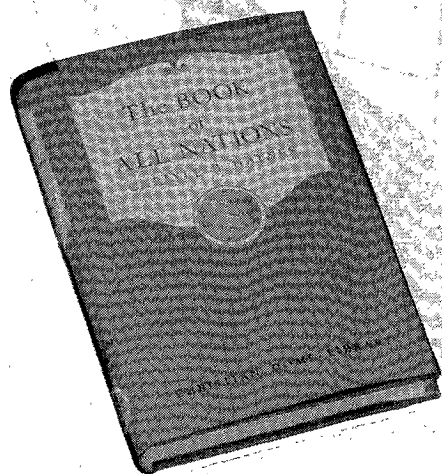
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Why Adventists Mix Religion and Medicine

(Continued from page 13)

We could only wish that still more of these practitioners were in areas of the home country where they are so greatly needed. The calls from the Eastern States and the Middle West for more medical men are very urgent. Considerable numbers of our interns and recent graduates are looking toward entering these more needy areas.

Other phases of our world medical work could well be mentioned, all directing their objective to the common purpose of carrying the gospel. Like Luke, the beloved physician, many of our medical men today are close companions to and supporters of our church pastors and evangelical workers. Our sanitariums and hospitals are missionary training and service centers.

Do we believe in our medical work? The fruitage makes it very easy to believe that our medical work is truly a tree of God's own planting, and that under God's blessing this tree will mature to greater and wider usefulness till that day when the Lord of the harvest comes to gather His own.

What Do You Like to Read?

(Continued from page 6)

Steps to Christ, and *Thoughts From the Mount of Blessing*—all by the same author—are brilliant lights in your reading firmament, but for down-to-earth, common-sense advice and life-giving appeals from Christ, our counselor and guide, *Messages to Young People* should come first.

Now, I have introduced the Spirit of prophecy as next to the Bible in importance so far as our reading habits are concerned. Nearly all, if not all, of us will agree that these books are of prime importance in educating the mind and the heart in the great mysteries of life. But some may be watching closely to see what comes next on the list.

Many sincere young men and women are of the opinion that the best books and magazines in the field of self-improvement, physical culture, and personality development should be next in line. I agree that these areas of human need are important, and may be explored if you will dig deeply in the right mine. But because I am confident that there is so much that is artificial and inane in the popular books and magazines dealing with these subjects, I would recommend that our youth go to the Bible and Spirit of prophecy (using the Index to the writings of Mrs. E. G. White) for information regarding the best development of the body, the mind, and the personality.

So far as poise, courtesy, personality, and culture are concerned, these may be acquired by any Christian as genuine fruits of the Spirit—the precious products of conversion. And if there are specific problems in social usages and etiquette that need to be solved, why not consult the best available authorities, and follow their advice if it is consistent with Christian standards?

Vocational reading might well be next on your list of musts. *Popular Mechanics* and *Science and Invention*, to mention only two magazines, represent reading fields of throbbing interest to wide-awake, practical-minded young men who want to settle down to the business of knowing and practicing a useful profession. There are also technical magazines and books in the field of radio, television, engineering, and aerodynamics that keen-minded, red-blooded young fellows will devour with keener appetites than the most worldly-minded would feast upon sex trash, comic books, or Western stories.

For practical-minded young women there are numerous books and magazines devoted to the home. But be careful here or you will be spoiled by lavish and extravagant ideas of home and garden design. Your own well-balanced sense of proportions must prevail, or you will be led away from God's plan for making the home simple as well as attractive. There are also numerous books and magazines printed with a view to helping the young woman who is inclined to be skillful with the needle and thread. Many women's magazines bulge with recipes and kitchen lore for the sensible girl with culinary leanings.

But if you insist, as you should, upon preparing wholesome and healthful dishes, you will be safer if you get your recipes from such denominationally prepared recipe books as *Homemaker's Cookbook* and similar publications. Incidentally, in these artificial times there is a crying need for more young women who know how to prepare good, wholesome food in a healthful manner, for next to the art of godliness the art of healthful cooking runs a pretty close second.

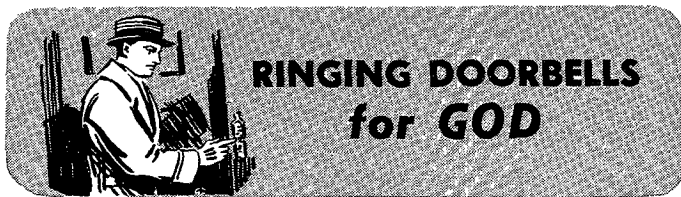
The denomination is eager to cooperate with our youth by preparing vocational reading matter of an inspirational and practical character. The home department of the *REVIEW AND HERALD*, our general church paper, the *Life and Health* magazine, and home and health departments in other denominational journals are all arranged with a view to helping Christian young women acquire information along useful lines that will follow the pattern of the Adventist way of life with more certainty than anything that could be found in the popular women's magazines of today.

Next comes recreational reading—the books and magazines that recreate, not enervate. You know what I mean—reading matter that rests your nerves and gives you a refreshing change from hard work and study. Perhaps your hobby will determine your choice of reading here. But does your hobby recreate or enervate? Does it offer a restful change or provide an action-packed diversion from reality?

The field of recreation cannot be mentioned without our facing the fact that youth are in search of thrills, and too often this search means borderline pleasures. Many young men and women honestly feel that attendance at sporting contests, such as football, basketball, baseball, and hockey games, are a means of true recreation, and that sports magazines that keep abreast of the players and teams in professional leagues and even amateur leagues actually help to recreate the body and soul. But nothing is further from the truth than this misconception. To anyone who has ever been a spectator at a real rough and tumble football game it is obvious that the results of witnessing such an encounter are as stimulating and exciting as an injection of nerve stimulant.

So if you really want to be recreated, you had better get away from professional sports and your sports magazines. Why not try bicycling, hiking, philately, or a hun-

Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly: "I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits."—*Testimonies*, vol. 7, p. 64.



The Right Motive

IN OUR work of selling gospel-filled literature we talk a great deal about the buying motives of the customer, but the motives which the colporteur evangelist has for engaging in the literature ministry are equally important. Colporteur B. C. Glass, of the Illinois Conference, works with a soul-winning motive, and not just a sale-making desire as is indicated in the following experience. He writes:

"One of the first *Medical Counselors* I ever sold was to a woman who had been told by her neighbors that I was a Seventh-day Adventist. She remarked that she surely did not want anything to do with me—meaning about religious matters. In making my next collection at that home I tried especially hard to break down that wall of prejudice. On my last call we were very good friends, but I still did not present *Bible Readings*. Two months later the woman told me that some friends of hers wanted a *Modern Medical Counselor*. About a month later I placed a set of *Bedtime Stories* in her home, and she had another friend who wanted the *Modern Medical Counselor*.

"We became close friends. I still did not approach the family about *Bible Readings*. Then one day I met them at some friend's home and told them that I had something I wanted to show them. They thought they knew what it was—*Bible Readings*. The folks downstairs had bought it when they bought their health book. Instead, I took over the Home Study Library. I wasn't so interested in a sale. I was going to give them a Bible study with our library set. I could have sold them *Bible Readings*, but it would have been using too strong pressure. The visit gave me the opportunity to start giving them Bible studies. Once started, they never missed for almost a year. They were ready to take their stand and keep the Sabbath at the beginning of camp meeting. Miracles have been worked a dozen times in their behalf. They have discerned many of them.

"Next Sabbath the three adults will go with my wife and me to Danville for baptism. It is the most wonderful feeling that I have ever had when I see someone take his stand to follow the Saviour all the way because of a colporteur.

"I might mention that the whole neighbor family of five that lived downstairs are in the truth, and last week the man of the house sold his fifth *Bible Readings*. He has signed up to be a colporteur, and in a few weeks will be among our ranks if the Lord is willing. His oldest boy is attending our academy this year, and is planning to do colporteur work this summer."

D. A. McADAMS, Associate Secretary,
Publishing Department, General Conference.

dred other relaxing hobbies. You are likely to get into better reading circles in this way and be more fully prepared emotionally, physically, and spiritually to face the down-to-earth realities of everyday life. And may I add as an afterthought that descriptive astronomy, geography, and biology are fast becoming popular and thrilling hobbies. In these fields also are excellent magazines and books that will make the best kind of reading companions for you. For example, I mention *National Geographic*, *Sky and Telescope*, *Natural History*, and the *Naturalist*.

Now, I have tried to make positive suggestions along three avenues to good reading habits—spiritual, vocational, and recreational. But so much is at stake in clearly evaluating the issues in this discussion that I feel sincerely obligated to point out the dangers to be found in the popular literature of today. The enemy of our souls has prepared a thousand and one different ways to satisfy youth's urge for happiness. If it has ever been your lot to live in the city or to travel extensively, you would know what I mean.

The "brightest device," however, in Satan's great parade of charm is the corrupt, unconverted press of our times. Look about you wherever you go, in drugstores, on

street corners, in railway stations, in bus depots, or on the trains, and you will find scores of different magazines and books for sale. Many of the covers are illustrated by indecent photos or paintings. It is appalling to see millions of victims, young and old, fall down and worship before the goddess of physical charm. Reading and gazing of this sordid variety are sought as a welcome release from the pressure of hard work and wearing care. But as the devil would have it, the exact opposite occurs. The nerves and mind are whipped up to the place where the vital machinery of the brain is brought into a state of disorder and confusion. This love-story reading is stimulating to the *n*th degree, stirs up the sexual impulses, fevers the imagination, and if long indulged, may disqualify the devotee for any real place of usefulness in society.

Mrs. E. G. White describes such victims as "mental inebriates" and mental dyspeptics. Trashy stories found in such books and magazines are like slow poison, she asserts, that unbalances reasoning powers, wearies the brain, and cripples mental strength.

Though sex is the theme in much of the reading of today, plenty of room is allowed for the baneful influence of modern cultism and peculiar philosophical teachings that undermine faith in the simple gospel of Jesus Christ.

On the other hand, we are told that "the world is deluged with books which sow the seeds of skepticism, infidelity, and atheism."—*Messages to Young People*, pp. 276, 277.

Still other misleading books may be of a historic character "filled with the daring, presumptuous achievements of men whose lives do not throw one glimmer of light upon the pathway that leads to the better country!"—*Ibid.*, p. 277.

Dismayed by the abundance of worthless reading matter that cluttered up the libraries and book stands of her day, Mrs. White exclaimed, "What a mass of fictitious reading is there in the world, to fill the mind with fancies and follies, thus creating a disrelish for the words of truth and righteousness!"—*Ibid.* If the messenger of God was disconcerted by the flood tide of corrupt literature that filled the world in her day, what would she say if she could be alive and see with her own eyes the agencies that have multiplied a thousandfold with the spread of false ideas of life and corrupting morals?

I sound an appeal to the splendid youth of the Advent Movement, urging every young man and woman to appraise carefully his reading habits and seriously ponder whether or not his character and influence have been helped or hindered as a consequence. I sincerely believe that the vast majority of our young people are enjoying a religious experience that has helped them to be wise and discreet in their choice of reading, but for those who may have erred I commend to you the glorious array of higher and nobler reading matter that has been prepared for us by men and women of high purpose. Turn to these, and substitute something better for the light and trifling reading you may have chosen. Let good books and magazines build good character. Let the Bible and the Spirit of prophecy, above everything else, fill your mind and heart, and you will be greatly blessed and helped in your preparation for a useful life in this world and the next.

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By L. E. Froom

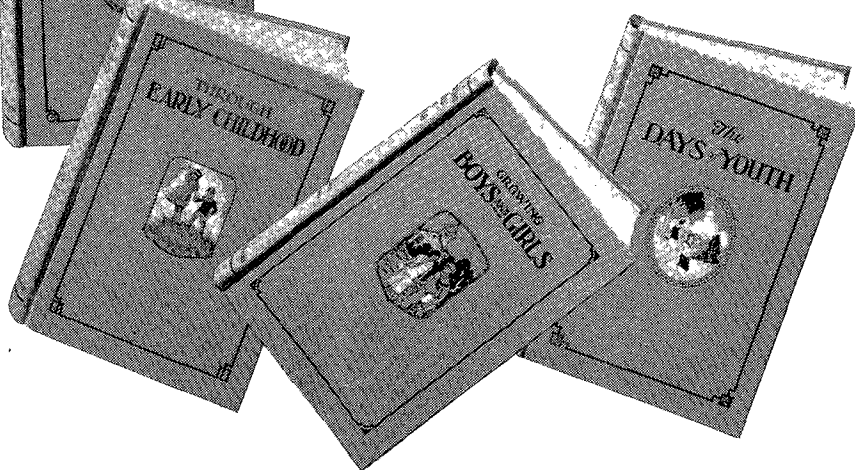
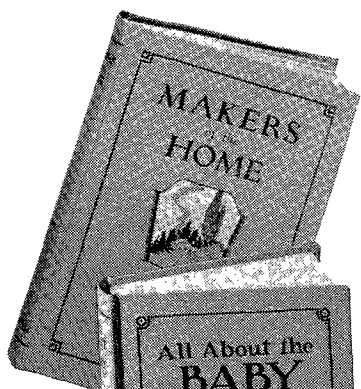
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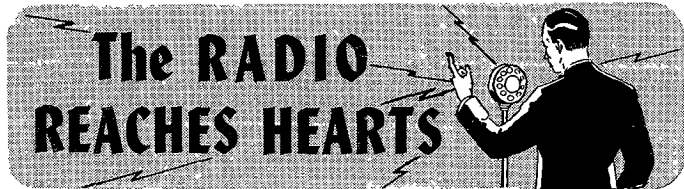
ORDER FROM YOUR BOOK AND BIBLE HOUSE

The Coming General Conference

(Continued from page 9)

delegates from the churches." The same is true of delegates appointed by a union conference to a session of the General Conference.

The General Conference in session is, therefore, the voice of the entire church membership. The delegated authority of the church is passed on through the different organizations—namely, the local and union conferences—until it is united in the General Conference. Thus is the General Conference vested with legislative and administrative authority for the entire church in all the world. "When the judgment of the General Conference, which is the highest authority that God has upon the



JESUS in one of His parables likened the kingdom of heaven to a net "that was cast into the sea, and gathered of every kind." The casting of the net is the preaching of the gospel. The radio and the Bible school constitute two important strands in the gospel net. In whatever language the gospel is preached, the results are the same.

The Voice of Hope broadcast was first heard in German-speaking Europe in 1948, and within the last few weeks a German program is being transmitted over local stations in Germany. The blessing that the radio broadcasts have brought to searching, longing souls is shown by the letters that are received. The writer of one letter said: "Some weeks ago my attention was drawn to the radio broadcasts of the Voice of Hope, and I have been so refreshed by these broadcasts that I can hardly wait for each coming Wednesday." Another listener in Germany writes, "The broadcasts each Wednesday over Radio Luxembourg are always so wonderful. Our neighbors are positively enthusiastic about them. One woman gave me a liberal gift, and asked me to send the money to those who sing so beautifully and give the lecture."

The broadcast in the Dutch language began this January, and is gathering men and women into the gospel net. From Olst a listener writes: "With great satisfaction we listened today to the first broadcast of the Voice of Hope. The songs and the spoken words touched my heart very much. It was good to know that we have joined with thousands in our own and foreign countries." The Dutch broadcast is heard also in France, and a listener writes, "I feel prompted to say my hearty thanks for the good words of encouragement which we received from your broadcast. We wish the broadcast were longer."

From down under in Australia, radio work is meeting with remarkable success. Just recently the director of the radio in Australia received a letter from a woman in North New South Wales, living away up in the hill country. She asked concerning baptism, and wanted to know whether it would be permissible for her family to baptize themselves in the river. One of the workers went up to investigate the interest, and found this woman and thirty-six relatives deeply interested. Some of these people have already been baptized, and others are preparing for baptism.

A listener in the State of Florida writes: "Recently I became ill, and decided it was time for me to awaken and look to God for guidance. I came to realize what a sinner I am. My church affiliation did not help me. My hearing became impaired, so I turned to the radio and listened to all the sermons on Sunday. Somehow your program stood out more clearly than the rest. As a result, I was led to write to you. I have found all your literature just what I have needed, coming straight from the teachings of the Bible. The Bible lessons have become the very warp and woof of my life. God has led me into your circle, and with His help I hope to continue to find the light."

Through the medium of radio God is calling the honest in heart from every nation, kindred, tongue, and people, and we believe that there is no other means of evangelism that offers such an opportunity to spread the message to so many for so little.

PAUL WICKMAN, Secretary,
Radio Department, General Conference.

earth, is exercised, private independence and private judgment must not be maintained, but be surrendered." —*Testimonies*, vol. 3, p. 492.

The authority which is vested in the General Conference by the entire church membership through its delegated representatives is exercised through the divisions. Through its divisions the General Conference delegates certain limited powers to the union conferences and union missions and makes them responsible for the carrying out of the policies and actions and for the conduct of the work of the General Conference in their respective territories. The union conferences and union missions in turn delegate certain limited powers to the local conferences and local missions, making them responsible for the carrying out of the policies and actions of the General Conference and of the unions in their territories and for the conduct of the work.

Similarly, the local conferences and missions delegate certain limited powers to the local churches and make them responsible for carrying on in their respective localities the work that the entire church is endeavoring to do in all the world. Thus the administrative authority under which all the work in our union conferences and missions, our local conferences and missions, and our local churches is administered is the authority of the church vested in the General Conference and exercised through its divisions.

Sessions of the General Conference are usually held quadrennially. They are convened for the purpose of electing the officers, secretaries of departments, members of the Executive Committee other than ex-officio members, et cetera, of receiving reports of the work in the world field, and of transacting such other business as may need to come before the session.

The voters of a session of the General Conference are the duly elected delegates in attendance. Delegates to a session are listed as either "Delegates at Large" or as "Regular Delegates." The constitution of the General Conference defines these categories of delegates as follows:

"Sec. 3. Delegates at Large shall be:

"a. All members of the General Conference Executive Committee, and such members of the division committees as are not members of the General Conference Committee.

"b. Such representatives of missions of the General Conference and of general institutions and departments of work, and such general laborers and field secretaries as shall receive delegates' credentials from the Executive Committee of the General Conference, such credentials to be ratified by the General Conference in session. The number of these delegates thus seated shall not exceed twenty-five per cent of the total number of delegates in attendance otherwise provided for.

"Sec. 4. Regular delegates shall be such persons as are duly accredited by division committees and union conferences.

"Sec. 5. Each division shall be entitled to one delegate for each union mission organization within its territory and one delegate for each one thousand members or fraction thereof within its union mission territories.

"Sec. 6. Each union conference shall be entitled to one delegate in addition to its president without regard to numbers, an additional delegate for each local conference and organized mission in its territory, and an additional delegate for each one thousand or fraction thereof of its membership. In the case of union conferences operating under division committees, these delegates shall be appointed in counsel with the division committees, and shall be seated as part of the division delegation."

The work of a General Conference session is done largely through standing committees. The standing committees of the General Conference are the nominating committee, finance committee, plans committee, commit-

tee on distribution of labor, committee on credentials and licenses, and committee on constitution and bylaws.

The General Conference Committee, through the secretary, presents to the session its recommendations in respect to the personnel of all but the first of these committees. These are adopted by vote of the session.

The nominating committee is appointed as follows:

"One member of the nominating committee is chosen for each 10,000 church members or major fraction thereof on the basis of the church membership of the year preceding the session, it being understood that no division be represented by less than two members. These members, named as members of the nominating committee, are to be chosen by the division delegates present at the session. The division delegates, in making this choice, are presided over by the president of their division. These names are all handed in to the Secretary of the General Conference. The General Conference Committee suggests a temporary chairman who calls this nominating committee together and presides until they have chosen a permanent chairman of their own number and their secretary."

The standing committees give consideration to such business of the session as that for which they are appointed and to such other matters as may be referred to them, prepare recommendations thereon, and through their chairmen and secretaries present their reports to the full session to be acted on by the full body of delegates. Action on these reports as well as on all other business that may come before the session is taken on the vote of the majority.

In addition to the standing committees already referred to, there are many other committees, such as the committee on the seating of delegates, the music committee, the platform committee, and so forth, which have a part in the smooth and successful work of the session.

The president of the General Conference is the chairman of the General Conference session. In this responsibility he is assisted from day to day by the vice-presidents of the General Conference, whom he may invite at any time to take the chair. He calls the session to order, and after the preliminary opening, calls upon the secretaries to present the number of accredited delegates. If sufficient delegates are present to form a quorum, he so announces and declares the session open for business.

On July 10 the forty-sixth session of the General Conference is to be declared open for business. The business to be transacted is God's business and has to do with His work—with His final effort to save men and women for His kingdom. Should not every child of God around the world pray earnestly that every appointment and every decision that will be made at this session will be the result of the Holy Spirit's guidance and will contribute to the speedy finishing of His work?

I Believe in the Home

(Continued from page 15)

"The deception of sin had reached its height. All the agencies for depraving the souls of men had been put in operation. The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of Satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost."—*The Desire of Ages*, pp. 36-38.

"The King of Glory stooped low to take humanity. . . . Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. . . . Caesar Augustus is made the agent for the fulfillment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city. . . . The story of Bethlehem is an exhaustless theme."—*Ibid.*, pp. 43, 44, 48.



ON THE RELIGIOUS LIBERTY FRONT

ADVOCATES of the separation of church and state will be gratified to know that a proposal to aid parochial schools from public tax monies has again been defeated in Congress. A bill passed the Senate last year granting Federal aid to education in such terms that Federal tax monies might be used in some twenty States to furnish free textbooks and free bus transportation to parochial school pupils. This bill has just been defeated in the House Committee on Education and Labor by a vote of thirteen to twelve. This issue of Federal aid to parochial schools lay at the basis of the public attack made last summer by Cardinal Spellman upon Mrs. Roosevelt. It is probably dead, at least for this session of Congress.

Pressure is heavy upon our Government to appoint a U.S. envoy to Vatican City (which is the Papacy in its guise as a nation), to succeed Mr. Taylor, who resigned recently as "personal representative" at the Vatican of the President of the United States. It is rumored that the Pope has stated that he prefers at his court a fully accredited ambassador from the United States. Protestants are insisting that such an ambassador is contrary to the American constitutional principle of the separation of church and state, and point out that the ambassador of the United States accredited to the Italian Republic is sufficient representation at Rome. Several Protestant denominations have renewed their protests to the White House against having an envoy from the United States at the Vatican.

The Board of Evangelism and Social Service of the United Church of Canada has protested to the Canadian Government against a proposal to send a Canadian envoy to the Vatican.

FRANK H. YOST, Associate Secretary,
Religious Liberty Department, General Conference.

"We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger. . . . Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. . . . God gave His only begotten Son, that the path of life might be made sure. . . . 'Herein is love.' Wonder, O heavens! and be astonished, O earth!"—*Ibid.*, pp. 48, 49.

Jesus lived with His parents in a peasant home, and was familiar with passions and trials and gladly bore His part in the daily duties in the home. He knew the lot of those who were poor, and made others happy by His presence. Constantly sympathetic with those in sorrow, He revealed how to walk humbly with God. The Saviour is our example in all things. His home life is a pattern for all. "Of the bitterness that falls to the lot of humanity, there was no part which Christ did not taste. There were those who tried to cast contempt upon Him because of His birth."—*Ibid.*, p. 88.

Thus all His life He exalted the home, though poverty marked His experience at every stage.

"The importance and the opportunities of the home life are illustrated in the life of Jesus. He who came from heaven to be our example and teacher spent thirty years as a member of the household at Nazareth. . . . Yet during all these years He was fulfilling His divine mission. He lived as one of us, sharing the home life, submitting to its discipline, performing its duties, bearing its burdens."

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Ministry of Healing*, p. 349.



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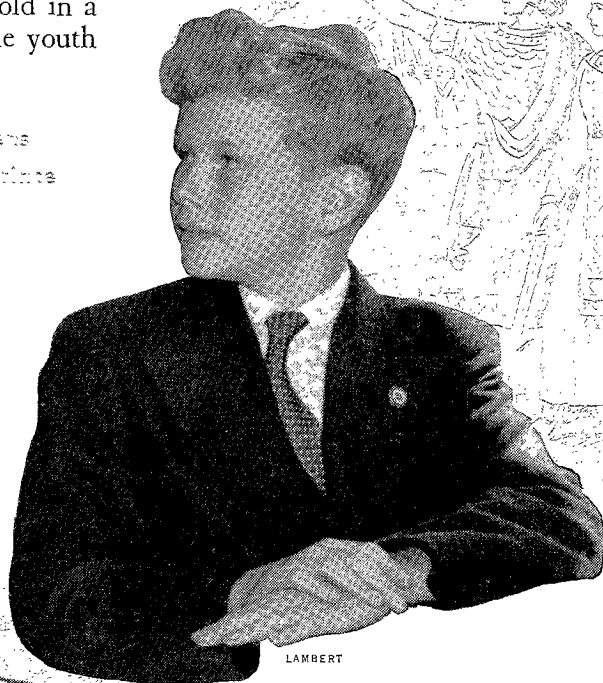
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Tithing—A Test of Gratitude and Loyalty

(Continued from page 11)

should have had the joy of victory where they have known the sorrow of defeat. . . .

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record upon the sacred page. If the Lord's people had faithfully obeyed his directions, the promise would have been fulfilled to them. But when men disregard the claims of God plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own.

The Lord is still testing us to see whether we will prove faithful servants. He is calling upon his people to consider his goodness, to respond to his mercy, and to give proof of their loyalty by bringing all the tithes into his storehouse. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*Review and Herald*, Nov. 10, 1896.

A Fear-stricken World

(Continued from page 5)

And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

To this He adds the following word of comfort, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28.

Distress and perplexity of nations, together with overmastering fear in the hearts of men, are the outstanding signs of this present age. There is indeed much cause for fear, in spite of the great progress in material things that man has made. But we now know that the abundance of comforts and amusements does not give the calm confidence that is needed for the enjoyment of life. Man has lost confidence in himself. No longer does he believe that he is able to extricate himself completely from the destructive powers that have taken possession of his life. He now knows that he has an illness that is incurable. He may know how to cure the physical ills of man, but he does not know how to control the evil spirit within him.

Amos describes this day in these words:

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18-20.

Look where you may today, and you can find no place to hide from the dangers that threaten. Once men could escape to some freer land, some distant port, and there hold out until the storm had passed. But no longer can men live in isolation. No longer can we think in terms of single nations but in aggregations of nations. Let strife arise or war break out in some part of the world, and the shock may be felt through all the earth.

Never was there a day like this. We have come to the

time of the end concerning which the Bible speaks. The apostle Peter thus describes how life on this planet as we know it today will terminate:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:10-12.

But the apostle does not leave us to despair. He bids us to look up and behold the coming of a new and peaceful world that cannot be touched by the cruel hand of evil-minded men. He says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

And then he encourages us to prepare for that better land with these words: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Verse 14.

"Known and Read of All Men"

By R. L. Odom

THE S. S. General Gordon was plowing its way across the wide Pacific Ocean to the Philippines and China. Among the many missionaries aboard this vessel was a veteran Protestant missionary of prominence going back to South China. His organization had been quite opposed to our work in that country before the war.

One day I chanced to meet that minister on the deck, and had a friendly chat with him. In the course of our conversation he asked whether I was one of the missionaries on board.

"Yes, sir, I am with the Seventh-day Adventists. Have you ever met any of our people?" I asked in reply.

"Indeed!" answered he. "Our milkman in the city of ——— for many years before World War II was a Seventh-day Adventist. He was the only milkman in that place who did not pour water into his milk before delivering it."

From my heart there welled up a silent little prayer asking for the blessing of God upon that Chinese brother whom I had never seen. He had refused to defraud his fellow men, and thus transgress God's law, for paltry pennies with which to buy bread and other things that he so much needed.

A Life That Made an Impression

In a flash my imagination pictured before me a poor, humble Chinese milkman who labored hard from dawn to dusk to feed himself and his family, but determined to be a true follower of Christ at all costs. Surely the temptation to cheat, when the practice was so common and rather to be expected, was often a sore one. But no, our brother would not sell water for the price of milk; by the grace of Christ he would be true to God and to man. Little did he suspect that his lowly, Christlike life was making an impression so deep on that foreigner's mind that the passing of the years would not efface it.

Paul says that Christians are epistles "known and read of all men." 2 Cor. 3:2. That Protestant missionary had read our Chinese brother's life, and knew that what he read there was truth. He perceived that he was dealing with a milkman who was quite different from other men of the same trade. "The world will be convinced, not by what the pulpit teaches, but by what the church lives."—*Testimonies*, vol. 7, p. 16.

Directory of Conferences

FOR the efficient handling of the denomination's work in the United States and Canada the country is divided into ten geographical areas called union conferences. These, in turn, are subdivided into local conferences. The work for all North America is under the direction of a General Conference vice-president, the same as other main divisions of the world work. The General Conference address is: General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D.C. To acquaint all our membership with the headquarters of the work in their part of the country, we give the following complete list of union and local conference offices. At each local conference office is a Book and Bible House, which handles all orders for books and periodicals from our churches.

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Baltimore 28, Maryland
East Pennsylvania Conference
1300 West Hunting Park Avenue
Philadelphia 40, Pennsylvania
New Jersey Conference
1574 Brunswick Avenue
Trenton 8, New Jersey

Ohio Conference
Box 831
Mount Vernon, Ohio
Potomac Conference
411 Cedar Street
Takoma Park, Washington 12, D.C.
West Pennsylvania Conference
Box 5092, East Liberty Station
Pittsburgh 6, Pennsylvania
West Virginia Conference
1455 Seventh Street
Parkersburg, West Virginia

LAKE UNION CONFERENCE

Box C
Berrien Springs, Michigan

Illinois Conference
Box 29
Brookfield, Illinois
Indiana Conference
3266 North Meridian Street
Indianapolis 7, Indiana
Lake Region Conference *
Box 5323
Chicago 7, Illinois
Michigan Conference
Box 900
Lansing 4, Michigan
Wisconsin Conference
Box 512
Madison 1, Wisconsin

NORTHERN UNION CONFERENCE

501 Forest Avenue
Minneapolis 4, Minnesota
Iowa Conference
Box 1475
Des Moines 6, Iowa
Minnesota Conference
1834 Roblyn Avenue
Saint Paul 4, Minnesota
North Dakota Conference
Box 1491
Jamestown, North Dakota
South Dakota Conference
302 North Broadway
Watertown, South Dakota

NORTH PACIFIC UNION CONFERENCE

1544 S.E. Hawthorne Boulevard
Portland 14, Oregon
Alaska Mission
Box 2841
Juneau, Alaska
Idaho Conference
Box 2238
Boise, Idaho
Montana Conference
Box 743
Bozeman, Montana
Oregon Conference
414 S.E. 39th Avenue
Portland 15, Oregon
Upper Columbia Conference
1025 West Indiana Avenue
Spokane 12, Washington
Washington Conference
3144 Eastlake Avenue
Seattle 2, Washington

PACIFIC UNION CONFERENCE

Box 146
Glendale 5, California
Arizona Conference
Box 5277
Phoenix, Arizona
Central California Conference
Box 580
San Jose 4, California
Hawaiian Mission
Box 4037
Honolulu, Hawaii

Nevada-Utah Conference
Box 1470
Reno, Nevada
Northern California Conference
Box 149
Oakland 4, California
Southeastern California Conference
Box 584
Arlington, California
Southern California Conference
3131 Pasadena Avenue
Los Angeles 31, California

Kentucky-Tennessee Conference
3208 West End Avenue
Nashville 5, Tennessee
South Atlantic Conference *
Box 4027
Atlanta, Georgia
South Central Conference *
Box 936
Nashville 4, Tennessee

SOUTHWESTERN UNION CONFERENCE

2829 West Cantey Street
Fort Worth 4, Texas

SOUTHERN UNION CONFERENCE

Box 449
Decatur, Georgia
Alabama-Mississippi Conference
Box 1311
Meridian, Mississippi
Carolina Conference
Box 930
Charlotte 1, North Carolina
Florida Conference
Box 1313
Orlando, Florida
Georgia-Cumberland Conference
Box 4929
Atlanta 2, Georgia

Arkansas-Louisiana Conference
Drawer 1821
Little Rock, Arkansas
Oklahoma Conference
Box 528
Oklahoma City 1, Oklahoma
Southwestern Mission *
Box 6289
Dallas, Texas
Texas Conference
706 West Lowden Street
Fort Worth 3, Texas
Texico Conference
Box 1107
Amarillo, Texas

* Embracing the colored membership of the union. In the Southern Union the South Atlantic Conference serves the eastern half, the South Central Conference, the western half, of the Southern Union.

CHURCH CALENDAR

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

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

THE ADVENT REVIEW AND SABBATH HERALD

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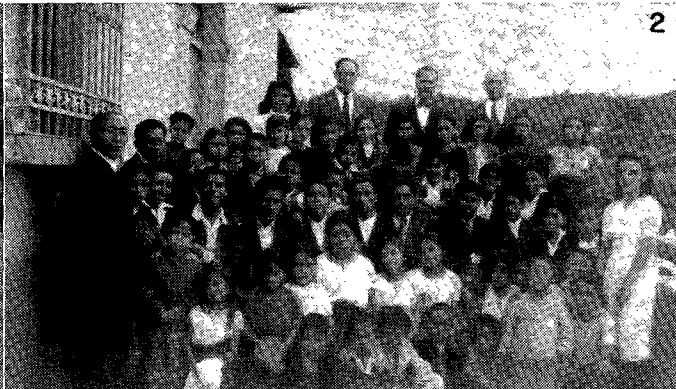
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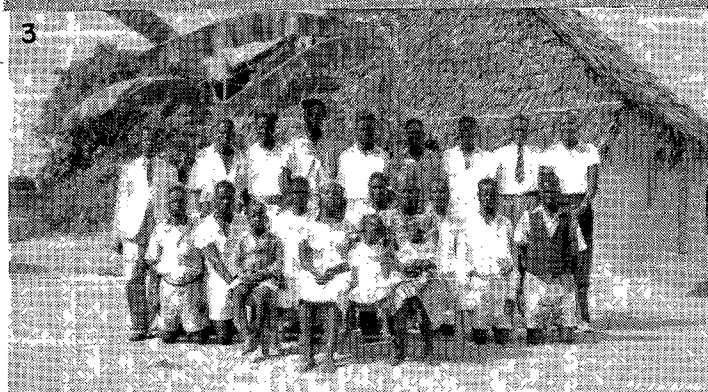
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1. L. A. G. Stewart with South Sea Islands representatives at the Australasian Youth Congress.



2. Teachers and students at the central training school for Maya-Quiché youth in Guatemala.



3. Group of worshipers at one of the little churches in Kenya, East Africa.



4. New church for Annamese in Saigon, Indochina.



5. Two of a score of Islamized Africans who have accepted the truth in North Cameroon, West Africa.

Pictures of Progress



6. Syrian emigrants who after arriving in British Guiana learned of the Advent message and accepted it.



7. Campa woman on the Upper Amazon, in Peru, who is interested in the message.