

The Advent REVIEW AND *Sabbath* HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Thanksgiving Day

By ROBERT HARE

We thank Thee, Lord, for sunny skies,
For happy hearts and sparkling eyes,
For morning glories and for evenings calm,
For friendship and its soothing balm,

For childhood's laughter and its song,
For love's sweet warnings against wrong,
For hope's bright pinions and its joys,
And all that mercy's plan employs,

For every triumph strength has won,
For all the smiles of stars and sun,
For goodness measured day by day
And all that brightens life's rough way,

For all home comforts and their charms,
For kindly words and love's fond arms,
For friendly hearts that laugh and sing
And join in praises to our King,

For friendship with its sacred name,
And all its holiness would claim,
For life, the gift of God above,
And all that whispers of His love,

For promise, too, of life to be,
For Calvary's pledged eternity,
For all love's endless years in view,
For all that's sweet and all that's true,

We thank Thee, blessed Lord.

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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.]

¶ CHRISTIAN evangelistic movements sweeping over Formosa and Japan have caused unprecedented demands for Scriptures and other religious literature, it was disclosed at the California-Nevada Gideon convention held in Fresno, California. Mr. A. A. McClellan, of Oakland, president of the State group, said that 400,000 Gideon New Testaments in Chinese had been requested for Formosa, where, according to one report, 28,000 Chinese Nationalist soldiers have become Christian believers. The Gideon Society, it was stated, has recently shipped 25,000 New Testaments to the Nationalist island stronghold. Mr. McClellan also reported that orders had been placed to take care of current heavy demands from Japan, and that Bibles were going there as rapidly as possible. According to Rodney A. Williams, of Oakland, an international Gideon trustee, the society has sent 75,000 bilingual copies of the Scriptures to its field secretary in Tokyo for distribution in outlying communities throughout Japan.

¶ MODERN emphasis on mass movements and mass causes rather than on the individual will not work in the church, 6,500 Episcopalians of the Rhode Island diocese were told in Providence, Rhode Island, by their presiding bishop. To be vigorous, said the Right Reverend Henry Knox Sherrill, religion must be personal, not secondhand. Bishop Sherrill contrasted the personal appeal of Christ in His day to the modern emphasis on mass movements. "Today we have mass industry, mass propaganda, mass education and sometimes mass hysteria," said the bishop. "We think we have accomplished something if we have a program, committees and a large organization. But in the church," he said, "these things have no meaning unless they are related to the pastors and to the people in the pews. There is the hope and the strength of the Church."

¶ THE church of England has always honored the blessed virgin as the mother of Jesus Christ, but it cannot accept the dogma of her bodily assumption into heaven shortly after her death, Dr. Cyril Forster Garbett, Archbishop of York, declared in a presidential address to the Convocation of York. Dr. Garbett's repudiation of the assumption dogma, which Pope Pius XII proclaimed recently as an essential part of Roman Catholic belief, came shortly after he had joined Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in a statement decrying the proclamation as injuring "the growth of understanding between Christians."

¶ BAPTISTS of the United States will continue to press their battle for complete separation of church and state. This decision was reached in Washington, D.C., by the Baptist Joint Committee on Public Affairs with the adoption of a religious liberty report. The report reaffirmed Baptist opposition to the establishment of any official relationship between the Government of the United States "and the Vatican or any other religious group." After the adoption of the report the committee voted to call on the 50,000 Baptist pastors of America to acquaint their congregations with all dangers threatening religious liberty.

¶ CONTRIBUTION of more than \$40,000,000 in cash and goods to church relief and reconstruction abroad during the past decade represents "the greatest cooperative effort in the history of American Lutheranism." That was the assertion made in Des Moines, Iowa, at the seventeenth biennial convention of the United Lutheran Church in America by Dr. Paul C. Empie, of New York, executive director of the National Lutheran Council. "For this we give thanks to God—not smugly, for it should have been much higher; but humbly, grateful that so many have been blessed by these efforts," he said.

75-50-25 YEARS AGO

1875

¶ C. H. BLISS writes of labors in Illinois, as follows: "We went with the tent from Oakland to Cerro Gordo; but the way seemed hedged up before us, and we left that place and pitched the tent in Dalton City, ten miles east of Lovington. Here we had a good interest for a short time, but sickness nearly broke up our meetings. Bro. Colcord assisted during the first part of this effort. In all, about thirty-five meetings were held, I closed this effort Oct. 3, leaving several keeping all the commandments, and others who promised to do so, while still others are investigating farther."

1900

¶ WRITING from a trip among the Society and Cook islands, E. H. Gates says: "I reached Tahiti, September 6. The new church building had just been finished, and is a credit to the cause of truth. It is twenty-four by forty-eight feet, and is the neatest house in the island. Sunday, September 9, dedicatory services were held, the house being well filled with an attentive audience. It certainly was a mixed audience, there being present Americans, Englishmen, Frenchmen, Germans, half-castes, and natives. The English and United States consuls were also in attendance. This is the second church building erected in this group, but it is expected that another one will be built at Paia within a few months."

1925

¶ REPORTING the death of one of our first believers in the Cook Islands, H. A. Hill writes: "Tonga was the first to sell our native literature from door to door upon the island of Aitutaki, where now his body rests. He was the first to visit Niue as the representative of this message. For years he was a diligent periodical worker on the island of Rarotonga, where he was well known and respected by everyone."

EDITORIAL

EDITOR: Francis D. Nichol
ASSOCIATE EDITORS: Frederick Lee
W. A. Spicer, F. M. Wilcox
ASSISTANT EDITOR: D. A. DeLaford

Tragedy in Washington

ON THE calm, summerlike day of November 1, while President Truman was taking a rest about two o'clock in the afternoon, Pennsylvania Avenue, in front of his Blair House residence, suddenly became a scene of violence. Two fanatical, revolutionary Puerto Ricans were making an attempt to assassinate the President of the United States. They, of course, were stalled by the alert guards, and the bold plot was foiled.

As we have read of such acts of anarchy in other countries we have said to ourselves, "Such a thing cannot happen here." But the fact is that it did happen, and if guards who ordinarily have little with which to concern themselves had not been at instant attention, one of the assassins, who was shot at the foot of the steps leading into the mansion, might have succeeded in his treachery.

Arthur Krock, Washington correspondent for the New York Times, in his column of November 2, commented:

"The thin and flimsy veil which separates public order from anarchy was suddenly thrust aside in a violent instant today, a grim reminder of the perils which envelop those in high office, especially when passions are blazing throughout the nation and the world and war is still taking its toll of deranged minds."

Subversive Elements Waiting for Action

We are too little aware of that "thin and flimsy veil" which separates public order from anarchy. The world today is filled with violence. Millions are being trained to it. Men willing to die for a cause are lurking everywhere. Even in these comparatively safe United States our law-enforcement officers must be alert. No nation is immune to violence when powerful weapons can be concealed and carried about at will along crowded avenues,

and speedy automobiles can rush in with criminals or assassins and be gone in a moment. The risk, of course, is great to those who attempt such crimes, but there are many who are willing to take that risk.

Lawless forces are at work in this nation. The unsavory situation recently exposed in New York City, where even those sworn to uphold the law have been corrupted by underworld figures, is a sorry comment on life in America. Other large cities have little of which to boast in this regard.

We have indeed entered that period of lawlessness concerning which Christ spoke when enumerating the signs of the end in Matthew 24.

Despite our boasted civilization and a multitude of laws to keep order in society, these dangers lurk at every corner. Men full of grievances, victims of injustice, disseminators of hate, are going up and down our streets, in and out of public institutions. Their smoldering fires but await the daring of some satanic agent to call them to an act of anarchy.

The Spirit of Strife

Everywhere there is wild and irresponsible talk. Diplomats at peace councils shout and hurl invectives at one another. There is class strife, political strife, church strife. Sometimes one might think by what he sees and hears that public and social order is breaking up all over the world. We are reminded of the words written to this people many years ago describing the increasing lawlessness of the last days and the conditions in our cities. The pen of the Spirit of prophecy wrote:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. Calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails.

"The enemy has succeeded in perverting justice and in filling men's hearts with the desire for selfish gain. 'Justice standeth afar off: for truth is fallen in the street, and equity can not enter.' Isa. 59:14."—*Testimonies*, vol. 9, pp. 11, 12.

"Be Ye Also Ready"

These words, written some forty years ago, are even more descriptive of our day than they were at that time. These years have not seen the world getting better. Divine prophecy concerning war and unrest in the last days is surely being fulfilled.

Yes, there is but a "thin and flimsy veil" that separates public order from chaos. And there is but a moment's time between this world and the next. Suddenly and

Today Is Mine

By W. A. DESSAIN

Today is mine; each precious hour
I must improve and use
With care, relying on God's power;
Fear in the strife I'd lose
The vict'ry Heaven delights to give
To all who near the Saviour live.

Tomorrow is a precious gift
That still to God belongs;
All eagerly my hands I lift,
And sing sweet Zion's songs.
I throb with hope, but still I know
It is not mine; it's better so.

And yesterday shows on the book
The angels keep on high;
My spirit trembles as I look,
And in my heart I sigh,
For it no more belongs to me
But has passed to eternity.

But Heaven be praised, today is mine!
All mine to seize and grasp;
Its golden moments rich and fine
Within my hands I clasp.
I joy as I the prospect view;
Today is mine—gift ever new!

without warning the day of the Lord's wrath will be upon us. To many the coming of the Lord will be an overwhelming surprise. Yes, even to many Seventh-day Adventists we are told. We know not what a day will bring forth. Thus, the Lord Himself gave this warning to us:

"Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:42-44.

We are not to go around with bowed heads and fearful hearts because of this. We need only to go about our duties each day with cheerful but prayerful watchfulness, ready ever to resist the enemy of our souls. F. L.

"The Battle of That Great Day"

I HAVE just been thinking of the quotations and comments in the editorial, "Asia Awake," in the REVIEW of October 26. It brought vividly to mind the talk and the preaching we used to hear seventy and more years ago. Then, however, the talk did not envisage the stirrings of the nations much beyond Europe and the Middle East. The Far East was very largely an unknown region. Our old believers of the '70's could not say, as Elder Lee does in his article:

"On the vast Asian continent we see the multitudes arousing themselves and making ready for battle. . . . We can but think of the picture that the prophet John draws in the sixteenth chapter of Revelation, where he sees 'the way of the kings of the east' being prepared for 'the battle of that great day of God Almighty.'"

But from earliest times following 1844 the Spirit of prophecy had begun to describe the scenes pictured in the prophecy of Revelation 16. The "battle of that great day" was made a very real event of the future to our pioneer believers.

The First Description by the Spirit of Prophecy

A striking view of these things was given to this movement by Ellen G. Harmon, of Maine, a young girl only just past seventeen years. Under date of February 15, 1846, Miss Harmon (later Mrs. E. G. White) wrote to a little paper that had printed her first vision:

"About four months since [which would be October, 1845], I had a vision of events, all in the future. And I saw the time of trouble such as never was. Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. Just before we entered it, we all received the seal of the living God. Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence, and sword, nation rose against nation, and the whole world was in confusion."—*Day Star* (Cincinnati, Ohio), March 14, 1846.

Well we know that this was no description of any spiritualized mystical conflict. It was an actual clash of last-day nations. Our pioneers wrote of things in plain matter-of-fact language for plain matter-of-fact people.

The View That Halted James White

This view of October, 1845, is evidently the view that halted James White in Massachusetts that very October. It changed the current of his life. Having recovered from the bewildering disappointment of October 22, 1844, when the Lord did not appear, young James White was out again in evangelistic work in early 1845. Later that year, apparently, he had joined a group who had concluded that the date October 22, 1844, set for the ending of the period of Daniel 8:14, should have been October, 1845. In his first published tract, of 1847, he wrote of this:

"It is well known that many were expecting the Lord to come at the 7th month, 1845, [the seventh being our October, by the Jewish calendar]. That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven, and Dartmouth, Mass., with a message on this point of time. At this time Ellen [Harmon] was with the band at Carver, Mass., where she saw in vision, that we should be disappointed, and that the saints must pass through the 'time of Jacob's trouble,' which was future. Her view of Jacob's trouble was entirely new to us, as well as herself."—*A Word to the "Little Flock,"* 1847, p. 22.

Thus, at the exact time of need the agent of the gift was given the view that turned James White's thoughts squarely about. The man who was to become our pioneer leader began to see that a work was to be done before the end.

The First Article in Our First Paper

We can easily see also how this view of October, 1845, quoted from the *Day Star*, influenced James White's pen as he wrote the opening notes for the first page of the *Present Truth* of July, 1849. The young editor wrote:

"For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible."

And after all, the time has not been so long, as Heaven measures time for this world of passing empires and dying generations. All who keep in touch with the writings of the Spirit of prophecy will recall that again and again references are made to the preparations among the nations for the battle of the great day described in Revelation 16. The graphic description given us in chapter 39 of *The Great Controversy*, entitled "The Time of Trouble," speaks as though written in our own day. How that book stirred us as it first came out in 1884. I got a copy in the evening, and stayed up all night to finish the last half in one sitting. It never seems old in telling of the events before us.

W. A. S.

Wonders of Our Age—3

Miracle of Rapid Transit

IT TOOK time to develop real speed in transportation. Rapid transit is the fast-moving child of our own century. It was unknown in ages past. Perhaps the first real exhibit that we have of rapid transit was the steam locomotive. True, the first models were slow and cumbersome, but these awkward iron horses, belching steam as they roared along, were the forerunners of the mighty Diesel engines of our times.

Railroad lines were established in England as early as 1825. So successful were these early ventures in passenger transportation that the improvement of the locomotives and passenger cars as well as the service rendered became imperative. Today the railroad is our most important means of transportation. It is now possible to go from New York to San Francisco in less than three days' time without changing sleepers. Streamliners roar across the great track beds from 80 to 110 miles per hour while passengers calmly rest in cushioned seats and feast in luxuriously appointed dining cars.

With the development of the railroads came the ocean

OTHERS HAVE SAID

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

★ ★

There's only one endeavor in which you can start at the top—and that's digging a hole.—*Pure Oil News.*

★ ★

Success doesn't mean a chance to loaf; it is but an enlargement of opportunities to serve.—Jerry Fleishman in *Trailer Talk.*

★ ★

Sooner or later the man with a pull is ousted by the man with a push.—*Shield.*

★ ★

How a man plays the game, shows something of his character; how he loses it, shows all of it.—*Brushware.*

★ ★

Lack of enthusiasm is mental anemia.—*Trumbull Cheer.*

carrier, and at approximately the same time. "Fulton's 'Clermont' inaugurated steamboat navigation on inland waterways in 1807; the 'Royal William' made the first transatlantic voyage solely by steam power in 1833; the screw propeller was invented in 1836; and the iron hull dates from about 1840. The Inman line adopted the propeller in 1850, and the Cunard line in 1862. The 'Great Eastern,' the giant of its time (1869), had not only a screw propeller, but paddle wheels, and six masts for sails."—*Encyclopaedia Britannica*, vol. 22, p. 417.

In the early days of steamer travel it took eleven days to make the voyage from New York to Liverpool. But with mechanical improvements in ocean liners, the time was reduced to seven days, then six, five, then four. Finally the *Queen Mary* made the voyage in three days, twenty hours, forty-two minutes, averaging more than thirty-one knots for the journey, a little less than three thousand miles.

Returning to land travel, we think of the bicycle, which came along in 1840, invented by a Scotchman, MacMillan by name. The bicycle was better than walking. But it was still too slow. Couldn't something be done to speed things up a bit? Fifty-two years later, on the nineteenth of April, 1892, Charles E. Duryea, a bicycle maker, successfully tested the first American gasoline automobile in his Springfield, Massachusetts, shop. With the invention of the horseless carriage, as it began to be called, a new age was born. Here was something that would run without going on tracks—a machine that would go almost anywhere the family wanted to go.

Though the automobile came a century later than the railroad, it was destined to make more rapid strides and to assume importance in much more rapid time than travel by steam locomotion.

The Indispensable Automobile

In the year 1904 Barney Oldfield, driving a sixty-horsepower Peerless, "a heavyweight gasoline car," as it was called in those days, traveled a mile in fifty-three seconds. That was better than a mile a minute. Not bad for a generation ago! Even in our time that would be good speed.

From a practical viewpoint an automobile today is as indispensable to the average American as his home or the clothes that he wears. He is dependent on his car to carry him to work and back or to distant cities on busi-

ness trips or across the country on vacation jaunts. He would not know what to do without his car.

Perhaps it would be well for us to ponder why God permitted the miracle of rapid transit to be delayed until the last age of time. Divine prophecy foretold the age in which we are privileged to live in the familiar words of the angel to the prophet: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. We understand that this prediction applied more to an understanding of the prophecies of the Scripture than to a physical moving about on the earth, yet it undoubtedly has reference to both.

Why the Miracle of Rapid Transit?

It is certain that God has spurred men on to the discovery of so many new methods of travel. Think of how slowly the work of God would have gone in all the world if we had been dependent upon our own two feet to carry us about, or even upon horses, wagons, sailboats, and the obsolete modes of travel employed centuries ago.

In the early days of this movement Elder and Mrs. White traveled extensively on trains and river boats. They set the pace for the workers who have followed in succeeding years. We delight to speak of our movement in the most literal sense. Probably no people on the earth move about as much as Adventists. This can be said especially of our denominational employees. Literally thousands of them are on the move every day in nearly every land, riding airplanes, trains, automobiles, ships, bicycles, and many other contrivances to get about quickly on the King's business.

When Jesus told His disciples "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," He must have had in mind the miracle of rapid transit. The world of the apostles and our world are two different worlds. The apostolic believers could get about with horses, burros, camels, sailing ships, and wagons, but we need airplanes, streamliners, and automobiles today. What a blessing to the work these means of travel have been.

Think of how difficult it would be to conduct Bible correspondence schools if it were not for the advantages of the great postal systems in many lands. The transit of mail by train and air has been a great boon to us. How could our publishing houses ship books and periodicals if it were not for modern means of conveyance? Think of the difficulty involved in moving building materials for the construction of churches, sanitariums, and schools without the efficient and speedy facilities of ships and trucks and railroad cars.

Difficulties Without Rapid Transit

What difficulty we would have sending out our missionaries if they had to travel on sailing ships or cross vast areas of land in covered wagons. How difficult it would be for committees to get together if it were necessary for the brethren to come afoot or to travel by stage-coach. Necessary decisions would have to be delayed, and the work would be hindered.

We are living in a world of rapid transit. The vast regions of space are being conquered by faster and faster planes, ships, and cars. The world is becoming smaller and still smaller. And with the rapid growth of transportation facilities, the means for bringing a speedy finish to the work of God on earth becomes increasingly available to us. God has provided us with mechanical servants to aid us in the work of finishing the gospel in all the world. In this fact, if for no other, we can find a reason for the miracle of rapid transit in our time.

D. A. D.

Spirit-filled Witnesses for God

(A Sermon)

By J. L. McElhany

JESUS met with His disciples a few hours after His resurrection. His opening words upon that occasion were to lay out clearly and definitely before those men the great responsibility that was resting upon them in connection with the carrying of the gospel work to the world.

"And when he had so said, he shewed unto them his hands and his side," we read. "Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." John 20:20, 21.

Here in these brief words Jesus helped these men understand that they were to be His successors. God had sent His only begotten Son into the world to be the Saviour of the world. In the prayer of Jesus as recorded in John 17 you remember how He prayed, "As thou hast sent me into the world, even so have I also sent them into the world."

It is an important and a solemn thought that we, even down to this very day, are to be the successors of Jesus in the work of spreading the gospel to all the world. Again we read from John 20:22, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

I want you to notice the sequence here. "As my Father hath sent me, even so send I you. And . . . he breathed on them, and saith unto them, Receive ye the Holy Ghost." It is very evident from this time on that the disciples were to look to the outpouring of the Spirit of God upon them in order to qualify them for their great work. They were to understand that all spiritual life and power and all success in winning souls for the kingdom were to be secured only by the quickening power of the Holy Spirit.

The Holy Spirit was to be the breath of spiritual life to them. Just as our physical bodies depend upon our breathing in the air about us, just so are we today to breathe in that spiritual power in order to sustain our spiritual life. You remember that Jesus, in talking to Nicodemus, sought to impress this truth upon him, when He declared that everyone who was born of the Spirit should have certain experiences. And so today, dear brethren and sisters and fellow workers, everyone who has been reborn is to depend upon the Spirit of God as the spiritual breath of life. But the disciples back in those days were slow to learn, perhaps not more so than we today. Their minds were filled with other things. They were ambitious. They thought of an earthly kingdom. They thought of secular power. They thought of deliverance from the hated Romans.

The Call to Be Witnesses

Please turn with me now to the first chapter of Acts. Here we have a continuation of what is described in the twentieth chapter of John. Beginning with the fourth verse, we read these words:

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be bap-

tized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

In these words Christ presented His plans for the disciples. They were not to be prime ministers, not to be cabinet officers in an earthly kingdom, not at all. He had something better, something more exalted, than that. They were to be witnesses unto Him. O brethren, this to my mind exalts the position of the reborn worker for God as holding the most sacred position that can come to any mortal being on this earth. The king on his throne, the prime minister surrounded by his cabinet and fellow ministers, cannot be compared in importance with the work that Jesus had in mind for His disciples. And in order to equip and to qualify them for their work, He said that the Holy Ghost would be poured out upon them.

Now note the order in which they were to carry on their work. Where were they to begin? They were to begin in Jerusalem, and where next were they to work? In Judea. And then third, in Samaria, and fourth, in all the earth. That was the divine order. We shall expect to see it fulfilled under the Holy Spirit's direction in just that order.

But think of starting in Jerusalem. What a place that was! I suppose in all the world, at that time at least, there couldn't have been chosen a more unpropitious place for beginning the work of the gospel than Jerusalem. There were Pilate and the Roman authority that ordered Christ's crucifixion. There were all the priests of Israel gathered there, men who were prejudiced and bitter, men who did everything they could to thwart the work of God, and a whole populace that had been stirred deeply by religious prejudice, animosity, and resentment. Yet Jesus said they were to be witnesses unto Him in Jerusalem first. That's where they were to start.

The Spirit Given for Witnessing

Now, let us see how it worked out. We turn to the second chapter of Acts. I want you to notice particularly some sequence here in the Scriptural account of the early church.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Verses 1-4.

You will see by passing down to the thirty-second verse that the disciples recognized this experience as a fulfillment of those words spoken by Jesus just before He left them, and "this Jesus hath God raised up, whereof we all are witnesses." Read on to the thirty-sixth verse:

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of

Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

What a wonderful introduction that was! Unfavorable as Jerusalem was, those men found themselves fully qualified to be witnesses in the hardest place on earth. What a marvelous result!

Now you notice from the thirty-eighth verse:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Are we included in that number that have been called? What do you think, brethren? Are we? I wouldn't know how to interpret that statement in any other way but to say that we are included in that number.

Peter in his sermon that day prophetically looked down through the years to come, and saw the work of the gospel being carried on throughout the world. He saw us down here in the last days of time, and included us in the provisions of that promise, that we should receive power. O brethren, my heart responds to the exhortations we have heard to pray for the Holy Spirit. That is the only effective means, as I see it, for the finishing of the work of God.

In the forty-first verse of this chapter we have the results of what took place. "And the same day there were added unto them about three thousand souls." This experience may well be called the inauguration of the Holy Spirit's dispensation, the Holy Spirit's administration. Do you know, brethren, I like to think that down through all the years of gospel work in all the world the Holy Spirit has been the administrator? And has that administration ceased? God forbid. I believe that down to the very last hour of time the Holy Spirit is to be the administrator of the work of the gospel in all the world.

Spirit's Witness Extends to Judea

After Jerusalem what was the next place in the divine order? Let us notice in the fourth chapter of Acts, the thirty-first verse: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Now put with that the

words we find in the fifth chapter beginning with the fourteenth verse:

"And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the street, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."

You note here that as the work begins to spread out into Judea it was accompanied by the same manifestations of the Holy Spirit that were seen first in Jerusalem.

The next place mentioned was Samaria. What happened in order to spread the work out into Samaria?

In the eighth chapter of Acts we read of that great persecution that fell upon the church at Jerusalem.

"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria. . . . Therefore they that were scattered abroad went every where, preaching the word." Verses 1-4.

Out to the Ends of the Earth

Didn't Jesus say that they should be witnesses unto Him not only in Jerusalem but also in Judea and in Samaria? And those that were driven out of Jerusalem went everywhere into Judea and Samaria preaching the word.

Reading the tenth and eleventh chapters of Acts, we see the work extending beyond the borders of Judea and Samaria and beginning to go out into all the earth. Here we find the Holy Ghost inaugurating His worldwide work.

Well, brethren, where do we come into this picture? Did the Holy Spirit's administration close with the days of the apostles? No, I do not believe that it did, for as we turn back now to the second chapter of Acts we will find that Peter interpreted what happened on the day of Pentecost as a manifestation of the fulfillment of Jesus' promise as found in Joel's prophecy.

Peter, in answering the charges of those who were scoffing at them, said:

"For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Verses 15-20.

Here we have mentioned the last signs that are to take place in this world as evidences of the coming of the Lord Jesus, cited by Peter from Joel's prophecy as being the fulfillment of what Jesus had been talking to them about before He left them. And do we who live in these days preach the signs of Jesus' coming? Do we refer to these things? It is plain that we as preachers and evangelists and soul winners are included in that promise that Jesus made to His disciples there on that last visit that He had with them: "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

And that fits in exactly with what Jesus declared in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." We believe as Seventh-day Adventists that God has especially called us to proclaim the coming of the gospel of the kingdom. It is our special message to prepare a people for the coming of

We Thank Thee, Lord

By MAY COLE KUHN

Today we thank Thee, Lord, again
For all the pleasure and the pain
That have been ours throughout the year—
The bitter and the sweet, the fear,
The clouds, the sunshine, and the rain,
For apple blossoms in the lane,
For suns that rise and moons that wane,
For warm, true hearts and friends sincere.
We thank Thee, Lord.

For music from some old refrain,
And hopes that rise when sight is vain,
For days that were bleak and austere,
And for the glad and lofty cheer
That victory brings, for loss or gain,
We thank Thee, Lord.

the Lord. We are to finish the work that the disciples began under the power of the Holy Spirit.

I have declared on a number of occasions, and I want to say again, that I do not believe that the finishing of God's work in all the world is tied to the General Conference budget. I believe that the finishing of God's work in all the world is tied to the outpouring of the Holy Spirit in the latter rain.

Now, you understand, I believe in budgets. I believe in all that goes with the financial support of God's work, and I think we ought not to be less interested in doing all we can to promote the interests of our people and the support of His work throughout the whole world. I believe in our institutions and in the wonderful work they are doing. I believe in all the physical or material things that we gather in order to accomplish the work. I believe in our printing houses and in the preparation of literature. I believe in our schools and in the wonderful work they have done in training workers for God's cause. I believe in all that, but, brethren, I want to say this morning that these things are not and never can be substitutes for the outpouring of the Holy Spirit.

The primary, necessary qualification for the finishing of God's work in all the world must ever be the power of the Holy Spirit. I rejoice that we have come to a day when there is a unanimity of feeling and a conviction on the part of our leaders everywhere that this is our great need. The testimonies I have heard, the prayers to which I have listened, the studies that have been given here—all bear witness to a growing and a deepening conviction that the Holy Spirit is the great need of our people today.

You remember the great commission where Jesus declares that all power in heaven and in earth has been given unto Him, and then adds, "Lo, I am with you alway, even unto the end of the world." Oh, I rejoice this morning in the promise that Jesus has left with the church.

The Spirit of prophecy has given us such statements as these:

"God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world. The vineyard includes the whole world, and every part of it is to be worked. There are places that are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Spirit."—*Testimonies*, vol. 6, pp. 23, 24.

Chief Qualifications for Witnessing

What is to be the chief qualification of men who go forth to work these waste places? They are to be "men inspired by the Holy Spirit."

One statement says: "The crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days." When the Holy Spirit's power is poured out in its fullness in the latter rain, we are still going to preach the third angel's message. I pray most earnestly that every one of us may enter into that spirit of deep intercession, that the burden of our praying in our personal devotions, in the church, wherever we are, will be for the outpouring of the Holy Spirit. I pray with you that God will help us to be so close to our blessed Lord and Saviour that all sin may be taken out of our hearts and lives as individuals, that we may be purified, and that we may see the church coming into line with greater spiritual power, according to this great promise that is to be fulfilled. May God grant it is my earnest prayer.

Our Great High Priest—4

Christ's Inauguration to the Melchizedek Priesthood

By W. E. Read

IN THE previous article we gave consideration to the steps leading to Christ's becoming our great high priest at the heavenly courts. We found that in the purpose and plan of God it was necessary for Him to become man, also that He must have something to offer, and further, that He should be called by the Father to this sacred office. It was evident that His inauguration in the priestly order could come only after His incarnation, after His passion at Calvary, after His resurrection, yea, even after His ascension.

After the Son of God left the little band at Olivet He made His way to the celestial realm. After being welcomed by the angelic hosts He took His place at the Father's right hand and was seated on the throne of the Majesty in the heavens.

There now remains to be studied the inauguration of the Saviour into the sacred order of the Melchizedek priesthood. Let us observe certain expressions in the Divine Record that refer to the exalted position of our Lord in His ministry on high. *We read that God hath highly exalted Him.* (Phil. 2:9.)

This is a remarkable statement. The Greek expression rendered here "highly exalted" is used only in this one place in the New Testament. It has a wonderful significance. Translators of the New Testament have recognized this, as will be seen in the following:

Rotherham renders it, "God uplifted him *far on high*."

A note in Bloomfield's Greek New Testament says, "God hath *exceedingly exalted Him*."

The Twentieth Century New Testament translates it, "God raised him to the *very highest place*."

A. T. Robertson, in his *Word Pictures in the New Testament*, has this note: "God lifted him above or beyond (*hyper*) the state of glory which he enjoyed before the Incarnation."

Another phrase of deep meaning is in Hebrews 2:9: "We see Jesus . . . crowned with glory and honour."

Here the victorious Redeemer is said to be "crowned with glory and honour." The Greek word *stephanoo* conveys the thought of placing a victorious crown upon His head. This is a coronation ceremony; He is not crowned here as King of kings and Lord of lords; that comes later in the plan of God. That transcendent event will come when His priestly work is completed. But after His ascension He was crowned as the second Adam. Adam, we read, was "crowned with glory and honour." Ps. 8:5. He was given dominion over the earth and over all living things, but he lost that dominion, he lost his crown of glory and honor. Now Jesus has become the second Adam, and as such He is crowned at His inauguration as our great high priest.

Christ Highly Exalted

So the Christ of the ages, in the great pageant before the throne of God in heaven, was "highly exalted"; He was raised to "the very highest place," "above or beyond" anything known before. He was given "a name which is above every name." He was exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21.

Here we see Him above the angel hosts and above all the intelligences in God's great universe. He is the great head of the church on earth. He is acclaimed throughout the illimitable realms of God's great eternity.

REVIEW AND HERALD

But we turn again to the ascension of the Saviour. After He returned to the Father's throne He was glorified, He was exalted, He was crowned, He was enthroned. The inauguration ceremony must have been a thrilling event. What a wonderful pageant of glory! What a chorus of hallelujahs! What paeans of praise must have burst forth from the pure and holy lips of the inhabitants of the illimitable realms of space! It was on this occasion that Christ was "called," in the fullest sense of the meaning of that word, to the priesthood. We read in Hebrews 5:10 that He is "called of God an high priest after the order of Melchisedec." The word rendered "called" in this instance is very different from what we find in other places in the New Testament. The original word is used this once. It is different in meaning from the usual verb "to call." In this instance it means to be "named" (R.V.) or "declared," as another translation gives it.

This refers to that auspicious moment in the inauguration ceremony when God the Father names, designates, declares, pronounces, to the universe that His Son is made a "priest after the order of Melchisedec."

Let us seek to catch a few glimpses of this celestial scene. An indication of the ceremony in heaven can be seen in Acts 2:33. There we read, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

In this text the enthronement and glorification of the

Saviour are connected with the day of Pentecost. On this we have the following:

"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.

This extract makes reference to the inauguration of Christ. It also refers to His being "priest and king," and that He had just received "all authority in heaven and on earth." This evidently was a special ceremony by which He became our priest-king, or Melchizedek. When this was completed the showers of blessing came at Pentecost, which meant so much for the church of God.

Steps Leading to Inauguration

We might notice a few of the steps leading to this special honor of the Saviour of mankind. After He had finished the work the Father had given Him to do on earth, He gave the commission to His disciples.

"Christ's sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished. He had won the kingdom. He had wrested it from Satan, and had become heir of all things. He was on His way to the throne of God, to be honored by the heavenly host. Clothed with boundless authority, He gave His disciples their commission, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" —*Ibid.*, pp. 29, 30.

A great welcome awaited the conquering hero in the courts of glory. On this we read further from Mrs. E. G. White:

"All heaven was waiting to welcome the Saviour to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train."—*The Desire of Ages*, p. 833.

Then follows a picture of the scene in the celestial courts with the multitude of angel hosts and the representative heads, the representatives of all the unfallen worlds, as they were gathered for the inauguration ceremony.

"There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. . . . They are eager to celebrate His triumph and to glorify their King.

"But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave-sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father. The compact had been fully carried out. Now He declares, 'Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, be with Me where I am."'



The Purpose of Affliction

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not." Heb. 12:7.

No one welcomes trial, adversity, affliction. We make no place in our plans or schedules for trouble. When it comes it finds us unready for it and very upset, as if anything so adverse had never been known in the world before.

Presently we are sure that we suffer more than others, that no one ever had so much to bear as has come to us. Some sink beneath the trial; some become despondent; and some, bitter and cynical.

Since trouble of one sort or another is the common lot of all, and there is nothing unique about our experience, we may, at least, inquire the reason for these evil things that come upon us.

Long ago the enemy of God and man told Eve that if she would disobey God, she would have a knowledge of good and evil. She had a knowledge of good already, so all she gained was a knowledge of evil. But God, who can and does bring good out of evil, uses these adverse conditions to bring us back to Him. They purify and discipline the soul, cause us to abhor evil and to desire only the good. So because He loves us He permits trial to come to us.

A shepherd had one lamb that was incorrigible. It would not follow its mother or come when the shepherd called. It just ran wild and made the shepherd more work and worry than all the rest of the flock.

Finally the lamb wandered away. The shepherd found it at the bottom of a ravine with a broken leg. He set the leg, bound it up tenderly. Then placing the lamb in a sling, he carried it on his shoulders as he went about his work. Stopping often to caress it or to speak soothingly to it, he carried it day by day. It lay beside him at night. When the leg was healed, and he set the lamb on its feet, it would not leave the shepherd. It was the best sheep in the flock.

God would be glad to take us to heaven *whole*; glad to make us strong, rich, happy, successful, to give us every desire of our hearts, but He dare not do it. Our nature is too weak to bear much prosperity. We become proud, independent, and feel no need of God when things go well with us.

So one by one He removes the things in which we most delight. Sometimes it is health, strength, wealth, fame, or the one on whom we lean and love most. Oh, it is hard to be crushed, broken, bereft, but He does it because He loves us and would save our poor, proud souls. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6.

"The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are 'accepted in the Beloved.' Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. 'Mercy and truth are met together; righteousness and peace have kissed each other.' The Father's arms encircle His Son, and the word is given, 'Let all the angels of God worship Him.'"—*Ibid.*, pp. 833, 834.

This risen Saviour is now our high priest in the sanctuary above, and we do well to heed the words of the sacred writer in the book of Hebrews and gather strength and encouragement from his blessed invitation:

"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. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

Then and Now

Thoughts on the Progress of Our Work

By H. H. Votaw

SIXTY-THREE years ago three Seventh-day Adventist workers, including the late G. W. Anglebarger and D. C. Babcock, pitched a tent in a village in north central Ohio. With God's blessing on their efforts eight people accepted the truth. In this company were two men and their wives, one woman whose husband did not accept the truth, a widow, and a grown daughter of each of the last two. The meetings stirred up some bitterness.

There was persecution of a petty sort manifested principally in ridicule and scorn. Some utterly false tales were told. This group were called "Advents." They were accused of turning away from Jesus and becoming Jews.

The widow had a small son who not only had a fierce loyalty to his mother but felt that he must also help to defend her faith. Through all this lapse of time he remembers distinctly learning the fourth commandment, and that the seventh day is the Sabbath. He was often asked, generally in a teasing way, how he could know from the Bible and not from the calendar which day was the seventh, so his mother taught him Matthew 28:1. He learned to say that everyone knew that Christ rose on Sunday, and the day before is the Sabbath.

Standing Alone

In this little town was a flour mill, and the lad was frequently sent to buy some bran or shorts or middlings, to mix with the flour from which the bread was baked, for the new believers had learned that the ordinary white flour did not contain all the elements for good nourishment. In passing, it should be said that the boy still remembers the miller. When he teased him about eating cattle feed, as shorts were called, he did it with a kindly voice that has not been forgotten through the years.

The little fellow believed he was the only Adventist boy in the world, and he was very proud of the fact that the older people noticed him in the meetings and asked him questions in the Sabbath school class as if he were a grownup. He remembers when he first saw a copy of *Our Little Friend*, and in it letters from boys and girls in different parts of the country. A letter was written to that paper for him, and when he saw his name in print he had a thrill that has not often been surpassed.

The doctrines of Adventists 63 years ago were in every essential point the same as the denomination teaches today, but the believers numbered just over 25,000. Of

these, 3,296 lived outside North America. There were 24 ordained ministers and 22 licentiates to care for the believers and work for others in the countries of Europe that were then looked upon as mission territory. Today Adventists are working in 228 countries. Their membership has increased about thirtyfold. Outside North America there are nearly twice as many Adventist believers as there are here.

Of the company first mentioned, all are long since gone except the youngest. He is now near the threescore and ten years of which the Bible speaks. For a long time he has been honored by having a small place in the denominational work. With these years have come many blessings and many pleasant times. Looking back over this period, he now realizes that the great goodness of God to all men, His infinite kindness to sinners, the spread of His truth, and the fulfillment of the prophecies of His Word make all that the years have brought bright, and the things that were disagreeable are forgotten.

A Modern Pageant of Missions

The most thrilling experience of his life, however, occurred in connection with the last General Conference session. On a Sabbath afternoon the great municipal auditorium at San Francisco was packed, every seat taken, and every bit of standing space used.

Suddenly a pageant of missions began, and every eye was strained to see. Through a door near the front the participants came, down one side of the main floor, across the back, and up another aisle. Carrying simple cardboard placards were native believers and foreign missionaries from the top of Norway to the tip of Chile, and from San Francisco and all parts of the globe, from great continents, and from tiny islands in the wide expanse of the seas. They were there from pagan head-hunting tribes and from gospel lands, from places where the Christian church is in its infancy to that land which sent its queen to visit Solomon and the eunuch to learn from Philip.

Here were the warriors of God's army—the apostles of peace and life. Maybe their feet were not trained to precision marching, but their hearts made them brave to storm every citadel of evil in their paths. Their faces were alight with hope and confidence. They seemed worthy subjects of the King of kings and Lord of lords.

The man and his wife could not be together. She sat near the front, and he found an inconspicuous place to stand. Because the regular lights had been turned low so that the spotlight could follow the marchers, he felt that maybe no one would notice the quivering of his chin or the moisture in his eyes. When the couple returned to the hotel room the wife said, "I cried all through that march"—this from a woman who controls her tears well. They were not the only ones thus affected. Probably few in that great audience could remain dry-eyed. It was a most moving scene, which brought tears of joy to this couple as they thought that in the span of their lives the work of God had grown to such proportions. Their thoughts turned naturally to the time when the redeemed host of the Lord will march triumphantly with the Captain of their salvation, and the cry will go up:

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." Ps. 24:7-10.

Since no uninspired mortal could hope to approach the majesty of this scripture, and these two least of all, they expressed their thoughts in the beautiful words of the Negro spiritual: "Lord, I want to be in that number when the saints go marching in."

The Glory of the Resurrection

By M. V. Campbell

THE vitalizing force of the Christian church comes from the fact that it worships a living Saviour. The Redeemer paid the price for our sin by His death, but the grave could not hold the Author of life. Jesus came forth victorious over the tomb, triumphant over death. His resurrection lifted the despair of the little flock that followed Him. All hope had vanished from the hearts of His disciples when He died upon the cross, but His resurrection filled them with hope and courage.

During the hours of the Saviour's rest in death the eleven disciples, fearful for their own safety, had barricaded themselves in an upper room. All hope had left them of a kingdom being established in which they would have a part. Although there was no doubt regarding their deep personal love for Jesus, their hearts were filled with despair, for He was dead and in the tomb.

As they thought over their experiences with Him, the miracles He had wrought, and the very evident approval of God that had rested upon Him, they could not harmonize these things with the idea that He was mistaken in His mission. Yet mistaken He apparently had been, for instead of being seated on the throne of David, He was lying in Joseph's new tomb.

Neither did the women who had seen the Saviour die expect His resurrection. They had seen Him removed from the cross by two of the most wealthy men of the nation. They watched as He was tenderly placed in the tomb. They noticed that though Nicodemus had brought nearly a hundredweight of a costly mixture of myrrh and aloes, there had been no time before the Sabbath to embalm the Saviour's body.

They desired a part in the last service they could render to their beloved Master. The spices they procured after the Sabbath must have appeared to them but a meager offering compared with the abundant gifts that Nicodemus had lavished, yet it was all their limited funds could buy.

He Is Risen!

On the way to the tomb these frail women spoke of what seemed an insurmountable difficulty. "Who shall roll us away the stone from the door of the sepulchre?" Mark 16:3. While they were still a considerable distance from the tomb, there was an earthquake. It was caused by the appearance of a bright angel from heaven who "rolled back the stone . . . , and sat upon it. . . . And for fear of him the keepers did shake, and became as dead men." Matt. 28:2-4. When the women arrived the angel greeted them: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Verses 5, 6.

First fearfully, then joyfully, the women entered the empty tomb. They believed the angel and recalled the words of the Saviour that He would rise the third day. Their hearts were thrilled with ecstatic joy as on the angel's bidding they hurried to tell the disciples the glad news. "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him." Verse 9.

Jesus appeared first, not to His disciples who had fled from Him in His severest hour of need, but to these faithful women who had stood by Him to the last. To them was given the privilege of bearing the blessed news of the resurrection to the disciples. The women believed even before seeing Jesus. The disciples doubted even in the presence of their risen Saviour. To convince them at

the time of His appearance in their upper room that He was not a spirit, He showed them His hands and His feet and the spear wound in His side. As they still "believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke 24:41-43. When they were at last convinced that Jesus was alive and with them again, "then opened he their understanding, that they might understand the scriptures." Verse 45.

Disciples Recommissioned

The disciples remained in Jerusalem until the close of the feast; then they journeyed back to Galilee, where they had an appointment with Jesus. On arrival at the Sea of Galilee, probably without money and without food, they plied the only trade they knew, that of fishing. Peter, James, John, Thomas, Nathanael, and two other disciples secured a boat and labored all night, but caught nothing.

Unknown to them, there was a sympathetic watcher on the shore. Jesus knew that they were tired and hungry. When the sun arose they were near the beach. Jesus bade them, "Cast the net on the right side of the ship, and ye shall find." John 21:6. They followed His direction, and were unable to draw the net into the ship because of the multitude of fishes.

Immediately the disciples recognized that their benefactor was Jesus. They had gone through this experience before, at the time of their call to discipleship. "Then Jesus had called them to leave their fishing boats, and had promised to make them fishers of men. It was to bring this scene to their minds, and to deepen its impression, that He had again performed the miracle. His act was a renewal of the commission to the disciples."—*The Desire of Ages*, pp. 810, 811.

As they brought their boat to the shore they saw that Jesus had made preparation for their needs. "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." John 21:9. Jesus directed them to draw to shore their net full of great fish. Then He said, "Come and dine." Verse 12.

Jesus had a stronger reason for supplying food for His disciples than solely to satisfy their hunger. He wished these men, who soon would become the first evangelists of the Christian church, to realize that "though they were to be deprived of His personal companionship, and of the means of support by their former employment, the risen Saviour would still have a care for them. While they were doing His work, He would provide for their needs."—*Ibid.*, p. 811.

Newly commissioned as fishers of men, and made confident that Jesus would supply their personal needs as they devoted their entire time to His service, the disciples were better prepared for their next meeting with the resurrected Saviour when He commanded them to undertake the greatest task ever commissioned to man.

Said Jesus, "Go ye . . . , and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20.

The outpouring of the Holy Spirit after Christ's ascension gave them the needed power to add to their newfound courage, faith, consecration, and zeal. These men went to the ends of the earth preaching the gospel.

Jesus is just as truly the risen and living Saviour today as He was in the generation that witnessed His resurrection. Again the gospel of the kingdom must be preached to all the world. Again the Saviour not only commands, "Go ye . . . and teach all nations," but also gives the same promise of His abiding presence, "And, lo, I am with you always, even unto the end of the world."

Conducted by Promise Kloss Sherman

The Harvest of the Heart

By H. M. Tippet

GEORGE HERBERT, the great English preacher, once prayed, "Thou hast given so much to me, O Lord, give one thing more—a grateful heart."

Two thousand years ago a great philosopher said, "A thankful heart is not only the greatest virtue but the parent of all other virtues."

In keeping with the Thanksgiving season we are celebrating, I thought it appropriate to consider the theme, "The Harvest of the Heart."

Harvests come from seed sowing, from cultivation of the soil, from making war against the pests that attack the growing crops, from cooperation with God's sunshine and rain, from study of authorities on orchards and field crops.

Thinking of the analogy between the growing of crops and the development of a human life, I am impressed with the fact that one of the latest flowers of virtue to grow in human character is humility, and humility grows out of a sense of gratitude.

Isn't it strange that it takes five or six or seven decades to make some people humble, teachable, grateful? I received a letter yesterday from a woman who was once a Sabbathkeeper, but who now professes atheism. She is a brilliant, talented, and charming person. She said she despised humility, for it is pride that makes the only true progress in the world, since pride fosters competition. Proud of the achievements of her children, she rejoiced in this letter because her son, who is attending college for the first time, had written her only one letter since September. It is a sign, she says, that he is now an adult, that the apron strings are broken, and that he has an independent mind.

I fear this mother is paying too dear a price for her ultramodern views of parental relationship. Independence is commendable, but not when it is devoid of gratitude. I could scarcely refrain from the unhappy conclusion that this well-intentioned mother had not sown seeds of appreciation in her son's heart, and that she was now reaping a harvest of neglect.

For when a child is taught that all he gets in this world is what he gets by tugging on his own bootstraps—that he must be kind and honest only because it pays to be kind and honest, that he must do only those things that appeal to his reason, that policy must rule his conduct—a shrewd, calculating opportunism—he may attain secular success, but he can never attain happiness, for true happiness can come only in the development of a grateful, humble heart that recognizes its dependence upon a God of love and goodness and mercy.

Grateful Heart the Noblest Virtue

Quite different is the attitude of this mother from that of a wise mother about whom I was reading recently. Realizing that the grateful heart is the noblest virtue, when she sent her little girl off for the first time to school, she knelt by her bedside and prayed:

"Today she goes to school. She is so little, God. She is only a baby, my baby. Watch over her where my eyes cannot follow.

"Dear God, there are so many things she doesn't know—about other girls who will torment her and laugh at her mistakes—or maybe at her clothes because they are not as good

as some girls wear—or because her hair is straight and won't ever hold a curl. She doesn't know about this kind of cruelty yet, Lord. Protect her, please, O God, with a grateful heart.

"And, Lord, help her to love her teachers—all of them she will have down through the long bitter-sweet years. Help her to remember that they are human too—like her mamma is—and that they sometimes get tired and cross and harassed beyond endurance. Help her to give them her love as a reward for their labor. May it be a warm steady flame that tells them she appreciates. She will, dear God, if you give her the grateful heart.

"And dear Lord, you know she's bright, brighter than most children her age. O God, help her to carry this gift with humility. And then one thing more. Open her eyes and heart to the troubles of those about her so that all who look to her may be comforted—and none through her wilfully hurt. They won't, dear Father, if today and every day you give my little girl a grateful heart."

Secret of a Serene Life

Friends, it's true. If we have the grateful heart, we have the one thing needful to keep our lives serene; if we do not, then all substitutes for it are but a veneer.

It is a dismaying thing to grow into manhood or womanhood with no sense of dependence upon any one for the good things of life, to feel that the only path to success and achievement is to shoulder one's way through obstacles, knocking over others, bruising those who get into the way, callously indifferent to the virtues and nobilities and talents and gifts of others.

It seems to me that both parent and teacher share in this wonderful privilege of developing a child's life for a noble harvest of the heart in his mature years.

"Dear Lord, I do not ask
That Thou should'st give me some high work of Thine,
Some noble calling, or some wondrous task.

"Give me a little hand to hold in mine;
Give me a little child to point the way
Over the strange, sweet path that leads to Thee;
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.

"The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child.

"I do not ask that I may ever stand
Among the wise, the worthy, or the great;
I only ask that softly, hand in hand,
A child and I may enter at the gate.

"And when the forking road of life puts us apart,
Oh, grant to both of us, dear Lord, the grateful heart."

—Author Unknown.

One of the first principles to be inculcated in a child's mind is that it is a greater virtue to give and to share than it is to hoard. The most generous people are the most grateful; and the more they give, the more gratitude wells up in them.

So often we begin by teaching a child to say thank you for whatever is given him. That is a fine little courtesy if we can make him *feel* thankful. But so often the thank you becomes a talisman by which a child expects to get everything under the sun. Because someone plays Santa Claus he expects him to play Santa Claus forever, if he only says thank you.

I wonder whether our first efforts ought not to be to

teach a child to share his good things with other children. When I see a youngster happily giving his toys and playthings to other little playmates or to a little guest in his home, it warms my heart toward him and I respect his parents for teaching him the cardinal principle that what he has been given has been given him, not to hoard, but to share. And it is wonderful how much pleasure even a young child can find in making another child happy with his gifts.

I think there are great opportunities every day to teach our children *thanksgiving*. An annual gesture to a national holiday is not enough to develop the grateful heart in ourselves or in our children. It must be a day-by-day process of thanksgiving.

I shall never forget the profound impression made upon me when I was a child to see a tin bank on our dinner table with a picture of the emaciated bodies of famine sufferers in India portrayed on its sides. It really touched my little heart and developed in me the first stirrings of gratitude that I lived in a land of plenty and that I had enough. I put many a penny in that bank that I had expected to spend for candy.

Of course, the naïveté of children is disconcerting. I read of one little chap to whom his mother was trying to teach a sense of gratitude. She said, "Now Willie, dear, if you were to put your hand in your pants' pocket and find a quarter, and then put your hand in the other pocket and find a quarter, what kind of feeling would you have?" He looked a bit bewildered, and said, "I'd feel I had somebody else's pants on."

What wonderful plastic material we have to work with in the heart of a child. What surprising faith we

often find in him, what tenderness, what philosophy! The psalmist said, "Out of the mouth of babes and sucklings hast thou ordained strength." Ps. 8:2.

The Ministry of Children

What a ministry they perform in making your heart and mine susceptible to the workings of the mind and heart of God! Charles Dickinson has written a bit of verse in which he calls them "truant angels":

"They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes;
Those truants from home and from Heaven,
They have made me more manly and mild;
And I know now how Jesus could liken
The kingdom of God to a child."

There is surely something wrong in the home if a child asks of her playmates or of her brothers and sisters, "Is mom lookin'?" or again if one hears, "Jigger, here comes pop." True parenthood is not a police system. The home of grateful hearts never expects adult conduct from little immature people. In such a home all the discipline wears a cloak of love.

A mother, her nerves unstrung with the many demands upon her time and attention, heard a crash in the living room, and ran to investigate. There on the floor was her most prized vase, broken into pieces. A dismayed little girl was trying to gather up the wilted dandelions and daisies lying in the water on the floor. The mother suddenly checked her impulse to an angry scolding when the child, with an uncertain little smile of conciliation, cried, "Muvver, I was fixin' some f'owers for you."

What vase in all the world could buy the love in that child's heart? How crude it would have been to let the value of a vase outweigh that childish tenderness. The mother gathered the little girl in her arms, hid her tears in her little shoulder, and then gently explained that the next time mother would help her find something to put them in. Seeds of gratitude were watered that day with the mother's tears, to grow up someday into a harvest of blessing for them both.

If a child's heart has been properly nourished, as he grows older he will think of his mother's voice as being sweeter than the greatest soprano in the world. If his heart has been fed from the everlasting springs of life, he will find as he grows older that the greatest medicine in the world is a mother's kiss, for it has healed more wounds and bound up more hurts than all the doctors of all the ages.

Glory Divine

A little girl was sent to the store for a can of chloride of lime. On her journey she forgot the name of the purchase, but decided to make a try for it anyhow, so she asked the grocer for a can of glory divine.

When the bewildered merchant, trying to understand what she meant, asked her what she wanted it for, she said, "Well, I think mamma wants it to make bad places smell sweet."

Then he understood.

The world needs chloride of lime, friends—lots of it, to make bad places smell sweet, but it needs more than anything else what that little girl asked for—glory divine in human hearts and homes and schools to keep the world sweet, not only for today, but for the kingdom of heaven.

And I think the greatest harvest of the human heart is gratitude for blessings given, for responsibilities to share, for gifts to yield and divide for the uplift of human lives—not only on our national holidays, but throughout each waking moment through the march of days.



THANKSGIVING

AN ACROSTIC

By ROY ELLIS SLATE

Thanksgiving's here with us again;
Health, peace, and happiness remain.
All kinds of food have we in store;
Now fare we better than before.
King of kings, we give Thee praise;
Still keep us safe through all our days.
Guide and direct in all we do;
Instruct us, Lord, how to be true.
Vain is our life if lived for self
In search of gold or pomp or pelf;
Nor would we thus be happy long.
God, make us true to all, and strong.

Southern Asia Goes on the Air

By A. E. Rawson

Radio Secretary, Southern Asia Division

HISTORY-MAKING events of great moment are taking place in the Southern Asia Division. In a single year the Voice of Prophecy radio department has succeeded in booking time over two radio stations, first, in April, 1950, on Radio Goa, and now on Radio Ceylon. It is a marvelous work that is providentially opening before us!

The first broadcast over Radio Ceylon was heard on October 1, 1950. Radio Ceylon is the most powerful commercial station in the world. It covers India-Pakistan, Southeast Asia, Africa, and will soon be extended to cover the entire globe. The India-Pakistan service covers all India, Pakistan, and regions far to the north. The Southeast Asia service covers Burma, Malaya, China, and the island groups. The Africa service covers practically the whole of the African continent.

Because of our preparedness to go on the air at the time Radio Ceylon began its commercial broadcast, we were able to sign a contract for a weekly broadcast at a discount of 25 per cent for signing before October 1, and a second discount of 20 per cent for the first six months of the broadcast. We were also informed that the Voice of Prophecy would be the only religious broadcast on this service for some time. Truly, God leads His people in a wonderful way.

In the *Ceylon Observer* of September 30, 1950, headlines were splashed across two columns on the front page: "Commercial Broadcasts Begin. Advent Radio Church (Voice of Prophecy) First to Buy Time." The report goes on to say:

"The first sponsored half-hour programme time has been bought by the Advent Radio Church, and its programme will be heard on Sundays on all three beams. The Church's programme, 'The Voice of Prophecy,' is known the world over and has been broadcast from over seven hundred stations. It is noncontroversial and sticks to its particular theme, combining the maximum musical content with minimum talking content. The music is provided by the King's Heralds Quartette, a singing group which has long been associated with this programme."

Another newspaper, *The Times of Ceylon* of September 30, 1950, also announced in bold letters under "Commercial Broadcasts Begin": "The first sponsored programme, The Voice of Prophecy—a religious service—will be on the air tomorrow morning."

Encouraging Word From a Wide Field

Letters received from all parts of the division as well as from Africa and Southeast Asia have been most encouraging.

From Mussoorie comes the following word:

"I would like to commend you for the excellent programme which you are broadcasting over Radio Ceylon. We have been thrilled with the clearness and the strength in which the music and the messages have reached us here. We are praying that this wonderful radio broadcast will reach many more thousands who as yet have not had the opportunity of hearing about the Lord Jesus Christ."

From Assam the word comes:

"We all listened in to your broadcast from Radio Ceylon.

You are to be highly commended for such an excellent programme. Please continue these good programmes."

The first secretary of the Burmese embassy in Karachi has written to tell us that the broadcast has been well received and that he desires a copy of our souvenir book.

From Kashmir:

"I heard your sermon over Radio Ceylon. It was wonderful to hear this religious programme way up here in Kashmir."

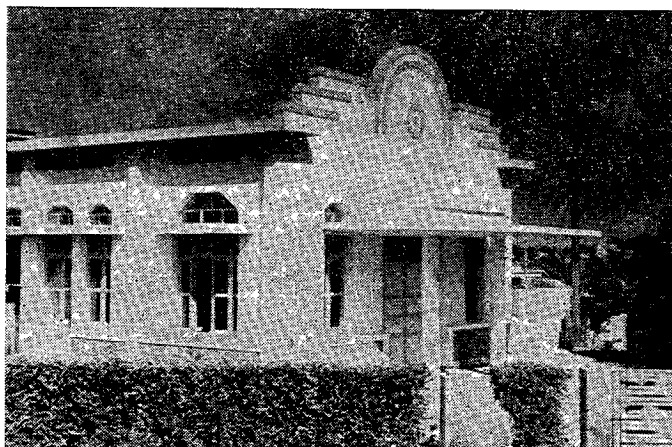
From Bandoeng, Java, Indonesia, a listener writes:

"Last Sunday morning I happened to hear your voice for the first time, and I think you would appreciate learning that your voice could be heard as clearly as from any local radio station broadcasting in this part of the Pacific. I am anxiously awaiting your next Sunday morning programme."

And last but not least, from Nairobi, East Africa, the following has been received:

"You will be glad to know that the broadcast can be heard here in Kenya. We have a large Asian population in East Africa, many of whom have radios and listen in to the Indian broadcast frequently. We feel a great burden for the thousands of Indians in these territories, but as yet are doing nothing for them. We therefore welcome your broadcast and would like to cooperate with you as fully as possible. Once again, thank you for this excellent broadcast."

We look upon this wonderful opportunity of proclaiming the message to this part of the globe as a special providence of God for quickly carrying the witness to all nations, kindreds, tongues, and people.



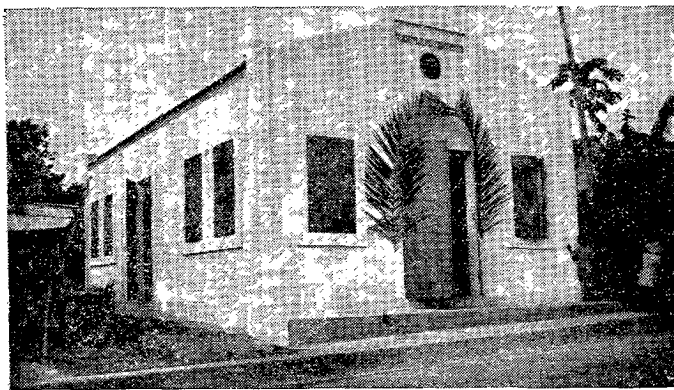
New Chapel at Fort-de-France, Martinique, French West Indies Mission

New Chapels in the French West Indies

By Ralph Combes, *President,*
French West Indies Mission

FOUR chapels were recently opened to the glory of God. These were days long to be remembered by our churches in Martinique and Guadeloupe in the French West Indies Mission. Vernon Flory, home missionary and Sabbath school secretary of the Caribbean Union, was the guest speaker for the chapel-opening service at Deshauteurs, Guadeloupe, and at Fort-de-France, Martinique.

For twenty long years since the first Adventist believers began to form in groups on these islands, the heartfelt desire of each church member was that the believers might



This Attractive New Chapel in the French West Indies Is in the Town of Capesterre, Guadeloupe

have a place of their own in which to worship. Aside from two small chapels—one given to the mission some years ago, and a house that was remodeled into a chapel recently—these are the first Seventh-day Adventist churches to arise as bulwarks against an almost overpowering tide of opposition that has confronted the work of the Lord in these islands since its beginning.

In addition to the four chapels mentioned here, a fifth will be ready when these lines are read, and two others will have been begun. Two fine tabernacles are also in use. For all this the brethren and sisters are truly grateful to those of their faith and friends around the world who have contributed to make this possible. Of one of these churches a union officer recently said, "It is the best-built church we have in the union."

Hearty Thanks for Overflow Offering

Our members do not cease to express their gratitude for the fine help that came in the portion of the third quarter overflow of 1949, which was allotted to our field and helped to make these buildings possible.

In one of these chapels a special series of meetings was held, and our Sabbath attendance now is double what it was six months ago. In another a series of meetings is being held, and a letter just received states that the chapel is packed every night. In the large new chapel at Fort-de-France a big effort by S. B. Jean-Elie will be well under way when these lines are read.

More souls have been baptized in the past four years in this mission than were baptized during its entire previous history. The first group began to form here in the late 1920's, but the seed was sown faithfully, and we are now privileged to reap the fruits.

May our heavenly Father continue to guide in such a way in this union that hundreds of such lighthouses may be erected where the honest in heart may find the true hope that will never disappoint.



New Adventist Temple in Deshauteurs, Guadeloupe, French West Indies Mission

Progress in the Carolinas

By C. H. Lauda, *President*

IN THE Carolina Conference we have 99 counties in North Carolina, with church buildings or companies numbering only 34, and 47 counties in South Carolina, with ten churches and companies. This leaves more than 100 counties without Seventh-day Adventist churches or companies. This has given us a great challenge, and we are putting forth earnest endeavors to enter these dark counties with the message.

Thousands of dollars' worth of books have been sold in most of these counties of the Carolinas, but few evangelistic efforts have been held. The workers and laity during the biennial period ending December 31, 1949, under the blessings of God, conducted over 20 evangelistic efforts and baptized 464 souls into the truth. This gives us the greatest gain in baptisms for a biennial period since the beginning of the conference here.

In the report I had the privilege of bringing to our constituents, the following items of progress were given: Carolina shows a gain of \$63,000 in tithe the last two-year period over the tithe for the previous biennial period, a gain of 16 per cent; Sabbath schools show a gain in offerings in 1948 and 1949 of \$5,500, a six per cent gain over those for the previous two-year period; we enjoyed a \$6,772.84 increase in mission offerings, a 3 per cent gain; Carolina raised over \$105,000 in the two years' Ingathering campaigns of 1949 and 1950, a gain of more than \$10,000; it was one of the conferences in North America achieving the Minute Man goal for 1950, with a per capita of \$18.25; and Carolina colporteurs delivered \$515,000 worth of our truth-filled literature during the years 1948 and 1949. The Carolina Conference shows increases in church schools, larger Junior camps, and greater missionary activity in churches and young people's societies. A great Carolina youth's congress was held during this biennial period. Progress is seen on every hand. The Carolina Conference is proud of its doctors and dentists. Ten have joined us since January, 1948, and we do thank God for the faithful ministry of our medical workers.

Five New Churches Organized

During this period five new churches have been organized, four new churches have been dedicated, nine new church buildings have been erected and are free of debt, and seven new church school rooms or buildings have been built.

Church and school properties and evangelistic equipment valued at over \$200,000 have been added to the conference during this two-year period. At our camp meeting this summer, with less than 1,000 people in attendance on Sabbath afternoon, \$14,780 was given to Carolina evangelism.

To date (the first nine months of 1950) we have baptized 218, which is an increase of 11 this year over the number for the whole year of 1949. We feel sure that, with the blessings of God and the faithful endeavors of our ministers and laymen, more than 350 individuals will be baptized and become members of the remnant church.

At the present time our conference shows a fine gain in tithes and mission offerings, and we have three new churches being erected. Plans have been laid for a strong evangelistic advance this fall and next spring. We now own five portable tabernacles and six tents for evangelistic series.

The officers and workers of the Carolina Conference dedicate their lives to God anew for the finishing of His work in this place, and we solicit the earnest prayers of our believers around the world.

Evacuation From Korea

(Concluded)

By R. C. Mills

Secretary-Treasurer, Korean Union Mission

OUR cars threaded their way down the six miles of darkened streets toward Seoul. Headlights were turned on often enough to keep us on the road and to prevent accident by collision with other vehicles or the thousands of refugees along the streets. We learned later that we should have left the lights on all the time, as a sign that we were not part of the enemy hordes. No one stopped us, however, as we passed the famous east gate and drove on to the center of the city, where the lights from the large Banto Hotel, which housed the American embassy, shone out of the darkness. The officials there had to run the risk of air raids, it seemed, in order to have light for the work of clearing the various embassy and consular offices of vital records. Nothing of use to the enemy was to remain.

Useful Equipment Destroyed

A huge pile of papers, files, and records of various kinds was made directly in front of the building on the street. Onto this pile were thrown various items of useful equipment, including many typewriters. A cartridge of some type of incendiary material was placed under the pile and ignited. The whole thing blazed fiercely with a wild blue and orange flame for a few minutes; then it died down to a heap of smoldering ashes and twisted metal.

The lobby of the hotel was crowded with luggage and its owners. A public-address system had been set up in the doorway, and a thin-voiced security guard was reading off a list of names of the first group to be evacuated by air. He couldn't be heard very well above the excited crowd, so another huge guard with a decided Irish accent stood beside him, and whenever the thin-voiced man spoke a name into the microphone so weakly it couldn't be heard, the big Irishman repeated the name, without the microphone, and everyone heard it.

There seemed to be some difficulty in securing the number of planes necessary to carry all the people waiting, so only about half those present were loaded into the large yellow busses and taken to the airfield, from which they departed about dawn. The rest of us were told to make ourselves comfortable anywhere we wished until further notice, but we were urged not to leave the building. It was now early Tuesday morning, and I had had no sleep since Saturday night, so a little rest would have been most welcome. However, I was afraid that if I should drop off to sleep, I might not awaken when my name was called, so I stood around or walked up and down the long corridors.

About five o'clock someone found out that Leland Mitchell and I knew how to operate a telephone switchboard, and asked whether we would be willing to help. The long switchboard was manned by eight

operators generally, but some had already gone by the time we took over. The others left soon after we started. Brother Mitchell and I found striking differences between that large switchboard and the ones we had operated several years before at Loma Linda and Hinsdale, but we got along fairly well, much to our surprise.

While we were running the switchboard, and earlier, some of our number were viewing the rapidly diminishing stocks in the post exchange across the street. It had been broken open during the night. Watches, pens, cameras, jewels, film, clothing, and candy were accompanying the "guests" as they left the place. One man, it was said, completely outfitted himself with a brand-new wardrobe as he passed from one counter to another. Socks, underwear, shirt, tie, suspenders, Palm Beach suit, raincoat, hat, wallet, and even a handkerchief for the lapel of his coat were exchanged for the old ones he left lying on the floor as he glowingly walked away with a camera over his shoulder and extra film in his pockets.

Shortly past nine-thirty someone called into the room that we had better leave the switchboard and join the rest of the folks who were on the way out. I answered another call and turned to see Leland Mitchell taking off his earphones. As we walked out the door the security guards walked in with axes and sledge hammers, and in a few seconds the switchboard was a thing of the past.

Outside, the big yellow busses were lined up and full. We had parked our cars in the parking lot of the embassy building and turned over the keys to the security guard, but Dr. R. W. Pearson still had his car and was going to drive it to the airport, so I got in with him. I looked at my watch as the convoy pulled away from the hotel. It was exactly ten o'clock. We learned later that the North Koreans had entered east gate, only a ten-minute drive by auto from the embassy building, at nine-thirty, so apparently we didn't have much time to spare.

The Distress of War

As we drove out past the south gate of the ancient city of Seoul, past the huge red-brick Central Railway Station, and across the great Han River bridge toward the airport, the streets were congested with thousands of white-clad Koreans carrying huge loads on their backs or heads, pulling overloaded carts, or leading herds of



Group of Our Missionaries to Korea Who Have Remained in Japan Awaiting Opportunity to Return to the Land of Their Assignment



Evacués from Korea Leaving for Japan on a Large U.S. Air Force Transport at the Kimpo Airport Near Seoul

oxen. It seemed that the entire population of the city was out in the street and going somewhere. Trucks and jeeps by the dozens, all heavily camouflaged by laying large branches of green leaves over them, were moving in both directions. We especially noticed one South Korean Army sergeant who apparently had his wife, five children, and all their household effects piled high on an army jeep—driving south as fast as he could go.

On the way out of the city, as the convoy hurried along, it was spotted by a lone fighter plane that was circling around below the clouds. We saw the plane turn and make a low swing toward the busses ahead of us. Then we heard the sharp crackle of its machine guns as hot lead rained down onto the street. The bus in which C. A. Williams, James Lee, A. R. Boynton, and Dr. L. M. Baldwin were riding was directly below the plane. The bus stopped, and everyone rushed out and flattened himself against a wall and the street, but the enemy's aim was luckily poor, and neither the bus nor anyone in it was hit. As the bus was reloading we drove on around it, and saw a group of Koreans surrounding one of their number whose left shoulder was torn and bleeding. That was about twenty feet from the bus.

Both the day before, when we sent the families away on the ship, and the day we left we were blessed in having a completely overcast sky. This meant that the planes could not see the ground unless they were quite close to it; and if they stayed above the clouds, our own Mustangs could go after them. This overcast kept the enemy from locating the large transport planes as they flew close to the ground on the way to and from Japan. It was one of the providences connected with the evacuation.

Anxious Moments at the Airport

At the airport we were all lined up with our baggage, preparatory to boarding the transport planes that had not arrived yet. We were all ordered into the cellar of the airport building. Our transports were trying to get in, but enemy planes were trying to get at them, and they were circling around while our fighters got rid of the enemy fighters. Our peace of mind was affected by the rumor that the entire airport had been wired with high explosives, which were to be ignited as soon as the last transport plane was in the air. A small bomb on the building might set all these explosives off, we feared (and with us in the basement).

Soon we were back on the airfield, and the first transport came in. Its four powerful motors were left running while it was loaded up, and in less than fifteen minutes it was taxiing out to the runway for the take-off. The other planes came in at about twenty-minute intervals,

except the sixth (and last), which was delayed a little again. All the planes were greatly overloaded, taking the entire runway to clear the ground. We flew down the west coast of Korea to its southern tip, staying out over the waters of the Yellow Sea most of the way so we could fly as low as possible to escape detection. We were below the tops of the mountains much of the way—and we were told later that Yak planes were flying about above the overcast trying to find us, but we didn't know it then. Most of the Adventist group, including myself, were in the fourth transport; but Dr. Meade Baldwin, who came in the fifth, said a fighter plane was shot down by one of our own right off the tail of his plane.

Our transport left Kimpo Airport at two-thirty and arrived at Itazuka Airport, near Fukuoka, on the south Japan island of Kyushu at five o'clock the afternoon of June 27, 1950. My wife's ship arrived the following day, the refugees aboard having lived the two days at sea on bread, water, and cheese, with milk for the babies only. After a week of being moved about from one end of Japan to the other by the army, we were both released to the sponsorship of our mission headquarters in Japan and joined our brethren and sisters in Tokyo.

Reflections After the Evacuation

As we wait here in Japan, studying the Korean language and doing what we can for the many Koreans who live here, our thoughts are constantly turning back to the land we had to leave so hurriedly. Naturally we think of the personal belongings we left behind, wondering who is sleeping in our beds, wearing our clothes, or riding the children's bicycles. But more than this, we think of the poor believers and workers back there, many of them, we fear, in great difficulty. We think of our mission property, of the thousands of dollars' worth of medicines in stock at the sanitarium, and of the signatures and bound books, sixteen thousand dollars' worth, on the shelves of the publishing house. We think also of the more than five hundred students enrolled in our academy and junior college. What of the thousands who were studying the Bible correspondence course so faithfully? When will they be given another opportunity to hear this glorious message?

Since God is directing the affairs of the nations, what can be His purpose in allowing this war to come to Korea now? God wants Korea to hear the message for this time. He has allowed this calamity to come in order that the entire country might be opened to the light of the third angel's message. This is our hope and fervent desire as we stand by for a time, looking forward to the day when the Prince of Peace will be well known, not only in the "Land of Morning Calm," which is Korea, but in all the world.

Proof That Missions Pay

By W. Duncan Eva

IT WAS camp meeting season in the Pare Mountains of Tanganyika, Africa. Our last camp meeting was to be held at Mamba, a thickly settled area in the rugged mountain country, to which there was no motor road. M. B. Musgrave left F. G. Reid and me at a small village on the plain while he drove his car sixty or seventy miles around the mountains to Suji Mission. From there he planned to hike to Mamba, meeting us there the same evening. Our climb to Mamba took us up the steep slopes of the range and lasted just a little more than four hours.

The next morning we walked down to the site of the old Giti Mission, begun many years ago by our German brethren, but later abandoned because of its unhealthful

climate. On this two-hour trip Brother Reid favored his left leg to avoid the pain and discomfort of a blister that had formed the day before. Somehow the muscles were badly strained in consequence, and when Sabbath came he was in such pain that he had to spend the day in bed.

It was our plan to leave Mamba early on Sunday morning for the five-hour walk back to Suji, from there to drive 150 miles in the afternoon and evening to Arusha, where we could take a motor bus to Nairobi. It was obvious that Brother Reid could never make the trip on foot, for he could barely walk.

The Wapare are a proud people, and a load is undesirable to them because of the stigma attached to bearing it. In spite of this we decided that we would have to call for porters to carry Brother Reid to Suji Mission. Chief Daudi is a good Seventh-day Adventist, and we appealed to him for eight porters to begin the journey at 6 A.M. on Sunday.

More Than Enough Porters

By 7:45 A.M. they finally straggled in, and somewhat disappointed, we started off along the mountain trail accompanied by the chief. To our surprise, however, our number swelled until there were about twenty-five accompanying us, each, with high spirits, taking turns at carrying the load. A chair had been adapted for carrying Brother Reid so that he could rest his leg fairly comfortably.

The going was hard, because the path was uneven and narrow as it wound around the steep sides of the hills and across the streams and valleys. After about two hours we came to a fairly large river where we cooled our burning feet before attempting the steep climb to the summit many hundreds of feet above us. Our friends knew what was before us, and at the suggestion of one of the older men they began to chant and sing lustily. Up the steep side of that rugged mountain they struggled. Where deep gullies had been washed in the trail they stumbled and fell, but watchful helpers close by did not once allow the chair to fall. Good-naturedly the fallen ones dusted their clothes and rubbed their bruises and helped to swell the song.

The difficulty of the task was increased by uncertain footing in the loose soil and stones, by the heat of the sun, and by the awkwardness of the load they were carrying. At last the summit was reached, and the rhythmic chant rose with a new note of triumph in it. The journey, however, was not over, for there was still a gradual descent of several miles along a narrow trail hugging the steep sides of the mountains. Though the men were tired, the path uneven and dangerous, the day hot, courage was still good. For more than two hours they sang their way down to the mission. On several occasions different ones slipped and fell. Only the protection of heavenly angels saved us from disaster.

Great was the triumph and rejoicing when at last they set down their burden at the front steps of the mission home. With bared heads they gathered round, and from their hearts sang a song of praise to God. There was feeling in their voices as they sang. Two simple prayers of thanks for protection and help were offered to God—one by the pastor, the other by the chief. Both of these loyal men had come all the way with the group.

The Service of Love

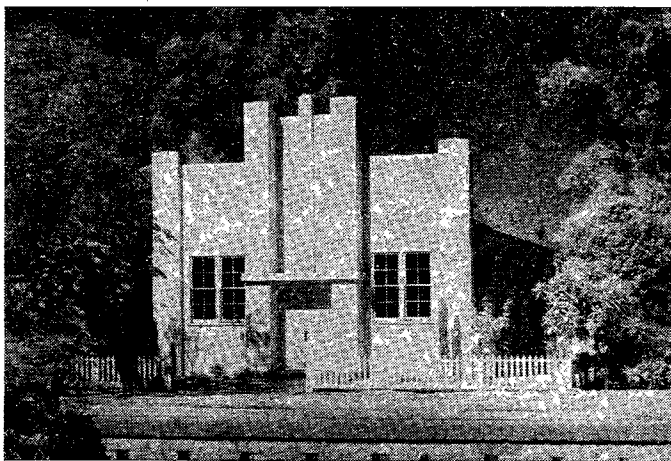
While the men waited for the food that was being prepared for them, the question of remuneration for the work they had done was discussed. The usual price for a load from Mamba to Suji is one shilling. We felt that we could not think of paying each of the men less than two

shillings for the service he had rendered. We called in the chief and the pastor for their counsel but were firmly informed that the men would receive nothing at all for the work they had done.

Gifts Courteously Declined

We then interviewed the whole group, suggesting that if they would not take the money, they might be happy to receive a book as a present from us and as a token of our gratitude. When this was not accepted we suggested that we could make a contribution to the church renovation fund. This also was declined. We were told, "There must be no reward of any kind from you for this service. When a man is ill we Christians stand together to help him because he is in need. Anything you might pay or give would spoil the spirit of the deed we have tried to do today and rob us of the joy in our hearts. We can and will take nothing."

It was with mixed feelings that we accepted this decision. We wished by some show of tangible appreciation to encourage so excellent a spirit of service. It was a disappointment that we could not do this. On the other hand, the proof they gave of their understanding of the true spirit of Christianity gave us the deepest sense of satisfaction in the successful work our missions are doing. These people understood the spirit of service, and valued it highly. Do missions pay? This little incident answers with an assuring and resounding YES.



RALPH E. BRUNER

New Spanish Church in Colton, California

Sabbath, October 14, was a high day for our Spanish believers in the northern section of our conference, the occasion being the dedication of our new Spanish church in Colton. The brethren have had a hard financial struggle for a long time, and this is the first time the church in Colton has had a church home of its own. They met in rented quarters until this building was erected. The new pews and church furniture are paid for, and everything has been completed.

Members of several nearby churches joined in the dedicatory service. All-day services were held. The morning sermon was delivered by C. L. Bauer, president of the union conference; the dedicatory sermon was given by the writer. The dedicatory prayer was offered by Elder Bauer.

Visiting Spanish ministers from surrounding churches were Carlos Ayala, H. G. Vences, and Paul Diaz. J. F. Games, pastor of the church, had everything in first-class order. Beautiful music was furnished by the combined church choirs and by the men's glee club of Loma Linda.

Our Spanish work is moving forward in a splendid way in this conference, and we are grateful for this new addition to our many lovely churches in the Southeastern California Conference.

H. H. HICKS, *President,*
Southeastern California Conference.

REVIEW AND HERALD

Our Medical Extension Bureau

By T. R. Flaiz, *Secretary,*
Medical Department, General Conference

AT THE time of the General Conference session in San Francisco, Carl Sundin, formerly president of the Missouri Conference, was elected secretary of the Medical Extension Bureau in the Medical Department. Elder Sundin comes to this office with a good background for his new responsibilities. Not only has he a positive interest in this work, but his experience with our medical personnel in finding locations for doctors in his conference has been to his credit.

Many of our people are aware that there is such an entity as the Medical Extension Bureau. What they perhaps are not aware of is the real function of this important office. We are very anxious that it shall serve its intended purpose fully. That our people may know better just what services to expect from it, we are here setting forth the recognized functions of this office:

1. Medical personnel. Making personal contact, visiting, and promoting fellowship and good understanding among our scattered medical, dental, and other related professional groups.
2. Premedical students. Making personal contact with and counseling with these young people who are looking toward medical training.
3. Medical students. Counseling with and maintaining contact between them and their home churches and conferences.
4. Medical interns. Aiding them, by correspondence and fellowship, in making favorable contacts locally and with home conferences.
5. Local conference and sanitarium liaison work.
 - a. Visiting medical personnel for our sanitariums.
 - b. Aiding and counseling on conference loans to medical personnel.
 - c. Searching out physicians in crowded areas and encouraging them to accept opportunities in unentered conferences and States.
 - d. Systematically promoting and publicizing medical practice opportunities in neglected areas.
6. Medical mission appointees. Performing liaison work in selecting and appointing prospective medical missionaries.
7. Available medical personnel and professional opportunities. Maintaining registry of all types of medical workers and listing openings for such personnel.

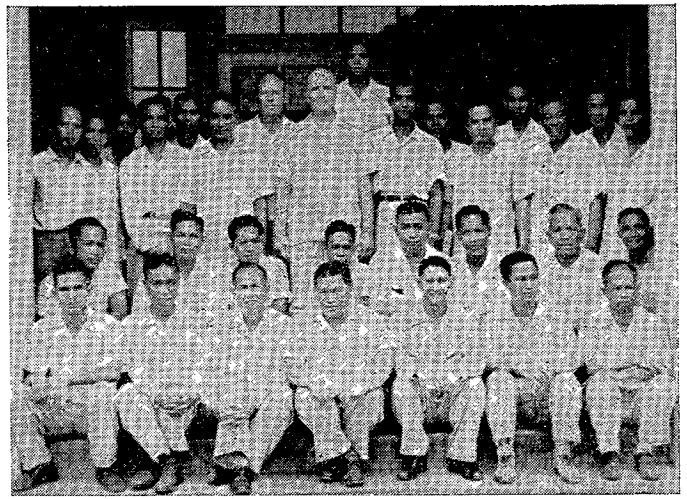
I believe there will be no doubt in anyone's mind but that the previously listed responsibility is more than a load for one man and his capable secretary. The office in which this work is centered is the College of Medical Evangelists, 312 North Boyle Avenue, Los Angeles, California.

It is our hope that not only individual physicians, dentists, nurses, and technicians will regard the Medical Extension Bureau as functioning for them individually but our churches, conferences, and institutions will bear well in mind the services available through this office.

Philippine Union Administrators' Council

By E. L. Becker, *Treasurer,*
Philippine Union Mission

THE first union-wide council of treasurers and administrators to be held in the Far Eastern Division convened August 8 in the chapel of the beautiful Philippine Publishing House plant on the outskirts of Manila. More than forty men were in attendance, including mission presidents and treasurers, book and periodical agency managers and accountants, commerce faculty



Group in Attendance at the Philippine Union Administrators' Council

and students of Philippine Union College, and representatives of the treasury department of the union mission.

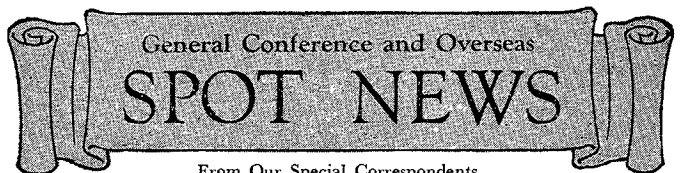
Services Available to All Concerned

Six full days were spent discussing items of policies, accounting procedures, and administrative problems. Real progress was made in achieving a better understanding of mutual problems and establishing uniform practices among the twenty-eight separate organizations represented.

Spiritual considerations were by no means relegated to second place; morning devotional and prayer services and afternoon Bible studies emphasized the supreme importance of a close connection with the Spirit of God in the administration of the many lines of missionary endeavor carried on in this great island field.

H. L. Dyer, union assistant auditor, and the writer divided the chairmanship of the business sessions with L. L. Villanueva, treasurer of the East Visayan Mission, acting as secretary.

The opinion was frequently expressed, as the sessions progressed, that this council represents a milestone of achievement in the conduct of the business affairs of the Philippine Union Mission. Under the blessing of God we are determined to go forward, building soundly as we finish the work of the gospel in these islands.



From Our Special Correspondents

General Conference

● FRANK H. YOST, for several years part-time professor in the Theological Seminary, is now professor of Bible and systematic theology and chairman of that department in the Seminary. Until recently Elder Yost was associate secretary in the Religious Liberty Department of the General Conference.

● At the vesper hour, October 14, in the Theological Seminary chapel, Horace E. Walsh was ordained to the gospel ministry. A graduate of Washington Missionary College, 1944, Brother Walsh interned in the Chesapeake Conference, and for nearly three years was pastor of the Wilmington, Delaware, church. For a time he was also acting pastor of the Frederick, Maryland, church. Officiating at his ordination were R. A. Anderson, N. F. Brewer, L. K. Dickson, A. V. Olson, and C. E. Weniger.

South American Division

● THE Belém Hospital, at the mouth of the Amazon River, in the North Brazil Union Mission is about ready for inauguration. This hospital, when completed, will be one of the finest in the city. The thirteenth Sabbath overflow offering on the last Sabbath of 1949 was used for the construction of this hospital.

● THE publishing house in Buenos Aires, Argentina, has had an increase of 30 per cent in sales in 1950 as compared with the same period (eight months) for 1949.

● WALTER SCHUBERT, ministerial secretary for the South American Division, is at present holding an effort in the church in Guayaquil, Ecuador, which has just recently been completed. The attendance is approximately 600 each evening, and already over 200 have given their name and address requesting Bible studies. This new church is one of the finest Protestant church buildings in the city of Guayaquil.

● EARLY in October a sister from Santa Fe sent to the headquarters of the Voice of Prophecy in Buenos Aires a check for 1,000 pesos, which is considered the largest offering given in this part of the field for radio work.

● THE River Plate College choir of Entre Ríos, Argentina, has presented excellent programs in different cities, some being a distance of 600 miles from the school. At present it is visiting the cities of Buenos Aires and Montevideo.

Southern Asia Division

● ON September 3 Fordyce Detamore opened his evangelistic effort in the town hall in Colombo, Ceylon. The hall has been filled to capacity, and hundreds who have attended the meetings are asking for personal Bible studies.

● AN exceptionally fine site for a church building has been purchased in Kandy, Ceylon, where L. F. Hardin has been laboring. A church of 33 members has been organized, and others are preparing to become members through baptism.

● E. L. SORENSON opened another effort in Bangalore on October 1.

● AFTER nearly half a century of endeavor in Jaffna, Ceylon, a site for a church building has at last been obtained. This will help to refute our opponents' charges that Seventh-day Adventists carry on only fly-by-night activities, and will tend to encourage those who hesitate to join the church because of this charge.

● THE new addition on the southeast corner of the Oriental Watchman Publishing House, Poona, has greatly improved the plant and made space available for a larger and better press and for other equipment.



From Our Special Correspondents

Atlantic Union

● W. RICHARD LESHER, leader of the northern Vermont district, is holding Sunday night meetings in Grange Hall in Morrisville. Mr. and Mrs. Louis De Lillo, teachers at Estabrook Academy, are assisting with violin, piano, and the directing of the music. Attendance at each of the first few meetings has been over 100.

● FRED MINNER, from Riverdale, Maryland, is now assistant manager of the Greater New York Book and Bible House.

● OLIVER LIBBY, one of this year's graduates from Atlantic Union College, who has been serving as colporteur-pastor in

Shelburne Falls, Massachusetts, has accepted a ministerial internship in the Ontario-Quebec Conference, and will be in Toronto.

● THIRTY-EIGHT were baptized in northern New England during the third quarter. Ten of these were baptized by L. R. Langworthy, of the Augusta district; eight by W. W. Rice, a retired minister; and the others by A. R. Swanson, Floyd Hilliard, Carl E. Groom, A. W. Perrine, A. J. Purdey, R. A. Mitchell, and J. Wyland Wood.

● THE Southern New England Conference has 441 children in its 18 church schools. Twenty-six teachers are employed in these schools.

Central Union

● THE Central Union has experienced a new upsurge of interest in lay preaching work recently. The last of four inspiring State-wide institutes has just closed. Over 350 men and women signed a covenant card, pledging aggressive soul-winning work in the field of Bible studies, cottage and church meetings.

● THE Christian Record Benevolent Association, Lincoln, Nebraska, just recently has entered the field of free service to the blind by issuing the volume *Thoughts From the Mount of Blessing*, by E. G. White, as a *talking book* for those who do not or cannot read the Braille. These books recorded on 33 1/3 rpm discs are available through agencies set up by the Government for their distribution.

● KANSAS reports 210 additions to the church to date. In the next two months many more will be added as a result of evangelism.

Columbia Union

● NINE persons were baptized September 23 in the New Brunswick, New Jersey, church. These are the first fruits of the Plainfield evangelistic campaign being conducted by J. W. McComas and K. M. McComas, father and son, respectively.

● EIGHT persons baptized on September 30 united with the Newark and Elizabeth, New Jersey, churches. Five of these heard the message in tent meetings conducted during the summer by Robert A. Tyson in Union, New Jersey.

Lake Union

● A. L. KIESZ, pastor of the Indianapolis, Indiana, North Side church, is conducting another series of lectures. These are to be given in the church. The first one was on Sunday evening, October 8, and they will continue throughout the winter months.

● EVEN though the student enrollment at Broadview Academy, in Illinois, is a little less than last year, the students brought in \$2,850 for Ingathering in three nights' solicitation. The Cedar Lake Academy, in Michigan, gathered in \$1,485 as a result of field day, October 17, and the Adelpian Academy, also in Michigan, raised the fine sum of \$1,940 on October 19.

● THE Lake Region Conference has enrolled 114 in their Bible correspondence school since the middle of the year. Twenty-seven of them are in the baptismal class, and many more are interested. T. M. Rowe, pastor of the Shiloh church in Chicago, believes that the number will total 50 by the end of the year.

● AN all-day meeting was held in Seymour, Indiana, September 30. D. W. Hunter, from the Lake Union, and Vern C. Hoffman, from the Indiana Conference, were guest speakers. Charles Mattingly, district leader, reports that two were baptized in the afternoon service, and, with an attendance of 125, \$168.11 was received in the Thirteenth Sabbath Offering.

North Pacific Union

● WILLIAM H. MCGHEE and family, of the Oregon Conference, have responded to a call to labor in Karachi, Pakistan, and expect to sail for their new field about the end of the year.

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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.

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Whatsoever Things Are Lovely, Murton

Here is poetry of a high order, both in theme and versification. The noble aspects of everyday virtues and the uncommon values in commonplace things are captured here in memorable poetic imagery.

Holiday Price, \$1.15

Along Life's Journey, Hare

For his many works of inspirational poetry, of which this is his most recent, this author was recently voted the high honor of membership in the Mark Twain League.

Holiday Price, \$1.15

Happiness for Husbands and Wives, Shryock

Beautifully bound in white and gold appropriate to its theme, this extraordinary volume makes an ideal gift for newlyweds. Complete coverage of marital problems.

Holiday Price, \$2.25

Days of Destiny, McMillan

In a framework of a delightful narrative this book carries conviction of the important truths of the Bible for "the last days" even to the casual reader.

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Christ's Last Legion, Spalding

Companion volume to "Captains of the Host," this book is a delightful chronicle of the sacrificing missionary advance of the heralds of Adventism in all the world since 1900.

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Through My Binoculars, Durham

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● JUNEAU, ALASKA, is a city seemingly not attracted to things of a religious nature. Despite the wide publicity given to the meetings being held there, the attendance was very small to begin with; however, C. L. Vories reports that on the fourth Sunday night there was a full church.

● FRED H. WAGNER opened an evangelistic series in the Civic Auditorium in Wrangell, Alaska, on October 5, and meetings are held five nights a week. The auditorium is not large, seating perhaps 60 to 75 persons.

● THREE persons were baptized in Glendive, Montana, by O. T. Garner on October 21. This makes a total of 15 baptized this fall as a result of the labors of Paul Johnson, leader of the eastern district. He and E. G. Fresk are holding meetings five nights a week in Hardin, Montana, and plan a full effort, running to about Christmas.

● THE autumn enrollment at Walla Walla College totals 1,203 students on the college level as compared with 1,262 of last year. At the close of the Week of Prayer, conducted by Andrew C. Fearing, of Glendale, California, 67 persons responded to the call for baptism or rebaptism.

Pacific Union

● MRS. WALTER PRIEBE has connected with the Southern California Conference as secretary to the president.

● UNDER the leadership of Charles R. Hall the Inglewood church near Los Angeles has conducted an active soul-winning effort. Thirty-three have taken their stand for the Lord since the beginning of January.

● THIRTEEN evangelistic series are in progress in the Southern California Conference. Some are Sunday night meetings only; the majority are meeting at least three nights a week.

● A CAMP MEETING for the Indian believers of Arizona was held October 13-15, with representatives of 12 tribes of Indians present. Two men who had been studying the message made definite decisions to unite with the church.

● THE new church building in Wahiawa, Oahu, Hawaiian Islands, was dedicated Sunday afternoon, September 24, C. E. Andross preaching the sermon. At the close of the service the pastor, Walter E. Barber, baptized five candidates.

Southern Union

● WHILE selling and delivering \$1,800 worth of truth-filled books this summer, Student Hugh Legget, of Southern Missionary College, also acted as pastor of the McComb, Mississippi, church. Under his able leadership the church has been remodeled and now stands as a representative monument to the Advent message in that city.

● ELDER AND MRS. L. H. RAHN have joined the Kentucky-Tennessee Conference worker group. Elder Rahn will be pastor of the Henderson-Owensboro, Kentucky, district.

● CECIL GRAVES, of the Alabama-Mississippi Conference, and Ernest Lemon, of Georgia-Cumberland, have responded to the call of the Carolina Conference for district work. Elder and Mrs. Graves will settle in Charlotte, North Carolina. Elder and Mrs. Lemon will be in South Carolina.

● FOUR were baptized October 14 as a result of the work of Jack Griffith at Kingfield, Tennessee.

Southwestern Union

● THE Texico and Oklahoma conferences joined in a teachers' institute at Oklahoma City recently. There were 40 teachers in attendance. Those who gave special help to the teachers were W. A. Howe, Miss Lorena Wilcox, Howard Weeks, Harold Garrison, and Wallace Brewer.

● J. R. HOLLMAN reports a baptism of 20 in Shreveport, Louisiana, many of whom were prepared by laymen.

● W. H. WESTERMAYER, home missionary secretary of the

Arkansas-Louisiana Conference, reports the Sabbath school offering in that field for the first three quarters has increased \$1,522.84 over the same period of 1949.

● UNDER the leadership of M. D. Lewis, head of the theology department, Southwestern Junior College gathered in \$2,200 on a recent field day. Thirty-seven carloads of students, teachers, and village church members participated.

● THE educational department of the Southwest Region Conference reports that 300 students are being taught by 15 teachers in 10 church schools in that field. A four-day institute was held in Dallas, Texas, from October 10 to 14.

● EVANGELISTIC meetings were conducted for one week by each of the following workers of the Arkansas-Louisiana Conference: A. E. Eubanks, in De Queen, Arkansas; C. Ray Holden, in Camden, Arkansas; W. H. Elder, Jr., in Fort Smith, Arkansas; and W. H. Westermeyer, in Searcy, Arkansas.

The Famine Relief Fund

The General Conference gratefully acknowledges the following contributions to the Famine Relief Fund:

A Friend	\$45.00
Lenora Erla	10.00
Mrs. E. J. Banks	10.00
E. F. Shafferman	75.00
A Friend	75.00
Dorcas Society, Long Creek, Oregon	10.00
\$225.00	

CHURCH CALENDAR

Nov. 4-25 Review Campaign Dec. 30 13th Sabbath (Far East)
Nov. 23 Thanksgiving Day

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

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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R. J. CHRISTIAN

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NEWS AND NOTES

Capacity Enrollment at German Seminary

A LETTER just received from H. Werner, principal of Marienhöhe Missionary Seminary, in Germany, states that they have a capacity enrollment of 160 students. Because of delay in the delivery of essential materials, completion of the new building has been postponed; but it is hoped that the building can be wholly finished by mid-June of 1951. That will permit a total enrollment of 190 for the school year of 1951-52. Courses offered include ministerial, commercial, home economics, and prenursing.

Union President Conducts Effort

HENRY J. WESTPHAL, president of the Mexican Union, has just closed a six weeks' evangelistic effort in the city of Mérida, on the peninsula of Yucatan. Though charged with heavy administrative responsibility, Brother Westphal preached every night during the campaign, wrote articles for the papers, and visited interested people. At the close of the effort he baptized 57 persons, leaving 50 new converts to be baptized at a later date. The spirit of evangelism is warm in the hearts of the leaders and workers in Mexico.

N. W. DUNN.

Recent Missionary Departures

DR. AND MRS. E. J. HORSLEY and their two children, Cheryl and Edward, of California, left Miami for Kingston, Jamaica, October 25. Dr. Horsley has accepted a call to serve as medical director of the Andrews Memorial Hospital in Kingston.

Elder and Mrs. E. D. Clifford and their daughter, Janet Eloise, returning to South America from furlough, sailed from New York, October 27, on the S.S. *Santa Elisa*. Elder Clifford, who served formerly in Chile and Argentina, is now the president of the Bolivia Mission.

Elder and Mrs. D. K. Short and their two children, Donald and Barbara, returning from furlough to the Gendia Mission, in Kenya Colony, East Africa, sailed from New York for Mombasa, October 27, on the S.S. *African Planet*.

Elder and Mrs. C. C. Morris, of Mt. Vernon, Ohio, and Miss Nora Atkins, of the New York transportation office, sailed from New York for Southampton, October 31, on the S.S. *Queen Mary*, en route to Beirut. Elder Morris has been elected secretary-treasurer of the East Mediterranean Division, and Miss Atkin will serve as accountant in the division office.

E. D. DICK.

Ingathering Success in Hong Kong

WE have just launched our Ingathering campaign for 1950, and have had several encouraging contacts. Last week two of our workers were soliciting funds. As they were leaving an office they met a Chinese gentleman whom they had met several years ago in the interior of China. After exchanging the usual greetings, the Chinese man asked our brethren what they were doing in Hong Kong. "We are working for God," was the apt reply. The Chinese gentleman smiled, for he remembered how in years past he had met our people at least once every year during the Ingathering campaign. With a twinkle in his eye he said, "You men belong to

the best church in the world. You people live your beliefs."

In addition to his sincere testimony he recommended the two workers to one of his friends, who in turn contributed \$500 HK (\$82 U.S.). This recommended friend was deeply interested in our educational system, and made arrangements for one of his children to attend our training institute at Clear Water Bay this school year. The other day our two workers called on another businessman who listened attentively to the canvass. Finally he removed his glasses, smiled, and said, "We are brothers, for we are doing the same type of work."

Although the businessman owns and operates several knitting mills, yet he devotes one day a week, every Wednesday, to preaching the gospel. At present he is constructing a building large enough to accommodate his one hundred and fifty workers. When the building is completed the man would like us to conduct Bible classes with his workmen.

A. R. MAZAT.

Soul Winning in Papua

IN Papua there is a village called Domora, where during past years we have had a number of believers. Some, however, have moved away; others have died; and as a consequence the condition of the local church has not been the most satisfactory. Recently one of our native evangelists held a series of meetings in Domora, and God richly blessed his service. A few months ago thirty people were baptized in this village, and many others are interested and preparing for baptism. New life and joy has come to the Domora church, and the work of God has been revived and restored to a strong position. The village has a population of about 600, and nearly everyone in the village is keeping the Sabbath and attending services held by our evangelist.

N. C. WILSON.

Priest Confesses to Church Members

WHEN certain church members from time to time confess to their priests it evokes no particular interest, but when a priest confesses to his church members it becomes news. The sale of a book by a colporteur in Sweden led a priest from Sweden's state church to do just that.

The title of the book which the priest purchased was *Are You Satisfied With Your Life?* One chapter in this book dealt with the tobacco question. It seems that this priest had smoked tobacco regularly after his ordination to the priesthood. Although his conscience had registered disapproval he continued to smoke until he read our book *Are You Satisfied With Your Life?* After he had read the book he not only quit smoking but decided to confess to his congregation his sin on this particular point.

It so happened that one Sunday morning in his church this priest confessed to his members that during the years he had used tobacco against his better judgment and the approval of his conscience. The priest said that throughout this entire period he had not been satisfied with his life. In conclusion he stated, "Since reading a book, *Are You Satisfied With Your Life?* I have discontinued using tobacco, and now I am better satisfied with my life."

C. A. EDWARDS.