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Call to Worldwide Bible Reading

By R. R. FIGUHR
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ANY ENDEAVOR TO ENCOURAGE a greater reading of the Bible surely is one with which every Seventh-day Adventist can fully cooperate. We therefore join wholeheartedly in the effort of the American Bible Society and a large number of denominations in the Worldwide Bible Reading plan for the month, beginning on Thanksgiving, November 23, and extending to December 25.

The earnest hope is that thousands once having begun will remain steadfast readers of the Word. Adventists are lovers of God's Word, and there is probably not an Adventist home anywhere in the world that does not possess at least one copy of the Bible. There is, therefore, no impediment to our daily reading of this wonderful Book, except possibly our busy activities. In this tremendous hour in which we live, no one can afford to become too engrossed with other things to listen to God speak through His written Word.

How wondrous and awe inspiring is the thought that the mighty God has provided a book especially for us, and that in it He endeavors to speak to each one personally, telling him just what he should know for his happiness and prosperity here, and pointing him to the eternal realms of bliss. This old world is today torn by uncertainty and fear, and mankind needs nothing so much as the calm assurance of the care and love of God which the Bible reveals. For this very time when fear has become the dominant emotion of the world, He has reassuringly told us, "Fear not, for I am with thee," and, "Let not your heart be troubled."

This incomparable volume can be secured by anyone in practically any language of earth for an insignificant sum. Miraculously preserved through the dark and stormy centuries of the past, triumphantly rescued from enemies bent on its complete destruction, the Bible still lives and is available to all as an unerring guide and beneficent counselor.

"I have found the book of the law in the house of the Lord," exclaimed a faithful priest long ago as he brought forth from a secluded corner of the Temple the long-forgotten and neglected Word of God. Years before, it had been carelessly misplaced by those who failed to recognize that in these sacred writings God speaks to His people. Finding the forgotten scroll was indeed a happy event for Israel. The reading of it brought a wave of revival and reform over the entire nation and a mighty quickening of spiritual life.

Today the Word of God is again being neglected. Thousands have entirely put it out of their lives. It is high time to seek it out from among the dusty bookshelves and dark attics, and to let it speak to hearts as never before. Seriously and earnestly perusing its sacred pages will bring a quickening of spiritual life as nothing else can.

Adventists who deeply love the Word of God gladly join in this worldwide plan of Bible reading, and will not only rededicate themselves to a more faithful reading of it but do all possible to encourage others to become readers of the Word. As dense darkness settles down upon this world of ours, we dare not do without this lamp for our feet and light for our pathway.

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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.]

¶ FOUR out of five students at the University of Delaware are interested in campus religious organizations, according to figures compiled by the University Religious Council. When Delaware's more than 2,000 students registered for the fall-winter term a few weeks ago, they were asked to indicate their church preference and their willingness to affiliate with one of the various student religious groups on the campus. Only 434 failed to indicate a preference, Herbert H. Finch, executive secretary of the University Religious Council, reported.

¶ THOUSANDS of Roman Catholics lined the old market square in Brussels to witness the annual blessing of animals given by the Franciscan Fathers in honor of St. Francis of Assisi, patron saint of animals. White-helmeted police were on hand to keep order in the cobbled square. The prayers of white-bearded Father Urbain, as he blessed the animals, mingled with the sounds of the crowd as he blessed pets carried by men, women, and children of all ages in a long parade to the door of a red-brick chapel. The pets were of all varieties—cats, dogs, pigeons, even snails and tortoises.

¶ THE Church of South India, inaugurated on September 27, 1947, with the union of former Anglican, Presbyterian, Reformed, Methodist, and Congregational churches, enters its fourth year with a significant step forward. The third anniversary will mark the inauguration of the new diocese of Coimbatore and the installation of Dr. A. J. Appasamy as its bishop. About 30,000 members will be added to the church by the creation of the new diocese, 23,000 of them Congregationalists and the rest Anglicans and Methodists. As a result, the church will represent by far the biggest single concentration of Christian forces in India. The church has a total of 1,100,000 members served by an ordained clergy of 575 nationals and 145 foreign missionaries. Altogether it forms more than a fifth of the entire Protestant community in India.

¶ POPE PIUS XII declared there is no contradiction between science and Roman Catholic dogma in an address to a group of students from French Catholic institutes on a Holy Year pilgrimage. The Pope received the students in audience at Castel Gandolfo, his vacation residence. He urged them to study his recent encyclical, *Humani Generis* (Of Mankind). This encyclical warned that there must be no compromise on the church's dogma, but at the same time it encouraged the progress of the sciences. "All sciences have directly or indirectly some relation with religion—not only theology, philosophy, history, literature, but also the other sciences: law, medicine, physics, natural sciences, cosmology, paleontology, philology," Pope Pius said.

¶ ESTABLISHMENT of diplomatic relations between the U.S. Government and the Vatican may lead to national disunity, the United Lutheran Church in America was told at its seventeenth biennial convention in Des Moines, Iowa. Dr. Franklin Clark Fry, president of the ULCA, warned that everyone in the United States would interpret the appointment of a representative to the Vatican as "being a recognition giving a special place to one of the religious Churches in the United States. That is wrong. It is insidious. It is dangerous. And it might finally introduce into the body of the nation such disunity as would be very expensive to the nation."

¶ MATERIALISM and irresponsibility in modern society were condemned in a 100-page report presented at the meeting in Toronto of the General Council of the United Church of Canada. Prepared by a special church committee on culture and Christianity set up four years ago, the report is intended for study by clergymen and church groups. Modern man, the report said, is "lonely in the midst of crowds," because he has overthrown old standards and now has nothing to use as a guide. Humanity has amassed scientific knowledge at the expense of a sense of morality, it added.

75-50-25 YEARS AGO

1875

¶ WRITING from Round Grove, Minnesota, D. P. Curtis and L. H. Ells send the following: "Our congregations have not been large; perhaps not over eighty at any time. We spent six weeks here, and then were away about five weeks. . . . Sabbath afternoon, we baptized twelve willing followers of their Lord. Yesterday, we came together and organized a church of twenty members. All but three are heads of families. In all, twenty-five adults have fully accepted the truths of the Bible."

1900

¶ A REPORT from Birmingham, England, comes from E. E. Andross: "I spent last winter in Liverpool, associated with Elder Altman and Brother Harris in developing the work there. . . . At the close of the Swiss meeting, after visiting Basel, I returned, passing through Germany and Holland, to Birmingham, where I found the interest still increasing, the general meeting having been a help. We took our tent down September 25, and are now holding services in a hall not far from the place where the tent was pitched. About forty adults began the observance of the Sabbath here last summer. Many others are deeply interested."

1925

¶ IN an article on thirty years' progress in South America, N. Z. Town says: "In the year 1910 it was my privilege to visit the Plateria Mission, which is now our oldest mission station among the Indians in the Lake Titicaca field. At that time Brother Comacho, who began the work among his people, had a small school, fifteen of the pupils he reported keeping the Sabbath. . . . This year when we were in that field, our workers reported over 6,000 baptized believers among the Indians."

EDITORIAL

EDITOR: Francis D. Nichol
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Unidentified Literature

LAST week we discussed the question: Who is truly a Seventh-day Adventist? We explained that the question had arisen because church members inquire from time to time as to whether the author of some piece of literature they have received is a Seventh-day Adventist. We wish to pursue the matter a little further by considering the broad subject of unidentified literature.

There is nothing more vital to the stability of the Advent Movement than its doctrines. If they are tainted, so also is the movement. If they are undermined, so also is the movement. That is why the church takes such pains to see that the training of its ministry is rightly carried on, that its schools are properly manned, and that its publications are correctly edited.

Speaking of the care employed to see that publications rightly reflect the teachings of the church, we would say that all our publishing houses of any size have special committees that read manuscripts that have been submitted for books, booklets, or pamphlets. The editors of our major religious journals are almost invariably ordained ministers, thus ensuring that the material printed will be in accordance with the beliefs which the journals were founded to promote. The leaders of the denomination, in setting up these publishing policies, are simply seeking to discharge their responsibility to provide the members with literature that is in harmony with the doctrines and standards of the church.

How Can We Be Sure?

But how can we be sure that the piece of literature that comes to us in the mail, or that someone may give to us has been produced in one of our denominational publishing houses, and thus truly expresses Adventist views? The answer is that the literature produced by one of our publishing houses bears the imprint of the house that published it. Our members, no matter in what division of the world field they may be, should know the name of the publishing house that provides the church's literature in that area. In most divisions there is only one house. In the North American Division there are four, as follows:

Review and Herald Publishing Association
Takoma Park, Washington 12, D.C.
Pacific Press Publishing Association
Mountain View, California
(International Branch of the Pacific Press
Brookfield, Illinois)
Southern Publishing Association
Nashville 8, Tennessee
Canadian Watchman Press
Oshawa, Ontario, Canada

If you live in the United States or Canada and receive a piece of literature, look for the name of one of these publishing houses on it. If it is Seventh-day Adventist literature, it will almost certainly have been printed by one of the four houses.

If it has been printed by the Voice of Prophecy, it will bear the name.

Occasionally a conference may print and send out a special tract or pamphlet dealing, for example, with

some conference project, or with the subject of tithe, or proper Sabbath observance. But in these instances it is the usual custom to send with the piece of literature a letter explaining that the conference has sent it, and why.

Our members need have no uncertainty as to whether a piece of literature coming through the mail is bona fide Adventist and reflects soundly the teachings, policies, and standards of the church.

Literature That Is Suspect

A piece of ostensibly Adventist literature coming to your home with no identification on it, or with a name and address on it not that of a denominational publishing house, or with no accompanying letter from one of our conference offices, is properly suspect. And the suspicion is only heightened if such a piece of literature prominently displays a statement like this: "Published in the interest of Seventh-day Adventists." That is *not* the way genuine Adventist literature is sent forth. Such a statement would be superfluous if the literature were coming from one of our publishing houses or conferences. In fact, we can say without hesitation that one way that our members can be *sure* that tracts and booklets coming to them are *not* genuinely Adventist is if they display this line: "Published in the interest of Seventh-day Adventists."

It is true that for post office identification purposes our journals sometimes print, in small type in connection with their second-class mailing notice, that the journal is published by Seventh-day Adventists. But we are not referring to this.

We are not forgetful of the fact that occasionally some devout, doctrinally sound, and loyal church member has privately printed a little tract and sent it out more or less generally. And doubtless some good has resulted. But all things considered, we believe that the harm has outweighed the good. And that is more true today than ever before. Such persons should remember that the general effect of such independent printing is to confuse the minds of the members. They are not quite sure as to the dependability of what they read, for it bears no other identification than the name of the author. And if, having read it, they find that it is sound doctrine, they are put off their guard when another piece of privately printed literature comes to them. But the second piece may contain subtle heresy.

An Important Resolution

We would call the attention of all our members to an action that was taken by the Autumn Council of the General Conference in 1949, entitled "Independent Publications." It reads as follows:

"With the growing perils of these last days it is becoming increasingly important that the literature issued in connection with the activities of the denomination should receive the most careful editing by competent persons, and the approval of some regularly constituted denominational authority.

"In order to accomplish this:

"1. We consider it pre-eminently essential to maintain the most thorough organization of our denominational activities, in order that a proper balance may be secured and maintained in all our departments of church work, and that our denominational teaching and standards may be safeguarded.

"2. Every individual who prepares manuscript for publica-

tion in the form of tracts, pamphlets, or books for general distribution through our Book and Bible Houses or other denominational channels shall submit the manuscript to a regular denominational book committee for criticism, endorsement, and final decision as to publication.

"3. The foregoing regulation shall not be interpreted as applying to unbound mimeographed sermons prepared by our evangelists for free distribution or to radio sermons offered free to listeners.

"4. Our Book and Bible Houses and church shall carry in stock and promote the circulation of only those books, pamphlets, tracts, periodicals, and magazines which are regularly printed under denominational direction or are furnished through our publishing houses.

"5. Our publishing houses and branches should not purchase or carry in stock books dealing with any phase of the third angel's message which are published by individuals on their own responsibility, and which are produced and promoted independently by individuals or by non-Seventh-day Adventist publishers, except as hereinafter specified.

"a. All orders received for such publications shall be referred to the publisher and promoter of the same.

"b. It is inadvisable to promote the circulation of such literature or give it an apparent standing or approval through reading notices, advertisements, or by listing in catalogs.

"c. Union and local conferences shall cooperate in a united effort to curtail the publication of independent literature by laborers in conference employ.

"6. Books approved by reading course committees, and such other valuable books, not of a competitive character, as have been approved by a denominational book committee, shall be handled and promoted in the same manner as are denominational publications. It is understood that reading course books not published by the denomination are to be stocked and promoted only during the life of the course or courses of which they are a part or as long as the stock is carried by the publishing houses.

"7. College printing plants should confine their work to local and special job printing, and they should not enter the field of our regular denominational publishing unless counseled to do so by the General Conference Publishing Department.

"8. The reprinting, in tract or other form, of chapters or portions of chapters from our standard denominational works, should be definitely discouraged. Such a course is an infringement of copyright, which cannot be permitted.

"9. We appeal to all our denominational employees, sustentation beneficiaries, and membership to stand loyally by our denominational publishing policies in the matter of publication and circulation of our regularly approved literature.

"10. Editors of our union papers are asked to keep the columns of their pages free from advertisements intended to promote the circulation of nonauthorized literature.

"11. It shall be understood that these recommendations shall not restrict the publication of promotional or special literature on authorization of any union committee for free distribution among church members within its own territory."

A Cause of Perplexity

In the light of this resolution we do not believe that any genuine Seventh-day Adventist can permit himself to print privately, and circulate, tracts, pamphlets, books, or papers, and thus bring perplexity to our conferences and possibly confusion to the minds of our members. At best such a procedure is costly. The money would go much farther if used to purchase literature from our approved publishing houses. At worst the procedure provides a screen behind which every variety of apostate may send his productions into the homes of our people.

We live in a day when deceptions are abroad, deceptions so subtle that if possible they would deceive the very elect. Before we either read or circulate, we should look for the identifying mark that the literature is a product of the Seventh-day Adventist Church.

F. D. N.

Rome Never Changes

RECENT actions of the Roman Catholic Church make it clear that the Papacy today is what it always has been. The dogma of "no salvation outside the church," meaning the Roman Church, first expressed by Saint Cyprian in the third century, still stands. That the church is becoming more liberal in its views and its attitude toward non-Catholics is denied by the highest authority of the church—the Pope himself.

In the encyclical letter issued August 21, 1950, entitled "*Humani Generis*," the Roman pontiff took up this question and issued a sound warning against deviationist trends from "divine tradition" that might undermine church doctrines. He spoke to those Roman Catholic theologians who, lured by a desire to win converts to the church, alter or distort the true meaning of dogmas handed down through the centuries. Striking at the heart of the matter, he said:

"In theology some want to reduce to a minimum the meaning of dogmas, and to free dogma itself from terminology long established in the Church and from philosophical concepts held by Catholic teachers, and to return in the explanation of Catholic doctrine to the way of speaking used in Holy Scripture, and by the fathers of the church.

"They cherish the hope that when dogma is stripped of the elements which they hold to be extrinsic to divine revelation, it will compare advantageously with the opinions of those who are separated from the unity of the church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma and the tenets of the dissidents."

Pope Warns Against Neglect of Doctrine

This attitude was denounced, and the Pope charged bishops the world over and superiors general of religious orders to take the utmost caution in schools and in conventions or in writing to see that none "transgress the limit we have established for the perfection of the truths of the Catholic faith in doctrine."

Such a stern pronouncement has no doubt been called forth in part by a great amount of church union or inter-church cooperation talk on the part of Protestants. Some priests of the Roman Church have desired to join certain church conferences to show their good will. Some have actually discussed the possibility of a basis for unity with the Roman Church, until the Pope shut off all such discussion and made it plain that only the highest authority of the church could decide who was fit to discuss such matters with non-Catholics. Thus Catholics are having nothing to do with Protestant plans for church union.

While the Roman Church is taking this strong stand Protestants are coming to the place where they are willing to lay aside most doctrinal differences in order to hasten a form of unity.

Paradox of "Union in Diversity"

The promoters of church union readily call upon the various denominations to forget their doctrinal differences and seek the least common denominator in religious views and unite upon that. They make it clear that one does not necessarily need to agree on the personality of God and His act of creation, on the kind of inspiration of the Bible that is held or the position of Jesus Christ in the Godhead. "Unity in diversity" is the convenient but paradoxical slogan seized upon by these federation advocates.

One of the leading promoters of church union is E. Stanley Jones. He draws on an illustration to show

the basis for the first step in church union. Later, much later, perhaps, the question of organic unity will be considered. He writes:

"A Lutheran bishop from Scandinavia made this comment: 'I have tried to play my instrument of Lutheranism skillfully, for I love its notes and its tones, but I would like to play that instrument in company with differing instruments so that out of these could come a symphony of God.'

"Federal union asks each to bring in his differing instrument, frankly and without muffling its distinctiveness, so that out of it may come a union of diversity, a symphony of God. The people are ready, we believe, to give a mandate for federal union now."—*Christian Advocate*, Dec. 23, 1948.

Disbelief in Fundamental Truths

Such union as is here suggested is not the kind for which Christ prayed when He said, "Sanctify them through thy truth: thy word is truth." It is a false and superficial one to say the least. How can there be true church union when there is diversity in doctrines that are the very foundation of the Christian church?

Take for instance the very minimum basis presented for agreement, that which is found in the creedal statement of the Federal Council of churches of "essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour."

There are a variety of opinions among those who agree to this statement as to the divinity of Jesus Christ and by what means He acts as our Saviour. Many of those who are working for church union do not believe in His virgin birth, His physical resurrection and ascension, and His personal return—all definite teachings of the Scriptures. Furthermore, they do not believe in the full inspiration of the Bible through which true unity must come.

This breaking down of the doctrinal position of Protestants is but opening the way for Protestants to join with Roman Catholics in last-day religious projects foretold in prophecy. If the mountain will not come to Mohammed, Mohammed will go to the mountain. Rome sits a queen over the religious world. She remains unmoved by the passing of time, but waits the return of those who went out from her. Protestant leaders who are weakening the doctrines of the church for a semblance of unity are assisting in that return. F. L.

My Guide

By ADA MAE COON

I would follow Thee my Saviour, all the way.
I would tread the path Thou trodest every day.
Lest my wayward feet from Thee should go astray,
Blessed Jesus, guide me.

May I not from Thy commandments e'er depart.
May Thy Word be always hid within my heart,
Knowing Thee, my blest Redeemer, that Thou art
Dwelling close beside me.

Blessed Jesus, Thou art more than life to me.
All my failures Thou wilt cast beneath the sea.
In Thy presence may I ever dwell with Thee.
Under Thy wings hide me.

I will praise my lovely Jesus and adore
Him who died that I may live forevermore;
In the home eternal on that blessed shore
Woes will ne'er betide me.

Jesus bids thee come and with Him there abide,
Trusting that for thee He suffered, bled, and died.
He will cover all your sins—the Crucified.
To His love confide thee.

Two Kinds of Schoolwork

IN THE 1890's I knew of a large school in India, backed by mission funds, which worked on the policy that if non-Christian young people could be given a Western-style education, they would eventually become Christians.

The school made it known frankly that none of its students became Christians in the courses of study. If any number should do so, it would lead Hindu students to withdraw. So the program was secular.

Time has shown that mere scientific and cultural study does not strongly lead on to Christian experience in mission lands, any more than it does in Western lands. Merely secular education in all Christendom has left the great centers of education places of unbelief in the old evangelical religious faith.

Looking over reports last year, I saw in the Far Eastern Division *Outlook*, of Singapore, a report from our Philippine Union field that emphasized the value of Christian education. The occasion was the biennial conference of the union. E. M. Adams, union president, reported a net gain in Philippine membership of 7,643 in the two and a half years covered by the report.

One can see that growth like that involves a sturdy program of educational work, from church schools to college, if necessary workers are to be supplied to shepherd and lead the flock. The report of Prof. Andrew Nelson, of the Philippine Union College, told how the college is working to meet the calls. He said:

"We have about four hundred college students under training at the present time. Every year our graduates are in great demand, approximately in the following order: elementary teachers, academy teachers, accountants, music teachers, ministers. At the present time forty young men are preparing for the ministry."

In Contrast With Secular Education

The report from the Philippine Islands reminded me of a note I had made on one visit to China. (On looking up the note I was disappointed to find that it was not dated—a real failure—but it was a number of years ago.) In North China the union superintendent, then G. J. Appel, told me a story as follows:

"Some time ago I met an educational worker of one of the large societies. He was a veteran of advanced school work in China. 'Tell me,' he said, 'do you know of any student who has left your school and gone into real missionary work?'

"'Oh yes,' I replied, 'That is what we run our schools for—to train gospel workers to go into the field to win others to Christ, to work as missionaries in our church schools and medical clinics, and to go into our offices. I know scores whom I have taught or helped to get into our college who are now out in the field doing effective soul-winning missionary work.'

"'Well,' the educator said sadly, 'in thirty years I have not known one.'"

Surely that must be taken as an exceptional case, whatever kind of school program was followed in the teacher's place of service. Most mission schools of every class, we believe, do have fruitage beyond that disappointing experience. But it was to save us from any approach to such an experience that from the early years we have had the importance of Christian education pressed upon our hearts. The messages of the Spirit of prophecy stressed this continually. Over and over, when our methods were influenced by the ways of popular education, that gift has called our schools back from the way of the world.

For the church of the last days, as we read in Daniel 12:3, the voice of inspiration left this message on Christian education: "They that be wise ['teachers,' margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

W. A. S.

World of Gadgets and Fixtures

ADVENTISTS, along with the rest of the civilized world, are the "victims" of twentieth-century efficiency. For convenience's sake, modern technology has provided a gadget for every chore, be it large or small. The labor of life, which God intended to be a blessing to man, is rapidly being replaced by the simple expedient of switches and buttons.

Especially is this true in America, where our industrialized world has become rich satisfying the demands of a pampered public with all sorts of creature comforts. The net result is that life has become so pleasant and comfortable that we are in danger of becoming satisfied with this world and losing our vision of the next.

To be very practical, let us take the common working day, for example. Mr. Average American rises from a luxurious sleep on an innerspring mattress. During the night he was kept warm and comfortable by an electric blanket. When the alarm clock rings he steps out of bed into plastic slippers, jumps into a comfortable nylon bathrobe, takes a quick shower, hastily opens a can of frozen orange juice for his vitamins, and thus the day begins.

For breakfast he removes the cellophane wrapper from a loaf of bread, pulls out a neat slice and drops it into the toaster. For a beverage he pours pasteurized and homogenized milk from a paper carton into a plastic glass. There are other features to the breakfast, but in a matter of a few moments he is through, shaved (with an electric razor), dressed, and whisked away to work by a private car, bus, or streetcar.

At the office he is surrounded by one gadget after another. Fluorescent lights, electric typewriters, voice-recording machines, teletypes, and telephones are all part and parcel of the business world in which he spends the day.

And with Mrs. Average American the story is much the same. Daily toil is made pleasant by the efficient cooperation of Mother Electricity, who with her brood of sewing machines, vacuum cleaners, washing machines, dishwashers, garbage disposals, and a hundred other contraptions makes housework a simple matter.

World of Unreality

Certainly we have come to a world of unreality. A typical advertisement in a popular journal is symbolic. The advertisement, dealing with plastic, reads:

"Morning till night the colors of the rainbow are all around you in plastics. A big plastic clock wakes you. As you rise, you flip on an ivory plastic light switch. You take your clothes from the yellow plastic hanger. Plastic toothbrushes come in colors for every member of the family. Cheerful decorating schemes are enhanced with the beauty of plastic drapes. . . .

"Plastics help make better clothing. Modern furniture and furnishing owe much to plastic. Much of your food is packaged in clean, clear plastic. Plastics add safety, durability, and appearance to many of your electrical appliances."

"These versatile basic materials are man-made."

Gadgets and fixtures have become one of America's most profitable fields of business. The financial urge compels the manufacturers to be on the alert constantly for improvements. Radios have now been invented which may be set to music, and adjusted so that they will automatically turn off one hour after retirement. The same radio will turn on at a given time in the morning and wake up the soundest sleeper. This radio has a device which also will turn on the toaster or set into operation other gadgets.

Modern man has become so accustomed to gadgets

and fixtures and plastics that he has become victimized by his own efficiency. He walks about almost as if he were made of plastic. We raise the question: What is this mechanical world doing to us? Have we become stereotyped and mechanical in our way of life? For a moment let us think how helpless we city people would be without our gadgets and fixtures.

Let us ask a few questions. What would you do if the current to the electrical system was shut off in your home? If you had no running water, what a dilemma you would be in! With the approach of winter and a shortage of gas how would you heat your home? Suppose a prolonged strike made it impossible for you to secure fuel oil for your heater? You would shiver in the cold, for it would not be likely that your home could boast a fireplace and a store of wood to relieve your misery. But even if there were, what would you do without matches, newspapers, and kindling to start the blaze?

To make matters worse, suppose the corner grocery store closed down and you were forced to look directly to the farmer for food. Wouldn't you feel helpless with the farmer so far away? Perhaps you might reason, "I have a car. I will drive to the farmer." But if you had no car, what then? If you had an automobile but no gas, what would you do? These questions will help us to see how dependent we are upon gadgets and fixtures, machines and the like for normal life in this abnormal world.

Advantage in Being Unspoiled

Our people in other lands do not always have the conveniences that we enjoy in this country. Life may not move so fast for them perhaps, but certainly they can say that there is an advantage in being unspoiled. Soon God's people in every land will know what it means to live without creature comforts, like Israel on their journey across the barren desert, dependent alone upon the manna that God rained from heaven, and the water that gushed forth from the rocks. They lived by faith. It will not be long until we too will be forced by circumstances to live without the many conveniences of modern life.

Until then let us not be spoiled by our machine-age comforts. Our world of gadgets need not make us too content with this life and with ourselves. We need not be the slaves of machines. We can keep our faith in God bright and lustrous in this age of marvels. But let us make sure that when the test of hardship comes our faith shall not fail.

D. A. D.



What you have outside you counts less than what you have inside you.—B. C. Forbes.

★ ★

Faith is like a muscle: it develops with use.—*Good Business*.

★ ★

Worry often gives a small thing a big shadow.—*Swedish Proverb*.

★ ★

Some people use religion like a bus. They ride on it only when it is going their way.—*Rays of Sunshine*.

★ ★

Life's greatest tragedy is to lose God and never miss Him.—*Civic Bulletin*.

★ ★

Every minute you are angry you lose sixty seconds of happiness.—*Origin Unknown*.

How We May Receive the Latter Rain

(A Sermon)

By W. H. Branson

OUR text is found in the tenth chapter of Zechariah and the first verse: 'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.'

The Lord has fixed a time for the latter rain. This is not something indefinite. He has arranged that at a certain time in the history of the church and the world He will visit His people in a special way. The visitation of the early rain came during the days of the early disciples, following the ascension of Christ. The fulfillment of the prophecy we have read is to come in connection with the preaching of the Second Advent of Christ.

We are told: "Ask ye of the Lord rain in the time of the latter rain." You may say, "How can we know when that time comes? Has the time of the latter rain come, or is it something that is to come in the future? If it is still in the future, how far distant is it from us?"

We turn to the prophecy of Joel where the Lord gave promise of the outpouring of His Spirit on the church and read: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:17.

God's Answer to His People

When this is done, the promise is:

"Then will the Lord be jealous for his land and pity his people. Yea, the Lord will answer, and say unto his people, Behold I will send you corn, and wine, and oil, that ye may be satisfied therewith: and I will no more make you a reproach among the heathen. . . . Fear not. O land; be glad and rejoice: for the Lord will do great things." "And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Verses 18, 19, 21, 28-32.

I have read these verses, not only that we might hear repeated in our ears the promise of God that He will pour out His Spirit upon His people, but also that we might see that God has definitely indicated here something about the time or times when this would take place. First it was to be in Mount Zion, and then in Jerusalem, that there was to be deliverance. There were to be two rains, two visitations: one at the beginning of the gospel era and one at its close.

But you will notice that the pouring out of the Holy

Spirit upon the church is connected in these Scriptures with the signs that foretell the coming of Jesus. This is a very definite indication from the Lord to His church as to when to expect this promised blessing. "I will shew wonders in the heavens and in the earth," He declared. "The sun shall be turned into darkness, the moon into blood, before the great and the terrible day of the Lord come." Here God is talking about the visitation of the Spirit, and mentions the signs that are to indicate the nearness of the coming of Christ. In other words, as the last message is going to the nations to prepare them for Christ's coming, the signs of the times will have taken place or will be taking place. It is at that time the outpouring of the Holy Spirit is to come.

Spirit's Power Needed for Witnessing

You will notice also that those who need the preaching of this message and are called the remnant of the Lord, are the ones who receive this outpouring of the Spirit. Deliverance, we are told, is to come in Mount Zion and in Jerusalem and to the remnant whom the Lord will call. Therefore, if we had no other indication as to the time of the latter rain, when God expects that His people shall reach out for this blessing, than these Scriptures, we would have a clear indication that it is God's plan that the power of the Holy Spirit in the form of the latter rain should rest upon the remnant at the time they are proclaiming this message to the nations and while the signs of the coming of Christ are being witnessed in the world.

In the second chapter of Acts we have an additional statement or two from the apostle Peter that are very encouraging to us. Preaching his sermon at Pentecost, Peter is explaining what the visitation of the Holy Spirit means. He states that it is a partial fulfillment of the promises of God's Spirit as spoken through the prophet Joel. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh."

God will pour out His Spirit upon the heathen but not in the same way nor for the same purpose that He will pour it upon the church. He will send it upon the heathen to prepare their hearts to reach out for the message. In many parts of this world today that part of the prophecy is being literally fulfilled. People from many heathen tribes and nations are calling loudly to our representatives to come and teach them the message of the living God. God is now stirring up the nations by His Spirit.

The Time Is Here

But He will also pour out His Spirit, He says, upon His people, when the signs of His coming are being fulfilled. In our preaching we tell the exact dates when some of these signs transpired, and the great wars of our day are additional signs that we are living down in the very last hours of probationary time. But I believe, brethren and sisters, that a people that say such things to the nations ought to be asking themselves the question, Why has not our part of the prophecy been more definitely and literally fulfilled? If these things are signs, as we have been preaching all these years; if they are evidences that the coming of Christ is at hand, then are they not also mighty evidences to us that the time of the latter rain is here?

We have now been preaching almost as long as Noah preached about the Flood. For 120 years he continued his message before there was any indication whatsoever that

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the Flood would actually come. We too have been preaching now 106 years since that memorable day when Christ passed from the holy into the holy of holies in the heavenly sanctuary, and when the judgment began, and the time had come for the judgment-hour message to go to the world. The message came on time. The people of the message appeared.

Today you can go into any part of the world and announce a meeting, and you can say with all truthfulness, "Here are they that keep the commandments of God, and the faith of Jesus." You can find them everywhere, in every part of the world. That part of the prophecy has had fulfillment. But there is one part of these prophecies which has yet not been fulfilled, at least in its completeness, and that is the outpouring of the Spirit of God upon the remnant to prepare them for finishing their work.

Is it time, actually time, for the latter rain? Or are we just about to approach that time? I think we need to get that question clarified in our minds in the very first hour of this series of studies on this subject. We do well to restudy some statements from the Spirit of prophecy that have come to us in regard to this subject.

I first read from the pen of Mrs. White a statement which appeared in the *Review and Herald*, March 19, 1895:

"The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it."

This is not speaking of 1950, but 'way back there in 1895, fifty-five years ago. Then, brethren, if it was the privilege of the church fifty-five years ago to have this blessing, surely it is doubly our privilege to have it tonight, in this year 1950, when we are still here on this sin-cursed earth, still getting together to plan how we can finish the task that God has given us to do, and still conscious of the fact that we are largely short of the power that we ought to have in giving this message to the nations. It is the privilege of the church to have it now. And we are assured that "Heaven is waiting to bestow it."

Heaven Is Still Waiting

If Heaven was waiting fifty-five years ago to bestow this blessing upon us, it must still be waiting. I do not mean by that that we have not had any visitation of the Holy Spirit. It would be a denial of our very experience if we should say or even indicate such a thing. God's Spirit has been with us; His Spirit has been leading us and has been giving us a measure of success, but the success that we have had as we have gone out to the nations and have proclaimed this message is not commensurate with the promises of God and the plans of God for the remnant in these last hours of probationary time. It does not measure up to God's program according to the picture that is given us both in the Scriptures and in the Spirit of prophecy.

"I will shew wonders," is His promise. He is going to pour out His Spirit so that there will come upon the people of God not only the experiences of Pentecost but infinitely more. "I will render double unto you," He declares. Over and over in the Spirit of prophecy we are promised that the outpouring of the Spirit of God in the latter rain will be far more abundant than was that visitation to the early church in Jerusalem.

But someone may say, We have to wait till God bestows it. No, that is not the picture. We wait only until we are ready by faith to reach out and grasp it, complying with the conditions that the Lord has laid down for its reception.

The decision as to when the latter rain will come to this people is in our hands. It is not because God is willfully holding back something. He is only waiting until

we are prepared to receive it. He must wait until in all earnestness and seriousness we set ourselves to the task of asking for it and seeking for it.

We are told:

"What we need is the quickening influence of the Holy Spirit of God, 'not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is time for the latter rain, when the Lord will give largely of His Spirit. Be fervent in prayer, and watch in the Spirit."—*Testimonies to Ministers*, p. 512.

Words could not be plainer than these. It is time for the latter rain. That we are assured of over and over again in the Scriptures and in the Spirit of prophecy.

The Spirit's Fullness Promised

God's Spirit came by measure to the early disciples. Only Jesus received the Spirit without measure, but we are told in certain statements from the messenger of the Lord that to the remnant church God will again send His Spirit without measure. The fullness of His Spirit is to rest upon the remnant church for the completion of their task in the earth.

You say, What is the reason that God has delayed so long? There are a number of reasons, perhaps, but there



Jude

Epistle of Warning

By Alonzo J. Wearner

Guiding His beloved church on earth through its many perils, by the voice of His inspired writings, our Lord here sounds a note of solemn warning of the coming apostasy. "Jude, the servant of Jesus Christ, and brother of James," is chosen for this task. Those addressed would include Christian believers anywhere, at any time. No certain evidences are left us of the date or place of writing. It is thought most probable that it was written in Jerusalem, where James the less would be well known, and after the appearance of Second Peter, to which it seems to make reference.

Second Peter is dated A.D. 63; the Christians fled the doomed Jerusalem in October, A.D. 66; so it would perhaps be between these dates. Its message would be timely just then, but in a broader way it also applies to the general apostasy of the following few centuries. It may also well be heeded in our day, when like forces threaten—just before the soon-coming destruction of a doomed world order.

Jude clearly states his purpose: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." A mighty and all-sufficient bulwark against apostasy is this! The true original, the unchanged "everlasting gospel," the "faith of Jesus"—this is to be adhered to at all costs. "For there are certain men crept in unawares . . . turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

A number of striking examples are then given to enforce this warning. "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate" are "reserved . . . unto the judgment." "Sodom and Gomorrah . . . are set forth for an example, suffering the vengeance of eternal fire." Some "despise dominion, and speak evil of dignities. Yet Michael . . . disputed about the body of Moses, durst not bring against him a railing accusation." Cain, Balaam, and Core come into the description of such apostates—"wandering stars, to whom is reserved the blackness of darkness for ever."

Enoch, before the judgment executed by the Flood, said of the final judgment: "Behold, the Lord cometh . . . to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds. . . . But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time. . . . But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. . . . Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, . . . be glory and majesty, dominion and power, both now and ever. Amen."

is one very definite reason given us in Jeremiah 3:1. The Lord speaks about His people having gone into sin. They have not followed Him as they should. Then in the third verse, He says, "Therefore the showers have been withholden, and there hath been no latter rain."

It was God's plan that years ago we should have had the fullness of this blessing, but if we still continue in sin, if we allow worldliness and pride and criticism to have any part in our hearts and service, God cannot fulfill His promise to send us the Spirit in its fullness. We are told that God's Spirit has no fellowship with the spirit of Satan. Light has no fellowship with darkness. God says He will not tolerate our sins, and here we have it from His own Book that it is because of our departure from Him, because we have not followed Him fully, the showers have been withholden and there has been no latter rain.

Another very great hindrance to the reception of the Spirit has been our lack of faith. Many of us have been afraid of fanaticism. We have been afraid to reach right out and lay hold of God's promises to send upon us the power of the Holy Spirit for fear we would be considered too earnest, or perhaps a little peculiar. And we have not dared to believe that our prayers would literally be answered. At least we have not dared to go as far as to actually reach out and say, "Lord, I believe the promise. I have done all I know how to do to comply with the conditions. I now ask you to give me the power of the Holy Spirit in the latter rain, and I believe that you will send it."

Waiting to Test His Promise

You remember at the General Conference session that I read in one of my sermons the wonderful statement that God will fulfill this promise of the gift of the Holy Spirit to everyone who is willing to try the experiment of testing Him. I have never seen a statement like it before or since, but there it stands in the Spirit of prophecy, that God will fulfill this promise of the gift of the Holy Spirit to everyone who is ready to make the experiment of testing Him. We may ask, Will the Holy Spirit come now? Will we receive the latter rain at this Autumn Council in a measure that we have not received it before?

And may I say that that really is our question. The question is not, Is God willing in this year, 1950, at this council, to do this? This is not a question that God can answer. This is our question. I read here that the early disciples claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. So He is waiting now.

At the time of Pentecost the Holy Spirit came after the apostles had been in the upper room for ten days, seeking the Lord and praying for the power of the Holy Spirit and confessing their sins and getting right with one another. No doubt there is much that we need to do before we can properly reach out and claim the Holy Spirit by faith.

I repeat, brethren and sisters, it is entirely our responsibility tonight to decide whether or not we are going to have the baptism of the Holy Spirit in its fullness in this council or whether we will have to wait until next year or five or ten years or after we are gone and our successors are on the stage of action. If we are ready tonight to clear the way for the infilling of the Holy Spirit in our hearts, if we are ready tonight to put away all dissension and bickering and backbiting and jealousies and fault-finding and other sins of our hearts, secret sins hidden from the world, that no one understands but ourselves; if we are ready to do that tonight and in this meeting, and do it with all our hearts, we have every right to reach out and claim this promised blessing and believe

that God sends it. Nothing short of that will ever get us beyond the position we have been in for one hundred years.

Ministry to Be United

Not only were the disciples in one place; they got to the place that they were all of one accord. How pleasant it is for brethren to dwell together in unity! I think the Seventh-day Adventist ministry is the most unified group of preachers on earth. I would rather associate with our workers than with any other religious workers in the world. But merely to be better than others, brethren and sisters, is not good enough. The standard that is set before this ministry is to be like Jesus.

You remember the night that Jesus deigned to do menial service, and washed the disciples' feet because they all considered themselves better than the others. Jesus said, "The greatest one in My kingdom will be the one who is the greatest servant, the one who lowers himself in his own estimation and considers others better than himself." When Paul said, "For me to live is Christ," I think he meant that Christ had so fully taken possession of his heart and life and had so fully transformed his life by the indwelling power of His Spirit that Christ's life was being lived over in Paul's flesh just as it had been lived in the flesh of Christ when He was here on the earth.

And so it must be with us. That can be only as we humble our hearts before Him and ask Him to give us the strength and power and the conversion to make it possible. When we have come to that place, and are willing to reach out and lay hold of the promise of God, we have the right to expect it. In fact, God has pledged the very existence of His throne that if His people comply with the conditions He has laid down, He will fulfill every promise that He has made to them.

Evidence Present When Needed

The Spirit of God is like the wind. It blows where it will. God doesn't promise us any tangible evidence in our own life. The evidence will come, brother, when you go out and stand before a congregation and open the Word of God and begin to preach the message for this hour. And God's Spirit, cooperating with your oral message, will speak in the ears of the people who are listening to you and say, "This is the truth; this is the way, walk ye in it." There will be a power in your ministry unrealized by yourself, perhaps, and without any visible indication of it in your person. There will be a power in your ministry that will win hundreds where you formerly won one, two, or ten. This will come because of your faith in the promises of God. You are not depending on some outward sign. You are not waiting for tongues of fire. We may come to the place where God will give us a visible visitation of the Holy Ghost, but I do not understand that we are to wait before Him and continue to cry for the outpouring of the Holy Spirit as though we were crying to God to make Him willing to give it before we actually claim it at His hands.

I believe every time a minister is preparing to go into the desk to proclaim this mighty truth to men and women, whether it be our own people in our churches or those of the world, he has the right to go into the closet of prayer and ask God for the latter rain for that service, and get up from his knees with the feeling in his very soul that God has answered that prayer. Then he can go before that congregation with the confidence in his heart that the Holy Ghost is upon him.

How does he know it? He knows it not by sight, not by any visible presence, but he knows it in the sweet assurance in his soul that the promises of God are sure and God has promised. He knows that he has confessed his sins as far as he knows how, and that is all he can do.

Brethren, there isn't anything we can do to make ourselves any better except to repent of our sins and ask forgiveness. We do not have to wait for long hours, or days, or years to make ourselves better to claim this great blessing from God.

I believe that we ought to take seriously the goal that was set before us at General Conference session, of doubling our membership before the next General Conference. I know we can if we will reach out for this promised blessing of the latter rain. There is no reason why we should not do it, and I am praying that God will visit us as He has never visited His church on earth before, for that is the promise. He will send us out endowed with such power that we will see a new thing break forth in our midst.

High Lights in the Life of Christ—5

Our Sacrifice on Calvary

By M. V. Campbell

THROUGHOUT those heartbreaking days at the close of our Saviour's earthly ministry, culminating in the sacrifice on Calvary, He was without an understanding friend. Though He was offering His life to save mankind, not even His disciples grasped the meaning of the great tragedy that was unfolding. No one encouraged Him by a sympathetic discernment of the purpose of His supreme sacrifice.

When Christ most needed the support of the men He had trained and ordained, they forsook Him and fled. When buffeted, humiliated, and mocked in the high priest's court, He heard one of His most trusted followers disown Him with vile oaths and curses. In the final hour even the face of God seemed turned from Him. But before death claimed the crucified Redeemer, one gleam of encouragement was vouchsafed Him. It was not one of His disciples who at last grasped the significance of what was taking place, but a dying man on a cross nearby, a criminal, a fellow sufferer. Jesus died knowing that at least one of the many millions of earth understood, and claimed redemption in His name.

Jesus often had tried to tell His disciples of His approaching death. He endeavored to break through the misconception that they, together with all Israel, entertained regarding the work of the Messiah. Reading the Old Testament prophecies, they were more forcefully impressed by the references to His second coming with power and glory, as King of kings and Lord of lords, than by those foretelling His humiliation and death. All were united in the conviction that the Son of David would exalt the Jewish nation and rule the world.

Any reference to His final rejection by the Jews or to His death was deeply resented by the Saviour's disciples. They seemed to close their understanding whenever He endeavored to make clear His work as Redeemer. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." Matt. 16:21, 22.

Neglected by Disciples

Following the institution of the ordinance of humility and the communion service where Jesus pointed out His betrayer, He and the remaining eleven disciples left the city of Jerusalem for the Garden of Gethsemane on the slope of the Mount of Olives. Here the fate of humanity hung in the balance. Adam had lost when he was tempted in the Garden of Eden. The second Adam in the Garden

of Gethsemane bore the weight of human transgression and regained for man the lost Paradise. But Jesus did not win without a struggle. In Gethsemane He began to experience the horror of being cut off from God. The weight of the sin of the world was pressing upon Him. The devil did not fail to emphasize the ingratitude of man for the sacrifice in his behalf that was about to be made. There was, however, one group whom Jesus felt justified in expecting to watch and pray with Him.

Of the eleven disciples, He left eight near the entrance of the garden, but Peter, James, and John He took a little farther, and confided to them, "My soul is exceedingly sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matt. 26:38, 39. Still without a direct revelation of the Father's will, and with a profound longing in His heart for human understanding and sympathy, He returned to His three disciples, who had been left to unite their prayers with His, but they were asleep.

He Agonized Alone

Three times the Saviour prayed and agonized alone. Twice He begged His disciples to watch with Him and pray. Each time He found them asleep. Never before did He so need their support and comfort, and never before had they so utterly failed Him. In His struggle His agony mounted until drops of blood mingled with the sweat on His holy brow. He gained the victory without the help or prayer of any man.

Waking the disciples the third time, He warned them of the betrayer, and immediately Judas came forward followed by Roman soldiers and officers of the Temple guard bearing torches and weapons in their hands. Judas callously went through his act of betrayal with a kiss, and soon "all the disciples forsook him, and fled." Matt. 26:56. Jesus was left alone. He had often felt forsaken; but now that they had deserted Him, He fully realized the meaning of the prophecy: "I have trodden the winepress alone; and of the people there was none with me." Isa. 63:3.

Condemned to a Cruel Death

Deserted and denied, Jesus suffered mockery, abuse, and cruel indignities before the Sanhedrin. Then He was taken to Pilate, to Herod, then back to Pilate. This cruel and unjust man was moved by the sight of the Sinless One to a desire for once to exercise justice, but the Jews vehemently demanded the death penalty. Pilate determined to scourge the Saviour, feeling that it might satisfy the Jews. This torture was inflicted by a whip of leather lashes to which metal balls were tied. It was always administered to the bare back while the victim was bound to a pillar.

After passing through this fearful ordeal Jesus was clothed in purple, and the soldiers plaited a crown of thorns and roughly placed it on His head. A reed as a scepter was put in His hands, though frequently His persecutors grasped it to strike Him, often embedding still more deeply the thorns on His brow.

To the waiting throng Pilate led Jesus, clothed in purple and wearing the thorny crown. Beside them walked Barabbas. Pointing to Jesus, Pilate cried, "Behold the man!" The Jewish mob was asked to choose which prisoner should be released, and with one accord the people answered, "Barabbas." Pilate asked, "What shall I do then with Jesus which is called Christ?" Again the mob unitedly cried, "Let him be crucified."

To this terrible death Pilate condemned our Lord. Jesus left the judgment hall carrying the cross that had been prepared for Barabbas. On Calvary's hill He hung

between two thieves. The mob that had demanded His death thronged beneath Him. The priests and Jewish leaders hurled insults, and even the crucified thieves joined in the abuse.

Acknowledged as Saviour

There alone, in the center of all the commotion, hung the Lord Jesus. No loving words, no sympathy, no gratitude, reached the Saviour's ears as He paid the price for our sins. Then suddenly the realization dawned on one of the thieves that Jesus was really the Saviour. Repenting of his sins, he cried to Jesus, "Lord, remember me when thou comest into thy kingdom." Luke 23:42.

Could Jesus hear aright? Here was one man who called Him Lord. Here was a man who believed He would come into His kingdom. This man looked beyond death, which he could see so clearly approaching, to the glad resurrection morning, and he wanted a part in the kingdom which he believed Jesus would then usher in.

Christ's disciples were saying, "We trusted that it had been he which should have redeemed Israel." Luke 24:21. They had given up hope of the kingdom, but this man, in spite of Christ's apparently helpless condition on the cross, surrounded by an insulting, clamorous mob, believed in Jesus as the King of kings. This was the faith Jesus had longed to find in His disciples. In His last hour He heard it expressed by a stranger, a criminal. It partially removed the dark shroud of loneliness and depression which surrounded Him. He was acknowledged by one man as the Saviour, and gladly He promised him eternal life. The promise was given, "Verily I say unto thee, To day shalt thou be with me in paradise." Luke 23:43.

In that Eden home will be not only the repentant thief but millions who, like him, have found salvation in the blood shed that day on Golgotha's height.

Our Great High Priest—3

When Christ Began His Priestly Ministry

By W. E. Read

WHEN the risen and victorious Saviour ascended to the courts of heaven He entered upon His work as high priest in the sanctuary above. There He is the minister "of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. There "he ever liveth to make intercession" for all those who "come unto God by him." Heb. 7:25. With Jesus at the Father's throne interceding on our behalf, pleading our cases before God, we are exhorted to continue in the faith, and to hold our confidence firm unto the end. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14.

We have already seen that in order to become our great high priest, it was necessary that Christ clothe His divinity with the robe of our humanity, and that He yield His life an offering for sin, so that He as high priest may "have somewhat also to offer." Heb. 8:3. We have seen also that He could not enter upon His ministry until after His resurrection and His glorious ascension to the realms on high.

The Typical Anointing

We wish to observe one or two further considerations. When God called His servant Moses to erect the sanctuary in the wilderness, He gave him explicit directions as to how this was to be made, also minute details concerning the items of furniture connected with that earthly

tabernacle. This work was faithfully carried out. Moses was faithful to his task. The time came when the work was done and everything was in place. Before the service could begin, however, something of great importance had to be done. Before the divine presence could fill the tabernacle, before the ministry could begin, the sanctuary must be anointed. (See Ex. 40:9-11.)

The tabernacle and all its vessels, with the altar of burnt offering and the laver, were to be anointed with holy oil. Even the ark of the testament of the most holy place was to be anointed as we read in Exodus 30:26. When this was accomplished "the glory of the Lord filled the tabernacle."

Anointing of the Heavenly Sanctuary

So it was to be in the heavenly sanctuary. The time came in the purpose of God when the heavenly structure was to be anointed. This is mentioned by the prophet Daniel. Among the many things to be fulfilled during the seventy-week period was one concerning the sanctuary in heaven, namely, "to anoint the most Holy." Dan. 9:24. There are those who apply this expression to the Saviour, that He is "the most Holy" one to which reference is made, but we are assured by those who understand the original languages that the Hebrew word is not used of persons but of things. Leeser's translation of this expression, "the most Holy," is "the most holy thing." Observe the following extract from the *Expositor's Bible*:

"The anointing of a most holy . . . Theodotion and the ancient translators render it, 'a holy of holies.' But throughout the whole Old Testament, 'Holy of holies' is never once used of a person, though it occurs forty-four times."—Volume 4, p. 420, col. 1.

So here the prophet of ancient days looks forward to a time during the seventy-week period when the sanctuary above will be anointed for service. This evidently took place when Jesus ascended to heaven, for we read that He went into the very presence of God. (Heb. 9:24.) The divine effusion of spiritual power and blessing that came to the disciples on the day of Pentecost was a distinct signal to the believers that He had been exalted and crowned as our great priest and king in heaven. We read:

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise, He had sent the Holy Spirit from heaven to His followers, as a token that He had, as Priest and King, received all authority in heaven and on earth, and was the Anointed One over His people."—*Acts of the Apostles*, pp. 38, 39.

Ratification of the New Covenant

Another consideration is the ratification of the new covenant. In the Old Testament what was known as the old covenant was intimately connected with the earthly sanctuary, and it is very clear from a study of the book of Hebrews that the new covenant is intimately connected with the heavenly sanctuary.

In reading the book of Hebrews we must bear in mind the fact that the word *covenant* and the word *testament* come from the same Greek word; hence we find that the *first* testament is the *first* covenant (Heb. 9:15; 10:9), that the *new* testament is the *new* covenant (Heb. 9:15; 12:24), that the *blood* of the testament is the *blood* of the covenant (Heb. 9:20; 12:24), that the *better* testament is the *better* covenant (Heb. 7:22; 8:6),

and that the *Mediator* of the testament is the *Mediator* of the covenant (Heb. 9:15; 8:6). Further, the *old* covenant is contrasted with the *new* covenant (Heb. 8:13; 12:24), and the *first* covenant with the *second* covenant (Heb. 9:15; 8:7).

Before any service began in the earthly sanctuary the old covenant was ratified by the shedding of blood. This is emphasized in Hebrews 9:18-21. By referring to Exodus 24:8 we learn how this was accomplished. Hence the old covenant, closely related to the earthly sanctuary, was ratified by blood. After that had been accomplished the service on earth could begin. The same is true in the sanctuary where Jesus ministers. The new covenant, of which He is the mediator, must also be ratified by blood, but not by the blood of bulls and goats. The new covenant is ratified, thank God, by the precious blood of the Son of God. The covenant calls for the death of the testator and can be in force only after that death has been certified. Hence we read, "For where a testament is, there must also of necessity be death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17.

New Covenant Ratified at the Cross

So on the cross of Calvary, when the divine Son of God poured out His life unto death, when His precious blood was shed, the covenant was ratified. Hence, when He ascended to heaven He could begin His priestly ministry in the sanctuary of the new covenant, and there minister for the children of God.

It is interesting to note in the writings of others that many have come to the same conclusion in their study as to when the Saviour began His priestly service in the heavenly temple. Notice the following from various writers:

"The beginning of Christ's priesthood, as well as the beginning of His mediatorial reign, was subsequent to His resurrection. Before He could be thus honored, He must by the grace of God taste death for every man. He must go down into the lowest depths of human suffering, before He could be raised to the royal and sacerdotal honors of the Kingdom of Grace which He came to inaugurate through the medium and efficacy of His own blood."—ROBERT MILLIGAN, *New Testament Commentary (Epistle to the Hebrews)*, p. 208.

"When did the high priesthood of Christ begin? There are several passages which suggest very strongly that while on earth Christ was not a high priest, but became one only on His entrance into heaven. . . .

"When did Christ become a high priest? At the close of His agony, when He had learned His sorest lesson of obedience, and had achieved moral perfection."—A. S. PEAKE, *New Century Bible* (Hebrews), pp. 136, 137.

"He was called to the office by the Father, and fitted for it by His experience on earth . . . but He only began to exercise His high priestly ministry after His ascension."—W. G. H. HOLMES, *The Epistle to the Hebrews*, p. 330.

The purport of these extracts is in accord with what we read in the Spirit of prophecy.

"By virtue of His death and resurrection He became the minister of the true tabernacle."—*The Desire of Ages*, p. 165.

"After His ascension, our Saviour began His work as our high priest."—*The Great Controversy*, p. 420.

"After His ascension, our Saviour was to begin His work as our high priest."—*Patriarchs and Prophets*, p. 357.

"We Have a Risen Lord"

Let us thank God for a risen Lord; let us praise Him for the priestly ministry of our great High Priest. "We have a risen Lord, ascended on high, who ever liveth to make intercession for us. . . . We know where He is,—in the presence of the Father, pleading His blood for the forgiveness of our sins."—ELLEN G. WHITE in *Review and Herald*, Sept. 21, 1886.

ESPECIALLY FOR YOUTH

I Dare You to Obey as Abraham

By L. M. Nelson

IN THE book of Hebrews, the eleventh chapter, one discovers a group of God's daring youth. The records of these outstanding men and women reveal them to be just ordinary young people who accepted God's challenge and permitted Him to transform their lives.

Let us take a glimpse of a few of these heroes. One day God startled Abraham by commanding him to pack his belongings and move to a new country. Abraham obeyed! "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11:8. This example of unquestioned obedience is the most striking in the Bible.

Pause with me for a moment and think what such a move meant to Abraham. There were many strong ties to bind him to his country, kindred, and home. He did not ask, "Does this new country have good soil? Will the climate be healthful? Or what are the possibilities for wealth?" He did not even have a way to explain his actions to his friends. There was but one factor involved. God had spoken. His servant must obey!

Today God is testing His youth as in the days of Abraham. To be true, the circumstances are a bit different, but the tests are just as specific. God's commands ring out with the same positiveness. Actually God is daring His youth in this age to follow in the steps of Abraham. He is asking them to step out from among friends, from positions of promise and wealth, and enter paths of self-denial, hardship, and sacrifice, that His truth may conquer and the work be finished.

With such a dare for unwavering obedience there always comes a promise. As in the case of Abraham, God offered that which was most dearly cherished above everything in the world. Because Abraham obeyed God's voice, and kept His charge, God said to him, "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." Even in our day we know that if "ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

A Principle of Life and Government

Obedience is one of the basic principles of a sure and lasting government. What kind of army do you suppose this country would have if its men did not have to obey? There would be no standard uniform, no marching; even the tanks and planes could not maneuver. Without obedience the army would be a farce. Now for a moment try to imagine what heaven would be without obedience. Paradise could be no better under such circumstances than the wickedness of this old world.

Listen, youth, God is once more calling men and women to forsake the things of this world and follow in the paths of faith, trust, and obedience. Such a road leads to a new country just as Abraham obeyed God and eventually entered the Promised Land.

I dare you to obey as Abraham. You will never regret it. Accept God's challenge, and in return God will offer you the most cherished desire of our day—life everlasting. Besides this, you will add heavenly peace to your youthful hearts in knowing that you are on the road to supreme success.

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

Danger—Live Wire

By L. A. Skinner

WHEN I was riding a streamliner into Philadelphia a short time ago, the signs along the track became intelligible. In clear black letters on a pole supporting the power line was the warning "DANGER—Live Wire." Here was electric current to eliminate the dark and operate a thousand different kinds of household appliances. If handled carelessly or unintelligently, instant death would be the result. This current has power to bless and power to destroy.

The sign on boys and girls is not so plain to the eye, but it is there nevertheless—"DANGER—Live Wires." They have boundless energy, vitality, and hundreds of muscles with hundreds of ideas for the use of them, with power to bless and power to destroy. It is so important that parents and youth workers know how to handle these "live wires" carefully and intelligently.

J. Edgar Hoover, nationally known analyst of human behavior, says that preventive measures are much more successful than corrective measures in the matter of juvenile delinquency. The divine counsel to parents is

to preoccupy the hand and mind with constructive activities in which the youth are interested. This is not the easiest way. Most parents and leaders do not naturally possess the skill necessary. This must be acquired through courses of instruction. The price is time and effort.

The Missionary Volunteer Department is endeavoring to meet this need through the Master Guide (formerly Master Comrade) training. Parents and workers in many categories testify to the value of skills developed while pursuing the interesting requirements in this program. At the recent General Conference the Young People's Missionary Volunteer Department was authorized to launch out into the field of recreational and vocational guidance beyond anything attempted in the past.

Under the name of M.V. Pathfinders, boys' clubs and girls' clubs will be organized and given the opportunity of uniting together under a common code and of entering upon discoveries and adventure, which will be most fascinating. Meeting in attractive uniforms, these groups will sing and march, hike and swim, explore the forests, learn exciting vocational skills, and make excursions to historical and industrial points of interest. Rural groups will tackle agricultural projects in animal husbandry and poultry raising for the boys, and canning and preserving or other household arts for the girls. Regional rallies will feature hobby exhibits and display of handicraft or products raised by M.V. Pathfinder members.

This commission can be carried out only with a trained leadership. There is being initiated now an intense search for well-balanced, consecrated senior youth and adults who will recognize the value of this program and enter specialized training to set up these clubs in every church community. In addition to the Master Guide requirements there is being prepared a specific training course, which will give the adult the know-how of fitting into the needs of these boys and girls.

Series of Classes Offered

One of the greatest aids in preoccupying the energies of growing children is the series of classes offered by the Missionary Volunteer Department. Beginning at the age of six, the Busy Bee Class is followed in order by the Sunbeam, Builders, and Helping Hands. These classes carry the boy and girl to the age of ten, or the fifth grade, when he is ready to prepare for M.V. Friend award. Then comes M.V. Companion and M.V. Guide.

Parents, your cooperation will greatly augment the influence of church school teachers and youth leaders. Encourage your children to complete these classes. Become intelligent about the details. Buy a *Junior Handbook*. This fall every member of our Junior Missionary Volunteer Societies will be offered the opportunity of marching up this activity road that leads to recognition of achievement.

Your conference Missionary Volunteer secretary will be glad to supply information and literature to those who seek it. Our boys and girls are needed in Christ's last legion. They must be able to "endure hardness as good soldiers of Christ." They must be acquainted with God's handiwork and familiar with the out-of-doors. Above all, they must have a loyalty and an integrity that will not compromise. Men and women must rise and undergo the discipline and training necessary to capture the imagination of these potential leaders. "DANGER—Live Wires"—power to bless or power to destroy!

Our Childhood Home

By MARGARET WARNOCK

I am thinking tonight, sister dear,
Of the days of our childhood and youth
In a home where God's name was revered,
Where we learned our first lessons of truth,
Where the children were all gathered in
Every morning and evening for prayer,
And the counsel of parents most dear
Saved our footsteps from many a snare.

I remember the quaint little house
As it stood, away back from the road
Amid bowers of roses and vines;
'Twas a humble yet cheery abode,
Where the voices of loved ones and friends
Mingled oft in the music of song,
And the hearthstone was cozy and warm
Shut away from the world's giddy throng.

I recall the old orchards and groves,
The wide fields with their harvests of grain,
The red clover fields humming with bees,
The gay sunflowers that grew in the lane,
The sleek cattle we followed each day
To the pasture just over the hill,
The broad meadows, sweet scented with hay,
And the horses we rode at our will.

I can see the great trees in the yard,
Where the birds caroled all the day long,
And the locusts gave concerts at night
Till Jack Frost came and ended their song;
Then the gathering of apples and nuts,
The rare trips to the woods o'er the hill,
And the long winter evenings with books—
The sweet memory of all lingers still!

As in fancy I roam o'er the fields
At the foot of the steep, rocky hill,
And I think of the loved ones of old,
Of the changes, the voices now still,
While I dream of the scenes of the past,
Of the struggles, the losses, the gains,
I am glad for the home of my youth
In the old sunny State on the plains!

Youthful Hospitality

By Mary S. Stover

MY CHILDREN do not need to be taught hospitality," said a mother, whose home is in a small town. "Our back yard is a public playground—our house, a general recreation hall. We practically maintain a free lunch counter, too."

Does this mean that her children are really hospitable? Or are they—and perhaps more particularly their parents—too indulgent to the young neighbors? It may be that these boys and girls are more harmed than benefited by such a continual open-house system.

There are children—indeed whole neighborhoods of them—that need some place in which to congregate which will offer a friendly welcome, partly compensating for their lack of proper home life. To provide such a place may be important enough to justify contributing—at no small cost—time, care, and material supplies. In such cases, and even where hospitality is on a much smaller and more usual plan, there are certain fixed responsibilities for both the young hosts and their guests. It is not well to relieve either hosts or guests of those responsibilities.

Even young children should share in the work of setting things in order after serving a treat or playing with their guests. They can often help, too, with the earlier preparation of some of the food which they like to give away so lavishly. Their playmates will be more likely to appreciate the favors enjoyed if they, also, aid in the necessary work.

Informal hospitality always seems the more genuine and gracious. Children's natural early taste for it should be nurtured. We should teach them its basic principles through happy personal experience and family example.

Conscious Ideal in the Home

"Given to hospitality" is one of the Bible phrases that should be a conscious ideal in the home. Let us lead the children to see that hosts whose courteous good will is heartdeep will show this even in offering a glass of water.

The tendency of some sociable youngsters is to invite and otherwise encourage small visitors who will rudely overrun the place unless there is a firm adult stand in the matter. Others of a shy nature need encouragement.

With both types, we should seek to guide rather than discourage each hospitable impulse. Some forward-looking mothers always draw their children, in a pleasant manner, into the work of preparing for family guests; they show them exactly how to render various small attentions that make people feel truly welcome.

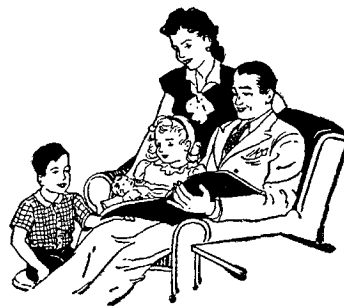
A native of Central Africa wrote a little book about the traditional customs of his tribe. Part of it dealt with teaching the children how to express hospitality. He explained his conviction that these early lessons were important by saying something very much like this: "Any custom which a man learns midway in his life is like a plant placed in an entirely new environment; it is slow to take root, slow to grow, and it never really matures. The person who understands a custom like hospitality early in life finds that it matures as he matures, and in time becomes a definite part of himself."—National Kindergarten Association.

INSTEAD of sending her children from her, that she may not be annoyed by their noise or troubled by their little wants, let the mother plan amusement or light work to employ the active hands and minds.

By entering into their feelings, and directing their

amusements and employments, the mother will gain the confidence of her children, and she can the more effectually correct wrong habits or check the manifestations of selfishness or passion. A word of caution or reproof spoken at the right time will be of great value. By patient, watchful love she can turn the minds of the children in the right direction, cultivating in them beautiful and attractive traits of character. . . . Study to suggest ways by which the children may learn to be thoughtful for others.—MRS. E. G. WHITE in *Your Home and Health*, pp. 60, 61.

Home Circle Readers,



Please Write!

For a long time now we have been providing you with the best material we could secure, hoping that it would prove helpful in your work of homemaking and child training. Now we would like to hear from you. You are continually meeting and working out the practical problems of everyday living. Won't you sit down and write us a short article of from two to four pages, telling us how you have worked out some problem? Here are some topics to start you thinking:

How I Taught My Children Reverence for Sacred Things and Sacred Time

How Can a Child Learn to Be Tidy?

What Do Parents Owe Their Children?

Teaching Good Work Habits to Children

How I Taught My Child to Be Truthful

Keeping a Family Including Three Generations Happy

Are We Loyal in Our Home Relationships?

At What Age Should a Child Learn Secret Prayer?

Teaching Temper Control

How Can Kindness and Sympathy Be Taught?

What Should Be Done With Small Children During Church Services?

How Can Parents Be Friends With Their Children?

Should Children Have a Regular Cash Allowance?

How to Be a Good Stepmother

Solving the Problem of Late Hours of Older Children

Is It Good for a Child to Have Pets?

Evacuation From Korea

By R. C. Mills, *Secretary-Treasurer,
Korean Union Mission*

WOULD it ever stop raining? I raised up on one elbow and pushed open the flimsy door of the hotel room where we had spent the night, half sleeping and half listening to the incessant beating of the rain upon the tile roof. You don't sleep soundly on a Korean bed anyway unless you are a Korean—or used to it. There is quite a contrast between the soft inner-spring beds back at the mission homes in Seoul and the thin pads, or “E-puls,” the Koreans use for beds on the paper-covered mud floors of their dwellings. For a pillow there is either a block of wood the size of a 4 by 4 or a cloth case of about the same size stuffed tight and firm with rice hulls.

Aside from our concern about the weather, there was nothing about that particular Sunday morning, June 25, 1950, that would make it different from any other morning on an itinerating trip in Korea. We ate our bowls of white, saltless rice, along with chopsticks full of Kimchi (Korean pickles) and dashes of soy sauce, and drank the fishy-tasting soup and barley tea. Two days before, we had driven the two hundred miles from Seoul to Kangnung on the east coast of Korea and about fifteen miles from the often-talked-of 38th parallel, which separated the new Republic of Korea from the North.

There were five of us: E. W. Bahr, James Lee, George Munson, Oh Young Sup (home missionary and Sabbath school secretary of the Korean Union Mission), and me. The main purpose of the trip was to assist in the dedication of a newly built church in Kangnung.

Korean roads were built primarily for bull carts and high-axled trucks. Particularly during the rainy season it would be a foolish venture for anyone to attempt a trip away from the improved roads of Seoul in an ordinary automobile. But the rainy season does not usually start until the middle of July, so we felt that it would not be too great a risk to travel in late June in my 1949 Ford. The road clearance on the new Ford is but a few inches on the level, and although the big trucks and busses tend to pile up a ridge of rocks and dirt in the center of the road, one can, by riding up on the ridges instead of down in the wheel tracks, prevent some of the “bulldozing” otherwise effected. And besides, our Ford had a steel plate bolted on beneath the oil pan and the gas tank for extra protection.

Rough Roads to Kangnung

On the way over, as we arrived at the top of one of several mountain passes en route, we came face to face with a U.S. Army weapons carrier bearing six American soldiers to Seoul from the K.M.A.G. (Korean Military Advisory Group) Headquarters in Kangnung. After recovering from his surprise at meeting a new car on a Korean mountain pass, the captain in charge punctuated his remarks with the usual Army expletives as he said: “The best part of your trip is behind you. Between here and Kangnung is most likely the worst road in Korea. Fifteen miles from Kangnung is a very high pass, and it is six miles to the bottom on the other side. Those roads under ordinary conditions are enough to tear this truck apart. I don't know what they will do to a new Ford. Besides, it's been raining steady over there for two days,

and there are some pretty bad spots in the road. Good luck to you, though.”

He told us that there were still three officers and an enlisted man at the K.M.A.G. Headquarters in Kangnung, and went on his way. His story didn't encourage us exactly, but we were missionaries with an appointment to meet, so we continued on our way.

The captain was not wrong about the road. On the way down the mountain we remarked about several bad places, but we were able to get through them because we were going down hill. We figured it would take about two days of sunshine and a good breeze to make the road dry enough for us to return over.

Three Landings Near Kangnung

It was after we arrived in Kangnung and while we were getting ready for one of the meetings that we began to hear disturbing reports of Communist boat landings near Kangnung. For northern forces to attempt landings on shores so well protected seemed unlikely. But at ten-thirty we heard that the town had been put under marshal law, and when the hotel cook went out to buy rice for dinner she found that the southern army, fearing a big engagement, had commandeered all the rice in the city and was sending it up to the soldiers along the 38th parallel. We withstood all these tales as probable rumors, until about two o'clock when we began to hear big guns booming along the coast to the south of us.

It was decided then that we had better go over to the K.M.A.G. Headquarters and get firsthand information. There we found a Captain Bonaparte, who told us that the South Korean defenses were being engaged all along the line in what appeared to be a real push southward and not in a mere border skirmish. There had been three landings of North Korean forces along the Kangnung coast—one north and two south of the city—elements from which apparently had as their objective meeting each other on the mountain road we must use to get back to Seoul. His recommendation was for us to get started back home without a moment's delay, or we might be uncomfortably detained.

It took some time to get loaded up and to push the car out of the muddy churchyard and onto the flooded street. Then we went into the church and had a parting prayer with the believers. There were few tears shed, because no one really understood how serious the situation was, that it might be months or years before we would see them again, and some perhaps never. We would need some extra gasoline before we arrived home, so one of the brethren found a man who had a few gallons of gas in a drum behind his house. We purchased a supply, paying about eighty cents a gallon.

The Trip Back to Seoul

We left Kangnung at 4:30 P.M. with a background of artillery booming along the nearby coast while a jeep with a loud-speaker on it coursed up and down the streets telling the townsfolk to keep calm, because the shooting they were hearing was only “practicing” by the South Korean Army. As we passed through the town a platoon of the local Village Watchmen's Association were lined up in the center of the street, each one shouldering a bamboo pole about two inches across and seven feet long, cut on a slant at one end. They would serve quite well for spears in close combat, we agreed, but looking

back now we wonder how much of an impression they ever made on forty-ton tanks with eleven-inch armor.

The ascent up the mountain was started with many misgivings. We had tried to get some tire chains from the K.M.A.G., but there were none to be had, so the best we could do was to take along several straw sacks, which might be placed under the wheels of the car in muddy places. As we journeyed very little was said. Everyone was busy asking Him on whose business we had come to help us up that mountain. The asking was not in vain. It never is when one is on the King's business.

In many places the road appeared completely impassable. There were deep ditches running down, baring large rocks solidly embedded, which protruded nearly a foot above the road surface. In other places soft, wet mud eight or ten inches deep had been deposited on the road for several yards at a stretch. Huge boulders had slid down onto the road, leaving scarcely enough room for us to pass between them and the edge of the pass where, had it been clear weather, one could have looked down for hundreds of feet. A slight skid sidewise at such a place, and this record of the trip would never have been written.

Convinced of Divine Aid

But there was power that got us up that mountain, credit for which is due neither to us nor to the Ford Motor Company. All present felt the extra surge of power attending our passage through the hardest places. The wheels seldom slipped. We struck no sharp rocks. Once when the road slanted outward toward the edge, it seemed that our car actually slid upward toward the inside of the road. We are all firmly convinced that the Lord sent His angels to push the auto up the mountain. We were surprised to find ourselves at the top of the pass so quickly. The straw sacks were never used.

We continued on our way home past dozens of roughly built, camouflaged lookout booths within shouting distance of each other along the ridges beside the road. As night drew on, and midnight came, we noticed that the populace were not going to bed but were all out walking or sitting around. We met a bus with a load of passengers bound for Kangnung, but it was not allowed to pass through the territory we had just covered. As we approached home we found the streets crowded with the Korean cavalry. Horses were everywhere, some mounted, others being led. Army trucks were moving both in and out of the city. Everywhere there appeared to be great activity with a minimum of organization.

Arriving at the mission compound at 2:30 A.M., we found everything in an uproar. An order had been sent out by the American consul that all women and children were to be down at the embassy motor pool by three o'clock. That meant they had to leave the compound within fifteen minutes. The wives of those of us who had been away were almost hysterical with the thought of leaving without their husbands or without even knowing where they were. They knew our route home led south of the battle line all the way, and they had no word or knowledge of what might have happened to us or whether they would ever see us again. Very audible thanks to God were heard when our car drove into the compound.

The American consul had directed that each person would be allowed one suitcase—nothing more, just one suitcase for each member of the family. We had to walk away from the rest forever. That is an experience we hope we will never have to face again.

We got into the cars and hurried the six miles to the center of Seoul and on through to the embassy motor pool, where the cars were made up into convoys and led out to Ascom City, about twenty miles southwest from Seoul, the headquarters of the American Military Advisory Group. There everyone was guided into a large

concrete building for shelter from the fighters passing overhead now and then, looking for likely targets, until it was decided whether the evacuation was to be by air or by ship.

Farewell to Our Families

There were two U.S. destroyers in Inchon harbor and a Norwegian freighter. It was decided that the women and children would be placed on the latter. Most of us men then proceeded to Inchon, where we were placed under the orders of a U.S. Army sergeant, and directed the busloads of 682 women and children as they were transported to the harbor and placed on the ship. We waved a sad good-by to our families about the middle of the afternoon, and drove back to the compound. It had not been decided how or when the men would be evacuated. There was some talk about the arrival of a mail boat in three days, which might take the men out if the situation remained serious.

At the compound again we scheduled a meeting of the union committee for the following morning at nine o'clock. In the evening we missionaries got together and decided on some recommendations to make to the national workers regarding those who might fill various places of responsibility during our absence. That meeting lasted until nearly 11 P.M. Some of us then busied ourselves with the collection of records from the offices and homes while others of us, looking forward to the opportunities for such things the morrow would bring, decided to turn in for the night.

But it was not to be. At 11:30 word came again, "Everyone is to be at the embassy building before midnight!" The roar of the big guns, which had seemed so far away a few hours earlier, was now considerably nearer, even rattling the windows at times. Obviously the North Koreans were not being stopped by the South Korean forces, and Seoul was in danger of capture within a short time, so all those remaining who held foreign passports were being ordered out at once.

(To be continued)

Opportunities Among the Campa Indians

By L. H. Olson, *President,*
Inca Union Mission

MANY primitive Indian tribes are found in the eastern part of Peru, living almost entirely on the banks of the numerous rivers that together form the Upper Amazon Valley. The Campa is probably the largest of these tribes, and is also, without doubt, the most savage.

It was about twenty years ago that F. A. Stahl first established work among them. The place chosen for this first mission station was Sutziqui, and here several missionaries labored to build up the work.

Some have wondered why this station has been abandoned, and a brief but clear reply can be given. On July 23 Oswald Krause, president of the Peru Mission, and I were flying almost directly over the site of this abandoned station when the pilot turned and called our attention to an unusual sight. I was amazed by the literally hundreds of landslides on the mountainsides. Now the pilot told us, "These were caused by the severe earthquake of 1947."

The course of the river was changed, and the fields where the Indians had been growing their crops were ruined. Hence, they left the foothills so they would not be in danger of future landslides. They appealed to the government, and a land grant was made them, setting

aside about eleven thousand acres as a reservation for the colony of Campas. Brother Krause and I were on our way to visit our believers in their new villages, to see how the schools are progressing among them, and to inquire concerning their faithfulness.

The plane trip ended at Puerto Bermudez, and from there it was necessary to go upstream about eight hours by canoe. The first village the Campas built is at Nazarateque, and it was most pleasing to see how orderly and clean it was. No foreign missionary has been available, but it was evident that Eduardo Castillo, an Aymara from Lake Titicaca, has been doing commendable work as teacher and director of the Indians here in this new location.

Later we visited the second village of San Pablo, equally clean and orderly. Many of the Indians spend the working part of the week back in the forests, tapping the wild rubber trees and preparing the rubber for market. Others have fields of corn or yucca, and still others grow barbasco, the root of which is exported for chemical use.

With the Sons of the Jungle

One part of this trip was most interesting, for it proved in a positive way that these sons of the jungle are longing also to become sons of God. As our canoe neared the new station of Nebati many Indians awaited us. After walking a few minutes through the jungle we came to a new clearing made by the Indians. Great giants of the forest had been felled, left to dry, and then burned. Crops had been planted, and palm-thatched houses were already built for the Indian families.

Juan Ucayali, himself a Campa Indian, inspired them as their leader to do even more. A good building site was chosen close to three fine springs of water. It was indeed surprising to see a large building, destined to be used as a Seventh-day Adventist church, with the roof completed, a platform built, and even a crude pulpit in place. It is not necessary, among these peoples, to think of the cost of pews or other church furniture, for the Indian women sit on bamboo mats on the floor, and the men occupy logs that have been hewn flat on one side.

The construction of this church has meant a real sacrifice to these dear Indian members. During the months they have been laboring on the buildings they have made every sacrifice financially, even to the extent of not buying cloth for their simple garment, the *cushma*. It really was inspiring to see how these people in the remote sections of this field appreciate the gospel and long for the coming of the Master, so much that they are willing to abstain from purchasing the most meager necessities of life.



Members and Church Building at Nazarateque, Peru, in the Amazon Jungle



On the Left Is the New Home Built by the Campa Indians of Peru for the New Missionary They Are Now Awaiting. The Building on the Right Is the New Church, Which Is Now in Use and Is Also Used for a School Building

A New House for the Missionary

Evidently these Campa brethren had heard that we are planning to send a missionary to their section. And they want this new family to live at the Colonia Campa de Nevati; and to assure that, they have labored untiringly to build a home for the missionary. Great posts of tropical hardwood that resist termites have been cut out of the forest, carried on the shoulders of eighteen Indians, and put in the correct place in the home they have designed.

The roof is finished, nimble hands having woven it into shape with palm branches. We might not build just as they, for who would construct a two-story house about 25 by 80 feet in size? But it reveals their largeness of heart and their great longing that a missionary might soon be with them.

On Sabbath, July 26, it was inspiring to see more than three hundred present for the Sabbath school and to note their keen interest in the message presented. In the afternoon it was our privilege to baptize forty-six of these Campas, two of whom came from the Gran Pajonal, where Chief Sherambadi rules rigorously and cruelly over his Campa domain.

It is planned that within a short time a new missionary family from the homeland will unite with Brother Castillo in order that an aggressive soul-winning work might be carried forward among this primitive tribe, and also to extend our work to many other tribes who live in this same part of the Upper Amazon Valley. Will you not pray for this difficult but interesting field?

A New Church in the Mountains of the Moon

By Mrs. William O. England

IT WAS our privilege to attend the dedication of our new church at Kazingo, in the lower hills of the majestic Ruwenzori, otherwise known as the Mountains of the Moon. The opening of this church is a great milestone in our work in Uganda, Africa. Everything seemed to block the way for the message to go forward in Toro, but the king of the country gave us this land from his own possessions. That was in October, 1946. An evangelistic effort was held by M. E. Lind, gathering in about thirty as a result, the first fruits of Toro.

The work is still in its infancy, but the increase has been tenfold, for we now have more than three hundred Sabbathkeepers in the vicinity surrounding Kazingo. The Lord has richly blessed Pastor Lind and his wife in their labors for these people, who have been despised and held back for centuries by neighboring tribes. Now these few have a knowledge of our glorious truth, and we know their hearts are responsive, for we see them rejoicing and going out to tell others about it.

The dedicatory sermon on May 20 was given by Elder



Kazingo Church, Fort Portal, Mountains of the Moon, Uganda, East Africa

Lind, the director of the mission work in the Western Province of Uganda, and acting president of the Uganda Mission Field. The king and queen of Toro were present to express their gladness that this lovely little church had been erected for their people. More than three hundred crowded into the church, and more than two hundred were on the outside unable to enter. It was a great day of victory for the people of Toro, for even the women and children had helped to build the church.

It was a victory also for Pastor and Mrs. Lind, because it was a result of many earnest prayers, patient instruction to a backward people, and long hours of persevering study to learn another new language. May the Lord bless them and all of us as we press forward to bring the Word to unentered sections of Africa.

Love Casteth Out Fear

By N. C. Wilson

President, Australasian Inter-Union Conference

THE Advent hope causes people to be willing to make any sacrifice for the truth of God. "There is no fear in love; but perfect love casteth out fear." 1 John 4:18. Men and women today the world over are making a wonderful dedication of life to God. The love of God and the hope of a soon-finished task urge them on in the face of great danger.

A story that has recently come to us from S. H. Gander, president of Northwest New Guinea Mission, exemplifies the courage and loyalty engendered in the hearts of God's people the world over. Brother Gander reports as follows:

"With several native teachers and evangelists I had been on a tour on foot many days, and had journeyed back through a valley of a dozen villages. The people were wild, but we had a work to do, and decided to visit them.

"Coming down the mountain trail, we approached a large village and found it double-fenced to a height of sixteen feet. They had a small entrance about the size of a kitchen chair, and a similar exit. We passed through the garden and entered the village.

"When we did this there was a terrific roar from the people, and 250 men drew their bows and lined up across the exit. Four men ran toward me, and two on either side jumped onto the small-domed houses and aimed or took sight on my body. This was a serious mo-

ment for our little group. My short prayer was, 'Lord, help us now.' I had walked forward to the center of the village, and my native workers were standing about thirty feet behind me.

A Daring Native Evangelist

"I carried a small case, which held salt and matches used for buying sugar cane along the trail. A woman who was paralyzed from the waist down called out to them all, telling them that I was a friend. I pulled the case apart, and matches and salt fell at my feet. The men lowered their bows, and all came rushing toward me. As the tension relaxed I called for my medical box, and the people surged forward. Turning to survey the large group, I was certainly surprised to find my leading native evangelist by my side. As you can realize, my attention had been fully held, and I had not known that he had come forward. Calling him by name, I said, 'Why did you come forward to stand so close to me when you knew there was such great danger?' His reply was, 'I thought the people were going to kill you, and I wanted to share with you in any trouble that might come to you.'

"Brethren, just think of it! Only a few years before, this evangelist was afraid to go around his own island, but there he was not only willing to travel in this wild country with its hordes of wild people but willing to die for the cause of Christ and the Advent message.

"Yes, love casteth out fear. I am so glad to relate that this boy has grown through the years, and we have just ordained him to the gospel ministry."

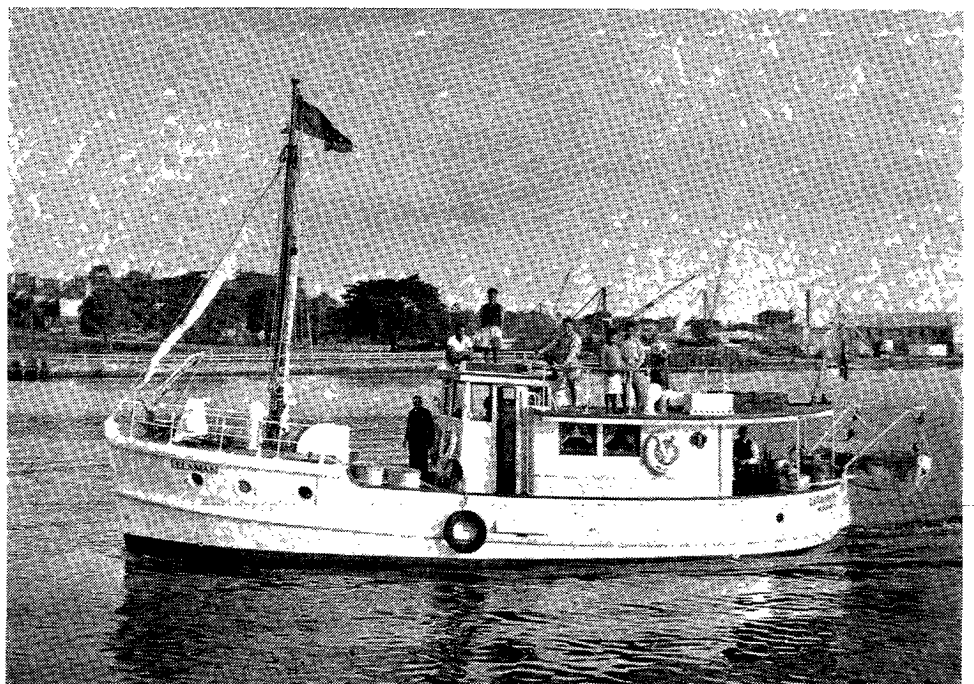
A Light Set on a Hill

By M. E. Lind

LITTLE did the planters who owned Kireka Hill some twenty years ago dream, when they sold that hill to V. E. Toppenberg, that the headquarters of our mission in Uganda, Africa, would be built there. Yet such is the case.

For many years a humble building served as our church, but two years ago definite plans were laid for the building of a new church. The missionaries were asked to build the church. So R. J. Wieland, the mission president, and W. O. England, the treasurer, designed and supervised the building. Brother England had to bear a heavy part of this building program, since the president left on furlough.

The day of dedication was a day long to be remembered



Launch Used for Mission Work by S. H. Gander in New Guinea



Kireka Church, Kampala, Uganda, East Africa, at Headquarters for Uganda Mission Field

for our people. Every road on that day seemed to lead to Kireka Hill. The people came on foot, on bicycles, in cars, by train, and by steamer. A large congregation of African believers with a goodly sprinkling of Europeans were present. Several paramount chiefs had found the way to Kireka too.

H. M. Sparrow, the president of the East African Union, gave the dedicatory sermon. Students from our union mission school at Bugema sang. It was a great inspiration to us all. The church looked beautiful. The pulpit designed by Mrs. England was pleasing. We congratulate Kireka church with their new building. Be faithful. Shine forth.

Sabah Training School in Borneo

By Robert R. Youngberg, *President,
North Borneo Mission*

SABAH TRAINING SCHOOL was started just before the war. During the war it suffered much damage. A native uprising was organized on the school property. A building was destroyed in reprisal and made the headquarters of the occupation forces. A teacher's house was also lost by accidental fire, and still remains to be built. The others have been repaired. The eleven acres of land was under cultivation when the war broke. Only half has been brought under control again. The pace has been stepped up, and soon all will be in cultivation again.

The North Borneo field looks to Sabah Training School for trained young men who can lead out in church work. Most of the people can neither read nor write, and as a result it is often difficult to find people who can carry on the work of a church officer. More important still is the need in each church for somebody who is able to read and understand the Word of God. Only in this way can a solid foundation of faith be established, a foundation no floods of persecution can sweep away.

Training Nationals for Leadership

As a mission, we look to the school to train young men to lead out in the field among their own people. It has become obvious that, international conditions being what they are, we must quickly train indigenous people to carry on the work.

The school needs a number of things, the most important of which is a good water system. Another great need is more land. We are trying to buy land adjacent to ours so that students will be able to work for their expenses. Things look bright for the Sabah Training School, but we are dependent upon the prayers and gifts of our people in the homeland.

General Conference and Overseas SPOT NEWS

From Our Special Correspondents

Inter-American Division

● L. DE GRAVEN, a member of the Paramaribo, Dutch Guiana, church, has found a new interest in life. Having been discharged from the leper asylum three years ago, he had been casting about for a means of livelihood, and recently entered the colporteur work, where he serves with distinction. Although he can work but a few hours each week, his first month's deliveries were very successful.

● R. E. DELAFIELD, evangelist in the Canal Zone, held a 13-week revival effort in Ancon early this year. As a result of the first baptism, 73 persons were added to the church; and other baptisms have followed as the revival work was continued in two of our largest churches in Panama City.

● THE Salvador Mission of Central America operates a thriving church school of 86 students, which is known as Colegio Modelo, or the model school. When the students are ready for graduation the Salvador government examiner of schools comes in and gives full examinations to our students. During the past five years not one has failed these tests, and the government official tells us that our school has the best record of any school in the city.

● A HALF-CENTURY anniversary of the beginning of Adventism in south Mexico was held at Tuxtla Gutiérrez, Chiapas, last February. As one feature of this unique celebration, which lasted several days, a cornerstone-laying service for the new church and evangelistic center was conducted. Our first convert in the state of Chiapas, Aurelio Jiménez, was present at the time of this fiftieth anniversary, and a large group of believers walked three or four days in order to attend this gathering.

China Division

● THE removal of the China Training Institute from Hong Kong to its former location at Chiaotoutseng has been completed, and the institute opened September 24 for another school year. Pastor Joseph Su is in charge.

● A NEW hospital, to be operated in connection with the China Training Institute, has recently been completed, and was dedicated September 22. Dr. Chester Chee has already built up a good practice among the people in the vicinity of the institute.

● THE HONG KONG branch of the Voice of Prophecy Bible Correspondence School held its third rally October 1, with more than 1,000 students and guests in attendance. Diplomas were presented to about 300 graduates—some of the 680 who have completed courses since the last rally on June 4.

● AN evangelistic training institute of several weeks' duration was held in Shanghai during the early autumn, beginning September 2, with Pastor Chen Ming, secretary of the division ministerial association, in charge. More than 40 evangelistic workers were in attendance, and as a part of their training they were able to observe and assist in the three evangelistic efforts that began in Shanghai, September 26.

● As a result of the effort held there earlier in the year, 20 persons were baptized at the division compound in Shanghai, September 23. Three previous baptisms added a total of 64 members to our Shanghai churches during the summer months. Of these, 28 were baptized into the Central church on July 22; 24 were baptized at Ningkuo Road, August 12, 20 of whom resulted from the effort held at Wayside; and 12 were added to the English church by baptism on August 26.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

● **BROOKSIDE ACADEMY**, in East Taunton, Massachusetts, opened with 42 students this fall. Ralph Nobrega is principal, and the other teachers are Joseph Webb and Mr. and Mrs. S. Renzi.

● **THE** Greater New York church schools have 201 pupils in 10 schools, with 16 teachers.

● **THE** church schools of the New York Conference have 256 pupils in 15 schools, with 20 teachers.

● **THOUGH** the Corinth, Vermont, church has only 15 members, 150 attended an all-day meeting held on October 7 at this church, surrounded by the beauty of the autumn foliage.

● **D. K. BETTLE** has opened a home in Richmond, Maine, for elderly Seventh-day Adventists. Brother Bettle has served as a local church elder for more than 20 years, and is a member of the Northern New England Conference committee.

● **J. P. ANDERSON**, who spent more than 40 years as a missionary in China, is visiting the churches of the New York Conference this month. His services include the showing of slides and the demonstrating of the native costumes.

● **EIGHT** adults were baptized in Lake Gardiner, Lubec, Maine, by W. W. Rice, retired minister. Elder Rice studied with these people in their homes, and later a branch Sabbath school was organized. New interests are developing in this section, and a second baptismal class has been begun.

Canadian Union

● **THE** following transfers have recently been made in pastorates of the Ontario-Quebec Conference: R. E. Brewer, of Niagara Falls district, to Sunbury and Sault Ste. Marie; W. J. Hurdon, of the Oshawa city church, to Niagara Falls, St. Catharines, and Welland; L. W. Taylor, of Windsor, to the Oshawa city and Oshawa Missionary College churches and surrounding district; and D. L. Michael, of Kingston, to Windsor.

● **BROTHER AND SISTER F. B. WELLS**, who have recently returned from the Tanganyika Mission Field in the East African Union, have accepted a call to the Ontario-Quebec Conference. Brother Wells will be in charge of the Missionary Volunteer, educational, and temperance departments; and Sister Wells will be doing secretarial work for the Ontario-Quebec Book and Bible House and the publishing department.

● **FOURTEEN** persons were baptized at the Ontario-Quebec camp meeting, which was held August 24 to September 3.

Central Union

● **E. N. DICK**, head of the department of history at Union College, has been asked by the General Conference to become the national commander of the organized Medical Cadet Corps throughout the United States.

● **CHARLES KEYMER** has moved to Kansas City, Missouri, where he has been appointed pastor of the Central church.

● **CALVIN G. GORDON**, instructor in religion and Spanish for the past three years at Union College, has accepted a call to the presidency of the Texico Conference.

● **EVANGELISTIC** services were started on Sunday night, September 24, in the Central church in Denver, Colorado, with a very fine attendance and increasing interest each week. These meetings are conducted three nights a week: Sunday, Wednesday, and Friday. The evangelistic speaker is J. L. Dittberner, pastor of the church. He is being assisted by O. L. McLean, singing evangelist, and Mrs. Dorothy Mitchell, Bible instructor.

● **THE** Central church in Denver, Colorado, had great cause for rejoicing on Sabbath, October 7, as 15 were received into church fellowship by baptism and one on profession of faith.

Columbia Union

● **HAROLD E. METCALFE** began an evangelistic campaign in Morganton, West Virginia, September 10.

● **THE** Culpeper, Virginia, church was organized September 16. The church has 25 members. Reed Frey is the pastor.

● **DURING** the summer 39 persons were baptized in Ashtabula, Ohio, the first fruits of an evangelistic campaign conducted by Ben Leach, assisted by Jack Clarke, Miss Grace Johnson, and a group of lay workers.

● **TWO** persons were baptized into the Perth Amboy, New Jersey, Czechoslovak church September 9. E. H. Moldrik is the pastor.

● **MORE** than 90 persons have begun intensive training as lay Bible instructors in Baltimore, Maryland, having been aroused by the growing demands of the Bible Herald's television follow-up program. Two new interns have been assigned to join Miss Lois Lank in follow-up work in the homes of the people. Fifty laymen are at present visiting interested persons. The program is conducted by R. H. Libby and W. H. Barringham, of the Chesapeake Conference.

● **GROUND** was recently broken for the new Mount Vernon Academy physical education building. The structure will be 60 by 140 feet, and the cost is estimated at \$52,000.

Lake Union

● **T. M. FOUNTAIN**, president of the Lake Region Conference, visited the South Bend church in Indiana, Sabbath, September 30. He celebrated the Lord's supper with them and held a baptismal service for eight souls.

● **THE** Lake Union Conference had a wonderful increase in tithe for the month of September to the amount of \$96,711, and also a very fine increase in their Sabbath school offerings of \$13,005.

● **ON** Sabbath, September 23, C. M. Bunker, president of the Indiana Conference, dedicated the new church building at Converse. He was assisted by Bernard Miller, a former pastor; Charles Edwards, the present pastor; and Elton Dessain, treasurer of the conference.

● **TUESDAY**, October 3, was Ingathering field day for Emmanuel Missionary College. About 500 students participated and brought in \$8,295.84.

● **AN** evangelistic series was opened by Melvin G. Hickman and his associates at Superior, Wisconsin, on September 17. A youth rally was held in connection with these meetings, and J. F. Knipschild, Missionary Volunteer secretary of the conference, gave excellent assistance. Of the 275 people who attended the first service 195 were non-Adventists.

● **THE** Indiana Academy experienced a successful Ingathering field day on October 3, in spite of the cloudy, rainy weather. About 100 students of the 125 enrolled went out in this endeavor and brought in \$1,137.

Northern Union

● **C. A. LINDQUIST**, the district pastor at Pierre, South Dakota, reports that of the Bible correspondence school students whom he has been visiting during recent months one has been baptized, three others are looking forward to baptism, and several more have expressed their desire to keep the Sabbath.

● **D. C. BUTHERUS**, the president of the North Dakota Conference, reports that during the month of September the following workers in that field added 44 new members to the churches by baptism: W. K. Chapman, 19; A. T. Bidwell, 10; Kurt Kruz, 9; G. E. Hochstetter, 5; and Theophil Fischer, one.

Holiday Gift Book Guide

Highways to Happiness, Paddock

This brand-new venture in missionary literature is a challenge to youth who stand behind the question marks of life and ask "Whither?" Both the answers and the formula for action are compressed into this full-message volume.

Holiday Price, Cloth, \$2.85; De luxe, \$3.60.

The Shining Way, Norris

This story is so captivating that some have asked, "Can it be true?" The answer is in the affirmative, and those who have read it will never forget it.

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Heart-to-Heart Talks, Wilcox

A wonderful grouping of counsels by the way that goes to the core of many a personal problem and rescues the source of vital faith in every perplexing situation.

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Elo the Eagle, Bralliar

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Holiday Price, \$1.80.

Faith on Tiptoe, Lloyd

If you have once read this beautiful gift book, you will not be satisfied until you have induced someone else to read it. As its title implies, it will help you see over dark horizons.

Holiday Price, \$1.15

Children's Hour, I-V, Maxwell

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Holiday Price, Cloth, Each, \$2.10; De luxe, \$2.70.

Alabaster Boxes, Winston

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Live and Help Live, Rice

A fine book of lively little essays that the reader will pick up and read again and again. Here are sixteen lights on the way to happy Christian living.

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As the title suggests, this book of eighteen delightful essays demonstrates the wisdom of following life's lighted pathway, and that the end of all dark experiences comes in the uplook to God.

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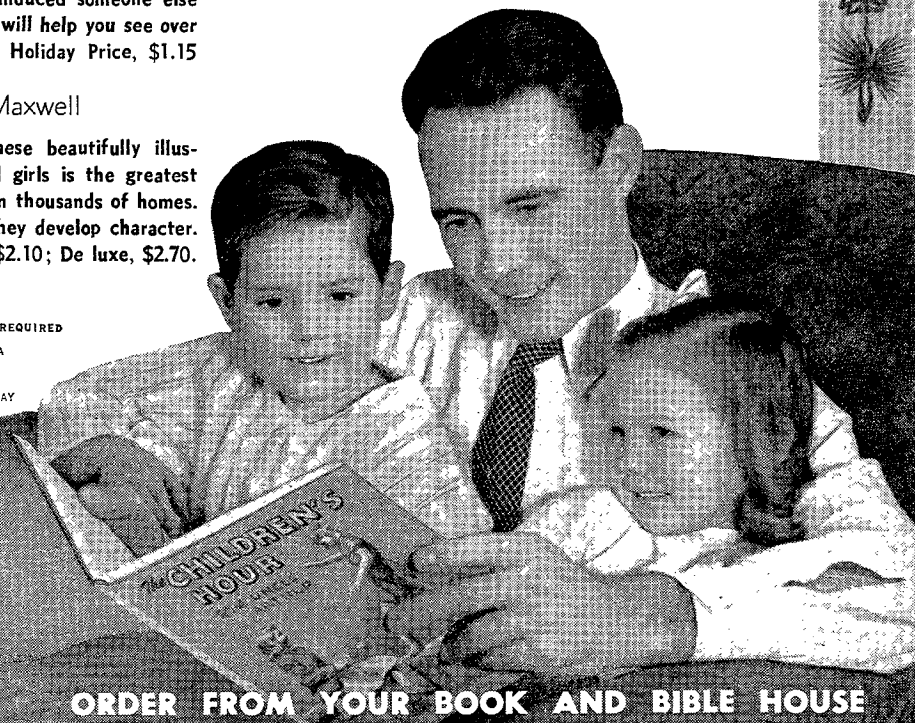
Just for Today, Delafield

Out of the rich experience with life which the author found in his service as missionary, pastor, evangelist, and radio counselor, this new book of devotions for 1951 comes as a guidebook for our daily pilgrimage.

Holiday Price, Cloth, \$.90; De luxe, \$1.35.

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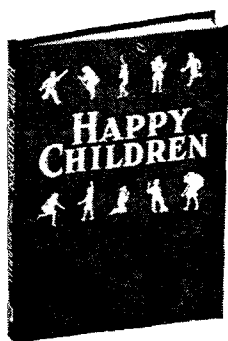
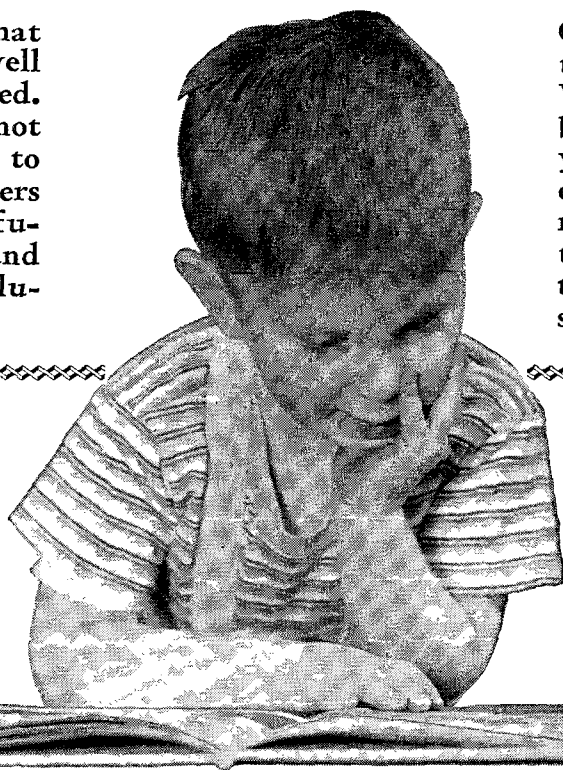


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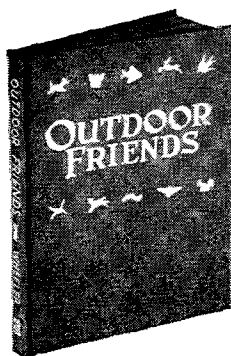
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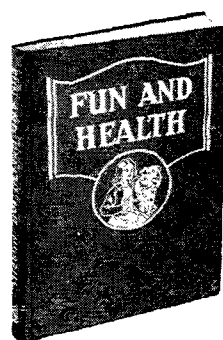
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● I. E. ANUNSEN, who has served for some years as secretary-treasurer of the North Dakota Conference, has accepted a call to serve in a similar capacity for the Nevada-Utah Conference. L. H. Netteburg, of the Nevada-Utah Conference, also accepted the invitation of the North Dakota Conference to act as secretary-treasurer for that field.

● As the result of a public evangelistic effort conducted in a hall at Winnebago, Minnesota, by H. L. Wernick, the district pastor, assisted by Mr. and Mrs. Larry Burgeson, the members of two families accepted the Advent message and were baptized on September 23.

North Pacific Union

● THE Upper Columbia Conference announces the following fall evangelistic efforts: Brother and Sister Wayne Moore in South Naches on October 29, assisted by Brother and Sister Lloyd Blom. Melvin Oss and E. A. Ammundsen opened Sunday, Tuesday, and Thursday night meetings in the church in Toppenish on October 13. Leon Robbins is holding Sunday night meetings in the College Place church, and reports a good attendance.

● ARNOLD KURTZ, of the Idaho Conference, reports that as a result of the effort held in La Grande, Oregon, 31 persons were baptized and one was received on profession of faith. Of this group four were presented from Cove and Enterprise by W. S. Boynton.

● THE company at Stevenson, Washington (Oregon Conference), was duly organized into a church body on September 9, with a charter membership of 26. A. J. Gordon, Oregon Conference revivalist, was in charge of the services. Church officers were elected, and the ordinances were celebrated.

● R. L. BADGLEY began his evangelistic meetings for the public in Choteau, Montana, on Sunday night, October 1. Evert Kuester is assisting him.

● NORMANNA HALL, with a seating capacity of about 500, was well filled Sunday evening, October 1, for the opening program of the Roper-Fletcher evangelistic campaign in Everett, Washington.

● As a result of the Walla Walla College annual Ingathering field day on October 10, approximately \$4,000 was raised. This included \$828 raised by the campus church school, and \$173 from the academy.

Pacific Union

● J. D. MARSHALL, Bible instructor of the Hawaiian Mission Academy, is training 54 members of the Honolulu churches in the art of giving Bible studies and doing personal work. Class members are putting their training into practice in assisting the pastors of the Honolulu churches in an evangelistic effort now in progress.

● SPANISH churches in the Southeastern California Conference have recently added 16 members by baptism.

● ENROLLMENT at Pacific Union College totals 922, including those in the Hawaiian branch at Honolulu. In addition there are 154 students in the academy and 126 in the elementary school. About 300 are new students in the college, 243 of them freshmen.

● H. K. MARTIN is the new pastor of the Pacific Union College church, succeeding Paul O. Campbell, who has become pastor of the Glendale Sanitarium church.

● SAN PASQUAL ACADEMY, in southeastern California, was planned to accommodate 120 students in the dormitories. Enrollment on the opening day was 133, but somehow the students are tucked in. The new classroom unit was ready, and two additional cottages provide for new members of the teaching staff.

● THE little company at Lone Pine, California, includes eight believers. Their Ingathering report shows \$700. Lone Pine is in the Nevada-Utah Conference.

Southern Union

● ON September 9 a baptism was held in the small community of Pleasureville, Kentucky, bringing to 14 the total baptized so far as a result of the effort conducted by L. M. Heifner and his associates. Property has already been purchased for a church home, so that the work in this area can be established on a firm foundation. Prospects are bright for further additions to the remnant church as a result of the effort in Pleasureville.

Southwestern Union

● IN Alexandria, Louisiana, Edward Horne, who attended the medical cadet camp in Colorado, is conducting a Red Cross class in first aid, which includes treatment of atomic bomb victims. This will enable the church to cooperate in a better way with the civilian defense program now being launched by the State.

● CLAUDE REED, Missionary Volunteer leader of the Monroe, Louisiana, church has been conducting an extensive literature-distribution campaign. His society distributed 5,000 pieces of literature during the past two months.

● THE Spanish-American Seminary at Sandoval, New Mexico, designed for Seventh-day Adventist Spanish young people, has an enrollment of 150 students. This is the largest in the eight-year history of the school.

● H. W. JEWKES reports that the Texas Conference has 729 students enrolled in 25 church schools, which are taught by 47 teachers.

● H. N. BRODERSEN and L. W. Hallsted, of the Oklahoma Conference, will exchange fields of labor with E. E. Perry and Kenneth Moore, of the Central California Conference.

CHURCH CALENDAR

Nov. 4-25	Review Campaign	Nov. 23	Thanksgiving Day
Nov. 11-18	Week of Prayer	Dec. 30	13th Sabbath (Far East)
Nov. 18	Week of Sacrifice Offering		

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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One Year	\$3.75	\$3.90	\$4.25
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NEWS AND NOTES

Autumn Council Reports

THESE lines are written immediately upon our return from the Autumn Council, which was held in Grand Rapids, Michigan, October 24 to 31. Two features most encouragingly distinguished this council. The first was its deeply spiritual nature. True, all our councils are occasions for spiritual activity. But God has increasingly placed it upon our hearts to seek after Him in these troublous times.

The council was preceded by a special day of Bible study and consecration. W. H. Branson's sermon, opening that special day, is published in this issue. The theme of the devotional studies during the whole week of the council was the outpouring of the latter rain. In next week's issue we shall publish J. L. McElhany's study. In the issue of November 30 we shall give a report of the major actions of the council and a partial summary of the other devotional studies.

The second encouraging feature that marked the council was the voting of the largest budget in our history. The figure is \$17,074,517.38. This budget for 1951 is more than a million dollars higher than the budget that was voted for 1950. Those older in the faith will recall that A. G. Daniells used to tell of being chided for predicting that the time would come when the Advent Movement would be raising a thousand dollars a day. Our 1951 budget is equivalent to more than \$46,000 a day.

America Hungry for Spiritual Food

NOTWITHSTANDING the religious illiteracy noted by religious surveys, or perhaps because of it, the American people are hungry for spiritual food.

As a result of a coupon in the Ingathering magazine and singing band leaflet offering the Bible correspondence course, more than 8,000 requests have come to the General Conference office, up to the end of the month of September, asking for the Bible correspondence course. This figure does not include the coupons from the two leaflets used thus far in our every-home-visitation program. Over 2,500 requests for the course have come to the General Conference office from this latter source; however, on most of the leaflets the return address of the local conference is given, so no doubt there are other thousands who have enrolled. This surely is indicative of the interest being awakened in the United States.

HENRY F. BROWN.

Korean Delegate Hears of Family

THE family of Tong Shim Chung, of Taejon, Korea, delegate to the General Conference, is reported "safe and well" by an army officer in Korea. Chung left a wife and four children in Taejon, before the Korean invasion, when he came as a delegate to the San Francisco meeting. Since then he has been visiting churches in this country with others of his countrymen. He has had no word from his family.

A newspaper story of his appearance in the Bangor, Maine, church, published in the Bangor *Daily News* came to the attention of the wife of an Army officer serving in Korea, who there had taken a Korean lad to keep. "This lad took the clipping to our school in Korea and inquired about Elder Chung's family," S. B. Olney, of

the Northern New England Conference, writes. "Just a few days ago the lady phoned Elder Wood, of our Bangor church, that word had come from her husband that Elder Chung's family is safe and well." He adds that the information has been sent on so that Elder Chung will receive it.

J. R. FERREN.

Soul-winning Success in China

Good news from China! In spite of the withdrawal of all foreign missionaries and the extreme difficulties under which our national brethren are working, many souls are accepting the message in China. A recent letter from David Lin, the secretary of the division, gives a most encouraging report of progress in soul winning. Says Brother Lin:

"It is wonderful how the spirit of evangelism is growing among our people. Everywhere we hear of hundreds flocking to hear the truth, and scores are being baptized. Six efforts will have been held in Shanghai by the end of the year. A fine class of people are coming into the church. At Nanking we have a packed hall every night. We are confident that, with the Lord's help, we shall reach a record figure of three thousand baptisms this year."

N. W. DUNN.

First Camp Meeting in Solomon Islands

THE following cable has just been received at the headquarters of the Australasian Inter-Union, from N. C. Wilson and F. A. Mote, who are in the Solomon Islands attending meetings.

"THREE THOUSAND MEMBERS AND FRIENDS WESTERN SOLOMONS ATTENDING CAMP AT KUKUDU SEND CHRISTIAN GREETINGS TO BELIEVERS IN AUSTRALIA. ALL MISSIONARIES WELL. WEATHER GOOD. SPIRIT EXCELLENT."

This really marks a new epoch in the history of the Solomon Islands, since it is the first camp meeting they have ever held, and I can just picture our native believers rejoicing to have such a gathering. It is wonderful to see such a development, because this is still another island mission field, and we rejoice with our mission leaders. This camp meeting, with three thousand attending, is going to be a great inspiration to the work all through the Solomons.

S. V. STRATFORD.

Voice of Prophecy in Leeward Islands

AN interesting chapter is being written on radio's part in heralding the third angel's message in the Leeward Islands Mission, and is told as follows by Seth E. White, president:

"Just a few lines to let you know that we are pushing the work of the Voice of Prophecy in a strong way here in the Leeward Islands Mission. We have just begun a program throughout the field in which we have distributed eleven thousand Voice of Prophecy enrollment cards and are now beginning to show the Voice of Prophecy film in the various centers in an endeavor to get a large number not only listening to the program over the local station but also to enroll in the Bible correspondence school. Last week we had more than four hundred applications for the course from the island of Barbados alone."

PAUL WICKMAN.