

The Advent REVIEW AND HERALD Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A Great Day for FOREIGN MISSIONS



SABBATH, July 22, will be the closing day of the General Conference session. We are all confidently looking forward to that day as the grand climax of the greatest General Conference session ever held in connection with this cause. It will be a spiritual high day.

The newly elected president of the General Conference will be the speaker for the morning service. During the days of the session the overseas divisions will have reported, and brought to us the thrilling story of the advance of this message in all parts of the world. As has been customary at these gatherings, there will be a great offering taken for foreign missions. Conferences and institutions as well as individuals will contribute what they can.

An interesting and helpful suggestion has been made, that all our members in our North American churches be invited to join on this Sabbath in contributing to this offering. In harmony with an action taken by the General Conference Committee approving of this plan, I am taking this opportunity of inviting all our churches to remember this offering on Sabbath, July 22. We feel very sure that this suggestion will meet with instant response on the part of all.

By J. L. McELHANY
President, General Conference

July 22 had been assigned for an offering for elementary schools, but it is recommended that this school offering be received on July 8. We request particularly that ministers and church officers give special attention to this, and arrange for the elementary school offering to be taken on the date suggested, and that all cooperate in making the General Conference session offering the greatest that has ever been given by this people for the finishing of God's work in all the world.

We heartily thank our faithful and loyal members everywhere for their unwavering and tireless support of the cause of foreign missions. And as they plan for this mission offering on July 22 we pray that God's abundant blessing may rest upon them. Whether the gifts be small or great, they will be regarded as the expression of a people willing to continue to give for the extension of this blessed truth.

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POETRY

The Master Artist, p. 5; To My Dad, p. 13

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ITEMS OF INTEREST

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

¶ THE new president of the United States Chamber of Commerce returned from Washington to his home city to declare that "our task is to deepen faith." "This is our job," said Otto Seyferth, Michigan manufacturer and nationally known business leader. "We've been dealing too much and too long in things material. The only hope in America is a return to spiritual truths."

¶ RELIGION's place in modern social, political, and economic life was stressed in Villach, Austria, at the fourth European Conference of Leaders of Evangelical Youth Movements held under the auspices of the Youth Department of the World Council of Churches. Theme of the week-long conference, attended by 58 delegates from 14 countries, was "Evangelization of Youth by Youth." Several speakers admitted they had been slow to relate the Christian gospel to the problems of modern society, and thus had actually encouraged non-Christians to believe that the church has little to offer in the solution of current social questions.

¶ AN increasing number of Protestant missionaries going to foreign fields are teachers and technicians rather than preachers or evangelists, according to a report released in New York by the Foreign Missions Conference of North America. The agency, which serves the foreign mission boards of 54 denominations in the United States and Canada, attributed the trend to church interest in President Truman's Point Four program for developing the world's backward areas and to the need in mission fields for technical assistance and knowledge. Largest increase in any category of missionary specialists between 1947 and 1948, the report said, was in education, which saw a jump from 192 to 294. New agricultural and rural specialists increased from seven to 17, medical personnel from 124 to 130.

¶ JOHN L. LEWIS said in Washington, D.C., that the duty of the Christian church is to participate in the everyday affairs of the common people. In an interview with John C. Harmon, Jr., director of Social and Industrial Relations of the Division of Home Missions and Church Extension of the Methodist Church, the head of the United Mine Workers said that the only hope for the survival of the Christian philosophy is for the churches to understand the necessity of this duty. Too often, Mr. Lewis said, church representatives, "subject to pressures from a few wealthy contributors, are inclined to sit back and take the position that it is not the Church's duty to get involved in so-called controversial matters."

¶ A NEW national organization to provide for the religious, welfare, moral, and recreational needs of the armed forces has been formed jointly by the Young Men's Christian Association, the National Catholic Community Service, and the National Jewish Welfare Board. Known as Associated Services for the Armed Forces (ASAF), the organization was formed at the request of the National Military Establishment. ASAF plans to work with military officials and make full use of community resources for the benefit of servicemen. Each of the three parent agencies will administer and be responsible for its own individual units. To finance the ASAF program for 1951, requests are now being made for its inclusion in Community Chest campaigns to be conducted this fall.

75-50-25 YEARS AGO

1875

¶ THIS was sent in by I. D. Van Horn: "Our last quarterly meeting was held in our new meeting-house in Walla Walla [Washington], the first Sabbath and Sunday in April. By comparing this meeting with the first one I held in this country, about one year before, I could not help noticing the contrast. Then, I saw about twenty Sabbath-keepers, and a few others gathered in a small school-house near the Walla Walla River; now, there were assembled before me some seventy-five Sabbath-keepers with their children and others, making a congregation of one hundred and fifty or more. Instead of occupying a school-house in the country, we assembled in our large house of worship in the city of Walla Walla. Then, we had no Sabbath-school; now, we have the best one in this Valley."

1900

¶ O. SOULE sends this from Michigan: "May 18 I went to Selma township, where Brother [E. A.] Bristol held meetings last winter. I remained in that vicinity one week, holding services in two places. As a result, one young man started to serve the Lord, and five persons were baptized. I then went to assist in dedicating the church at Mesick. Meetings were held there for three days, May 25-27. The attendance was large; eight persons started in the Christian life, and six were baptized. May 28 I returned to Cadillac, and the next day I baptized two persons."

1925

¶ REPORTING the camp meetings in South Africa, W. A. Spicer writes: "I stopped off for a Sunday night at Kimberley. Ten years ago there seemed absolutely no interest in Kimberley and Beaconsfield, the latter suburb being the place where our work in Africa began in 1887. But this time, as the result of efforts which Elders J. W. MacNeil, S. G. Hiten, and W. H. Hurlow had been holding, there was a most encouraging and lively interest in Kimberley. The large hall where I met these friends on Sunday evening had standing room only, and the doorkeepers said that nearly one hundred people must have been turned away."

Praying to Be Excused

THE early brethren told us of a sister who kept the Sabbath for a time. She had been prominent in religious work. She found that the Sabbath shut her out of many circles where she had formerly acted a part. Then, too, her husband was a strong worker in evangelical lines. But he never accepted the Sabbath, though we never knew of his opposing it or of his attacking the law of God, as so many were doing in fighting our teaching.

In the pressure of the situation the wife began to pray to the Lord to excuse her from obedience to the Sabbath. She felt she could do more good if released. And, really, she was doubtless sincere in announcing that her prayer had been granted, and she did not keep the Sabbath any more. It was too early for me to know much about the circumstances, but before I was grown beyond youth that woman's work had ceased to be anything of any special prominence, even in popular church circles.

Really the prayer to be excused from obedience to a command of the Lord is a confession that the command is there. But the Lord does not force men's choice. When the heart is set to disobey He allows the desire of the fleshly heart to have its way. There is an earnest warning on this point in the Scriptures:

"Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols." Eze. 14:4.

It is a terrible thing to be left to have one's own way instead of the way of the Lord.

Drawing back from obedience to known truth or refraining from association with the people of truth in order to keep one's influence over worldly friends is a rejection of the living God.

W. A. S.

Righteousness by Faith—6

The Faith That Works by Love

THE apostle Paul was the great teacher of righteousness by faith. His emphasis was on *faith!* It was faith that reached out to God and claimed the gift of pardon for sin, that appropriated the righteousness of Christ to cover the moral deficiency of the past, and that received Christ into the heart as an abiding guest to develop the new life.

Although Paul was the most zealous advocate of the faith experience, he was not unmindful of love's great and central place in the Christian life. "If I . . . am versed in all mysteries and all knowledge," said he, "and have such absolute faith that I can remove mountains, but have not love, I am nothing." 1 Cor. 13:2, Weymouth. You will remember that Paul said further, "And so there remain faith, hope, love—these three; but of these the greatest is love." Verse 13, Weymouth.

Love is the great principle of life. Indeed, true love is righteousness, and true righteousness is love, for both expressions describe the nature of God.

"Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God; for 'all Thy commandments are righteousness;' and 'love is the fulfilling of the law.'

Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him."—*Mount of Blessing*, p. 34.

This love begotten in the soul by the Spirit of God is shed abroad in our hearts by that same Spirit. (Rom. 5:5.) The love of God in the heart of the believer immediately becomes active and works. "In Jesus Christ," writes the apostle, "neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

Notice, faith works by love. Faith is made active and energetic by love. In the words of Adam Clarke, "The principle of all obedience to God, and beneficence to man, is *love*; therefore faith cannot work unless it be associated with love. Love to God produces obedience to his will: love to man *worketh no ill*; but, on the contrary, every act of kindness."

Love the Fulfilling of the Law

Love then becomes the fulfilling of the law, for it is what God requires. It is to faith what faith is to works, a stimulant to stir the soul to action in obedience to the commands of God and deeds of beneficence to man.

We need to emphasize the place that love for God and man plays in the experience of righteousness by faith. In this connection read 1 Corinthians 13, where Paul makes it clear that life without love avails nothing. Yet the apostle does not speak of love as a feeling or an emotion. It is a deep-seated principle of life born in the soul when Christ takes charge.

It becomes the principle of life and action. Always unselfish, always self-forgetful, always considerate of others, it never fails. It is long-suffering and kind, never envious or rash or puffed up, not unwise or self-seeking, easily hurt or evil-minded. It does not rejoice in the failures of others, nor does it find pleasure in sinful indulgence. It is always on the side of truth and rejoices in it. It "beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13:7.

The love of Jesus makes the Christian life easy by way of contrast with the burdensome Phariseism of some professors of true religion. Love makes the burden light and lifts the load. Love takes the sting out of life's discipline and pours on the oil of healing. Love puts a glory about the simplest service performed to God and lifts every act of beneficence out of the realm of the mechanical into the sphere of spontaneous goodness.

It is the sacred perfume which permeates and makes fragrant the garment of Christ's righteousness. It is the summation of all goodness and purity. In short, it is the best word to describe the righteousness of Christ and the character of God. This righteousness, this love, we receive by receiving Jesus into the heart by faith and permitting His love-filled life to be worked out in ours day by day and moment by moment.

Anyone who has tasted of the love of Christ knows that this is so. His life of conformity to the will of God testifies that He is a partaker of the divine nature, and the spontaneous cry of His heart is for more and still more of God's love. And God's love is bestowed in larger measure as the Christian imparts it to others.

"The heart that has once tasted the love of Christ, cries out continually for a deeper draught, and as you impart, you will receive in richer and more abundant measure. Every relation

of God to the soul increases the capacity to know and to love. The continual cry of the heart is, 'More of Thee,' and ever the Spirit's answer is, 'Much more.' For our God delights to do 'exceeding abundantly above all that we ask or think.' To Jesus, who emptied Himself for the salvation of lost humanity, the Holy Spirit was given without measure. So it will be given to every follower of Christ when the whole heart is surrendered for His indwelling. Our Lord Himself has given the command, 'Be filled with the Spirit,' and this command is also a promise of its fulfillment. It was the good pleasure of the Father that in Christ should 'all the fulness dwell;' and 'in Him ye are made full.'—*Ibid.*, pp. 37, 38.

The love of God is represented as salt. "Ye are the salt of the earth," said Jesus. Matt. 5:13. As salt mingled with the substance to which it is added penetrates and infuses every morsel of food to preserve or flavor it, so the love and the righteousness of Christ penetrate and infuse the life. The love of Christ then becomes diffusive as it is imparted to others.

"The savor of the salt represents the vital power of the Christian,—the love of Jesus in the heart, the righteousness of Christ pervading the life. The love of Christ is diffusive and aggressive. If it is dwelling in us, it will flow out to others. We shall come close to them, till their hearts are warmed by our unselfish interest and love. The sincere believers diffuse vital energy, which is penetrating, and imparts new moral power to the souls for whom they labor. It is not the power of man himself, but the power of the Holy Spirit, that does the transforming work."—*Ibid.*, p. 60.

Jesus gave the solemn warning: "If the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5:13. Salt that has lost its savor is good for nothing and is cast away. So religion—be it ever so orthodox—if it be without love, will be without the savor of life and thus destructive. This salt without savor "represents the life of every soul from whom the power of the grace of God has departed and who has become cold and Christless. Whatever may be his profession, such a one is looked upon by men and angels as insipid and disagreeable. It is to such that Christ says: 'I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.'"—*Ibid.*

Salt Without Savor

God's people in many cases have lost the salt of their first love. In His message to the remnant church He rebukes them for this. (See Rev. 3:13-22.) They are bidden to reclaim this love and to be zealous and repent. This vital principle of love is lacking in the church to a marked degree, and as a consequence faith is weak and conspicuous by its absence. Under such conditions the church of Christ cannot carry out her commission of evangelism to a lost world, except in a perfunctory way. May God deliver us from a loveless religion and restore the love of Christ to every barren heart!

The counsel of the True Witness to His people is, "Buy of me gold tried in the fire . . . and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:18-20. By receiving Christ we receive His righteousness. This is His love, which works by faith and purifies the soul. This experience is righteousness by faith, the great and central teaching of the gospel of our Lord.

D. A. D.

A Day of Opportunity and Difficulty

YOU cannot travel very far overseas before you become aware that there are great opportunities for enlargement of our work. It may be a new school site offered to us by a favorably disposed person who has seen what Adventist schools are doing. It may be land or buildings for a hospital in some unentered territory.

Yes, this is a day of opportunity for our mission work so far as material things are concerned. Our work is becoming known ever more favorably as our missionaries have carried on their work. The natural result is that greater opportunities are set before us in the matter of properties. But land is generally of little value to us unless we are prepared to use it for establishing a mission of some kind. Nor are proffered buildings of worth unless we are prepared to occupy them and make them centers of some phase of our work.

That is why we do not accept some property gifts. The Scriptures call on us to count the cost before setting out on an undertaking. And when we begin to count we often find that the cost cannot be met from available funds sent from the homeland. So the opportunity for enlargement of our borders is passed by.

Great Forces Stirring in World

But the day of opportunity presents itself in other ways. Great forces are stirring in the world. Peoples who until recently were inert, moving as they had moved since Abraham's day, are bestirring themselves. They want to read; they want an education. They want to know what the rest of the world thinks on many matters. This desire may not be tinged in any way with a desire for a knowledge of heavenly things. Far from it.

Yet this very fact of curious interest in the world around them, particularly interest in America, provides a great opportunity for us. In some lands there are those who have no interest in the Bible that will subscribe for the Voice of Prophecy Bible Correspondence Course the better to learn English and to understand certain Western ideas. But the very fact that they take the course brings them face to face with God's Word, which is mighty. The result is that some who begin the course simply to know English better end it desiring to know God better. A curious interest in America may be transformed by the Divine Spirit into a serious interest in heaven. Surely He who has so often made the wrath of man to praise Him is today making the curiosity of man to praise Him also. Long ago some of those who came out for the loaves and the fishes tarried to hear and be blessed by the Bread of Life. So today, some who come out for the alphabet and the grammar book tarry to hear and be saved by the Word of life.

But a desire for education, a curious interest in the outside world, is not the only leaven working in myriad minds today. Speaking now more particularly of countries where there is already a measure of acquaintance with world affairs, we sense an unrest and a wondering, even fearing, what the immediate future holds. We do not believe that it can be accurately said that such unrest and fear have spontaneously led many to seek the church for solace and understanding. But we do believe most firmly that this distraught state of mind creates an opportunity for us who have a message that can explain these times and offer a way out of this troubled world.

If anyone doubts this, he thereby gives proof that he has either forgotten or perhaps has never known what obstacles confronted us years ago when we sought to interest men in a message that proclaimed the destruction of this world and warned men to flee from the wrath to come. Men were quite sure that the world was going on to perfection, and why should they flee?

This fact of contrast we have noted before. We shall have occasion to note it again, for nothing in the world about us is more significant for our preaching than this. This is particularly true in lands beyond America—lands that have experienced the ravages of two wars and antici-

pate the blasting of their cities with a third and unspeakably terrible one.

The high explosives of war have done more than destroy buildings; they have destroyed old patterns of thought. The comfortable feeling about the future that formerly distinguished the thinking of so many is quite gone, and in its place have come fears, forebodings, or at least questionings and a disquieting sense of uncertainty. You need only to talk with the man sitting beside you in the airplane to discover that fact. And you discover it again and again as you talk with educated people in one great city after another in your travels. Indeed, this malady of fear afflicts the educated more than the ignorant, and for the simple reason that the better educated a man is the more he can comprehend the gravity of the times.

What an opportunity this offers us to work for the better classes! Indeed, in some countries today our missionaries note that they are having definitely better success in arresting the attention of such people than they have ever had before.

Of all the impressions that took hold upon us as we traveled none was stronger than this: today presents great and unique opportunities for mission work.

But right alongside it stood out another impression, a sober, even an ominous one—today presents great difficulties in the conducting of our worldwide work. That statement will certainly not be challenged by anyone who has made any contacts abroad. Take, for instance, the matter of money controls. The difficulties of moving funds from certain countries to other lands is beset by endless red tape. Closely related is the problem of instability in money values.

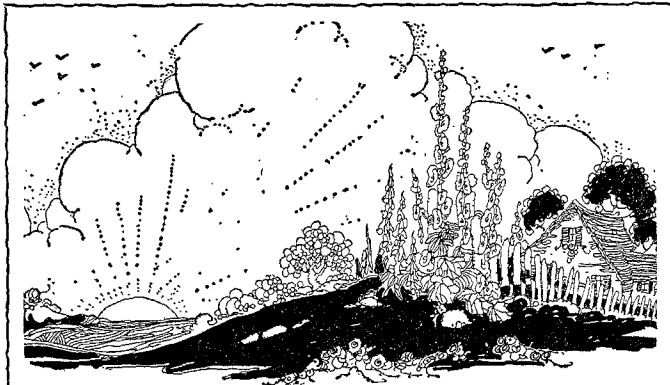
The intense nationalism, which now marks so many countries, sometimes creates problems for the Advent Movement, which seeks, as one unified body, to do a work for God in all lands. The suspicions that create tensions between nations today likewise provide problems for us as we seek to send missionaries of various nationalities into all the corners of the earth. Besides all this, there is a whole bloc of countries with which we can maintain no contact at the present time. All this markedly characterizes our postwar world, and handicaps in some degree our mission endeavors.

Why Mention Handicaps?

And why mention handicaps? Why not simply speak of opportunities? The answer is ready: The handicaps must be realized if we are to put forth the endeavor needed to capitalize on the opportunities. We do not have forever to seize the opportunities. There is coming a day when the obstacles in the way will quite prevent our doing a wide work for God. We are drawing near to earth's last hours, when Satan seeks to block the way more effectively than ever before.

Now is our great day in which to conduct our mission work. We can still gain admittance to most lands. We still have freedom to speak and to circulate our literature to millions. Shall we increase our mission schools, our clinics and hospitals, our printing plants, our overseas evangelistic force? This is the pressing question that comes before us. Our work is not done; our opportunities are great; the handicaps will only increase with the passing days. On the answer to that question depends the success of this Advent Movement. And the answer, let us never forget, cannot be given by a limited group called the General Conference Committee; it must be given by all of us in unison. To expand our borders calls for great expansion of our gifts, and those gifts come from all of us. We who worship in the ten thousand Adventist churches throughout the world hold the answer to the challenge of world opportunities today.

F. D. N.



The Master Artist

By LENA T. LEGROW

There are many wonders on the earth
That fill us with surprise,
But I think there's nothing quite so fair
As the glory of the skies.

There's a picture in the sunrise
With its tints of rosy hue,
When shades of night are fading out
And day is breaking through.

And then a summer noonday
Has a special beauty too,
When clouds like balls of cotton
Float in skies of azure blue.

And in the calm of evening
There's nothing quite so fair
As when the clouds and sky combine
God's glory to declare.

In gold, and red, and purple,
Like canopies of light,
They show the Master Artist's touch
In colors wondrous bright.

So, I think of all the pictures,
The sunset is the best,
Just like a benediction,
As the day dies in the west.

And then when comes the nighttime,
And the busy day is through,
When the silver moon comes sailing
In a sky of navy blue,

We lift our eyes to heaven
As to rest we steal away,
Until God paints His pictures
In the sky another day.

WORLD TRENDS

Futility of Modern Man MAN'S futility in the face of his growing problems is everywhere apparent. All he seems able to do is to put off the day of reckoning. But sooner or later his temporizing schemes will catch up with him and he will have to pay the price.

Take the strange problem of surpluses, for instance. While millions starve in China and Europe the United States is glutted with surplus potatoes, eggs, corn, and other farm products that it does not know what to do with.

According to *Life* (March 20), the Government, after spending \$4,000,000,000 through its price control policy of recent years, has 76,000,000 pounds of dried eggs stored away in a large cave in Kansas and in other places throughout the country. It has enough "wheat to bake twelve loaves of bread for every man, woman and child in the world, corn to make all the cornstarch, corn sugar, corn syrup and corn oil that the U.S. will use in the next five years, butter to bake a birthday cake for every child under 15 in the U.S. for the next ten years, cotton to produce 54 house dresses for every U.S. woman, prunes to give every member of Congress a dish for breakfast until approximately September of the year 3239." This is besides such items as turkeys, beans, cheese, wool, rice, and linseed oil. Just the storage costs on food alone amounts to \$85,000,000 a year.

The dilemma is stated thus:

"The government cannot throw the goods on the U.S. market without pushing farm prices down beneath the level at which it is committed to support them. It cannot sell the goods abroad because it has priced most American farm produce out of the world market, and foreign countries are short on dollars anyway. In fact it cannot do anything."

This is a situation no one feels easy about, and the economic headaches continue to grow worse. This is just another evidence that man is getting so entangled in his problems that he is unable to extricate himself. What the future holds, no one but the student of Bible prophecy knows.

God the Only Answer To Human Needs THERE are some world observers today who believe that man, realizing that he is caught in a maze of new forces, is turning more and more to religion. Constantine Brown, in his column appearing in the *Washington Star* (April 8), suggests this. He says:

"Throughout the country there has arisen . . . a new interest in religious news, a new demand for daily information on the activities of churches, all kinds of churches. Newspapers which never had church editors before . . . have found it worth their while to assign full-time reporters to informing their readers of what the various religions are doing.

"The contrast with a generation ago is remarkable. The false prosperity of the dazzling Twenties was accompanied by a decline not only in church membership but in attendance, as well. . . .

"The Church has always been the bearer of men's burdens. If in the 20s people believed they had no burdens . . . today they are oppressed by a burden which is all the heavier because it is incomprehensible. That burden is the fear of what man's fate may be if the titanic forces of destruction which science has devised ever are unleashed.

"Many factors have contributed to this revival of religious interest in America. . . . Foremost, no doubt, is the realization that with the very existence of the world itself possibly at stake, the future of mankind rests with a power higher than itself."

Century of Vast Changes THE great scientist, Dr. R. A. Millikan, in his recently published autobiography, states:

"I suspect that the changes that have taken place during the last century in the average man's fundamental beliefs, in his philosophy, in his concept of religion, in his whole world outlook, are greater than the changes that occurred during the preceding four thousand years all put together."

Why? "Because of science and its applications to human life, for these have bloomed in my time as no one in history had ever dreamed could be possible."

But Dr. Millikan is not among those who think man can get along without God. He believes that "the *spirit* of religion" and "the spirit of science" are the pillars upon which rest human well-being and all human progress. He emphasizes the need of religion to give man his high ideals and proper goals for life.

Living Under the Threat of Destruction THE situation on this planet only grows worse, not better.

The present serious conflict of ideas and purposes between the two great powers of earth only accentuate all the evils that are inherent in human nature. It is no wonder that men's hearts are filled with dread and fear. The *Christian Century* (May 10) states:

"No terror since the Black Death swept medieval Europe in the fourteenth century has equaled the threat which broods over civilization in the twentieth."

The *Saturday Review of Literature* (February 11) describes the callous indifference of man to these threats.

"The shadow of a third world war lies black on the horizon, darkening men's minds and their hopes for the future. Inconceivable as it may seem, we have become used to it as the men and women who work in the vineyards near Stromboli are accustomed to the threat of a sleeping volcano."

Wanted: the Perfect Man THE *Saturday Review of Literature* (March 11), after describing man's miraculous ability to create a new environment, adds that all that is needed now is to find the perfect man to occupy that environment.

"Only the perfect man—perfect in a moral, political, ideological, and spiritual sense—could avail himself of all the benefits in the atomic cornucopia. Only the perfect man, it might seem, would be capable of operating a society in which atomic energy could eliminate want, destroy disease, and provide for a rich and purposeful existence.

"But to talk about the need for perfection in man is to talk about the need for another species. The essence of man is imperfection. Imperfection and blazing contradictions—between mixed good and evil. . . . It would be wonderful if suddenly everywhere in the world there would be perfection, which is to say a regeneration of the heart of man, enabling all men to see themselves as cells in the larger body of mankind."

"Yes," it would be wonderful, but it is not likely to happen—at least not in our time," continues the editorial writer. "Is there nothing, then, to be done that can head off the approaching collision?" he asks.

Thinking men fully see the dilemma to which the world has come. They know the unsolvable problems that man faces. But what answer do they have? None. Have they forgotten the answer that Jesus offers? He came to provide the regenerating power for a new life. There is perfection in Christ alone, and in His remedies for sin, which include individual regeneration, a future judgment, and the creation of a new world thereafter. It is not for us to seek to make over this corrupt old world, but to prepare for the new one soon to come.

F. L.

While the Church Waits for a New Pentecost

By Wesley Amundsen

IT WAS back in 1940, at the time of the Autumn Council, that W. A. Spicer sent forth a ringing challenge in two thought-stirring questions: "Dare any of you pray for the Lord to come? Are you willing to shape your life in accordance with your prayers?"

Long has the church of God waited for the coming of the kingdom of glory. Long have the angels of glory waited for the day when they should accompany the King of kings in His descent earthward to gather together His saints.

The gospel of the kingdom must be preached in all the world first. The church must be clothed with power in order to accomplish her divine task. There is still much land to be possessed, there are new territories to be entered, and there are millions of people to be given the message for this last hour.

Even as the children of Israel received the charge, "Ye have compassed this mountain long enough: turn ye northward" (Deut. 2:3), so the children of God today have compassed the mountain long enough; it is time for a general advance on all fronts, in order that the work may be finished.

Yes, we have preached this same doctrine for many, many years. It is quite possible that some of the older members of the church may be growing weary of their waiting. But the end will come one of these days. When? I do not know. But one thing I do know: God is faithful, and He will finish the work which He has begun. If He tarries a few years more, it is because of His long-suffering and His love toward poor, suffering, sinful humanity. It is not His desire that any should perish but that all men should come to repentance and be saved.

A Time of Waiting

There was a day when the apostolic church waited too. The promise of the outpouring of the Holy Spirit had been given by the Master:

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

"But ye shall receive power, after that the Holy Ghost is come upon you ["the power of the Holy Ghost coming upon you," margin]; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

But the church had not received the Spirit as yet. Christ had returned to the Father in the mansions of heaven. The church on earth was weak, apparently defenseless, without wealth, had no institutions of any kind, no church home in which to worship according to their new faith; and the men and women that made up the membership were without social standing in the world.

After the ascension of the Saviour 120 of the disciples, including the eleven chosen ones, went to an upper room. The record states that "these all continued with one accord in prayer and supplication." Verse 14.

Too often we are content to study the events of Pentecost and the marvelous effect of that great outpouring of the Holy Spirit, which brought thousands of people flocking to the church, without giving sufficient thought to the events that led up to that wonderful demonstration.

What were they doing preliminary to Pentecost? Remember that Jesus had told them to "tarry" in Jerusalem until they should receive the power of the Holy Ghost. While they tarried they prepared for the reception of the Holy Spirit. Among other things they elected another disciple to take the place of the apostate Judas; they studied the prophecies relating to the coming of the Messiah and His work; they reviewed His promises to them and the events of His life while they were with Him. But there is something else that they did that was of vital importance in preparing the church for its great task.

All With One Accord in One Place

"As the disciples waited for the fulfilment of the promise, they humbled their hearts in true repentance, and *confessed their unbelief*. . . .

"The disciples prayed with intense earnestness for a fitness to meet men, and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They drew nearer and nearer to God, and as they did this, they realized what a privilege had been theirs in being permitted to associate so closely with Christ."—*Acts of the Apostles*, pp. 36, 37.

What a wonderful thing it must have been to see those men who had been so at variance, all coming closer and closer together, humbling their hearts until they were "all with one accord in one place." Acts 2:1. Then with a rushing sound that filled the upper room and shook the building to its foundations, the gift of the Spirit came. Like tongues of fire, it "sat upon each of them. And they were all filled with the Holy Ghost." "And the same day there were added unto them about three thousand souls." Verses 3, 4, 41.

"Under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven. . . . The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day."—*Ibid.*, p. 38.

No longer fearful, the 120 went forth witnessing to the certainty of a Christ who had lived, died, risen again, and ascended to the right hand of God.

Certainty of the Apostolic Witness

In a brief century of time the message of Christ was given to all the then-known world. Never has there been such a century in this world. But what happened back there is to be repeated in our day, in this time of the Holy Spirit's power.

So, while we wait, while the remnant church prepares for the outpouring of the latter rain from on high, there are some things that the church and each individual member of the church must do.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds ["lightnings," margin], and give them showers of rain, to every one grass in the field." Zech. 10:1.

"The Spirit awaits our demand and reception."—*Christ's Object Lessons*, p. 121.

We are to ask for the rain. The time for it is now. The Lord promises to make "lightnings," and this is a symbol of "power from on high." The "grass in the field," promised to everyone, means that the whole church will be fruitful. But there is a work for us to do if we are to receive the Spirit. We must humble our hearts in true repentance, confess our unbelief, pray for a fitness to speak words that will win men to Christ, put away all differences

and all desire for supremacy, unite in Christian fellowship, and draw nearer and nearer to God.

Then the power will come. God will bare His arm in behalf of His church on earth. There will be a mighty demonstration of power as hundreds and thousands of church members go from home to home opening the Word of God to the people. Souls will come into the church to unite with God's remnant church.

A Great Work to Be Accomplished

How anxious are we for the end to come? Let us once more look at the questions proposed by Elder Spicer: "Dare any of you pray for the Lord to come? Are you willing to shape your life in accordance with your prayers?" May I suggest two other questions to parallel these two? Dare any of you pray for the outpouring of the Spirit of God? Are you willing to surrender your life so completely that God will answer your prayer?

Surely it is time for the Lord to come. It is time for the great event for which the church has so long waited to take place. The church must humble herself and confess her unbelief in the teachings of God which He has given us through His Word and through the Spirit of prophecy. It is time for the church to come back to all the counsel of God.

The chief business of the church is soul winning, and to this business we need to address ourselves in a more positive way. God will teach us how if we will seek Him daily. There must certainly be complete unity among God's people, among ministers, and in all phases of the work. Differences among brethren will never permit the Holy Spirit to come to such individuals. May the Lord God help us to come into that Christian fellowship which will put us in close touch with God, and prepare the way for the latter rain and the coming of Jesus.

Studies on the Sanctuary—3

Sins of Ignorance

Part I

By W. E. Read

IN THE sanctuary ritual of Levitical days provision was made in the sacrificial service whereby the sinner could enjoy the blessings of forgiven sin. He could bring his sin offering, or if he had wronged a brother and his trespass called for restitution, he could bring his trespass offering.

In the case of the sin offering, however, it is definitely specified in the fourth chapter of Leviticus that the offering availed only for what is called a "sin through ignorance." The expression "sin through ignorance" has been variously understood, and many have interpreted it to mean exclusively sins committed of which the person was ignorant, without knowledge of the fact that they were sins. This, again, has led many to wonder how the sinner could receive pardon for such sins as sins of weakness, and whether or not he could be forgiven for sins committed deliberately, transgressions which are known as willful sins. These questions we shall seek to study in this article.

In the sanctuary service of ancient Israel there were four important offerings the sinner could bring to the Lord. These might be listed as the burnt offering, the peace offering, the sin offering, and the trespass offering. There were in addition sacrifices, such as the meat offering, the drink offering, and the wave and sheaf offerings. But these were always offered as part of the four main sacrifices; they were never offered alone.

In all these offerings the sinner had a part. The sacri-

fices constituted, in a measure, the expression of his faith in the sacrificial, atoning blood offered on his behalf. They had, however, a deeper significance, for as types of the great antitype, they were efficacious for the sinner, in that when the priest sprinkled the blood of the offerings the sins of the suppliant were atoned for, and the sinner was forgiven. (Lev. 4:20, 26, 31, 35.) These sacrifices, and particularly the sin and trespass offerings, were vital to the sinner: to him they were the most important offerings in the daily round of service.

"The most important part of the daily ministration was the service performed in behalf of individuals."—*Patriarchs and Prophets*, p. 354.

Jerusalem, the Center of Worship

The offerings which the sinner could bring could be offered only at the wilderness sanctuary and later at the Temple in Jerusalem; there were no other places.

"But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices." Deut. 12:5, 6.

For the people who lived in and around the capital city this arrangement was convenient, and enabled them to bring their offerings as often as they desired. People who lived some distance away, however, and particularly those who lived near the frontiers of Israelitish territory, came to Jerusalem three times a year, at the time of the regular feasts.

"Three times in the year all thy males shall appear before the Lord God." "Three times thou shalt keep a feast unto me in the year." Ex. 23:17, 14.

Provision for Forgiveness

If, however, Jerusalem was the only place to which they could bring their offerings, and then but three times a year, the question arises as to how they could obtain forgiveness between the special festivals. In many cases it would mean months before they could go to Jerusalem. They would be working on their farms and attending to matters of business all over the Holy Land. What provision did the Lord make for His children under such circumstances.

Surely forgiveness was provided for. God certainly did not leave His people without the means of obtaining the satisfaction that their sins were pardoned. But what plan was there? This opens up the study of a helpful and interesting provision of the grace of God. Thus far we have noted the offerings the sinner could bring, those in which he had part. Not only did *he* provide the sacrifice, it was *his* offering. *He* brought it to the door of the tabernacle. *He* laid *his* hands upon its head, and *he* took its life. (Lev. 4:28, 29.) All this was part of the plan of God, to impress upon the sinner the awfulness of iniquity and the terrible price that must be paid for man's redemption.

The Daily Sacrifice

There was, however, a sacrifice which the sinner did not bring, in the provision of which he had no part. He did not lay his hands upon its head. Neither did he take its life. All this was done by the priest on his behalf. This divine provision was that morning by morning and evening by evening, as regular as sunset and sunrise—the continual sacrifice should be offered. This morning and evening sacrificial lamb was for the whole nation. It was a sacrifice made for all. It meant to them what Calvary means to us. It was a provision for all men, whether they accepted the sacrifice or not. When, however, they did surrender their lives to God, and pleaded the atoning blood of the morning and evening sacrifice, it availed for them.



Thessalonians

Epistles of Hope

By Alonzo J. Wearner

In these two letters Paul writes to the church of Thessalonica to confirm and comfort them in their hope concerning the Second Advent of Christ. From the city of Corinth,* in about the year A.D. 52 or 53, first one and then the other of these letters was sent. This was shortly after his work among them during his second missionary itinerary, and thus apparently these are his very first writings.

If the Gospel of Matthew was written by then, it was not yet generally circulated in written scrolls among the churches. The preaching of the oral word was the chief method of publishing the glad tidings. How precious these epistles were then! How eagerly they must have read and reread them as they were passed from church to church!

The city of Thessalonica was founded by Cassander, king of Macedon, in 315 B.C., and named after his wife. Under Roman rule it was declared a free city, and was of considerable size and importance. The Christian church there began with Paul's preaching "as his manner was . . . three sabbath days [he] reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Paul unwillingly left the church and the city before the believers had been fully instructed. He wished to return, but now he must write.

The message of this epistle is most encouraging and comforting. He reminds them of what he had taught them; and he remembers their "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God." He remembers how the Gentiles had "turned to God from idols to serve the living and true God; and to wait for his Son from heaven." Paul thanks God that they "received the word of God . . . not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

Interspersed with many noble exhortations Paul expounds weighty considerations in regard to the Second Advent of Christ to earth. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not." But of the times I need not write. "The day of the Lord [the judgment day] cometh as a thief. . . . Sudden destruction cometh upon them." But "that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Christ comes "after the working of Satan with all power and signs and lying wonders."

"Concerning them which are asleep" we "sorrow not, even as others which have no hope. . . . For the Lord himself shall descend . . . : and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them. . . . Comfort one another with these words."

"Our Father . . . hath given us everlasting consolation and good hope through grace." "The grace of our Lord Jesus Christ be with you all. Amen."

* Corinth, not Athens. (See Acts 18:1, 5; cf. E. G. White, *Acts of the Apostles*, p. 255.)

Then when they came to Jerusalem on the occasion of the regular feasts, as faithful children of God, they would bring their own sin offerings, expressing their faith in the atoning sacrifice which was continually being offered on their behalf. The morning and evening sacrifices provided forgiveness in prospect; the sin offering brought by the sinner sealed that blessing to his own soul when the priest sprinkled the blood and made atonement for him.

The daily or continual sacrifices were offered every day of the year. It made no difference whether it was the time of the Passover or the Day of Atonement or any other festival designated by the Lord. Regardless of all other sacrifices, whether many or few in number, the morning and evening sacrifice was presented before the Lord.

This was the daily sacrifice, always efficacious for those who confessed their sins and sought forgiveness for their transgressions. Because of this divine provision those near at hand and those who lived in the far-off towns and villages of Israel could, morning by morning, look toward

the Temple at Jerusalem, and at the time the sacrifice was offered open their hearts to God in humble confession, and know in their own souls that the atoning blood covered their sins.

Purpose of Different Offerings

The burnt offerings might be called in a general way offerings of consecration. The whole animal was burnt on the altar, indicating the purpose of God for His people, that they be given over wholly to Him, fully dedicated to the divine will. He longed to see their efforts and energies consumed in His service. On account of the sinfulness of human nature and the fact that everything touched by man became defiled, this offering is said to make atonement for the individual bringing it to God. (Lev. 1:4.)

The peace offering had another meaning. The sinner could partake of the flesh of this sacrifice and share with the priest in this feast. To the sinner it was a time of great rejoicing. And why should he not rejoice? His sins had been forgiven, he had surrendered his life to the Lord, and the peace of God flooded his soul. Having entered into this experience of deliverance, he could truly rejoice in God his Saviour.

Sin and Trespass Offerings

The sin and trespass offerings, however, were different in character. These were for sin, and provided the sinner with a means by which he could be forgiven, his sin could be atoned for, and the penitent could be freed from the guilt of transgression. There was a difference between the two types of offerings. The sin offering was for sins definitely between the individual and his God; whereas the trespass offerings, though they had the same relationship, had the added significance, that the sins committed involved others. In other words, they were sins which called for restitution. The sinner had wronged somebody; he had lied to his friends; he had interfered with the boundary between himself and his neighbor; he had deceived him; he had defrauded him. Such sins, which involved other persons, called for the sacrifice known as trespass offerings.

The trespass offerings were for *known* sins, not sins done in ignorance. That is evident from the language of Leviticus 6, where we find such expressions as to "lie unto his neighbour," to swear "falsely," to deceive "his neighbour," to take "violently," and to obtain things "deceitfully." (Verses 2-4.)

It is evident that the sins spoken of here are sins of intent. When a man lies and deceives his neighbor it is done with some purpose in view. He swears, and swears falsely, and that aggravates the offense. These are sins of such a nature that the man is conscious he is sinning; he knows it and deliberately does so in order to secure to himself certain advantages. Such trespasses called for not only confession to God but confession to the individual who was wronged. They called for something more: the sinner must make restitution of that which he had wrongly acquired, and he must do this with interest.

Sins of Ignorance

In the case of the sin offering it was different. This was for "sins of ignorance," but what does this mean? In the Scriptures there are several types of sin indicated. Among these might be listed sins of ignorance, sins of weakness, sins of perverseness, sins of rebellion. The sins calling for restitution might fall within all of these categories. But how about the sins of ignorance? What are they? Wherein do they differ from other sins? Are they sins which, when committed, are not known as sins by the individual concerned? Are such acts laid to the sinner's charge? Does God hold him accountable for such misdemeanors?

It is certainly true that when light is revealed to us, we

are responsible for that light. If we walk in the Christian pathway, God unfolds to us gradually the sinfulness of our hearts, just as we can bear it. As this is done, and as we put away sin and receive power in our hearts over such transgressions, we grow in grace and in the knowledge of the truth of God.

(To be continued)

Reformation

By Clyde Rosser

JEHU the son of Nimshi shalt thou anoint to be king over Israel." 1 Kings 19:16. God had called Jehu to the throne of Israel. The house of Ahab had gone so deep in sin that another king must be raised up who would put away the idolatry that had become so widespread.

Jehu began the work as soon as he received the call. He destroyed all the kindred of Ahab, and the worship of Baal was put away out of the land. But there were other forms of idolatry that remained. "From the sins of Jeroboam . . . Jehu departed not." 2 Kings 10:29. Fearing, perhaps, that a return to the true worship of Jehovah at the Temple at Jerusalem might result in a return of the kingdom of Israel to the house of David, Jehu continued the forms of worship established by Jeroboam nearly a century earlier.

God accepted the work of Jehu in removing the worship of Baal from Israel. A comparison of the dynasties of the kingdom of the ten tribes will show that Jehu's had more kings and a longer duration than any of the others.

"But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin." 2 Kings 10:31.

Evidently he had been warned by the prophets to forsake the false system of worship established by Jeroboam, and return to the true worship as God had appointed. Had he done this, he might have saved his kingdom from ruin, and the Lord would have fulfilled to him the promise made to Jeroboam on condition of his loyalty to God: "I will . . . build thee a sure house, as I built for David, and will give Israel unto thee." 1 Kings 11:38. How different would have been Israel's history if Jehu had completed the reformation that he began when he put away the worship of Baal!

A Similar Work in Christian Times

God had brought Jehu to the throne of Israel for a specific work. Apostasy and idolatry must be checked, and Israel must be called upon to return to God. There was a similar work to be done when the Christian church had wandered far away from the purity and simplicity of apostolic times, and God raised up men to do this work of reform.

The early Reformers did not at once see all the light, but as truth was revealed to them they broke away from the errors that had bound the church for over a thousand years. The sale of indulgences, image worship, saint worship, auricular confession, and purgatory were among the false doctrines which Luther and his associates gave up; and prayer and confession to the Father in the name of Jesus and justification by faith were taught as gospel truth.

But there was much truth that was not clearly understood by those who had forsaken the erroneous teachings of the Roman Church. The Sabbath was kept by but few of the churches that grew out of the Reformation. The mortal nature of man, the state of the dead, and future rewards were not comprehended. Baptism

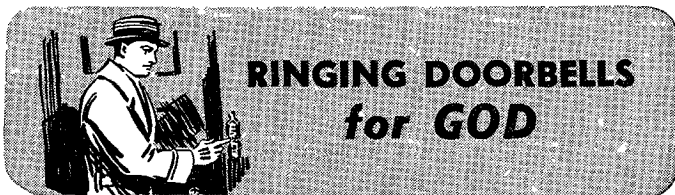
by sprinkling continued to be the practice of many of the Protestant churches.

God accepted the labors of those early Reformers, even though not all points of gospel truth were comprehended by them. But He did not intend that the Protestant churches should take a few steps away from the errors of Rome and then stand still there. Knowledge in Bible truth should be progressive. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

Results of Rejecting Light

When an individual or a church accepts light as it comes, there is growth and advancement, and more light will be given; but when light is rejected the individual or church retrogrades. The religion of a body that continues to reject known truths will either degenerate into a lifeless formalism or become contaminated with pagan philosophies and un-Scriptural doctrines.

Had the great Protestant bodies accepted all the truth presented to them through the years, God could have continued to work through them. But when they rejected the messages from heaven and permitted worldliness, formalism, unbelief, and the teachings of "science falsely so called" (1 Tim. 6:20) to corrupt their worship and teachings, then God raised up others who would bear His messages to the world.



Kindness Wins

THE colporteur evangelist must be kind and considerate toward his customers. These attributes soften hearts, open doors, and break down prejudice. Kindness at work blesses the giver and refreshes the receiver. The following experience of Colporteur George Baebler, of the Illinois Conference, sent in by I. H. Ibrig, demonstrates how kindness reaches into the heart of an individual and brings favorable response.

"One woman whose husband had forbidden her to receive a copy of *Modern Medical Counselor* she had ordered several months before, and whose little boy was sick when I called, lacked the courage to tell me that her husband objected to buying the book. After we had talked for a while about the little boy, she said, 'Mister, I'm sorry, but my husband forbids me to receive the book I ordered.' After I had shown her every kindness, to relieve her mind she spoke to me about some of her problems, and I referred her to the experiences of God's dear people as recorded in the book *The Great Controversy*. I touched on such experiences that I thought would cheer her heart, with no thought of selling her the book, because of her husband's attitude toward *Modern Medical Counselor*.

"I started to put the book back into the brief case when she said, 'No, Mister, I want that book.' I told her I was a Seventh-day Adventist. She said she would come to our church if her husband would permit her to do so. As I went out the door she said with tears in her eyes, 'I'm so glad you called. I didn't know there were people in the world like you.'

"When I called for payment some weeks later she told me she had hidden the book *The Great Controversy* on a shelf over her husband's bed, and one night it fell and hit him on the head as he was sleeping. He asked his wife about it, and she told him how she had come to buy it, and asked him to read. He did read some of it, and when she mentioned coming to church he told her that he might go with her when he could arrange it.

"This woman has been to our Sabbath school and church. Her mother from Missouri recently moved next door to her, and when I called the last time I was informed that her mother had completed the *Voice of Prophecy Bible Correspondence Course*. Someday soon God will 'light up' these books that have been left in these homes, and truth will triumph once again."

D. A. McADAMS,

Associate Secretary, Publishing Department, General Conference.

Why Did Jesus Have to Die?

By Ainsley Blair



I WAS seated in the home of our local elder, conducting a Bible study, when a kindly, middle-aged woman asked the question: "Why did Jesus have to die? Surely salvation did not require His death!" Considering that a whole evening could be profitably spent discussing the question, I left it until the following Tuesday night for study. That question and the Bible study that followed were the pretext for this article.

In a comparison of the character of God and the character of the moral law of Ten Commandments, we find that God is love (1 John 4:8), and that the law is love (Rom. 13:10); that God is the truth (John 14:6), and the law is the truth (Ps. 119:142); that God is righteousness (1 Cor. 1:30), and the law is righteousness too (Ps. 119:172); that God is perfect and holy (Matt. 5:48; Isa. 6:3), and that the law is perfect and holy (Ps. 19:7; Rom. 7:12). Those same sacred attributes of God mentioned in the Bible are also said of the law, and the same language is used to describe both.

Now, since divine law is as sacred as God Himself, it follows that only one equal with God could make atonement for the transgression of that law. Only He who created man had the power to redeem him. The law, like God in character, calls for none less than the Son of God to satisfy its claims when broken.

A Substitutionary Sacrifice

Without the shedding of blood is no remission of sin. Would not a man's life be acceptable to God instead of requiring Jesus to die? But a man must be found whose character measures up to the character of the law transgressed. He must be righteous, perfect, and holy. But all men have sinned and come short of the glory of God. All men are born in sin. So no man can satisfy the demands of the broken law of God. Not even an angel from heaven can atone for sin.

Transgression of God's law is a terrible act, the wages of which is death. It is a fearful thing to sin and thus break this law. After the act of transgression there is only one possible way to atone for it. Jesus must die, and His death must be accepted by us as a substitutionary sacrifice for sin.

Satan endeavored many times to take the life of Jesus while He was here on earth, but he was unable to destroy Jesus. The only way Jesus could die was to lay down His life voluntarily as an offering for our sins. This He was willing to do, and in the Garden of Gethsemane He began to suffer death for us.

God the Father pressed to Jesus' lips a cup to drink. As the Saviour looked into that cup and saw its contents, the sins of the world, your sins and mine, He shrank from it, imploring, "Father, if it be possible let this cup pass from me." Again the cup was offered to Him. He must not be forced. The cup must be taken willingly.

Let us listen carefully. Perhaps we can hear Jesus as He speaks with His Father. "Loving Father, you know

Clean and Unclean Meats

"I want to be able to make plain to others 1 Timothy 4:3-5. Will you kindly help me?"

This scripture cannot be understood as wiping out all distinction between foods clean and unclean, as some would have us believe. A distinction is recognized under the gospel in Acts 15:29, where, in the letter sent by the apostles to the Gentile believers, among the things from which they were to abstain were "meats offered to idols," "blood," and "things strangled."

Nobody takes the words, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving," as wiping out all distinction between things clean or fit for food, and things in their very nature unclean and unfit to be eaten. There must be a limit, an interpretation of these words, and this we have in verse 5: "It is sanctified by the word of God and prayer."

Here "sanctified" means set apart, and in the Scriptures a line is drawn by the Creator Himself between beasts clean and unclean, first in Genesis 7 and later in Leviticus 11. In this latter chapter we find a clear setting apart from the great mass of beasts, those whose flesh may be used as food. And nowhere in all the Word of God do we find any authority for disregarding the line thus drawn between the clean and the unclean. Certainly there is in the text under examination no warrant for any such change, since verse 5 makes it as clear as a sunbeam that the apostle had in mind only those creatures of God which the Creator Himself had set apart from others by giving permission to use their flesh as food.

Nor does this mean that we are to eschew vegetarianism, and use as food even the flesh of clean beasts. Flesh was not the original diet of man. (Gen. 1:29.) It was not until after the Flood that permission was given to man to eat the flesh of beasts. (Gen. 9:1-4.)

Our reasons for discarding all flesh foods now are not any explicit Biblical prohibition, for there is none, but they are purely hygienic. And these reasons involve moral obligation, since it is a moral duty to safeguard one's life and health.

I have never sinned. You know My life is holy, perfect, righteous, even as the law is. I cannot take this iniquity upon My spotless life. Is there no other way by which men can be saved?"

But the cup is still proffered to Him. As He looks into it and senses the depths of iniquity there, He recoils from it. He struggles in agony over the issue as we hear Him speak again to the Father.

Prostrate with sorrow and grief, while drops of blood moisten His brow, Jesus whispers, "Father in heaven, if there is no other way whereby man might be saved than by My taking this cup of iniquity, then I will do it. Thy will, not Mine, be done." Sublime submission! An angel mighty in strength immediately came to His side, strengthening Him for the conflict ahead.

Jesus, the sinless One, was now bearing the sins of the world. He who never did an evil thing in His life had now voluntarily assumed the penalty for all our sins. He who was thus made sin for us must die.

Ours to Accept By Faith

This was why *Jesus* had to die. The wages of sin is death, and the righteous Son of God could pay the price. It is ours by faith to accept His sacrifice in our behalf, and by His grace to live under the blessing and not the penalty of the law.

"Wonder, O heavens! and be astonished, O earth!" The Son of God went forth to die. Surely this should give us a new conception of the exceeding sinfulness of sin. Can we not love a Saviour like that? And how can we ever deliberately sin again? Is it not time for us all to heed the Master's words, "Go, and sin no more"?

A Little Prayer

By DONALD W. MCKAY

O Lord, I know not how to pray,
But bless us all, I ask;
O give us strength to do Thy will,
And carry out each task.

Without the help of Thee, O Lord,
The end would be the grave;
With Thee there is eternity,
For Thou hast come to save!

Posture in Prayer

By W. H. Branson

O COME, let us worship and bow down: let us kneel before the Lord our maker." Ps. 95:6. Surely the most fitting posture for sinful human beings to assume when coming before the God of heaven to pray is that of kneeling. Although effectual prayer can be made while standing, sitting, or reclining, yet throughout the Bible the kneeling posture is set forth as the proper posture for prayer.

Thus we are told that Solomon, king of Israel, "kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven." 2 Chron. 6:13. Daniel "kneeled upon his knees three times a day, and prayed." Dan. 6:10. Jesus, during His agony in Gethsemane, "kneeled down, and prayed" to His Father. (Luke 22:41.) Stephen, the martyr, "kneeled down" to pray.

In many places of worship today the custom of kneeling has been almost entirely abandoned. We believe this to be a grave mistake, and that wherever this tendency manifests itself in our churches we should put forth immediate effort to change it.

A General Conference Recommendation

Since this is a matter of great importance and one that concerns all our churches, the General Conference took an action some years ago as follows:

"We recommend, 1. That the kneeling posture be recognized as the proper posture for prayer, and that it be our general practice to kneel for prayer wherever conditions permit of this posture.

"2. That the audience kneel toward the altar and those on the rostrum kneel toward the altar and the congregation; and that we ask our churches to make suitable arrangements to make this possible."

This recommendation would, if followed, produce a scene of orderliness and reverence in our churches both impressive and beautiful. The request is that during public prayer all the people kneel forward, facing the pulpit, and that those in the pulpit also kneel forward, facing the congregation.

When the ministers first come upon the rostrum and kneel for a moment of silent prayer, they may choose to kneel toward the chairs on the rostrum with their backs to the audience, but during public prayer they should kneel in the opposite direction.

Since through prayer we enter the audience chamber of the great Creator, the Lord of glory, and since "prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence," surely we should endeavor at all times to approach the throne of grace in a most reverent manner.



The Game of Life—2

By Rollin A. Nesmith

AS I ride the trains I discover that the conductor is anxious to run his train according to the timetable; but if he would decide to run his train according to his own ideas and come and go when he got ready, there would be nothing but accident and death. And if a large number of conductors had this idea, then the carnage would be increased.

We say, "How foolish; conductors do not run their

trains this way!" But too many times young people will say, "I don't care what the folks say, what the faculty think, or how the church talks. I am going to live my own life and do as I please." But such are only headed for disappointment, heartaches, wrecked lives, and ultimate destruction. How are you playing the game of life? Are you honest and sincere in all your plays? Do you cooperate with your fellow players? On a certain tombstone are chiseled these words: "He obeyed the rules and played the game." These words say a great deal. If these could be written for our epitaph, I am sure we would be greatly pleased.

Willing to Sacrifice Himself

When Lou Gehrig, of the New York Yankees, died a few years ago, after playing more than two thousand consecutive games, he was called the iron man of baseball. The sports writers mentioned above everything how he played his team. He was willing to sacrifice himself in order that his team might win. So it is in the great game of life. We need to learn the spirit of sacrifice in order that our fellow players might win with us, for when our team wins we too are winning.

One evening while I was listening to the radio a young man came to the microphone and told the story of the time when he was playing in a Rose Bowl football game. He got possession of the ball and ran yard after yard down the field. Finally he discovered that he was running the wrong way. The coach stopped the game, and he was retired to the dressing rooms. He told us he sat down on a box, put his head down between his hands, and wished the earth would open up and swallow him. There he was, with thousands of spectators watching the game, and he running the wrong way!

And then he thought of the few moments later when the coach would come in, and what he would say. The game was soon over. His team had lost. And then the coach came and sat down beside him and put his arm around him and said, "We know you didn't mean to do it, and we still have confidence in you, and the next game we are going to put you right back in there to play." A lump came up in his throat as he was filled with emotion in telling the story.

"Go Back and Play Again"

And so it is in the great game of life. Sometimes because of our youthful energy and enthusiasm we may run in the wrong direction, but Jesus Christ, the great Master Coach, still loves us and puts His arms around us and says, "Go back and play again. I will help you. I have made the rules for the game, and I know that you can win." Paul says, "For we are made a spectacle [theater] unto the world, and to angels, and to men." 1 Cor. 4:9.

And so today each of us is an actor and a player in the great arena of life, and the world and unfallen angels are the spectators. How are you playing the game? A young athlete had just passed away, and after his body had been removed this poem was found under his pillow on a crumpled piece of paper:

"The doctor knows what his trained eye sees
And says it is the last of the ninth for me,
An' one more swing while the clouds loom dark
And I must leave this noisy park.

"'Twas a glorious game from the opening bell,
Good plays, bad plays, and thrills pell-mell.
The speed of it burned my years away,
But thank great God that He let me play."

And so here we are in 1950 playing the game of life. Will you decide here and now that as for you, you will join the ranks of the great Captain and Coach Christ Jesus, and win with Him in the great game of life?

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

To My Dad

By Roy Ellis Slate

You are the very finest dad
That anyone has ever had;
Though not so wealthy as are some
You gave to me a happy home.

When I was small you played with me,
And made me glad as I could be;
You'd take me too upon your bike,
And ride me far, far down the pike.

And then astride the old gray mare
You'd let me ride away up there;
It seemed that I was up so high
My head must reach clear to the sky.

When I was sick you doctored me;
When I was bad you punished me;
But when I'd be a real good boy
You'd give me candy or some toy.

You'd take me with you on long trips,
Sometimes on trains, sometimes on ships;
And I was always glad to go,
And glad to get back home also.

When suit or shoes you bought for me
My heart was filled with happy glee;
Yes, all these gave me many thrills,
But you, dear Dad, paid all the bills.

Yes, you have been the finest dad—
The very best that could be had;
So on this happy Father's Day
I write these words all this to say.

And now I wish for us, dear Dad,
That you and your one-time small lad
May dwell in that eternal home
Where none grow old, nor partings come.

Good Men

By Arabella Moore Williams

[This article was prepared for the REVIEW by the Parent and Home Education Section of the General Conference Department of Education.—EDITOR.]

"The world is not so much in need of great minds, as of good men who will be a blessing in their homes." —"Review and Herald," Jan. 8, 1880.

I CAN see him as if it were yesterday—that Friday, September 6, 1935, resting in the big armchair. He was pale, wan, exhausted from the long, difficult trip over the Andean mountains into the jungles of the interior. Six-year-old Wandyr had snuggled into daddy's arms, and the two older children hovered about him.

They were all such pals, and there was always so much to hear when daddy came home, and things to see as well, for he never failed to bring some little remembrance—a bow and arrows, some gay feathers, brilliant red-and-black seeds, an Indian woman's spring outfit (a loincloth of bark, a comb made of thorns), a picture of butterfly wings, handmade lace, an Indian doll, or a woolly llama. Sometimes it was an unusual fruit or a bag of strange nuts. What a variety he did pick up! Once it was a little animated ball of fur—daddy understood how little boys like puppies!

He had an endless source of stories—about the boat trip down the Araguaia, down the Amazon; about the journey over the Andes by truck and plane; about the

Indian girl bitten by a snake; about Samuelito, the little Indian boy who read his Bible every day; about the birds and crocodiles, the different fruits and flowers; about his own interesting childhood days on the farm. How he regaled the children with tales of Uncle Fred, who was forever trying the unusual—like the time he imitated the circus horseback riders and got plastered against the barn wall when his untrained horse fled to safety; or the time he almost killed himself by jumping from the high hayloft window with the big umbrella that was supposed to act as a parachute; or the tense moment when he hung between earth and sky, calling frantically for help as he tenaciously clutched the pulley which, at mid-point, had slipped off the wire he had stretched from the tip of the barn to the high oak tree fifty feet away! Yes, storytelling time was wonderful when daddy was at home!

Joyful Sabbath Afternoons

So were the Sabbath afternoon walks down to the ocean's edge, where curiously shaped, colorful stones and pretty shells could be found, and where the huge, fringed jellyfish—beautiful to behold but unpleasant to touch—could be seen slowly moving about with their gauzy feelers floating after them. At times the walk led up to the high huaca, or Indian mound, behind the house, from which one had a grand view of the mission compound, the near-by ocean, and the intervening fields and groups of flat-roofed adobe houses.

Then again it was such fun to avoid the ankle-deep dust of the road to the airport by striking out across the country in single file over the sun-baked, thick, adobe walls surrounding fields and pastures. There one could see those big planes land that flew so low directly over the house every day. There was so much to see on those wonderful Sabbath afternoons, and daddy saw everything and called the children's attention to the common things of life, as well as to the unusual, as they walked past irrigated cotton fields, pastures with grazing cattle, vultures feeding on carrion. He sought to develop in his children the power of keen observation.

Daddy also had realistic ways of teaching the principles of living in his household. There was to be no complaining about the food. Mother prepared that which was obtainable and for the upbuilding of the body; moreover, she prepared it for each member of the family and as a tasty dish. No one was to balk—life did not always provide just the fare one preferred! Any manifest dislike or complaint was promptly met with a second spoonful of that food on the grumbler's plate! Mario has since been glad that daddy insisted on his eating a bit of every dish served, for now he enjoys the tomatoes he used to think he could not eat. And there was no such thing as leaving food on the plate when asking to be excused. One learned to take no larger helpings than he could manage.

Happy Worship Hours

Neither could daddy tolerate tardiness for appointments. As priest of the household he insisted that the first appointment for the day be met promptly; hence, as regularly as the clock struck seven, the strains of a hymn called the family together. No task was begun that could not be finished by seven or conveniently left until worship was over. Evening worship, the time for Bible stories, was held in accordance with the events of the day. The morning after daddy had described the New Jerusalem and ex-

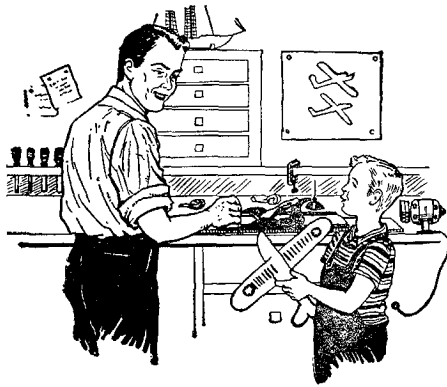
plained who only may enter, little Mario called mother aside, and with quivering lips confessed what he had done as he showed her where he had cut a couple of strands of the handmade Brazilian *filet* curtain. Could he be forgiven? he begged, for he wanted to live in that beautiful city, the New Jerusalem.

The Confession Was Made

Dear little lad, what a struggle he must have had that night! The mischief had been done several days before, and no one had noticed it. Still, daddy had made it so plain just who was to enter, and finally the forces for good conquered, and the confession was made. Oh, may our daddies ever hold before their children the eternal home toward which we are all traveling, and may our children when grown to maturity be as ready to make their calling and election sure!

Our daddy was our songbird. One seldom had to hunt for him about the home, because his whereabouts was revealed by his cheery singing. We could tell when he was shaving, for the rhythm of his song was broken. We loved his merry tunes both old and new, which brightened life at home. Often

it was a sweet hymn with its solemn message, then again a funny little tune of his early days. How he did look forward to the time when his children could accompany him with their instruments! How thrilled he was when seven-year-old Mario ac-



companied his solo at the father-son program held in the big city church! And no child's heart ever swelled with greater joy than that of the little lad who could play for his dad. That was the beginning of teamwork in music that was expected to continue for years to come, but was cut short so soon after its commencement.

What could be more exciting than to dress up in one's very best—that favorite sailor suit—to go to town with daddy! Once the cameraman caught father and son walking down Rua São Bento, and of course they had to have a print. It was good too, for the joy in the little fellow's heart was revealed in his beaming countenance as he walked by his father's side. Daddy too counted it a privilege, for he loved his children and endeavored to be with them as much as possible when home from his frequent trips.

A Pocketknife for Mario

Does not every boy long for a knife like daddy's? Mario was no exception. The wonder is how soon these boys feel the need of one. But mothers like to put them off. There are enough bumps, scratches, and cuts that bring pain and tears, without creating new possibilities. But one day—too soon it seemed to mother—daddy returned from a trip and whispered into her ear, "I brought a pocket-knife for Mario."

Later in the day mother heard daddy explain about the knife. He knew how little boys longed for knives—he had wanted one too when he was a little boy; but knives are dangerous, and one has to be careful how one uses them. Those sharp edges can so easily cut one's fingers or damage precious articles (and in a moment of forgetfulness and experimentation they did cut some strands in mother's *filet* curtains!). Oh, yes, the boy understood, he

said, and eagerness to have and to hold as his own made him agree readily to all daddy said.

"And, remember, my boy," he warned, as he placed the knife in those waiting hands, "if you cut yourself, do not come around crying for sympathy." A few days later daddy whispered to mother, "I just found Mario behind the bathroom door trying to stop the bleeding from his finger; he's cut himself."

"What!" she answered, "and not a sound out of him?" He was learning to be a man.

Rain or shine, hot or cold (and even when the temperature drops so low as to frost, the churches are never heated), there was never any question as to whether we should go to Sabbath school and church. That was as much a part of life as going to bed at night. Daily lesson study, attendance *every* Sabbath, and always on time had been daddy's record for many years. He had an array of the ribbons that in those days were given in recognition of such records. He expected the same faithfulness of every member of the family. When Maurine was three years old he had her picture taken with her first four perfect-record cards (one for each quarter) and her first ribbon for perfect attendance for one year. Daddy set the example; he was guiding them in the way he wished them to go.

In a grocery store just the other day I overheard a woman shopper say rather emphatically to her near-by friend, "I'm going to! I'll get scolded when I get home anyhow." I had not heard the first part of the conversation, so it was not clear whether it was something she was going to do or something she wanted to buy that was to incur further displeasure; but what a tragedy to have to go home to a tirade of words from the companion whose privilege it is to be the comfort and keeper of his household.

A Fortunate Household Indeed

Ours was a fortunate household indeed, for we had an understanding and loving companion who never assailed us with an outburst of displeasure or anger, whose choice of words was never questionable, whose life conformed to the principles he believed and preached. His sincerity, loving-kindness, thoughtfulness, understanding, and unselfishness—these were the qualities that made him a blessing in his home.

But back to this evening of September 6. Daddy retired early. He had been ill on this trip, and was very glad to be home again, where soon all would be well. He would rest over the week end, and on Monday be ready to go to the office, he said. That Sabbath he read to us great portions of his diary—of his visit to Brother Stahl's mission in Iquitos, of the good meetings and the thriving church school, of the monkeys and other odd pets on the mission station, and of the interesting hotels where he had stayed along the way. Then on Monday—he went to the hospital instead, and never entered our home again!

His last story had been told; the last delightful walk with daddy was in the past; the lessons of life he had sought to instill in the hearts of his children had come to an end. The voice that had filled the home with sacred song and merry cheer was silenced; there could be no more teamwork in music with daddy. The noble companion, the leader and guide, the sunshine of the home, was gone. How often since then have the longings in those young hearts been expressed with, "I wish I had my daddy." Even in recent years the youngest lad, now grown to manhood and in college, has remarked, "If I could only talk this over with daddy, he would understand."

Yes, daddies have a big place to fill. Theirs is a marvelous privilege, and what a challenge to be filling the world's need "of good men who will be a blessing in their homes"!

China Division Biennial Council

By John Oss

THE 1950 biennial council of the China Division, which convened at Shanghai from February 10 to 24, has passed, and the delegates have returned to their respective fields. As we take a retrospective view of this gathering we realize anew that God's blessing has indeed been with His work and people during the last two trying years.

Nearly one hundred delegates from all parts of China met for this first biennial council held since the overthrow of one government and the establishing of another. It was the first time that a meeting of this kind was held since the administration of the work was placed under Chinese leadership. The meeting was well conducted, and the reports from the different sections of the division and the departments revealed that the work, in spite of difficulties, is going forward. One fact that stood out above all others was that our work has come through the holocaust of war and the sweeping changes that have taken place much better than had been anticipated.

At the opening meeting Y. H. Chu, president of the China Division, sounded the keynote of the gathering in a timely message entitled "Hold Fast the Profession of Our Faith." He emphasized the fact that much depended on the success of the gathering and that we should take advantage of the present opportunities when the doors are open for the giving of the message. Elder Chu urged the workers not to become discouraged by hardships but to work as never before.



John Oss (Left) With Ku Chang-Sheng (Right), Present Translator of the Spirit of Prophecy Books. Published Works in Center. According to Working Schedules, Blank Volumes at Left Represent Books to Be Completed by 1953, and Books at Right Represent Work to Be Done by 1955

The secretary's report, rendered by David Lin, the secretary of the division, revealed that even though 1949 was the most tumultuous year in the history of our work in China, still there had been progress. 2,027 persons had been baptized. This is the largest number for any year except 1948.

Expressions of appreciation were often heard during the meeting for the loyal way our constituency and leaders abroad have supported the work in China during these trying days. At the first business session the following actions were passed.

"WHEREAS, during the past two years the General Conference has given financial aid to the China Division to meet its many needs and to rehabilitate the institutions damaged during the time of war; and,

WHEREAS, this year the General Conference has again made a liberal financial appropriation to the China Division; therefore,

Resolved to instruct the secretary to write a letter to the General Conference brethren expressing our gratitude for this help and expressing the hope that they will continue to extend us financial aid and support us with their prayers.

Further resolved that we labor more earnestly and prove worthy of our high calling and the confidence which our brethren have placed in us."

The Work Moves Forward

Most of the hospitals and schools are carrying on though some adjustments have had to be made in some places to meet the new conditions. The larger part of the churches and chapels that were closed in some areas for a time have now been reopened, and our believers are meeting for worship as heretofore. Evangelistic efforts have been conducted in many places in the areas that have come under the control of the new administration. Successful efforts have recently been held in Shanghai, Mukden, Manchuria, Lanchow, Kansu Province, and other places.

The colporteur work has been carried on with difficulty because of disrupted communications, the lowered buying power of the people, and other factors. A three-day convention of the union field secretaries was held before the beginning of the council, and efforts are being made to revive this phase of the work. From reports that have been received from the field after the council, institutes are being held in all the unions, and a number of colporteurs are again entering the work. Particularly encouraging reports are coming from the North and North-west China unions.

The work of the Signs of the Times Publishing House was curtailed for a time on account of lack of electrical power, but this has now been restored, and work is in full swing again. With a larger number of colporteurs entering the work and communications again open, we can now distribute literature to all parts of the country. Prospects look encouraging for the publishing work. The fact that we can again send literature abroad is cheering.

Many examples of courage and fortitude were reported by the different delegates. We shall mention only two of them here. Not one of our faithful workers or believers lost his life during the terrible siege of Changchun, Manchuria, during the summer and autumn of 1948. At one time when those in the church compound were facing certain death from starvation, a bag of rice dropped from an airplane brought relief. When there was such a shortage of food that some of the populace actually resorted

to cannibalism, God worked through strangers and those who knew little about our work to give our people much-needed relief.

Our workers in Manchuria have been cut off from headquarters for a long time, and little news has been received from that area. It was most encouraging to learn that the work was still intact and that our laymen as well as our workers had been able to accomplish much during the time when it was not possible to have contact with that field.

Another place where our workers and believers endured great hardship was at Yangku in Shansi Province. The secretary of the China Division has stated the situation there so well that I quote a paragraph from an article which he has written for *The China Division Reporter*.

"In North China, Shansi Province suffered most because of the siege of Yangku. The Communist batteries shelled the city for many weeks before it fell. Thousands of the inhabitants died as a result. Our believers were organized into first-aid units and saw action on the fighting fronts, but not one of them was as much as scratched by gunfire. One brother went out with several nonbelievers in a first-aid unit. All were killed except him, and he returned unharmed. Our evangelistic work proceeded through the bloody siege. Baptisms were performed under gunfire. Our pastor at Yangku reported that even as he immersed his candidates into the baptismal pool, fragments and rubble from exploding shells splashed into the water around him. The latest word from Shansi reports that many chapels formerly closed during the war of liberation are reopening, and at places our colporteurs are given letters of recommendation by Communist officials."

Most cheering word has come from the two colporteurs working at Urumchi, the capital of Chinese Turkistan (Sinkiang). A company at that place are keeping the Sabbath, and they have secured a chapel in which to meet. There are a number of Russian nationals among this group. The colporteurs are continuing to take subscriptions for the *Signs* magazine and to sell books. They report that they have learned of some Russian believers in the western part of the province. They are calling for a Russian worker and asking for Russian literature.

Plans for Young People's Work

Considerable time was given during the council to discuss the future of our educational work and the attention that should be given to our young people. Government authorities have a high regard for the vocational work that we are fostering in our schools, and in a number of places they have taken a keen interest in the different industries and have granted us favors not usually granted to mission schools. It was the consensus of the delegates present that, though we will have to make certain adjustments to comply with government regulations, there is a future for our educational work and that the training of our youth for the work must go forward. Action was taken to renew publication of the paper *The Friend of Youth*, which had been suspended for a time.

The doors are wide open in China for an evangelistic advance. We have never seen a greater spirit of inquiry than we see now. It was the feeling of the delegates at the council that now is the time to stress evangelism and the building up of the church constituency. Though there are problems connected with the general administration of the work and with the institutions, the possibilities for evangelism are encouraging indeed.

Action was taken to hold spring and autumn efforts during the year 1950, and a goal of one hundred of these meetings was set for the division. Funds were voted to assist in these efforts, and detailed plans were laid. The arrangements have already been formulated for the holding of three large efforts in the city of Shanghai. Encouraging word regarding the evangelistic advance has also come from the different union sessions that have con-



Temperance Booth, Houston National Home Show

The churches in the Houston, Texas, area sponsored a temperance booth at the Houston National Home Show in the Sam Houston Coliseum, April 16-23. The theme of our booth was the protection of the home from the evils of beverage alcohol. Temperance motion pictures were shown continuously. More than 4,000 people stopped to see the pictures. A total of 6,150 temperance tracts were given away. Many other thousands of people passed by and read our posters.

We received many favorable comments. Our booth, which was near the entrance, attracted and held as many people as any of the other 200 exhibitions if no more, with the one exception of the model home.

Everyone knew we were Adventists, and many friends were made for our work. Leonard Webb or I was present most of the time, together with two or three of the laymen. We all feel that much good was accomplished in promoting the temperance cause as well as in breaking down prejudice.

ROBERT G. WEARNER, *Pastor,*
Houston Floral Avenue Church.

vened since the council. These plans are being carefully followed up in all the unions and local missions.

A plan was developed to recruit upwards of forty of the students in the upper grades in our schools to enter the evangelistic field. This move to harness this strength and direct it into evangelistic channels is one of the most constructive moves that has been made in China to strengthen our evangelistic forces. Great hopes are held for this plan.

The appeal of the borderlands, which was so admirably begun and fostered by the late C. C. Crisler, is still a live issue in China today. Great enthusiasm was shown as plans were studied for extending the work in these areas. A spirit reminiscent of the days when the two colporteurs were sent into Chinese Turkistan a decade and a half ago and when the "On to Lhasa Movement" was later launched was manifested as plans were laid for the borderlands.

Opportunities in Chinese Turkistan

Recent letters received from the two colporteurs in Chinese Turkistan, telling of a large number awaiting baptism and the opportunities in that field, made it imperative that plans should be laid at once to send reinforcements to that area. An action was taken to send a regular worker to Urumchi at once.

The delegates from the Northwest China Union are greatly encouraged at the possibilities for the work in that area. The government leader in that section is a man who is keenly interested in our work and who has granted us many favors in past years. The division representatives who later visited that field for the union session also report that there are unprecedented opportunities for giving the message in Northwest China.

Plans were formulated to further the work among the tribespeople living in western Hunan province. A number of students from the China Training Institute at Hong Kong have volunteered and will form a team to extend the work in that area.

Careful plans were laid to strengthen the churches and to build up the spiritual life of the members. This includes plans for holding revivals and conventions. Far-reaching plans for preparing textbooks for our schools and to publish the Ellen G. White books were also made.

The spirit in which the workers and believers in China are meeting the many perplexities of the present time is well exemplified in a report on the council written by S. J. Lee, the treasurer of the division. In this article Brother Lee mentioned the present and future difficulties facing the work, but he emphasized the fact that the opportunities for giving the message were far greater than these, and that this was our day to press forward and do great things for God.

Our courage has risen to new heights as a result of attending this council. We have seen as never before the results of the toil and sacrifice of those who have labored so untiringly in China during the past years. Under these earnest efforts and God's blessing, strong, consecrated national leaders have been raised up to pilot the work through this period when so many of our foreign missionaries have had to leave the field. Churches and earnest members scattered here and there stand as memorials to their devotion.

We need have no fears for the future of our work in China. It will continue to go forward under God's direction and blessing until it is finished.

Inauguration of the Hospital Silvestre, Rio de Janeiro, Brazil

By Dr. Galdino Nuñez Vieira,
Medical Superintendent.

ON THE twelfth of March, 1950, at exactly 4 P.M. N. W. Dunn, representing the General Conference, cut the symbolic tape which had been drawn across the entrance of the beautiful Hospital Silvestre in Rio de Janeiro, thus officially inaugurating this new institution, which is located just below the famous Corcovado mountain, atop of which is a great statue of Christ standing with open arms.

R. A. Wilcox, president of the East Brazil Union, presided at this impressive ceremony; and in his remarks gave a historical sketch of the sanitarium, and expressed his regrets that its founder, Dr. C. C. Schneider, and also R. R. Figuhr, president of the South American Division, were not able to be present.

The medical director of the institution spoke of the physical and spiritual decay of humanity, relating these facts with the need of hospitals to care for the body and soul. He told of the special features of the Adventist medical work—hydrotherapy and dietetics. He closed his remarks by stating that under a living Christ, blessing with



View of the Hospital Silvestre in Rio de Janeiro. The Sanitarium Overlooks the Beautiful Bay of Rio

open arms, the sick and those who ministered to them, the Hospital Silvestre was justified in taking its place among the many hospitals of Rio de Janeiro.

Among the guests present were O. A. Blake, secretary-treasurer of the South American Division; W. E. Phillips, of the General Conference; Rodolpho Belz, president of the South Brazil Union; Dr. S. Hoffman, from the Pôrto Alegre Clinic; Dr. A. Miranda, pioneer of the medical work in Brazil; and several city officials, as well as former and present patients.

A short musical program was rendered by Miss Gisela Lipke and Francisco Siqueira. About five hundred guests were present.

Annual Council of the Ethiopian Union

By Erwin E. Roenfelt
Associate Secretary, General Conference

THE annual council of the Ethiopian Union Mission was held at the union headquarters in Addis Ababa from February 5 to 10. At this meeting reports were received covering the work of the previous year, budget appropriations were voted, and plans were laid for the carrying on and the expansion of the work during the ensuing year.

Besides representatives from the local fields and institutions, the council was attended by W. E. Nelson and E. E. Roenfelt, of the General Conference, and G. A. Lindsay, of the Northern European Division, of which the Ethiopian Union is a part. Also present was Dr. Claude Steen, Sr., of California, who was visiting in Ethiopia at the time and helping in the work at our hospital in Addis Ababa.

The present status of our work in the Ethiopian Union must be viewed in the light of the two wars suffered by that section of the world during recent years. First, there was the Italian invasion of Ethiopia, and then came World War II during which the Italians were driven out of those territories, and when in Ethiopia the Imperial Government was re-established and a British military administration was set up in Eritrea. These two wars almost completely liquidated our work throughout the field. Most of our missionaries had been compelled to withdraw, all of our properties had been confiscated, and our members were scattered. A new beginning had to be made.

Good Prospects for Evangelism

It was a discouraging prospect that faced our missionaries whose task it was to gather together the fragments of a shattered work and to build again. But courageously and with a strong faith they took hold of the situation, and under the blessing of God and the favor of sympathetic government administrations the work began to move forward once more. Taking everything into account, there is reason to feel encouraged over the progress that has been made.

In the Ethiopian Union today there are thirty-eight foreign missionaries. Associated with them in the work in our schools, hospitals, and offices, and in the field as evangelists and Bible instructors are 164 regularly employed national workers. The baptized membership of the field at the end of 1949 stood at 488. The Sabbath school membership increased by 604 during the year, and at the close of 1949 it was 1,482.

Our loyal workers are looking expectantly for a greater and more rapid influx of souls in the immediate future, and there are indications that their hopes in this regard will be realized. A number of the stations that we held

prior to the war have been reoccupied, and our work in these centers has been rehabilitated. Plans have been laid for the carrying on of a larger program of evangelism.

A strong medical work is being conducted in this union. This centers in three hospitals and a number of clinics. The number of patients admitted to the hospitals runs into the thousands each year, and the number treated at the clinics into tens of thousands. Our medical work has a good standing both with the government and with the people.

The children and youth of Ethiopia and Eritrea are eager to obtain an education. It is, therefore, not difficult to secure students for our schools. Besides the station and village schools that are being operated, a school for boys is being conducted at Akaki, about twelve miles from Addis Ababa, and a girls' school at Cabanna, a suburb of the city. The enrollment in each of these two schools is approximately two hundred.

The outstanding need of the field has been for a training school for the education and training of national young men and women for the various phases of our work. Such a school has now been begun on a most suitable property, which has been made available to us by the Ethiopian Government. The beginning is small, but it is confidently expected that this new institution will grow and develop into a center from which an army of workers will go forth to carry the Advent message.

Third Volume of Prophetic Faith Series

VOLUME I of *The Prophetic Faith of Our Fathers*, by LeRoy Edwin Froom, is scheduled for distribution on June 20, as announced last week. Adventists are not the only ones awaiting its appearance. Able scholars, teachers, and editors of other faiths have watched rather eagerly for it.

The issuance of Volumes II and III, previously noted in these columns, has created a growing respect for the sound historical foundations of our prophetic faith. Several scholars have declared that the Christian world is indebted to us for the issuance of these volumes, and have frankly stated that their appearance is forcing a restudy, with many, of the whole question of Bible prophecy.

Volume I portrays the quest for prophetic truth through the first thirteen centuries of the Christian Era. It is the foundation volume of the set, and presents the remarkable interpretation of the early centuries. Then it unveils the sinister forces that overthrew the early expositions and plunged the world into spiritual darkness and confusion for centuries without benefit of the guiding light of prophecy. Next it pictures the revival and definite advance of sound exposition that came in the twelfth and thirteenth centuries. And it closes with a fascinating account of the Waldenses and their unique prophetic exposition, which is of great interest to Adventists.

This is a book for the thoughtful and studious. It meets the requirements of scholarship, with full documentation, complete bibliography, and index. It is based on the sources, and trustworthy. It is impressively illustrated, and has numerous charts and summarizing tables for the guidance of the reader. Here the centuries unroll before us, and our interpretation of today is seen to harmonize with the reverent scholarship of past generations in the time of the greatest purity of the church.

This is a book that establishes faith, and lifts prophetic interpretation to new heights of sound understanding and appeal. It has a unique place to fill, and will appeal especially to our ministers, teachers, physicians, and scientists, and to our Sabbath school teachers, church officers, lay preachers, and many of our laymen.

Spring Week of Prayer, Walla Walla College

By Elwood Sherrard

ABUNDANT evidence of the outpouring of the Holy Spirit, characterizing one of the great spiritual events in the history of Walla Walla College, marked the closing days of the spring Week of Prayer conducted by Theodore Carcich, president of the Illinois Conference, during the week ending April 22.

In response to appeals made by the speaker at the Wednesday and Thursday morning meetings the students filed past microphones on Columbia Auditorium's platform, where they gave voice to their convictions until the lateness of the hour made it necessary to close the meetings.

The appeals of the Spirit were demonstrated at the Friday services in a manner never before witnessed at Walla Walla College. A call for the return of backsliders at the morning meeting resulted in a thrilling scene as hundreds of young people moved into the aisles and pressed forward. At the evening meeting Elder Carcich made his closing appeal before a mixed audience of students and village residents. His call was addressed to the few who had not surrendered at the morning service and for whom many of their fellow students and teachers had been praying Friday afternoon.

Hearts were thrilled, and tears of rejoicing flowed freely as one after another of these students walked to the front of the auditorium, making the final surrender. The speaker also called upon parents of the village to come forward, setting an example for the students. Another thrilling scene was enacted as whole families went forward in response to this call.

After the meeting President G. W. Bowers, who has devoted more than twenty-five years of service to Walla Walla College, said that he had never seen a comparable demonstration of the presence of the Holy Spirit at the college before. By the close of the week forty-seven persons had requested baptism or rebaptism.

At the last meeting of the consecration week in Columbia Auditorium on Sabbath afternoon about two thousand five hundred persons listened intently as Elder Carcich told his life story, which he titled "From Roman Catholicism to the Seventh-day Adventist Ministry," an inspiring account of the providences of God in the life of an immigrant boy. His ministry during this Week of Prayer will long be remembered and appreciated at Walla Walla College. The enrollment this year totals 1,345 college students.

Fruitage of Newspaper Publicity

By J. R. Ferren

IT WAS just an interesting little news story about the church school, written for the local paper by the church press secretary of a Western city church. "Church School Has 18 Pupils" was the headline, running across two columns. "A long-time backslider read it," the press secretary writes. "Although he and his wife are worldly his mind harked back to his early teaching in the Adventist faith." A conviction came over this man that his two children should go to the church school. It was so decided in the home, and the children were enrolled. Until he read this news item the father of these children had not known that there was such a school in operation. Best news of all given further in the letter is that these parents are now regularly taking Bible studies.



The Oklahoma Lay Preachers' Institute

Spring Workers' Meeting in Oklahoma

By J. Ernest Edwards, *Associate Secretary, Home Missionary Department, General Conference*

THE launching of a new evangelistic plan, "Taking Truth to the Multitudes," the presentation of the minister-member cooperative, and the conduct of a conference-wide layman's training institute made the four-day spring workers' meeting in Oklahoma a great milestone in soul-winning advance.

The carefully studied plan entitled "Taking Truth to the Multitudes" incorporates a series of twelve easy-to-read but authoritative newspaper articles presenting the great fundamentals of our message. This feature-type column appears under the illustrated heading "What About the Future?"

Newspaper Evangelism

Each featured-truth column provides a coupon for further literature or enrollment in the 20th Century Bible Correspondence Course. This mass evangelistic program, with follow-up provisions, is being enthusiastically promoted to assure the 2,300,000 people of Oklahoma a knowledge of the truth for these last days.

From the pages of field experience the effective operation and enlarged soul-winning returns from the pastor-member cooperative were presented. This three-point plan outlined by the Spirit of prophecy blueprint emphasized the pastor-sponsored and -directed, every-member-type of evangelism.

It was interesting to learn of the publication of our first tract in the Cherokee language written by our Indian worker in Oklahoma.

During the past year, with God's blessing and under His guiding hand, marked progress was made in Oklahoma: 235 were baptized; a \$9,000 Ingathering gain represents a 25 per cent increase; the Sabbath school offerings reveal a \$5,000 gain over the preceding year; and in the Seventy-Cent-a-Week Fund a 16 per cent gain of \$14,000 was reported.

The layman's soul-winning workshop was attended by 65 delegates from the 46 churches in Oklahoma. These devoted members had in the last few years helped 158 souls to decide for our message.

Large Goals for Souls

The brevity of probationary time, the call to be personal light bearers and the example of workers in pledging soul-winning goals challenged the lay workers to set goals for souls totaling 175 in 1950.

Representatives from the General, union, and local conferences as well as the Southern Publishing Association added their counsel and encouragement to this profitable, soul-winning advance.

Temperance Reform in India

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

THE secretary of the temperance department for the Southern Asia Division, L. G. Mookerjee, brought to the delegates at the division council an arousing report of what is taking place among political leaders of India, Burma, Pakistan, and Ceylon. The demand for laws prohibiting the manufacture and sale of intoxicating liquors is stirring the entire country, and the daily press carries most striking statistics and appeals for united advance in the temperance movement.

Of the many notices appearing in the public press of India, as cited by Elder Mookerjee, the following afford a fair sample:

"From September 30 (1948) all foreign and Indian liquor will be seized by the West Punjab Excise authorities. The storage, sale and manufacture of liquor by Muslims from that date will be considered a cognizable offense, punishable with imprisonment extending up to two years. It is understood that licenses held by all hotels and restaurants for selling liquor will be cancelled from the same date when prohibition will be enforced, and their stocks will be confiscated by the excise authorities."—*The Times of India*, Aug. 7, 1948.

"The Bombay Government will incur an expenditure of Rs. 25,36,000 on vigilance, education and propaganda, counter-attraction and social welfare, research and statistics in order to make the prohibition scheme a success in the province."—*Ibid.*, Oct. 6, 1948.

"In Madras and the Madras Province, the inauguration of total prohibition on October 2, commemorates the birthday of the late Mahatma Gandhi, and has taken the place of the King's birthday on the calendar."—*Ibid.*, Oct. 4, 1948.

"Even an annual loss of many rupees to the State by the enforcement of prohibition would be more than compensated for by the far greater benefits accruing to the masses, not only in terms of money saved from expenditure on alcohol, but even more in terms of the health and welfare of the nation. [Statement made by Mr. Morarji Desai, home minister, Bombay.] The Minister further stated that to make prohibition a complete success was one of the most important aspects of the constructive programs of the Government. The Constituent Assembly decided to incorporate the prohibition of the consumption of alcoholic drinks as a principle of State policy, and provincial Governments were instructed accordingly."—*Ibid.*, Nov. 2, 1948.

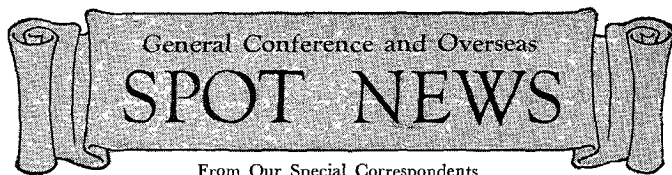
"A proposal to ban the serving of liquor in refreshment rooms at railway stations and dining cars on trains was agreed to by the Central Advisory Council for Railways that met under the chairmanship of the Minister for Railways."—*Sunday News of India*, April 11, 1948.

Day of Opportunity

Brother Mookerjee is keenly aware of the responsibilities resting upon temperance department secretaries at this time, and is arousing workers and laity to recognize and to stand in their appointed place in the front ranks of the friends of temperance.

Our people in the Southern Asia Division realize that this is our day of opportunity in India, and increasing effort is being made to give attention to the circulation of temperance literature, the Voice of Prophecy lessons on temperance, and the appointment of temperance secretaries in each union of the division for the purpose of giving attention to this specific phase of gospel work.

When leaders in the world are taking up the temperance reform so vigorously, surely it is high time that the remnant church bend every energy in promoting the health and temperance work of which it has been made the chief custodian. The providences of God are going before us. Why should we hesitate to step into our rightful place as "the head and not the tail" in temperance reform?



General Conference and Overseas
SPOT NEWS

From Our Special Correspondents

Far Eastern Division

- ON the evening of April 2, 12 student nurses of the Philippine Union Hospital, formerly Manila Sanitarium and Hospital, participated in the candlelight and capping ceremony. W. C. Richli, M.D., medical director, and Miss Bessie E. Irvine, director of nurses, are leading an excellent group of about 30 student nurses to the completion of their training.
- E. VAN ALPHEN and his family are now at Samarinda (on the island of Borneo), a city with approximately 40,000 inhabitants. This will be the base from which mission work will be operated in this Indonesia section of Borneo. From Samarinda it is possible to travel inland by means of motor launch a distance of 400 miles.
- MISS HAZEL MOTE arrived in Singapore on the fourteenth of April, and she is now serving as superintendent of nurses at the Youngberg Memorial Hospital. G. G. Innocent, M.D., medical superintendent of the hospital, reports that in 1949, 19,560 outpatients were cared for. There were 4,550 inpatient days.
- IN a letter to C. P. Sorensen, Mrs. Theodora Wangerin tells of a class of 500 students in one of the city high schools of Seoul, Korea, having enrolled in the Voice of Prophecy Bible Correspondence School. In another high school 100 teachers and students have enrolled. Miss Helen Fessler, the church school teacher, is assisting these students in their Bible course.
- DANIEL LIEM recently conducted an evangelistic effort in the new Chinese church in the city of Saigon, Indochina. Twelve were baptized at the close of the effort, and a large baptismal class was organized.



**NORTH AMERICAN
SPOT NEWS**

From Our Special Correspondents

Atlantic Union

- A CITY-WIDE Missionary Volunteer music festival in New York City climaxed the series of youth rallies for the season. These rallies will be resumed in October, under the direction of the conference Missionary Volunteer secretary, W. E. Burns.
- ARNOLD FRIEDRICH, of Washington, D.C., a graduate of Emmanuel Missionary College, has been chosen as the new leader of the Portuguese district, New Bedford, Massachusetts.
- DEFINITE arrangements have now been made for the Southern New England Conference to have an exhibit in the Industrial Arts building at the Eastern States exposition in Springfield, Massachusetts, September 17-23.

Canadian Union

- AN investiture service was recently held at Oshawa Missionary College during the regular Friday night young people's meeting. A. W. Kaytor, educational and Missionary Volunteer secretary of the Ontario-Quebec Conference, led out in the service. At that time 63 young people were invested in the various Progressive Classes, including seven Master Comrades.
- PASTOR AND MRS. G. B. SMITH have organized a new Sab-

bath school in the Fredericton, New Brunswick, district. There has been an average attendance of 15 each week.

- O. B. GERHART, of the Ontario-Quebec Conference, has accepted a call to West Virginia, where he will be engaged in pastoral evangelistic work.

Central Union

- ON a recent Sabbath 12 persons were baptized by L. J. Ehrhardt in the Kansas Conference. This makes a total of 25 persons who have been added to the church since the first of the year.
- A COUNCIL for Missionary Volunteer officers and Master Comrades was held in Denver, Colorado, immediately after the recent youth's congress. New enthusiasm was aroused, and it was voted to make the remainder of the year a time for greater activity in the "Share Your Faith" program.
- PAUL CALES, who has been serving as pastor and district leader in the Colorado Conference, has accepted the call of the Wyoming Conference to pastor the church in Casper, Wyoming.

Lake Union

- AN inspirational Crusade for Youth was held at the Logan Square Masonic Temple in Chicago, May 21-28. Theodore Carcich, president of the Illinois Conference, was the speaker for these six great youth meetings. He was assisted by Frank E. Vessels, song evangelist.
- INDIANA, with an Ingathering goal of \$47,500, had raised \$55,024.44 by May 13, one week before the official closing date of the campaign. This gave them nearly 20 per cent overflow, and brought their per capita up to \$12.65.
- THE publishing department of the Michigan Conference, according to its secretary, J. M. Bucy, has made a gain in literature deliveries in the sum of \$8,630.77 for the first quarter of this year as compared to the same period of last year.
- WORD from G. C. Hutches, president of the Michigan Conference, informs us that 130 persons have been received into church membership by baptism and profession of faith during the first three months of 1950.

Northern Union

- ADRIAN C. WOODS, the district pastor, reports that on April 29 a church of 16 members was organized at Northome, in northern Minnesota, by F. E. Thompson, the conference president.
- L. H. RAHN, the pastor, reports the baptism of six new members at Minot, North Dakota, and says that others are preparing for baptism. These baptisms follow a public evangelistic effort conducted during the winter.
- C. E. GUENTHER, the union conference home missionary secretary, reports that the Iowa Conference, under the direction of H. R. Coats as missionary secretary, has already exceeded the accomplishments of last year in the Ingathering. One church, at Charles City, has reached the outstanding amount of \$81.37 per church member.

North Pacific Union

- MAY 13 the Washington Conference surpassed their Ingathering goal of \$43,000 by reporting \$44,834.39. Oregon Conference Missionary Volunteers hold first place in reaching their goal of \$17,500 by reporting \$18,082.18.
- THE first fruits of the Walla Walla, Washington, evangelistic effort were witnessed May 11 when 15 adults were baptized by C. L. Vories. Logan E. Houser baptized three adults and three children at Coeur d'Alene, Idaho.
- ON May 28, 22 candidates were baptized as a result of the evangelistic effort held in Shelton, Washington, by F. G. Roper and his company. Frank Phillips, of the Washington Conference, reports the baptism of six persons, with one joining on profession of faith. Nineteen individuals were

Happiness

FOR HUSBANDS AND WIVES

By Harold Shryock, M.D.

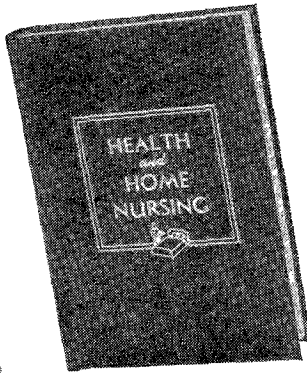
In this excellent treatise of personal relationships in the home, both the physiological and the psychological factors that disturb conjugal harmony are discussed with professional skill. Courtship, honeymoon, merging of personalities, intellectual and emotional adjustments, sane attitudes toward sex, and many other vital aspects of wholesome Christian living are presented with keen insight.

Price, \$2.50

HEALTH and HOME NURSING

A manual that has been painstakingly prepared by competent medical authorities for the guidance of the home nurse. Approved techniques are outlined in treating both common and acute ailments, and in cooperating with the family physician in the prevention and cure of diseases, both noncontagious and communicable. Also contains devotional studies on health.

Price, \$3.75



YOUR HEART-

Its Work and Care

By Lyle C. Shepard, M.D.

A practical treatise written in nontechnical language for the layman. Doubtless it is the most comprehensive explanation of heart disease symptoms and heart care that has been printed recently. Sufferers with heart ailments or those who care for heart patients will find this book of invaluable aid.

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BRIDGE TO ISLAM

by Erich W. Bethmann

This is not just a mission story, but a book that depicts the great panorama of the tremendous struggle between two great religious forces: Christianity and Islam. As you read, it will lead you right into the midst of this fierce combat and urge you to rethink the position you want to take. You are carried leisurely through the countries of the Near East, as you stop at many strange places and enjoy the multicolored pictures of Eastern life. You will begin to feel a love for these people; your faith will be increased; and you will be inspired to seek a self-sacrificing experience. This is one of the General Conference-sponsored missions series which every Seventh-day Adventist will want and enjoy. Cloth binding, \$1.75. Heavy paper, \$1.00.

MISSION ADVANCE IN CHINA

by John Oss

Here is an interesting, living history of missions in China, especially as related to the work of Seventh-day Adventists. Although the book could well be used as a textbook, it is planned for the layman who wants to know of the development of Adventism's world-wide task, specifically of its impact on China. Young people who contemplate foreign mission service will find the chapter entitled "Qualifications for Service in China" of prime importance. It is another of the General Conference-sponsored missions series. Heavy paper binding, \$1.00.

UP FROM THE GODDOWNS

by Alta Hilliard Christensen

What Seventh-day Adventist missions can do for the individual is well told in Mrs. Christensen's recent work UP FROM THE GODDOWNS. Woven into the story is the eventful life of a missionary in India. Cloth bound, attractive jacket, only \$2.00.

HILLTOP VISTAS

by David D. Rees

Here is the author's final work before going to his last, long rest. He has sketched in an honest, homelike way the heights to which the Christian should attain. It is both forceful and inspirational. To the young preparing for service, it is well to go to the hilltops and to look at the vistas to be attained. And to the one approaching the sunset, the book brings a sense of calm assurance. This is a gift book of exceptional value. Cloth bound with a beautiful jacket at \$1.00.

MAN'S ONLY HOPE

by Robert L. Boothby

A successful evangelist of years' experience presents a soul-winning book featuring Jesus, and Jesus only, as man's hope of salvation. Arresting stories hold the reader's interest and drive home the thought that Jesus is in the doctrines of the Bible. This is the book to lend to friends who may be interested in God's last message and to read to refresh one's own soul. Heavy paper cover. Price only 75 cents.

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baptized May 13 at the New Plymouth, Idaho, church: four were from Gordon Geer's effort in the Weiser district; a number were from Earl Lee's effort at New Plymouth; and the others were the result of Don Duncan's efforts in Payette and Vale.

● THE total mission offerings in the Oregon Conference for the five Sabbaths in April amounted to \$63,782.16. Of this amount \$47,572.90 was Ingathering funds, and \$15,087.89 Sabbath school offerings.

Pacific Union

● THE new unit of the St. Helena Sanitarium and Hospital was opened for public inspection in a celebration of hospital day, May 14. The unit will soon be ready for patient occupancy. A feature of the program was a demonstration of helicopter pick-up and delivery of patients to the landing space on the roof of the new building.

● MAY 12, 30 Master Comrades were invested at Pacific Union College.

● EDWARD HEPPENSTALL, of La Sierra College, conducted the spring Week of Prayer at Monterey Bay Academy.

Southern Union

● M. R. GARRETT, pastor of the Charlotte, North Carolina, church, has secured a large lot in a strategic location in the city on which to pitch a new tent for an evangelistic effort soon to be launched. This fine location, made available by a leading real estate dealer, offers ample parking space for automobiles. The members have pledged more than \$1,000 to be paid in the first six weeks preceding the opening of the campaign.

● FENTON E. FROOM, pastor of the Atlanta, Georgia, Beverly Road church, reports a unique endeavor sponsored by the Dorcas Society, under the direction of Mrs. B. E. Wagner. Sunday afternoon, May 7, was designated as the day for a fellowship dinner, when all the newer members of the church were guests at this specially prepared meal, intended to foster a feeling of unity and to acquaint the newcomers with our healthful, palatable methods of preparing and serving food. This highly successful venture was followed by a specially planned program.

● ON Sabbath, May 13, the Columbia, Tennessee, church was dedicated free of debt. Mrs. Charles Sweet, one of the charter members, read a brief history of the church; V. G. Anderson delivered the dedicatory sermon; and W. E. Strickland offered the prayer. The program was well organized by the pastor, Jack Griffith.

Southwestern Union

● ON May 22, 1950, the Texico Conference held its formal opening of the new Texico Book and Bible House in Amarillo, Texas. This new Book and Bible House building is a modern, well-equipped place of business facing one of the main streets of the city of Amarillo. D. E. Latham is the Book and Bible House manager.

● THE a cappella choir of Southwestern Junior College, under the direction of Mrs. C. G. Fisher, presented a 30-minute television broadcast over Station WBAP-TV in Fort Worth, Texas, on Sunday, April 30. As evidenced by the number of telephone calls to the broadcasting station during the time of the broadcast and immediately thereafter, the program was very well received.

● ON Sabbath, May 13, N. R. Dower, president of the Texico Conference, together with Gabriel Arregui, visited a company of approximately 60 Spanish-speaking people near Valentine, Texas, who have recently learned of the Sabbath truth for the first time and are holding Sabbath services, although they are not as yet members of the Seventh-day Adventist Church.

● SABBATH, April 29, was a day of unusual importance for the members of the Enid, Oklahoma, church. On that date the first meeting in their beautiful new church building was

held. H. C. Klement, president of the Oklahoma Conference, preached the first sermon in the new church edifice during the morning worship hour. L. E. Lyman is pastor.

● RECENTLY members of the Oklahoma City church purchased the Central Presbyterian church in Oklahoma City. On Sabbath, May 6, the first services in this new church location were held. This building has excellent facilities for Sabbath school departments and also young people's activities. L. W. Hallsted is pastor.

NOTICES

Biennial Meeting, the College of Medical Evangelists

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

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

The Association of Self-supporting Institutions

THE Association of Self-supporting Institutions, sponsored by the Commission on Rural Living of the General Conference, is holding its third annual meeting in San Francisco, California, just previous to the General Conference session. The time: Wednesday and Thursday, July 5 and 6, beginning at 9:00 A.M. The place: The Central church, 1844 Broderick Street, San Francisco, California. Participants on the program include overseas representatives as well as General, union, and local conference leaders. Those interested are welcome to attend in addition to the delegates.

E. A. SUTHERLAND, M.D., *Secretary*,
Commission on Rural Living.
J. WAYNE McFARLAND, M.D., *Sec.-Treas.*,
Association of Self-supporting Institutions.

CHURCH CALENDAR

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

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

THE ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

China Division Report of Special Interest

BEGINNING on page 15 of this issue of the REVIEW appears a report by John Oss, describing the China Division Biennial Council which convened at Shanghai from February 10 to 24.

The development of our work in that great field has undergone many changes in the last few years. Adjustments have had to be made to meet the new conditions, but the work is proceeding in spite of difficulties and hardships. Our readers will be thrilled to see how the hand of God has been over the newly chosen leaders in the China Division and the workers and laity as they have advanced together.

School Enrollments in South America

IN a letter dated May 17, from L. M. Stump, educational secretary of the South American Division, the statement is made that "according to the reports we have in hand, we are going to have the largest enrollment we have ever had in our history in the secondary and superior departments. The Brazil College has passed the 600 mark (in all grades); and the River Plate College, the Uruguay Academy, the Buenos Aires Academy, the Chile College (secondary and superior), the Inca Union College (secondary and superior), the East Brazil Academy, and the Parana-Santa Catarina Academy have the largest enrollments in their history. The new Campinas Academy is in operation for the first time this year, but as yet I have not received their report on the enrollment."

Education plays a very important part in the advancement of the church in South America, and we are happy to know of the excellent prospects before the schools for this year.

E. E. COSSENTINE.

Radio Broadcasts, General Conference Session

TWO especially prepared coast-to-coast broadcasts will originate at the Civic Auditorium during the General Conference session. This is the first time in the network history that free time has been given to any religious body under circumstances similar to the General Conference session.

Aside from the two programs we are preparing that will depict the world work and service of Seventh-day Adventists, the Voice of Prophecy broadcast will be heard at the usual time. It would be well to check with local newspapers for any change in local time. Please write to the station to which you listen, expressing appreciation for the programs, and pray for the effectiveness of these network releases.

Program from Civic Auditorium

Mutual Broadcasting System—Thursday, July 13
9:30 to 10:00 P.M. (in all time zones)

Voice of Prophecy—Sunday, July 16

Usual time (direct from Civic Auditorium)

Program from Civic Auditorium

American Broadcasting Company—Monday, July 17

9:30-10:00 P.M.	EDT
8:30- 9:00 P.M.	CDT
8:00- 8:30 P.M.	MST
8:00- 8:30 P.M.	PDT

PAUL WICKMAN.

Relief Work for Homeless, in Winnipeg, Canada

IN Canada our churches are gathering clothing for the 100,000 victims left homeless by the floods in Winnipeg. According to A. W. Kaytor, the home missionary secretary of the Ontario-Quebec Conference, this solicitation of clothing has changed the attitude of the Board of Trade in one city at least. He writes:

"Our church elder wrote up an article for the paper concerning our gathering of clothing. Heretofore the Board of Trade has not been too favorable to our work. In fact it appeared quite prejudiced. It is evident that our welfare work brought a change in their minds and broke down this prejudice. Unknown to us they took our request for clothing and incorporated it in a half-page advertisement of which they were the sponsors, and to which they signed their names, and inserted it in the newspaper. On this they gave three phone numbers, and we are swamped with clothing for Winnipeg."

The kindness approach wins people's respect and opens the way for fuller service.

HENRY BROWN.

Church Activities Publicized in West Australia

OUTSTANDING news coverage was enjoyed by Seventh-day Adventists in West Australia on the occasion of the camp meeting held recently near Perth. Thirty-six newspapers devoted space for publication of stories and pictures presenting many features of interest in the camp program.

This space measured 1,253 column inches, according to Ernest H. J. Steed, who very ably handled the work with the press as well as with radio. "Surely, praise to the Lord can be given for such a wide coverage of camp activities," he writes. "People whom our workers and members are contacting are still talking about the camp."

Brother Steed further says that during the past sixteen months newspapers and magazines in West Australia have given 3,850 column inches of space in reporting Adventist church activities and interests.

J. R. FERREN.

A Holy Year for Evangelism

IN his report to the annual council of the Southern European Division, the president, W. R. Beach, placed great emphasis on the need of making the year 1950 truly a holy year for evangelism. Living within the boundaries of the division territory are some 300,000,000 souls still in spiritual darkness. This means that each worker is responsible for bringing a knowledge of the truth to about a quarter of a million inhabitants. What a tremendous undertaking! To accomplish the task will require the combined efforts of the 60,000 laymen and the 1,364 regular workers.

Our first foreign missionary was sent to the Southern European field back in 1874. After 70 years of devoted and persevering labor in the face of many obstacles, the baptized membership in 1945 stood at 32,000. Now comes the encouraging word that there have been as many members added to the church during the past four years as were won during the entire 70 years prior to 1945.

N. W. DUNN.