

The Hand of God

By F. M. WILCOX

"And I said to the man who stood at the gate of the year: Give me a light that I may tread safely into the unknown!"

"And he replied: Go out into the darkness and put thine hand into the hand of God. That shall be to thee better than light and safer than a known way."

—M. LOUISE HASKINS.

How shall we place our hands in the hand of God?

By accepting Him as our personal Saviour. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

By having His law written in our hearts. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8:10.

By the power of His indwelling spirit living His life. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

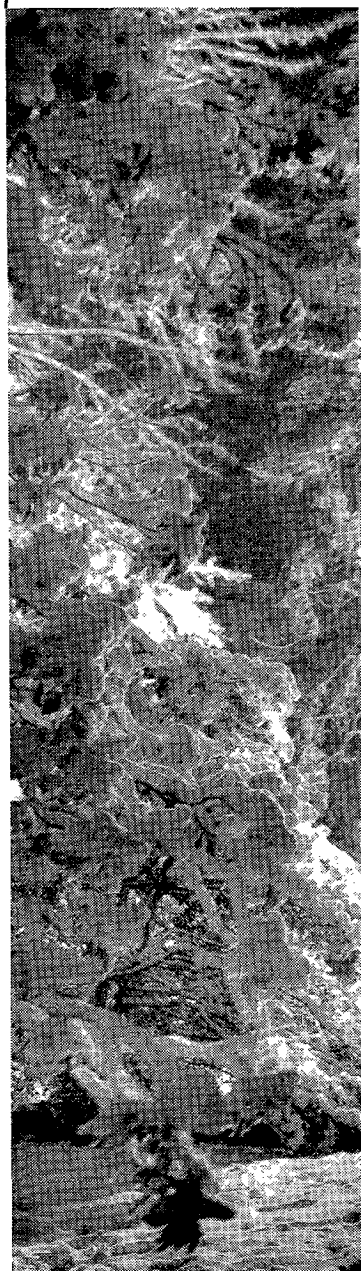
By His enabling power keeping His righteous requirements. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21.

By taking Him as our example and walking as He walked. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

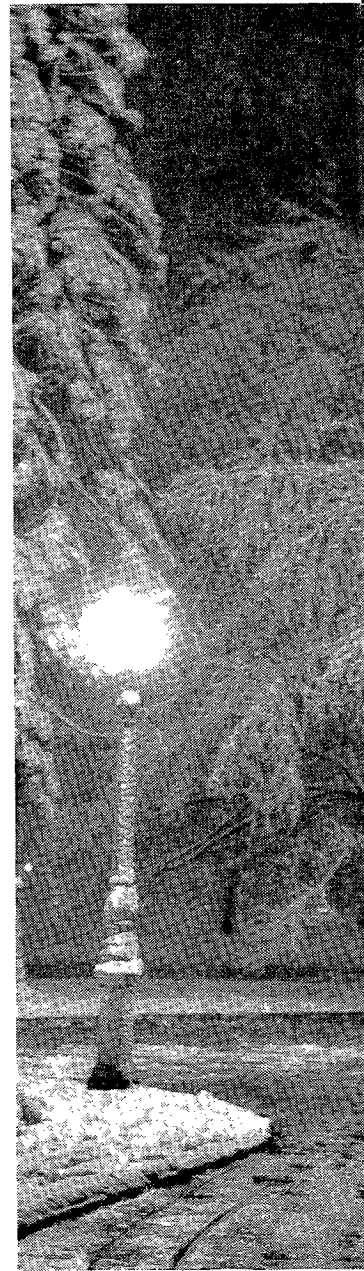
The relationship of the Christian to his divine Saviour is reciprocal. Christ declares, "I am the good shepherd, and know my sheep, and am known of mine." John 10:14. We may place our hands in God's hand, and He in return will grasp our hands with His friendly, loving clasp.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:10-13.

With this divine assurance we may confidently and safely walk the unknown ways of the year before us.



Green From F. Lewis



Contents

The Religious World



[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.]

FRONT PAGE - - - - - The Hand of God

GENERAL ARTICLES - - - - - Page 3

Notable Meeting of Protestant Leaders—The Heart of Conversion—President Truman Signs "Good Will Book"—The Power and Influence of the Bible—The Secret of the Quiet Heart—For Homemakers—Happiness for Three or More—Four Kinds of Parents—Big Sister—Unconditional Surrender—When Shall I Marry?

EDITORIALS - - - - - Page 12

The Review for 1951—Stir Us, O Lord—Brief Biographies—Way Marked Out by Footprints—"Hollywood Over Asia"—Others Have Said

NEWS FROM THE WORLD FIELD - - - - - Page 15

Soul Winning at Sydney Sanitarium—True to God in the South Seas—"The Lord Knoweth Them That Are His"—Forward in the British West Indies—New Churches in Japan—Germany After Five Years—A Colporteur Harvest in Northern Luzon—Visiting South America—The Commission on Rural Living—A Worthy Example to Imitate—New Boarding Academy—Theological Seminary Graduation—Brief Current News—Church Calendar

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► Temperance on the Campus

Student publications in colleges and universities are making use of temperance material for the first time in many years, the Board of Temperance of the Methodist Church was told at its annual meeting in Washington, D.C. Dr. Deets Pickett, editor of the newspaper mat service which the board sponsors, said that at least 20 college newspapers, including some large campus dailies, have started using temperance pictures, cartoons, and slogans during the past year. He mentioned the University of Alabama, University of California, and University of Pennsylvania as among those with daily papers requesting and using mats. "This interest in temperance on the campus is one of the most gratifying developments in years," Dr. Pickett declared in his report.

► The Televised Pulpit

Religion now faces pioneering adventure in the new field of television, but the televised pulpit will find it hard to compete with the prize fight and the football game. That warning was voiced in Cleveland, Ohio, by Dr. Ralph W. Sockman, minister of Christ church (Methodist), New York, who is well known as a radio preacher. He spoke at a symposium in which eight speakers discussed various phases of the work of the Federal Council of Churches during its 42-year history. In television, Dr. Sockman said, "religious programs will have to make more use of drama and action, preaching will have to be more concrete and interesting in content, more colorful in illustration, more generally picturesque in presentation."

► Strike Settled by Prayer

Union and management representatives and Federal mediators prayed together in a church in Toledo, Ohio, for divine guidance in settling a threatened strike of Ohio Gas Company employees. A strike would imperil gas service to 93,000 domestic and commercial consumers. A settlement of the critical situation was reached the day after the services at St. Mark's Episcopal church and only hours before a strike deadline set by the 212 CIO Utility Workers Union members. The Reverend James McElroy, rector of St. Mark's and chairman of a mediation panel of the Labor-Management-Citizens' Committee, indicated that accord came quickly after the issue, involving demands for higher pay, was brought in such an unusual manner to the attention of the public.

► Gideon Bibles Returned

Roman Catholics in East Bridgewater, Massachusetts, have been ordered to give back Gideon Bibles distributed to all public school children at school assemblies. The Reverend Edward J. Sullivan, pastor of St. Ann's church, said he had instructed parents of Catholic pupils in his parish to return the Bibles. He said he had taken this action after Msgr. Cornelius T. Sherlock, archdiocesan superintendent of parochial schools, had informed him that distribution of Bibles in a public school is contrary to State law. He estimated that about 200 Catholic school children received the Bibles.

► The Bible in China

Bible distribution in China during 1951 is expected to equal that of the current year, the Advisory Council of the American Bible Society learned at its sessions in New York. Dr. Eric M. North, secretary for the society's foreign work, said that, according to figures received from the China Bible House in Shanghai, in the first 10 months of this year 71,500 Bibles, 77,595 New Testaments, and 1,395,855 Gospels had been distributed. The Bible House and its provincial depots in China expect to maintain their publication volume next year, he reported. Dr. North further disclosed that the society had ready a large supply of Scriptures for distribution in Russia as soon as that country will receive them.

Notable Meeting of Protestant Leaders

Creation of National Council of Churches

By the Editor

A few weeks ago there was convened in Cleveland, Ohio, one of the most notable meetings in the history of Protestantism, certainly the most notable in the history of American Protestantism. This meeting, held from November 28 to December 1, was called for the purpose of creating the National Council of Churches of Christ in America. Present were representatives of twenty-nine religious bodies and eleven interdenominational agencies. These religious bodies have a total membership of 31,183,227.

To understand the significance of this meeting, we must go back a number of years in the history of America. Though Protestantism in this country, as elsewhere, has been distinguished by its many divisions and its individualism, there began to develop in the nineteenth century a realization that some activities of the various churches could more successfully be conducted if there were an exchange of ideas and planning.

Those who have written the history of the movement toward unified endeavor point to the Sunday School Convention held in 1832 as the first exhibit of this kind and as the forerunner of the International Council of Religious Education, formed in 1872. Likewise the more or

less informal exchanges of views on foreign missions that had been taking place between churches resulted in the creation of the Foreign Missions Conference of North America in 1893. In 1902 the Missionary Education Movement was organized. Then in 1908 the Federal Council of Churches, a cooperative organization that included many of the Protestant churches, was brought into being. Various interdenominational boards and councils, concerned with different features of religious life, were added in rapid succession.

The Urge Toward Unity

As the years passed, these boards and councils discovered that their activities overlapped at times, which suggested that efficiency and cooperation would best be served by an interlocking of all the groups.

More importantly, the passing years carried these interdenominational organizations through several decades of world upheaval, almost unparalleled in Christian history, both in fury of conflict and in threat to the very principles of the Christian church. The relation of this fact to the cause of church unity was forcefully expressed some time ago by an intercouncil committee in these words:

"The desperate need of the modern world calls for a new effort to order the churches' forces in the most effective way for the reinforcing of each by the strength of all; for united plans for the strongest possible impact of the agencies of the churches on the totality of Christian problems and concerns; and for such closer relationships as will make these objectives possible."

And so it came to pass that after nine years of exploring the field of greater unity, the large group of churches that had been working together within prescribed limits, as the Federal Council of Churches, and eleven interdenominational boards, councils, and conferences, decided to call a constituting convention on November 28, 1950, to interlock the activities of all these groups in a still larger cooperative endeavor under one leadership. The name selected for the new, comprehensive organization was the National Council of Churches.

Well-organized, and favored by able speakers and melodious choirs, the convention was genuinely impressive. Present were some five thousand persons, delegates, and friends, despite the blizzardlike weather that had almost paralyzed transportation four days before. The goal and the challenge that confronted the convention is best expressed in the statement placed in the hands of the delegates at the opening meeting:

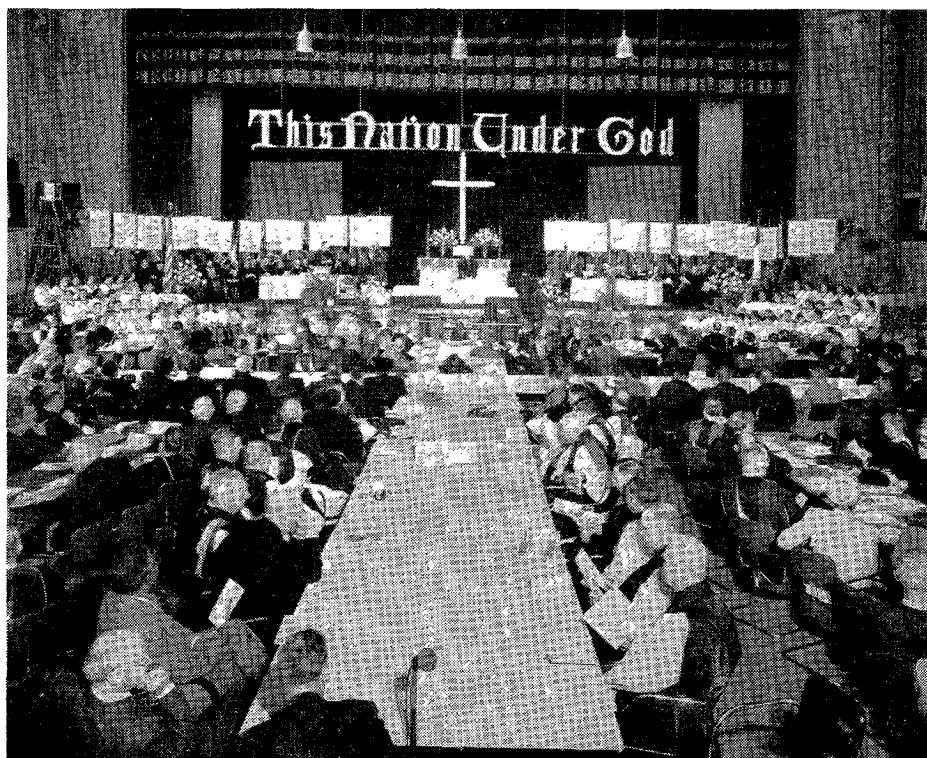
"We can make 1950 a year of decision which will be for the participating churches not only the turning point of a half century but the beginning of new accomplishment in leading mankind away from the pathway of frustration and destruction, and toward the true pathway of peace and happiness."

Official Statement by the Secretary

Samuel McCrea Cavert, who for many years had been general secretary of the Federal Council of Churches, and an outstanding figure in the whole movement toward unified church endeavor, declared, concerning the National Council:

"For the first time church cooperation in our country, hitherto parcelled out among a dozen national bodies, will make one clear pattern. Each part will be organically connected with all the other parts; each will make its own distinctive contribution to a united movement; each will gain fresh insight and reinforcement from the experience of the others."

"The National Council is to be altogether under the direction of the member denominations. It is strictly a Council of Churches. The interdenominational agen-



Miller-Ertler Studios

General View of the Forward Portion of the Great Public Auditorium at Cleveland, Ohio, During the Session of the National Council of Churches

cies which, by uniting in a single structure, make the new council possible, will transfer their former responsibilities to the new council and place the combined program under the complete supervision of the delegated representatives of the denominations.

"The National Council, of course, does not mean church union, but it does mean church cooperation as a more deliberately adopted and systematically organized policy. It does not set up any new authority over any church, but it does formulate a comprehensive plan by which every church may more effectively combine its efforts with the efforts of other churches. The weakness of cooperation in the past lies in its having been too incidental, too occasional, and too fragmentary. It now moves up to a new level, where it is recognized as a consistent pattern for the whole of Protestant life and where every project for working together anywhere can be directly related to the entire movement of cooperative advance.

"It may turn out that by this process of stronger, simpler, and more effective cooperation we can achieve most of the advantages of church union and at the same time avoid any risk of too much uniformity or too much centralization. In any case, it seems clear that the National Council offers American Christians the greatest opportunity of our day for progress in Christian unity."

Relation to World Council

This authoritative statement by Dr. Cavert, who was elected general secretary of the National Council, best expresses the essential nature of the organization and the objectives toward which it is to be directed. As to the relationship of the National Council to Christian Churches outside the United States, he declared:

"The National Council will mean a far more adequate contact between the

churches of our own country and of the other areas of the world. There will henceforth be an inclusive combination of our American forces to represent them in all ecumenical plannings. . . . Nothing less than the strongest possible fellowship and mutual aid between the American churches and their sister churches overseas in every phase of their common life will suffice. These objectives will be so clearly furthered by the National Council that one is justified in believing that it has come into the kingdom for such a time as this."

World Council Represented

The world import of the convention was further evidenced by the presence of Dr. W. A. Visser 't Hooft, of Geneva, Switzerland, general secretary of the World Council of Churches, who addressed the assembly. Greetings from overseas, brought by radio and broadcast to the great gathering, included a message from the Archbishop of York, in England.

The convention met under the heavy pall of Korean war news that ominously pointed toward a third world struggle. This smothered any possible tendency to view the meeting as the immediate prelude to an earthly millennium.

Certain statesmen who were to have addressed the convention were unable to come on account of the world crisis. Included on the printed program were such men as these: The Honorable Dean G. Acheson, Secretary of State of the United States of America, and Sir Oliver S. Franks, ambassador of Great Britain to the United States. Dean Acheson sent his message by radio, making it also a major policy speech on world affairs that was broadcast over all the main radio networks.

An incident in connection with this message emphasized vividly, even ludicrously, the general state of mind of the country. The radio control man at the convention was not able to tune in the Acheson address on the split second. The result was a few moments of a commercial before his solemn words began to picture to us the critical world picture. And before the radio control man could tune out at the close of the address a sentence of a rollicking program had rolled over the convention hall. For the great radio chains and the public at large Acheson's address that described the imminent possibility of world catastrophe was apparently only an interlude between two very earthy programs. There flashed to mind the words of our Lord:

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 38, 39.

However, it would not be correct to generalize that all the country is only

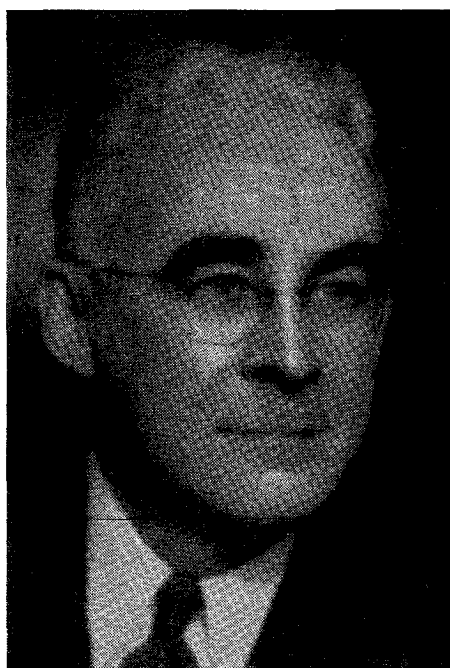
casually affected by the world crisis and so devoted to material interests and pleasures as to be unaffected by religious activities. Unquestionably there is much serious thinking taking place and some turning to religion. This thought was emphasized by Dr. Ralph Sockman, a key convention speaker, who affirmed that the country was ready for revival. He cited in support of his claim the notable success of revivalists today, the popularity of religious books, and the increase in courses in religion in schools. But he qualified his words thus: "Mere interest and inquiry, however, do not always lead to spiritual commitment. We must advance from mass meetings of the curious to mass movements of the consecrated."

Dr. Sockman also stressed the belief that laymen must figure prominently in any spiritual advance:

Religious Bodies Holding Membership in the National Council of Churches

| | Members |
|--|------------|
| <i>Baptist</i> | |
| American Baptist Convention | 1,583,360 |
| National Baptist Convention of America | 2,594,521 |
| National Baptist Convention, U.S.A., Inc. | 4,385,206 |
| Seventh Day Baptist General Conference | 6,462 |
| <i>Church of the Brethren</i> | 185,088 |
| <i>Congregational Christian Churches</i> | 1,184,661 |
| <i>Disciples of Christ</i> | 1,738,605 |
| <i>Evangelical and Reformed Church</i> | 714,583 |
| <i>Evangelical United Brethren Church</i> | 711,537 |
| <i>Friends</i> | |
| Friends—Five Years Meeting | 69,595 |
| Friends of Philadelphia and Vicinity | 5,215 |
| <i>Lutheran</i> | |
| Augustana Lutheran Church | 312,326 |
| Danish Evangelical Lutheran Church | 13,931 |
| United Lutheran Church of America | 1,349,663 |
| <i>Methodist</i> | |
| African Methodist Episcopal Church | 1,066,301 |
| African Methodist Episcopal Zion Church | 520,175 |
| Colored Methodist Episcopal Church | 381,000 |
| Methodist Church | 8,792,569 |
| <i>Moravian</i> | |
| Evangelical Unity of Czech Moravian Brethren in N.A. | 5,136 |
| Moravian Church in America (N. and S. Prov.) | 33,787 |
| <i>Orthodox</i> | |
| Roumanian Orthodox Episcopate of America | 50,000 |
| Russian Orthodox Church in America | 300,000 |
| Syrian Antiochian Orthodox Church | 20,300 |
| Ukrainian Orthodox Church of America | 39,500 |
| <i>Presbyterian</i> | |
| Presbyterian Church in the U.S. | 653,594 |
| Presbyterian Church in the U.S.A. | 2,401,849 |
| United Presbyterian Church of N.A. | 213,810 |
| <i>Protestant Episcopal Church</i> | 1,671,366 |
| <i>Reformed Church in America</i> | 179,085 |
| Total | 31,183,227 |

"We look to the laymen rather than to the ministers for the new force in this spiritual advance. The conventional church program has too much deteriorated into a professional propaganda financed by silent spectators. The Christian movement began as a company of Christ's followers, each telling what he knew about his Lord. We must recover the original apostolic practice of lay participation. Never since the first century have conditions been so ripe for a new apostolic age. The dangers which threaten the world, the longings for peace and brotherhood in the hearts of common men, the visions of unity caught by church



Dr. Samuel McCrea Cavert, for Many Years General Secretary of the Federal Council, Who Was Elected General Secretary of the National Council of Churches



The Right Reverend Henry Knox Sherrill, Titular Head of the Protestant Episcopal Church, Who Was Elected President of the Newly Created National Council of Churches

leaders, all furnish a striking parallel to the conditions confronting Christ's first disciples."

A reflection of this feeling that laymen could do much was the creation within the National Council of a department of United Churchmen, with a layman as its chairman.

The place of youth in the church life was also discussed. Said one speaker, "The hard fact is that most of this nation's young people are not in our churches."

Of the "widespread religious illiteracy" among youth another speaker said:

"In a survey made among more than eighteen thousand high school students a few years ago, sixteen thousand could not name so many as three of the Old Testament prophets, and twelve thousand could not cite the titles of the four Gospels."

He observed that there was a "desperate necessity to take seriously our task of Christian nurtures."

A president of a church college addressed himself to the importance of such colleges in the program of the church:

"Any great church movement such as this depends, as does the life of our nation, on the kind of mind and the kind of faith America possesses. The contribution of the church colleges to such a mind and such a faith has been, and will be if they survive, all out of proportion to their size."

He warned against the danger of church colleges becoming just like secular schools, and of the necessity of keeping them from entanglements with the state. He viewed as a threat to the freedom of such colleges the Federal grants offered

to them. With vigor he declared that if the churches expect to influence higher education, "they must stand up and pay for their colleges and not hand them over to the state."

Much attention was given to the question of how the church should relate itself to the world crisis, and very particularly to the use of the atomic bomb. In a press conference a group of National Council leaders sought to clarify the hard question of the church and war. Their answer might be summed up thus: The church should advise statesmen to explore all possibilities of peace and to use the atomic bomb as a last resort. We could not escape the feeling that their answer was inadequate.

As we look back over the momentous meeting and remember the pleasant associations with religious editors and churchmen, we believe we can say with surety: They are sincere in the endeavor they are making to strengthen the forces of Christendom. And we can add: They seem equally free of any foolish optimism about the possibility of quickly renovating the world—a mistaken view so widely held by many churchmen until recent years. We can also agree with their repeated declarations that Christianity is the only hope for our shattered world.

But what impressed us more than all the pageantry, the choirs, the eloquent addresses, and the appeals for unity was

a certain silence. Not a word was said that might suggest that time had run out, that God's day of grace was ending, that the world was drawing rapidly toward the hour when only the supernatural intervention of God in man's affairs could bring order out of chaos. In short, there was nothing in the addresses to suggest that the speakers had ever read and believed literally the repeated declarations of Holy Writ that God has appointed a day when Christ will come "the second time" in power and majesty to "destroy them which destroy the earth," and to create "new heavens and a new earth, wherein dwelleth righteousness." And certainly the speakers had not taken seriously the prophecies of Holy Writ which enable us, in the words of our Lord, to know when the great day is "near, even at the doors."

We make this observation, not critically, but sorrowfully. How electrifying would a sermon on the Second Advent have sounded in that great assembly! How it would have brought light after the gloom that settled on us as we listened to Dean Acheson's portrayal of the world crisis!

As we were leaving the auditorium to return to Washington, a fellow editor asked, "Why aren't you Adventists in this National Council?" That question we shall seek to answer in the editorial columns of the *Review* next week.

The Heart of Conversion

By M. L. Andreasen

"Ye must be born again." John 3:7. These words were spoken to Nicodemus, a ruler of the Jews, who had come to Jesus by night to have a private conversation with Him.

Nicodemus was a man highly respected among the Jews, and appears to have been honest. This interview must have left a deep impression upon him, for we find him later defending Jesus before the chief priests and the Pharisees. (John 7:45-52.) He also took part in the preparation of the body of Jesus for burial. (John 19:39.)

Nicodemus opened the conversation by paying Jesus a compliment. "We know that thou art a teacher come from God," he said, "for no man can do these miracles that thou doest except God be with him." John 3:2. But Jesus was not interested in giving or receiving compliments. He ignored completely Nicodemus' well-meant praise and proceeded immediately to the heart of the matter by saying, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3:3.

The proud Pharisee was completely taken by surprise, and in astonishment asked what may be considered a foolish or at least a childish question: "How can

a man be born when he is old? can he enter the second time into his mother's womb and be born?" John 3:4.

Again Jesus turned the conversation into the direction He wished. He did not want to spend time on a profitless discussion, so came back to the proposition by affirming, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. Then, coming close to the heart of the matter, He said with all firmness and finality, "Ye must be born again." Verse 7.

In the plan of salvation there are several musts, and one of the chief of them is that of being born again. Jesus does not speak of the new birth as merely being desirable or recommendable. To Him it is a must. "Ye must be born again." It is imperative! Hear again, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

This was a completely new conception to Nicodemus, and a disturbing one. Was he not a teacher in Israel? Had he not for years taught others what to do to please God? Did he not know the way of salvation? Had he not himself observed all the rules and regulations that custom had imposed upon Israel? Did he not

glory in the fact that he was an Israelite and one of God's chosen? Had he not faithfully brought the required offerings and said the prescribed prayers? Had he not given alms to the poor? Had he not faithfully paid his tithe and fasted and prayed? What more could God demand? It seems strange that a teacher in Israel could be so ignorant. But Jesus patiently explained that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6.

Jesus knew the teaching of the scribes and Pharisees. He knew all the rules prescribed as necessary to salvation. But He did not with Nicodemus discuss either their virtues or their uselessness. He simply stuck to the theme that a man must be born again. From that He let nothing divert Him.

In presenting the need of the new birth Jesus touched the very heart of conversion. Social improvements will not bring salvation. Education and culture will not suffice. Nor will riches and influence. Membership in the chosen church of God and association with the saints in light will save no one. Not even faithfulness in keeping the commandments of God and the payment of tithe will assure entrance to heaven. Only the new birth will do this. Men do not work their way into heaven. They are born into it.

Paul and the New Birth

Paul is in perfect accord with this doctrine. He declares that "if any man is in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. He affirms that "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Gal. 6:15. If we are crucified with Him, writes the apostle, "we should not serve sin. For he that is dead is freed from sin." Rom. 6:6, 7. He assures us that "if we be dead with Christ, we believe that we shall also live with him." Verse 8. Having by death been "made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Verse 22.

What do these statements mean as applied to the problem of salvation? What must *we* do? What does it mean to die with Christ? to be crucified with Him, to reckon ourselves to be dead indeed unto sin? Does it mean that we must give up our life?

Yes, it means just that. We must give up our past, sinful life, wholly and completely. We must die to that for which we once lived. If we have lived for the pleasures of the world, we must give up that sinful life. If we have yielded our "members as instruments of unrighteousness unto sin," we must die to that. Sin must no longer "reign in your mortal bodies, that ye should obey it in the lusts thereof." Verse 12. We must indeed be "dead to sin"; we must not "live any longer therein." Verse 2.

Some who have read thus far will say: "I understand all this. But my real problem is how to carry this out in my daily life. I find that I am not dead to sin. On the contrary, I am very much alive to it. What shall I do?"

This is indeed a real problem. He who tries to conquer sin will find that the old man of sin is not easily disposed of. When he is supposed to have passed on he comes back as lively as ever.

In the warfare against sin one of the first lessons to be learned is that man of himself can never conquer sin. When some discover this they are ready to sink back into despair. "God demands that which I cannot do," they say; "there is no

help or hope for me. I may as well give up."

Such should remember that this feeling of hopelessness and discouragement, instead of leading to despair, is designed of God to lead us to Christ, where help may be found. Turning to the law, the sinner finds only condemnation. And the more he looks, the holier the law seems, and in proportion the more sinful he becomes. Is there no help?

Face to Face With the Law

In the plan of God one of the purposes of the law is to bring men to Christ. How does it do this? By condemning sin, by making men realize that there is no hope in themselves. Bringing us face to face with the law has a sobering effect on us—the same as bringing a transgressor face to face with a human court and judge. This meeting impresses upon him the seriousness of the situation. But there is this difference: The law of God condemns sinners, but it also holds out hope to the repentant. It presents to us a God who shows "mercy unto thousands of them that love me, and keep my commandments." Ex. 20:6. Thus, the very law that condemns also holds out hope of mercy.

Let no one despair who has tried to do right and failed. Man needs to be made conscious of the fact that he cannot save himself. In accomplishing this God uses the Spirit and the law. The law sets forth God's high standard, and the Spirit makes the personal application of sin to the individual.

One of the first works of the Spirit is to "reprove the world of sin." John 16:8. To receive this reproof is to receive the Spirit. It is never a pleasant task to administer or to receive reproof. Yet the administration of reproof is a most important work of the Spirit of God. This reproof often comes with stunning force to the sinner. And it is meant to come just this way. The law and the Spirit combine to bring conviction to the sinner, as it came to Paul when he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

Let, therefore, those who feel disheartened because of their inability to meet God's standard take courage. God does not intend to leave them in their hour of need. He has help for them, and the help is near. The sinner has had an effective lesson in his own weakness and his need of help from some higher source, and when God stretches out His hand to save the repentant sinner should thankfully receive the proffered help to salvation.

The sinner has passed through the first phase of conversion, which is that of conviction of sin. To the natural man this has not been a pleasant experience. But it is a needful one, and prepares the way for the next steps, which are necessary for man to meet the approval of God and gain entrance into the kingdom.



Banner and Greif

President Truman Signs "Good Will Book"

President Truman is here shown affixing the last of 33,466 signatures to a huge two-volume "Good Will Book," which the American Bible Society is sending to the archives of the Japan Bible Society as a symbol of friendship between the peoples of the two nations.

The signatures, which come from more than 14,000 cities, towns, and villages in every State, as well as the District of Columbia, Hawaii, and Alaska, and 15 foreign countries, are of persons who have contributed to a fund that will enable the Japan Bible Society to print and distribute Scriptures in the Japanese language.

Gifts represented by the signatures totaled more than \$250,000. This amount will enable the Japanese society to print and distribute 4,700,000 Scriptures and bring the total since V-J day to 7,500,000.

In addition to the individual signatures, the "Good Will Book" contains the signatures of the governors of 41 States and official representatives of 31 leading denominations, as well as many individual churches.

The two volumes weigh 176 pounds and contain 533 pages each 20 by 26 inches. They are bound in blue morocco and engraved in gold.

The Power and Influence of the Bible

By Leonard C. Lee

The Word of God is the most powerful force in the universe. Worlds and starry heavens were brought into existence by the Word. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6.

When Jesus spoke, "Peace, be still," the wind ceased and the sea was calm. At His word the dead came to life and the sick were healed. What is this marvelous power that can change the universe and cause the inert dust to live?

We call the Bible the word of God, but the Word is more than a book. The Word is a personal being.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1-4, 14.

Jesus was the Word in the flesh; the Bible is the Word in a book. Though Jesus was the Son of God, yet He studied the written Word to learn His Father's will for Him. His own lifework was laid out for Him in the Scriptures. He said to the Jews, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

Jesus always spoke of the Scriptures as the final authority. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou?" Luke 10:25, 26.

When He was tempted in the wilderness His defense was, "It is written." When the throng was crying, "Blessed be the King that cometh in the name of the Lord" (Luke 19:38), the Pharisees wanted Jesus to stop them. But they were fulfilling the Scripture, and Jesus said, "I tell you that, if these should hold their peace, the stones would immediately cry out." Verse 40.

Jesus makes the Word live. He is the author of the Book. He is also the Man of the Book. From Genesis to Revelation the Bible is by Him and about Him. Peter points out that it was the Spirit of Christ that inspired the prophets to write.

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified

beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

We are slowly learning in these last days that words are more powerful in winning victories than swords or bullets. Words are the audible or visual carriers of ideas. They appeal to the mind and the heart.

The first battle in the world was won by Satan with a word, a lying word. He used the little word *not* in tempting Adam and Eve. God had said, "Thou shalt surely die." Gen. 2:17. But Satan through the serpent said, "Ye shall not surely die." Gen. 3:4.

This was a deliberate lie, but it caused the loss to Adam and Eve of all they possessed, even life itself. It was a victory for Satan. God might have destroyed Satan with a bolt of lightning. He might have snuffed out his life and the lives of all his angels. But God chose to fight Satan with the words of truth.

The promise to Adam and Eve that a

Redeemer should be born of a woman (Gen. 3:15) was made with words. All God's promises are words, but they are living words packed with all the power of the Creator. Listen to what God says through Isaiah the prophet.

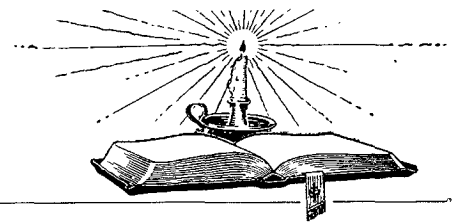
"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:8-11.

Wielding the Sword of the Spirit

The apostle Paul called the Word the "sword of the Spirit." "Take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:17. To those who choose His service Christ gives His Spirit and His Word. No man can use the sword of the Spirit unless he has the Spirit. It is only when the Spirit

Lighted Texts

BY ERNEST LLOYD



The Secret of the Quiet Heart

"Let not your heart be troubled." John 14:1.

The word "troubled" as used by Jesus in this text signifies being agitated, perplexed, confused. It is just the opposite of the state that He described as peace. He was not referring to sorrow and suffering in this text. He was "a man of sorrows, and acquainted with grief," and it was not His purpose to offer men and women exemption from the trying and testing experiences which help develop character.

Our Lord assures us that personal faith and trust in Him will keep the heart at peace. "We may not be able to rule the storm, but we can keep the storm from ruling us." The Master has taught us not how to rule the tempests but how to build our houses upon the rock that will stand through the tempests. Trust is tranquillity. Submission to Him is repose. Simple faith and trust brings the Lord to your side and to my side with all His gentleness, sympathy, and comfort.

I once read of a businessman in London who carried on active service for the Master. He selected for himself an unusual telegraphic address, which appeared at the head of his office paper. It was this. "Undisturbed, London." Such a spirit verifies the truth of the scripture that says of the good man,

"He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." Ps. 112:7. The heart that is fixed in its affection on the Lord, trusting wholly in Him, will have the calmness and poise so greatly needed by each of us in these days of increased perplexity and confusion.

The child of God who really believes in His superintending care will possess the quiet and thankful heart. Such will not be dragged down by anything like discouragement. Real trust in God gives us the peace and joy that the world can neither give nor take away. "When Herod would have brought him forth, the same night Peter was sleeping." Acts 12:6. Peter trusted in God. The very next day he probably would have been led out of prison to be executed, but there he was sleeping like a child, secure in the care of the heavenly Father. Then the angel came and led him to safety.

Simple trust in God is the secret source of peace and serenity. It will comfort and sustain when nothing else can. It gives the child of God the comforting assurance that all his trials are disguised blessings, the appointments of our Father's wisdom and love. "In quietness and in confidence shall be your strength." Isa. 30:15.

accompanies the Word that lives, are changed. It is then that the "word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

Within the pages of the Bible is the most perfect history of the world. Therein also is the only reliable prediction of coming events. By His prophets the great Creator has established His reliability as a truthful God by generations of prophecy made and fulfilled. Prophecies made centuries ago are still being fulfilled before our eyes. In the Bible is the story of man's fall and its terrible consequences. There too is the story of God's love and the infinite price paid for our redemption. The plan of salvation is laid out in type and shadow for all to see.

If the Bible should suddenly be taken from us with all its vast influence upon the human race, this would be a wretched world indeed. Gone would be the hope of redemption and eternal life. The greatest and noblest concepts of truth, justice, and human dignity would have vanished. Churches would disappear, and every trace of morality would be submerged in sensuality.

These very things are happening wherever the Word of God is torn from the shelves and minds of men. Take a map of the world, and mark where physical, moral, and spiritual conditions are the worst; and you will know that in that very place the Bible is not read and believed. Mark where those conditions of life are the best morally, physically, and spiritually, and you will find the Bible in the greatest evidence in the libraries and hearts of the people.

"There Shall Be Famines"

One of the Bible prophecies that is being fulfilled today is, "There shall be famines." Matt. 24:7. Millions are today on the verge of starvation. Even in the United States, where we have stored vast amounts of surplus food, there are hungry people by the thousands. But there is predicted a famine that will be far worse. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord God: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

Those who have long rebelled against God's Word will find that at last they have lost the ability to believe it. Like Esau, they will find no place for repentance though they seek it bitterly and with tears.

God's Word is eternal life. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will

come unto him, and make our abode with him." John 14:23.

Those who love Jesus will love His Word. Nothing else will satisfy the longings of the heart. Like Peter, they will say, "Lord, to whom shall we go? thou hast the words of eternal life." John 6:68.

Those who love Jesus and seek to follow Him will find His footprints all through the blessed Bible. It is the story of a loving Saviour searching for lost men. Follow the footsteps from creation to Eden, to the Red Sea, to Sinai, to Bethlehem, and to Calvary. Then start with new hope at the resurrection and follow to the ascension. Then stand beside John on Patmos and look into the Promised Land. There you will find the fulfillment of the promise: "If ye continue in my word, then are ye my disciples indeed." John 8:31.



By Wilma Ross Westphal

The daily chore of putting things to rights around our house has become much less irksome since we have added two baskets to our cleaning paraphernalia. Anything out of place upstairs which belongs on first floor is put in the basket while the cleaning is being done, so that everything is brought down at one time and put where it belongs. The same process is gone through when cleaning downstairs. Sorting things from a basket and putting them in their proper places isn't nearly so time consuming as carrying each separate item to its particular niche—especially if the "niche" happens to be upstairs when you are down.

If our twelve-year-old twins become too careless about leaving their personal things scattered about, they are deprived of their use for a specified time. The items in question can be redeemed only by special neatness for a week. Sometimes some adult possessions have to be redeemed in the same manner. This is a good brand of oil to reduce the squeaks and groans of the household machinery.

I love the surprise I invariably get when I see a friend use some simple little gadget to achieve results in a manner that is amazingly effortless compared to some generally accepted routine way of doing things. When I think of the time and effort I've wasted trying to hack up a hard-shelled hubbard squash with anything from a hatchet to a bread knife, I wonder why I couldn't have thought of using the simple little can opener, which a friend used so casually and effortlessly, just as though that were what can openers were for in the first place! While I stood with wide-eyed amazement my friend had this hard-shelled hubbard sliced up in a jiffy and on the stove to simmer!

Health in the Home Circle—1

Happiness for Three or More

By Ruth M. White, R.N.

A family is established when two people speak their marriage vows. Shared affection, mutual respect, and virtuous conduct will bring them that happiness God ordained for the Christian home. To look forward to the advent of a little life that will make them a family of three is then their chief joy.

The husband, however, may wish to become more secure in his job before adding to his responsibility. The wife may want to become more adept at housekeeping, and get the home comfortably furnished before undertaking the responsibility of motherhood. These desires are commendable. But have these prospective parents also given consideration to the important factor of health while preparing and planning?

The first hope of expectant parents is that the baby will be normal in every way. One of the greatest factors in the achievement of this desire is the health of the parents before as well as after conception. Anemia, fatigue, poor glandular function, and mental depression are not uncommon among young couples. Adherence to good health principles and to a good diet will place the man and woman in a more favorable condition, healthwise, to become parents.

A doctor who had worked for many years in an Oriental country contrasted the life of the women and the ease with which they gave birth. The inactive women, who seldom saw beyond their front gate, tended to have difficult confinements. On the other hand, the women who worked in the rice fields or labored as fisherwomen and boatwomen had very simple confinements. The latter group had benefited from the sunshine, fresh air, and muscular exercise.

Preparing for a Normal Experience

The woman who leads a healthy, natural, active life is preparing well for the normal act of childbirth. Seventh-day Adventists have long understood the principles of healthful living. Mrs. White has given instruction regarding sunshine, fresh air, and daily exercise out of doors. However, we must do more than read; we must practice.

The expectant mother will find that her doctor has outlined the special health measures he wishes her to follow in addition to those she generally practices: a quart of milk daily, additional rest, and the wearing of sensible clothing. She is a wise woman who consults her doctor early in pregnancy, so that she and her baby may benefit from his care and advice.

Although pregnancy is a normal function of the body, there are some common discomforts that may occur. These tem-

porary disturbances are not serious. Early in pregnancy the chief distress is morning sickness. Many women find relief by eating three unsweetened crackers or pieces of toast about ten to fifteen minutes before rising. Small, frequent meals (every three hours) will often help. Remember that fried foods, pastries, and other heavy rich foods are difficult to digest and will increase the nausea. Modern science has made some recent discoveries in the relief of nausea. Information about these can be secured from the family physician.

Another trial in the early months and the last few weeks is frequency of urination. It is caused by pressure of the womb upon the bladder. Other pressure symptoms are varicose veins, constipation, and cramps in the legs. Relief may be obtained by regular rest periods. Lying crosswise of the bed with the hips to the wall and the legs resting against the wall will sometimes bring relief. This position is especially helpful when varicosities are present. Twenty minutes twice a day is sufficient.

Regular elimination may be aided by a mild laxative, which your doctor will prescribe. You might like to try this simple prune and senna recipe:

$\frac{1}{2}$ pound prunes—soaked till soft, then cooked

Senna tea: Bring 1 cup water to a boil
Add 2 teaspoons senna leaves

Cover and allow to steep for 10 to 15 minutes (removed from fire)

Mix prunes and tea, and eat a dish every morning.

It must not be forgotten that too great gain in weight during pregnancy will cause added symptoms of discomfort as well as a more difficult labor. Self-control in eating and using less salt in food during the last months will aid in this problem.

The doctor should be informed of symptoms, and his advice followed. Suggestions from kindly neighbors and friends will come unsolicited, but such counsel may be unreliable.

A few words about natural childbirth

may be of interest in this discussion. The trend back to natural methods—a normal, spontaneous delivery with a minimal use of drugs and anesthesia—is gaining momentum. It must be understood that this is only for normal cases.

Understanding the Process of Birth

Some refer to the method as "child-birth without fear." It cannot be called childbirth without pain, because women do experience discomfort near the end of labor. However, when there is an understanding of the whole marvelous process of birth (exactly what is taking place in the body) there need be no fear. When fear is absent the muscles relax; they are not working at odds with the forces of nature. That is why the discomfort is not so severe.

The body is prepared for easy delivery by exercises (which may be done with the housework), strengthening the pelvic muscles, and making the pelvic joints more flexible. This method also teaches the mother how to work with the contractions during labor.

It would seem to me that Seventh-day Adventist women should find out more about this natural method of childbirth. Ask your doctor about it. Both mother and infant are in better health after delivery when there are fewer drugs given.

Four Kinds of Parents

By L. A. Skinner

"It is easier to rule a kingdom than to rule a home." So goes a Japanese proverb. It is, perhaps, unfortunate that a child is not able to select his parents or grandparents. His environment during his early, formative years is a situation in which he has no choice. Yet every parent hopes the offspring will improve the strain, and finds it difficult to explain if the reverse is true.

However, "there are many noble fathers who are companions and guides to their sons and daughters; many mothers who make of home a heaven and of life a shining way to the gates of glory. They are the salt of the earth. They are doing the most that is being done to preserve society from impending destruction."

It is estimated that 75 per cent of parents will fail in their assignment unless they acquire fitness through training and discipline. Heaven points up this opportunity in the following words: "Every child born into the home is a sacred trust. God says to the parents, 'Take this child, and bring it up for Me, that it may be an honor to My name, and a channel through which My blessings shall flow to the world!'"—*Counsels to Parents, Teachers, and Students*, p. 145.

Parents choose their own method of discharging this sacred stewardship. There are those who are strict and stern, those who pet and pamper, those who scold



H. A. Roberts

There's a Baby in Her Dreams

and slap, and finally those who are firm and friendly. Now let us look at a thumbnail sketch of these four classes.

Some parents are domineering, demanding, dogmatic, absolute monarchs. They boast that their children would never dare to disobey. Few words of approbation are heard, but many critical sermonets are administered. Such parents usually expect the child to fit into the adult pattern of religious life. They do not see the need of doing the extra little things that make Christian living attractive to children.

There is an absence of confidence and

mutual trust between children and parents. A gulf develops and widens, causing children to find fellowship and pleasure away from home. The children live in a state of fear and seek opportunity to escape the restrictions and prohibitions imposed upon them. Very often these parents may be pious and very busy in church activities, but have no time to provide those positive activities and pleasant occasions in which parents and children can find mutual joy.

Parents who pet and pamper their children are often, not always, found among the wealthy and community leaders. They

follow this course in some cases because of a reaction against their own childhood under severe discipline. In any conflict in which the child is involved the parents take the child's part regardless of facts. Because the child makes such a storm when his desires are not complied with, the parents very seldom take issue with him. The duties of the home are taken over entirely by mother and father because the children do not want to work, and it is easier for parents to do the job than supervise unwilling children.

Partiality enters in many instances, as it did in Jacob's day with the same results—Isaac loved Esau; Rebekah loved Jacob; Esau hated Jacob—because these parents do not follow the Bible injunction, "It is good for a man that he bear the yoke in his youth" (Lam. 3:27).

Parents who scold and slap their children are unable to supply the proper incentives for building of noble character. They try to cuff their children into obedience like little bear cubs. It may work with bear cubs, because they are nothing but bear cubs; but it doesn't work with children, for they are created in the image of God. Parents of this classification use loud, coarse language in threatening, harranguing, coaxing, or bribing their children to walk in the right way. Patience ends abruptly. Ears are slapped. Acid words are exchanged. Uncontrolled impulsiveness is handed down from parent to child. Usually the home is disorganized, and excesses in work, play, and eating contribute to the nervous tension under which they live. "If you refuse to fret or scold, the Lord will show you the way."—*Ibid.*, p. 156.

The Firm and Friendly

"It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the Great Teacher lessons of obedience to His will."—*Ibid.*, p. 108. Abraham was a type of this kind of parent. While tactfully implanting ideals and principles in the mind of the child these parents understand that the most effective method of establishing moral standards in children is to join them in joyful companionship where they discover these desirable qualities in the behavior of the parents. Confidence and mutual trust are maintained through comradeship.

Parents seek to train the children in self-government. The shift from parental regimentation to self-government must be made tactfully and effectively. By the time these young people reach the age of sixteen or eighteen they should be amenable to counsel, but their decisions should be their own.

The crowning achievement of firm and friendly parents is to lead the youth into a personal, experimental fellowship with Christ, where his religion is not inherited only but possessed through the submission and transformation of his own heart.

REVIEW AND HERALD

A Story for the Children



Big Sister

By Arthur W. Spalding

Down in the land of Egypt four thousand years ago there lived a girl named Miriam. She did not live in a king's house. She lived in a poor little hut of mud and grass, for she was a girl of the Hebrews who were slaves to the Egyptians. They had to work hard, and they did not have good clothes or much to eat.

But Miriam was a cheerful girl. She sang about her work, helping her mother and caring for her little brother Aaron, who was three years old.

Then another baby boy was born. But do you think they told anybody about him? No; they kept very still. Why? Because Pharaoh, the king of Egypt, had said that all Hebrew boy babies must be killed. Of course they did not want this baby boy to be killed, so his mother hid him in the house, and kept still.

By and by the baby grew too big to be hid any longer. So one morning their mother said to Miriam, "Go down to the river, and gather some rushes and bring them up to me."

And Miriam did. Then her mother wove the rushes into a little boat, and she made it watertight with some pitch, and lined it with soft cotton. Then she put the baby in it, and covered him up.

Early in the morning before it was light she said to Miriam, "Come with me." They carried the little boat, with the baby in it, down to the river, and they hid it in the rushes at the river's edge. And they prayed that God would take care of him.

"Now, Miriam," said her mother, "you stand a good way off, and watch what becomes of the baby." So Miriam walked along by the river, but she stayed where she could see the spot where the little boat was hid. And her mother went home.

As soon as it was light, down to the river came the king's daughter, with all her maids. They walked along by the river, and pretty soon they saw the little boat out in the rushes.

"Go out there and see what that is," she told one of her maids. The maid waded out and brought the little boat in to the bank.

Then the king's daughter stooped down and lifted the cover. And wasn't she surprised! There was a baby! He looked up, but he saw no mother's face, and he cried.

"Oh, you poor little baby!" said the king's daughter. "This is one of the Hebrews' children. What shall we do with him? I will keep him myself, and call him my son."

Now, Miriam had been watching it all, and she came closer and closer until she could look into the little boat too. But she wasn't surprised! She knew what was in that boat.

Then she said to the king's daughter, "Would you like to have a Hebrew mother to nurse the baby?"

"Yes," said the king's daughter, "run and find me a Hebrew nurse."

So Miriam ran home as fast as she could. And she called to her mother, "O Mother, come quick! Come quick! The king's daughter has found our baby, and she wants a nurse. And you can be it!"

The baby's mother came quickly, and bowed before the king's daughter. "Would you like a nurse for the baby?" she asked.

"Yes, I would," said the king's daughter. "Take this baby and nurse him for me, and I will pay you wages. Wait! I'll give him a name. He shall be called Moses."

So the mother and Miriam took the baby home. And now no one could make them afraid, for the king's daughter stood behind them. And Miriam sang more happily than ever while she watched the baby and helped her mother care for him. A wonderful man was this baby Moses to become, for God would use him to free the Hebrew people and take them out of Egypt.

His big sister Miriam stayed by him and helped him as long as she lived, singing all the way.

Unconditional Surrender

By E. A. Robertson

"If I surrender," said the Confederate commander of Fort Donelson, "what terms will you give me?" "No terms," answered Grant, "except unconditional and immediate surrender are acceptable."

Men have always found it hard to surrender. It is hard to acknowledge defeat. Men have always bargained for terms. It is difficult to swallow one's pride and say, "I surrender unconditionally." It means that one ceases all resistance and places himself entirely upon the mercy of his former enemy. Yet every wise general knows that to grant terms, even small concessions, may mean that the victory is not complete, that the spirit of resistance lives on in the mind and the heart of the surrendered one. He knows that to compromise means that warfare will break out again at some other time and place. The only acceptable terms are unconditional surrender.

So it is in the Christian warfare. No surrender to Christ is complete unless it is an unconditional surrender. Not one vestige of resistance must remain—nothing can be held back. "If I surrender," some are saying to Christ, "what terms will you give me? What will I have to give up?"

The answer is, "No terms except unconditional surrender are acceptable. You must give up all."

Some are willing to surrender if they can get suitable terms. They are ready to cease all formal resistance if they can retain some of the things of the world which they especially cherish and enjoy. They will carry out a formal surrender if the terms will permit them to go on living much as they were before, enjoying the pleasures and amusements and the society and friendship of worldlings. But no such terms are acceptable to Christ. There is no room for bargaining, no chance to give oneself up on different terms from those that are required of someone else. The terms are always unconditional surrender. "To have the religion of Christ means that you have absolutely surrendered your all to God."—*Messages to Young People*, p. 30.

Only One Reservation

The rich young ruler came to Jesus with only one reservation. Jesus Himself acknowledged that he needed only one thing, but the youth went away sorrowful because Jesus required the surrender of that thing also. "One thing thou lackest," said Jesus, and when you have given that up too, "thou shalt have treasure in

heaven: and come, take up the cross, and follow me."

"Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You can not control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God can not accept you; but you need not despair. What you need to understand is

the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. . . . You can not change your heart, . . . but you can *choose* to serve Him. You can give Him your will. . . . By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life."—*Steps to Christ*, pp. 51, 52.

Unconditional surrender to Christ is the greatest victory of anyone's life. "The surrender of all our powers to God greatly simplifies the problem of life. It weakens and cuts short a thousand struggles with the passions of the natural heart."—*Messages to Young People*, p. 30. Don't ask for terms—make the surrender now. And remember, for everything evil we surrender He will supply something better to take its place.

Questions From Youth

ANSWERED BY ARCHA O. DART



When Shall I Marry?

When should a ministerial student plan to marry, before graduation or after? It seems that the married students are chosen first by the conference committees, and then if there are any openings left, the single students are considered. On the other hand, most of us find it hard enough to keep the bills paid as it is. What is the best course for the average student to take?

This is a serious question that must be settled by each couple according to the circumstances involved. What might be wise for one couple might prove to be very unsatisfactory to another. Each should consider both sides of the question before making a definite decision.

Here are some advantages that seem to favor marrying before graduation if age and other factors permit:

Some can concentrate on their lessons better. Many single young men find that thoughts of courtship and marriage will intrude right into the chemistry laboratory, the history lesson, the Greek classroom, or the homiletics study. These thoughts have a tendency to subtract from the grade.

The college guidance staff can give a newlywed couple the Christian counsel they so much need at this critical time. Successful homes are not established by chance or guesswork. If counsel is needed in building a new house, certainly wise guidance is essential in establishing a new home.

The couple will be fairly well adjusted to marriage by the time they are ready to enter the work. Usually it takes about a year for husband and wife to become adjusted to each other so they can work together the most efficiently.

Next, the disadvantages must be considered carefully.

The student's role is not an ideal situation for a couple to become adjusted to married life. Love must be expressed and given tender cultivation if it is to grow. The school schedule is very exacting, the daily program is rigid, and the living quarters are likely to be temporary in looks and in reality. It is easy for the husband to let love take care of itself until after the final examinations. This attitude is likely to be interpreted by the young wife as indifference.

The pocketbook will cast its vote whether asked to or not. If both the husband and the wife are to be full-time students and the husband is to assume full responsibility for her expenses, he must have a good bank account. Again, each may continue the financial plan each had before marriage. In either case allowance must be made in case of accidents or sickness, which may happen to the best of couples.

There may be three mouths to feed before the commencement exercises begin. Many a ministerial student has had to give up his college work and turn his attention to supporting a family.

When all things are considered it seems that the ideal time for the average ministerial student to marry probably would be immediately after graduation. If the members of the conference committee know that Miss Prospective Bible Instructor is to become Mrs. New Intern before the evangelistic effort starts, they will give the young man the same consideration they give to all married students.

EDITORIALS



The Review for 1951

In our editorial office we seek to follow the good maxim that warns men never to be satisfied with past accomplishments. We have had encouraging letters from time to time that assure us that our subscribers enjoy the REVIEW. But we wished a wider comment from our readers, particularly a comment on what they thought we might do to make the journal even more interesting and spiritually helpful. That was why we sent a questionnaire, last summer, to a cross section of all our subscribers in America. A gratifyingly high per cent were sent back.

Replies From Questionnaires

From the replies we learned, among other things, that: (1) A little more than half the subscribers are women. (2) More than 70 per cent are married. (3) About 85 per cent attend church and Sabbath school regularly. Most of the remaining 15 per cent are divided between isolated members and the aged and sick who cannot attend. (4) The average number of baptized members in the home is two. (5) Nearly half the subscribers pass on their REVIEW to someone else to read, thus causing the paper to render a double service. (6) About 80 per cent of the subscribers read either "most" or "all" of the REVIEW each week—an amazingly high per cent for any journal.

But what we awaited with eager interest were the comments of our readers concerning the journal in general and the possible improvements in it. No subscriber felt inhibited—those filling out questionnaires sent to them were not expected to sign their names, so that they would feel perfectly free to express their minds. Frankly, we had hoped and expected to receive a wide list of very specific suggestions as to how the REVIEW could be improved. We were even braced for a fair percentage of critical replies. We confess almost to disappointment, of a sort, over what we read—there were so few suggestions on possible improvements. The overwhelming majority declared that they were well satisfied and felt that the REVIEW needed no improvement. That is a simple statement of the facts.

We would add immediately that the credit for creating that satisfied feeling must go to those who, through the long years of the past, carefully and prayerfully built the editorial formula that distinguishes the REVIEW. Others have labored, and we have entered into their labors.

REVIEW Seeks Wider Interest Value

However, we have been thinking, not simply of that satisfied, loyal body of long-term subscribers, most of whom are forty-five years of age, or older, but of the thousands who are not, particularly those below middle life. After all, the REVIEW is "the general church paper" of all the church members. And so, beginning with this first issue of 1951 there are found certain typographical changes and additional pictures to give added eye appeal. Each issue will contain at least a page devoted to senior youth and their problems—they are only one step removed from taking on the responsibility of creating new homes, and should become accustomed to turning to the

REVIEW each week for spiritual guidance. There will also be articles addressed especially to the problems of young married people. You doubtless read the announcement of some of these in the recent campaign promotion literature.

This illustrates what we mean when we speak of giving the REVIEW a more specific appeal to a larger group, particularly to those below middle life. We think it good even for the children to acquire the "feel" of the REVIEW—each issue will contain a story for them.

We will continue to give as much space as before to the general theme of the home, though without confining the articles to a particular department. A strong article on the home may appear even as the first feature in some issues.

We think you will like the REVIEW in its slightly changed dress, and with the features here described. Remember: The REVIEW for 1951 is the same "good old REVIEW" as ever with some new good things added. We invite you who have so long enjoyed its weekly visits to make others in your household and in your church better acquainted with it. Here in the editorial offices we seek to make the REVIEW of ever increasing interest and spiritual value to the whole membership of the church. Hand in hand let us move with steady step forward in this new year toward the gates of the city of our God.

Stir Us, O Lord

Never before has any church been confronted with such an enormous responsibility as faces our own. Ours is the task of carrying the third angel's message to every creature under heaven in this generation. To help facilitate this, the General Conference Committee is holding before us the lofty objective of doubling our church membership by the time of the next General Conference session in 1954.

This means a doubling of our membership after we have subtracted losses by apostasy, death, and other reasons. On December 31, 1949, we had a recorded membership of 716,538. To double our membership by 1954, we should baptize or receive by profession of faith an equal number of people. But considering the losses that will be sustained during this same period (if time should last), we shall be forced to add more than one million members if we are to make a net gain of 716,538.

If our goal is reached, we shall have a membership in the year 1954 amounting to 1,433,076 believers. Just think of it! It is worth the exercise of a lofty faith and sacrificial effort to attain, and under the blessing of the Spirit of God it is not beyond us.

Wrote W. H. Branson on the front page of the REVIEW, December 14, 1950:

"Evangelism, both public and lay, is the call of the hour. Every minister is to use every faculty to extend the triumphs of the cause. Every church officer is to plan his work so as to make soul winning the prime objective of every church activity. Every layman is urged to unite his efforts with those of church officers and the ministry to the end that every inhabitant of this globe shall be reached in the shortest time possible.

"We earnestly appeal to all ministers, executives, depart-

mental leaders, institutional workers, church officers, as well as every church member, to seriously take as their goal the doubling of our church membership in the immediate future."

Our local conference and mission leaders, our local pastors and evangelists, are taking this challenge seriously. This is not mere talk or wishful thinking. There is real meaning in these words. This stirring appeal is an effort further to implement a decision made at the General Conference session in San Francisco last July. Speaking in the Civic Auditorium on Sabbath morning, July 15, the president of the General Conference said:

"There must come a new life, a resurrection power into the experience of all our people and all our churches. . . . With this renewing of power . . . the church of God ought to be qualified to undertake that larger work that God has said would be done under the power of the Holy Spirit in the last days. . . .

"We ought to go back from this meeting with a cry to our churches to double our membership between now and the next session of the General Conference. . . . I believe it would please God for us to set as a goal for the whole world field, that during the next four years under the blessing of the latter rain we will undertake to double the membership of this church."—*Ibid.*, July 17.

As this sermon was drawn to a close the speaker stated with firm conviction that one of the secrets for accomplishing this phenomenal goal was *personal evangelism by each member*. He went on to say, "Only one individual saved by each member of the church would accomplish that goal, and I know that it can be done under the power of the Spirit of God."—*Ibid.*

At this same General Conference session the leader of the denomination's lay forces remarked that "in all our division fields our lay members have united their efforts with those of the workers in carrying on a successful program in evangelism. Thousands of souls have been led to the feet of our blessed Master by the laity of the remnant church."—*Ibid.*, July 13.

Continuing, the secretary of the Home Missionary Department said that "thousands of our people are having a new experience as they engage in visiting their neighbors and friends. More and more, we, as a denomination, are coming to see more clearly the place our laity must occupy in the finishing of God's work upon earth. The gospel commission is to the church as a whole and not to any one class of believers or workers, either paid or unpaid."—*Ibid.*



Brief Biographies

At the time of his death, in his eighty-ninth year, he was the oldest minister of the denomination. He was born in Vermont, and at the age of sixteen was converted and united with the Methodist Episcopal Church. Later he joined the Wesleyan Methodists and moved to Buck's Bridge, New York. Here he accepted the Seventh-day Adventist faith, and helped to erect one of the first meetinghouses

of the denomination. In 1858 he moved to Michigan, locating not far from Battle Creek. For over thirty years he labored in public, and traveled among the little churches for the upbuilding of the cause he loved.

He visited the homes of nearly all the believers in Michigan. He loved the children and young people. He was a man of excellent judgment in temporal affairs and a wise counselor in church matters. These qualifications were doubtless taken into account when he was elected the first president of the General Conference of Seventh-day Adventists. What was his name? To identify see page 22.

This cooperation of laymen and conference workers must continue if we are ever to reach the goal set before us. An ever increasing earnestness and greater efficiency must characterize this partnership of professional and lay workers. Now is the time for the prophecy to be fulfilled that "hundreds and thousands were seen visiting families, and opening before them the word of God."—*Testimonies*, vol. 9, p. 126.

We are not dreaming when we speak of a church twice its present size. Neither are we indulging in spiritual pride. It is not mere numbers we seek. Our quest is for souls—precious souls! Surely out of a world population of two billion we should be able to find a million honest hearts. The goal set before us is not beyond the possibility of attaining. All things are possible to those who believe; and if we will back up our faith in God's promises of the Holy Spirit with full surrender, entire consecration, and a love for souls, we will see extraordinary results. Each one of us should seek to win at least one or two for Christ without delay. May God stir us to a new conception of what can be done when a militant church arises to finish its task.

D. A. D.

Way Marked Out by Footprints

It is a blessed thing that the way of the Christian walk, as far as doctrinal practice is concerned, is marked out so plainly by footprints to be discerned in Holy Scripture. We are to walk in the path that Jesus left for us, in the very footprints that His feet made, "leaving us an example, that ye should follow his steps." 1 Peter 2:21.

We Seventh-day Adventists in all the world are Baptists in practice. Before ever the Sabbath truth came to them, our two pioneer evangelists in public field work—Joseph Bates, of Massachusetts, and James White, of Maine—were members of the Christian Church (Disciple), as I see that church names itself today. That body practices immersion. And Mrs. James White, a pioneer with her husband, had from early girlhood believed in Bible baptism. She had been brought up a Methodist. She wrote in her book *Life Sketches*:

"Young as I was, I could see but one mode of baptism authorized by the Scriptures, and that was immersion. Some of my Methodist sisters tried in vain to convince me that sprinkling was Bible baptism. The Methodist minister consented to immerse the candidates if they conscientiously preferred that method."—Page 25.

So, with eleven others in Portland, Maine, Ellen G. Harmon was buried with Christ in baptism (Col. 2:12), going down into the sea while "the waves ran high and dashed upon the shore."

Thus every year many thousands of converts to this Advent message follow Christ's example, as He went down into the Jordan and was baptized of John the Baptist. Christ's great gospel commission was, "Go ye therefore, and teach all nations, baptizing them." Peter preached to the people at Jerusalem on the day of Pentecost. Thousands cried out, "Men and brethren, what shall we do?" Peter answered, "Repent, and be baptized every one of you."

They were all Baptists in New Testament days. The only description of the method that I find in the book of Acts is this: "They went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38. No standing on the bank of the pool or river in Bible baptism, with the sprinkling of water on the believer's head. The service meant to every believer a death and "burial" of the old life, and a resurrection to the new life in Christ Jesus. (Rom. 6:4.)

We have one answer to all Christendom. We are Baptists because we would "follow his steps"; and we keep the seventh-day Sabbath because we would "follow his steps."

The fourth commandment of the holy law of God says, "Remember the sabbath day, to keep it holy. . . . The seventh day is the sabbath of the Lord thy God." Ex. 20:8-10.

This precept bases the Sabbath obligation upon the Creator's example: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Verse 11.

And who was the One who created the heaven and the earth? It was the Son of God, Christ our Lord. "All things were made by him; and without him was not any thing made that was made." John 1:3.

It was through the Son of God that the Father wrought in creation. It was the example of the Creator that was set from the beginning for all mankind—the example of Sabbathkeeping. It was for man that He set the example. Jesus who made it said, "The sabbath was made for man. . . : therefore the Son of man is Lord also of the sabbath." Mark 2:27, 28.

Yes, we tell all Christendom that we keep the seventh-day Sabbath because Christ, who made it and made it holy, left all mankind a Sabbathkeeping example at creation. And He kept it when He came into this world in human flesh to set the very footprints for us to follow in the Christian pathway. We are Sabbathkeepers because Jesus was a Sabbathkeeper—"Jesus Christ the same yesterday, and to day, and for ever." Heb. 13:8.

W. A. S.

"Hollywood Over Asia"

Hollywood movies have had a powerful influence among the peoples of Asia, but it has been far from good. What the millions of that part of the world know about America has been learned largely through the exaggerated and untruthful products sent out from the center of the movie world. This long has been a thorn in the flesh to Americans who have lived or traveled in the Orient.

The magazine *America* (December 9, 1950) carries a thought-provoking article entitled "Hollywood Over Asia." The writer is an American, and he tells what he has seen and heard in his travels through Japan, China, and India. Men who have never seen America claimed to know it better than he did. One senior official in Japan told him, "I know how conditions are in America. After all, we see all your movies in this country."

After hearing a Japanese professor lecture on American culture the writer said to the man, "What you have told these good people and what exists in my country have little in common."

To this the professor replied, "I am very sorry, but I have seen every American movie since the Occupation came to Japan. I am, I assure you, an expert on American culture."

Thus this writer found it in all his travels throughout Asia. What is the picture of America that Hollywood has been portraying? It is a distorted, fantastic America, filled with "loose-living, divorcing, drunken, . . . materialistic, gun-toting people whose lives are a mad whirl of wine, women and gunplay." This has played directly into the hands of those who have sought for years to break the traditional friendship between America and the Eastern peoples, and who wish to picture Americans as an immoral race without standards of any kind. Now, the writer adds, "the drums beat day and night: 'Don't believe us. See the Hollywood movies. See

the American in his native habitat of drunkenness, materialism, and gross sensual pleasure.'"

The greed for gain so often manifested on the part of the commercial elements of this country has done much to counteract all our philanthropic and missionary endeavors throughout the world. One would think that in such solemn and critical hours as these through which we are passing men would curb their tendencies to grab profits at the expense of the common good. But these practices continue unchecked. We see it in sensational advertising projects that play upon the finest sensibilities of men and women to high pressure them into buying this and that. But this is not enough to satisfy sales managers, so the emotions of children must be played upon to help force parents into purchasing some overstocked product. Even the religious sentiment surrounding the birth of our Lord has been commercialized in America to such an extent that it is fast becoming a scandal in the world.

Yes, it is a time for prayer to which America has been called by the President and the central boards of many churches. But it is first a time to repent in the market places of this country. Corruption has taken hold upon the nation in an appalling manner. Indeed, we are living in those perilous times concerning which Christ spoke, when the love of many would wax cold and lawlessness abound, and of which Paul wrote when he said that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:2-5.

We have nothing of which to boast as long as these sins are so markedly manifest in our midst. Whether or not we are greater sinners than any others is not the point. But what all should know is that the day of judgment is not far off and we need to heed the message of God for this hour before it is too late: "Repent: for the kingdom of heaven is at hand."

F. L.

Others Have Said



The most beautiful sentiments ever penned weigh less than a single lovely action.—*Employment Counselor*.

What you are to be, you are now becoming.—*Arsenal Cannon*.

It is frighteningly true that a bad education may be more dangerous than no education.—*Wisconsin Journal of Education*.

Faith not fear should govern life.—*NEA Journal*.

The friends who cost you nothing are your dearest.—*Indianapolis Times*.

Haste is often the cause of failure.—*Hoard's Dairyman*.

Hate never builds anything: it can only blast. Every beautiful thing has been loved into being.—*Joseph Fort Newton*.

Words without ideas are like sails without winds.—Howard W. Newton in *Advertising Agency*.

Obstinacy and vehemency in opinion are the surest proof of stupidity.—Bernard Barton in *Forbes*.

The soul is dyed with the color of its leisure thoughts.—Dean Inge, *More Lay Thoughts of a Dean*.



News From the World Field

Soul Winning at Sydney Sanitarium

By A. V. Olson, *Vice-President, General Conference*

These lines are being written in the chapel of our Australasian Mission College, where the Australasian Division is now in session. A. H. Forbes, the manager of the Sydney Sanitarium and Hospital, has just rendered his report. One feature of this good report is so heart warming that I feel impressed to pass it on without delay to the readers of the REVIEW. The following paragraphs culled from Brother Forbes' report reveal the encouraging fact that our sanitariums can be a powerful agency in winning souls for God.

"The spiritual status of the sanitarium has been high during the period under review. The consistent lives of the staff have made a great impression for good on the patients, and as a result inquiries have been made concerning our beliefs. The staff members have been wide awake to this phase of our work, and have watched for and reported interests, which have been followed up with Bible studies. Names of people have also been forwarded to the various conferences from which they have come, and the interests have been cared for. As a result, a number of influential people are rejoicing with us in the message today, and others are still receiving studies. At the moment several are awaiting baptism. This influx has meant a substantial income by way of tithes and offerings.

"The wife of an eminent Sydney judge has recently been a patient at the Sydney Sanitarium and Hospital, and as a result of what she experienced during her stay there she was led to seek studies. We are happy to report that she and her children have accepted the message, and are attending one of our city churches. The judge himself admits that he has had no religious background, but as a result of his contacts with the sanitarium he has expressed the desire that all his children be brought up as Seventh-day Adventists. One of our workers is studying with the judge, and he is showing a good interest.

"We recently had a successful businesswoman as a patient at the sanitarium. In the past she sought medical help at a number of hospitals, but was not satisfied with the treatment given. In desperation she turned to the "Private Hospitals" section in the pink pages of the telephone

directory, and with a pin made a blind pick. When she opened her eyes she found that the pin pointed to the Sydney Sanitarium and Hospital. She was admitted, and after an operation and several weeks treatment went out completely cured and with a desire in her heart to be an Adventist. Today she is a baptized member.

"Some months ago a patient reported to me concerning her experiences at the sanitarium. When she came to us as a patient she had no knowledge of the beliefs of Adventists, and was determined that if any member of the staff spoke to her of our doctrines, she would close the conversation. During her first week in the hospital she heard nothing of the message from any member of the staff. During the second week, after having been impressed with the spirit and deportment of the nurses and others, she demanded of the nurse treating her, 'Can't you tell me something about your church?' The nurse answered her question."

True to God in the South Seas

By N. C. Wilson, *President, Australasian Division*

In the early days of the work on Mussau Island of the Admiralty Group the position changed so very quickly from one of heathen squalor to that of orderly Christian conduct that many people felt there was danger of fanaticism. When our missionaries went to Mussau in 1931 conditions were so dreadful that it seemed almost impossible to expect very quick results. However, in a short time people saw the folly of their heathen ways and customs, and the wisdom of joining the family of God. Many soon became members of the church, and others were studying the message.

So remarkable was the transforming power of the gospel in the lives of the Mussau people that it was no wonder that a government officer felt there was something of fanaticism in the experience. While making a visit to the mission headquarters the officers felt to test one of the new converts. He took one of the boys

"The next day while giving treatment the nurse answered another question. A copy of *Steps to Christ* was given to the patient, and later she was referred to the chaplain. Upon her discharge from the hospital the chaplain passed her name over to one of our city evangelists. This patient's daughter, who underwent an operation at the same time as her mother, and who received studies with her mother, reports that she checked at the Sydney library on all the historic data presented each week by the evangelist. Today they are baptized members, and their husbands also have accepted the message and are baptized.

"We do not have a complete follow-up report of the interests that originate at the sanitarium, but we know of one evangelist during the past two years who has baptized sixteen people who had their first knowledge of the message as a result of their contact with the sanitarium, and we are looking forward to even greater soul-winning work in the future."

We have reason to thank God for our medical institutions around the world. Under the direction and blessing of God they are accomplishing an excellent work, both in relieving human suffering and in leading men and women to Christ.

for a walk. When well into the forest the officer offered a cigarette to the boy. When the cigarette was refused it was urged upon the boy, with the suggestion that inasmuch as they were far from the mission no one would ever know of the incident.

The mission boy stood firm to the standard of God's people. He told the officer that though it was true the missionary was a long distance away, and would probably never know that he had smoked the cigarette, still it was also true that his great Master in heaven and the angels were watching him in every experience of life, and he could not disappoint God and the angels.

The officer was much impressed by the determination and faithfulness to principle on the part of the mission boy, and he left Mussau Island with a high regard for our mission activities in that part of this large island field.

"The Lord Knoweth Them That Are His"

By Elsie Lewis Rawson

Like Jonah of old many seek to run away from God and duty. Like him they have to learn that all things are naked and opened unto the eyes of Him with whom we have to do. Though we ascend up into heaven, He is there; if we make our bed in hell, He is there. If we take the wings of the morning, and dwell in the uttermost parts of the sea, even there His hand will lead us, and His right hand hold us.

It is still true that "the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." Manifold are His providences displayed in searching out those who constitute the firmament of chosen ones, who are to shine forth amid the darkness, revealing clearly to an apostate world the transforming power of obedience to His law.

Voice of Prophecy Testimonial

To illustrate the truthfulness of the previous statement, let me reproduce here a letter received in our Voice of Prophecy Bible Correspondence School office:

"This is to certify with God's help how this wonderful truth has been revealed to me. I came of a very religious Church of England family. We considered it our duty to pray always. In boyhood, school, and apprenticeship days I always gave preference to prayer. After I began to work I used to repeat my prayers while going to and from the office. I never neglected my prayers.

"I rose to be a mechanical works manager. During my life I did very well, earned good money, and invested while I was working. After my retirement I invested large sums of money in worthless businesses, and lost all within eighteen months. I took this to heart, and then the devil took charge of me. I could not understand why God permitted this terrible misfortune to befall me, since I had gladly and freely helped the poor in their marriages and deaths, and had helped all churches, temples, and mosques when called on for donations.

I Ceased Praying for Years

"Then the thought struck me that either I had been taught religion the incorrect way or my prayers were displeasing to God. So for more than fifteen years I ceased praying or attending church and holy communion. My only prayer was that I thanked the Creator for His kindness in giving me a roof over my head, clothes to wear, and food to eat, and for blessing me with a good wife and five children. My good family was deeply

grieved over my behavior. Over and over again they begged of me to attend church and receive holy communion with them. This I entirely ignored. In fact, I requested them never to mention church, holy communion, or God's name to me again, for I would not tolerate it. So they left me to myself.

Influence of a Colporteur

"One day in 1933 Mr. Sauter, a gospel colporteur of the Seventh-day Adventist mission, visited me. He said he had come from France. While Mr. Sauter was working in France as a soldier he had met a police sergeant who was a member of the Adventist Church. Mr. Sauter, his wife, and two small boys, who had been staunch Roman Catholics, became interested in this police sergeant's explanations of the Bible. When thoroughly convinced of his position, Mr. Sauter bought his discharge from the army and joined the police staff to be with his friend, the sergeant, who later converted him and his whole family.

"Being troubled by priests, relatives, and friends, Mr. Sauter left the police and, through the help of the mission people, came to India as a gospel colporteur.

"Having settled here and being a successful worker, he was sent to Kharagpur. Every Sabbath day he held meetings. I

attended those meetings and began to pray once more. My son-in-law, who was a Roman Catholic, along with his wife and mother-in-law, became interested when I told them of Mr. Sauter's meetings, and they wished to meet him. So I took Mr. Sauter over to their house, and in this way he succeeded in converting this whole family.

"I learned very much of the Bible from dear Brother Sauter, but he was transferred from Kharagpur after doing much good work and selling many hundreds of books for the Seventh-day Adventists.

"I was very sorry to be left alone again, and I could not understand why God did not allow this man to remain in Kharagpur to do further good work for me. So I again remained silent on religion, but my son-in-law and his family continued to keep their new-found faith.

"I am very sorry to tell you that poor Mr. Sauter and his family met their death in the big Quetta earthquake of 1935. Since then I have been grieving his loss.

Influence of the Voice of Prophecy

"About a year ago I came in touch with the Voice of Prophecy. I became interested and decided that I would take the course. Today I want to testify that the Voice of Prophecy has worked wonders in my life. It has brought an entire new way of living in my house, and each day I am asked to read or explain how the prophecies have been fulfilled. Yes, each member of my family believes that Saturday is God's day of rest. We keep this day of worship in our home because there is no Seventh-day Adventist meeting hall at Adra."

Poona, India.

Forward in the British West Indies

By H. L. Rudy, *Vice-President, General Conference*

The meeting of the British West Indies Union Mission committee in Mandeville, Jamaica, November 21-26, 1950, was an occasion for gratitude to God. In reporting the activities of our work the respective leaders of the fields presented items of encouraging progress along the various lines of service. R. W. Numbers, president of the union mission, sounded the keynote by reporting:

"The mid-century year in the British West Indies Union has eclipsed all previous records in soul winning, book sales, and tithes and offerings. With 1,505 already baptized, and more than 495 to be baptized in the fourth quarter, we should reach our goal of 2,000 baptisms for this year."

Territorially, the British West Indies Union presents a unique situation. Ex-

cepting British Honduras, this is island territory, with Jamaica as the largest island of the group; the Bahamas, Turks, Caicos, and Cayman islands coming in their respective places. Jamaica has a population of 1,237,063 out of the entire population of the union of 1,389,345. On September 30, 1950, the church membership for the union stood at 16,723. Of this number 15,377 members are in Jamaica alone. Jamaica serves as a home base for our mission work in the island dependencies and also other islands and countries of the Caribbean area.

Mandeville, Jamaica, is an important center for our work. It is the headquarters for the union as well as for the West Jamaica Conference. The West Indian Training College, serving the whole territory of the union, is also at Mandeville.

This junior college has an enrollment of 305 students this year. The graduates of this school are the source for recruits in the conferences and institutions of this large union field. Some of them find their way to our senior colleges in the States for more advanced training and preparation for our work.

The union operates two Bible correspondence schools—the Voice of Prophecy and the 20th Century. During the first nine months of 1950, 287 students from these schools were baptized.

In Kingston, the capital of Jamaica, we have a number of large churches. The Andrews Memorial Hospital, established in 1945, is in one of the choice sections of the city. Dr. E. J. Horsley, from British Columbia, Canada, has recently been appointed medical director of the hospital. The hospital operates a well-equipped clinic in another part of the city. A nurses' training school conducted by the hospital offers opportunity to many of our young women to receive training as nurses and medical workers in the institution.

Our work in the British West Indies is

facing many problems. In Jamaica, where we have such a large church membership, the problem of a rapidly expanding work causes great concern. Here our ordained ministers have an average of twenty churches each to care for. In one conference there were so many groups awaiting baptism during the last quarter of the year that there were not enough Sabbaths and Sundays left in the quarter to take care of all the baptisms.

Then there is the need for church buildings. This is particularly acute in the smaller island fields where there exists a great shortage of workers. Many of the groups on the outlying islands cannot be visited oftener than once a year.

Our missionaries and native workers in the British West Indies are doing a mighty work for sinful, needy souls. The message of truth is reaching thousands of people eagerly awaiting the good news of salvation. A great host of lay workers are uniting with the ministry in bringing the truth to the people. In one conference all but one of the new churches organized during the past two years are the result of lay preaching.

New Churches in Japan

By Retha H. Eldridge

It is doubtful that at any period in the history of Seventh-day Adventists more churches have been under construction at once in one country than are now being built in Japan. The erection of twenty-five church buildings has been made possible through the generous special grant by the General Conference.

The dedication for the first of these churches to be completed was held on Sunday, September 24, at Ookayama in Tokyo. The service was well attended as friends from nearby churches as well as from the neighborhood joined the church members in this exercise of praise and thanksgiving to God. The sermon, preached by F. R. Millard, president of the Japan Union, was followed by the dedication prayer, offered by P. H. Eldridge, president of the North Japan Mission, in which the newly organized Ookayama church is located. Hide Kuniya, our first convert to Adventism in Japan years ago, is working with the church, and frequent baptisms testify to the fruitage of the labors of this veteran minister.

We rejoice with

the Ookayama believers, as well as those throughout Japan, who have new church homes, and it is our prayer that the threat of war clouds may not materialize but that these buildings may be used of God to bring salvation to the lost.

Pending the completion of the Tokyo Central church, services are held in a hired hall. When it came time for a baptism a few weeks ago, my husband thought of the nearby shrine garden and the pond. It was the only place in the vicinity possible for a baptism, so the priest was approached and permission was granted for the baptism. Thus it was that the first baptism for the Tokyo Central church took place in a Shinto shrine.



Group Picture Taken at Time of Dedication of the New Ookayama Church in Tokyo, Japan

Germany After Five Years

By W. H. Bergherm

Five years ago World War II was brought to a halt in Germany, leaving the greater portion of the cities of this country a heap of charred ruins. The extent of the losses to the churches of Germany was tremendous. Only two of a total of 196 Evangelical churches in Greater Berlin entirely escaped damage. A third of the churches were destroyed beyond repair, and another third heavily damaged. Other cities likewise suffered.

But with the fall of their houses of worship Europe suffered a greater spiritual loss to the soul of her people. The lamp of faith and hope all but flickered out in many hearts. Recently I was talking with a prominent official of the Land Commissioners Office who represents the American Government in a large city of Germany. He told me he had been concerned about the indifference of the leaders of the state church in rallying a larger number of people into church services. He had, in fact, met with these leaders and endeavored to impress upon them the importance of reviving church attendance, but with uncertain results. Meanwhile, he told me, the free churches seemed to be making much more progress.

Into this atmosphere of spiritual indifference, where there are still many earnest hearts looking for the light, the church bearing the third angel's message may now enter and lift up its voice with power. When could there be a more opportune hour for the third angel's message than now? Now, when so many have been made spiritually homeless and are scattered like sheep without a shepherd, when thousands of refugees from strange lands who have broken with home ties have filled up the cities of all western Germany where freedom prevails—when could there be a more opportune hour? And where?

Facilities for Worship Inadequate

But to meet this challenge, the forces in Germany need our help. We have a loyal, earnest band of workers in Germany, but their equipment is too meager and their hands are too few. As I have fellowshiped with our German people and observed the work, I find that facilities and working materials, which our workers in other lands have come to take for granted as indispensable, are entirely beyond the reach of our workers there. The use of the radio, for example, by local preachers, tents for evangelistic purposes, simple audio-visual equipment such as slides and projectors, and adequate transportation are not obtainable by the workers because of lack of funds.

Added to this is the inadequate housing condition of our own churches. In most churches where I have attended one could not urge our people to invite their friends

to Sabbath services for lack of seating space. The children are the main sufferers.

Notwithstanding these difficulties, the gospel is being preached in Germany and that fact alone is a miracle of God's power. Only a few years ago it was predicted in Germany that traditional faith in the Bible would soon cease to exist. Christianity, they said, must adapt itself to the new regime, or perish. But it was the new regime that perished; the church of Jesus Christ still draws many thousands to its doors. In Nuremburg, where our three churches were completely destroyed, I spoke before an audience of more than five hundred Seventh-day Adventists in a completely new structure. In Hamburg, where our publishing house is located, I found the presses running day and night. They told me that whereas in 1947 they had six colporteurs, this number had grown to 60 in 1948 and 123 in 1949, of whom 62 had earned scholarships.

We now have 550 churches in a land where only a few years ago men were telling us we must conform or quit. Yet during those years when we were supposed to be quitting the silent influence of the Holy Spirit was doing its work. When the war closed it was discovered that hundreds of people had learned the message in almost unbelievable ways. For example, in our seminary at Darmstadt I met 136 young men and women who had become Seventh-day Adventists because of some experience, a person they had met, or a book they had read during the war. Not one of these was a Seventh-day Adventist when the war began.

Surely these are marvelous developments. The time is ripe in Germany for a great forward movement. Let us pray that its way may be opened, and that the loud cry may come to these people who know what it means to suffer, that they may also know someday what it means to reign with Christ.

A Colporteur Harvest in Northern Luzon

By Eric Ristau, Secretary, Publishing Department, Philippine Union Mission

Last November, G. C. Villosio, of the Northern Luzon Mission, was canvassing the barrio of Binday, San Fabian, in Pangasinan. The first home that he visited was that of Mr. and Mrs. Segundo Lomandas. Brother Villosio canvassed them for the book *Your Home and Health*. Because they could not read very well they requested him to meet their brothers and sisters who could read better.

It was then close to twelve o'clock, so the colporteur was invited to dinner. The main dish of the meal consisted of vegetables cooked with shrimp. When Mr. Lomandas noticed that Brother Villosio was not partaking of the main dish, he inquired as to why he was not eating of the special dish they had prepared. The colporteur replied that the Most High Doctor had forbidden him to eat shrimp. The host questioned him about the sickness that he had that prevented him from eating shrimp, and this led to a Bible study on the subject. Soon the wonderful love of Jesus became the theme of their conversation. The heart of Mr. Lomandas was so touched by the fervent study the colporteur had given him that he requested Brother Villosio to return in the evening and teach him more about Jesus and the message for this time.

The colporteur continued canvassing in the barrio during the rest of the afternoon, taking many orders for *Bible Readings* and *Your Home and Health*. When he returned to the home of Mr. Lomandas at sundown he found supper already prepared for him. He was informed that many people had been invited to listen to his Bible study just as soon as supper was over.

That evening Brother Villosio gave a study on the Sabbath to a large group of men and women. The Holy Spirit touched the hearts of the listeners, and they requested more studies concerning the message for this time. He arranged to hold studies three nights a week.

In order to do this and still work his required number of hours each day, the colporteur had to start canvassing at seven o'clock in the morning and continue until four in the afternoon. The Bible studies began at seven o'clock and lasted until late in the evening.

After giving these people a series of studies our faithful colporteur-evangelist organized them into a branch Sabbath school. Five families have already expressed their desire for baptism, and many others are very interested in the truth.

The total number of baptisms resulting from the earnest efforts of our Philippine Union colporteurs during the past two years comes to well over five hundred precious souls.

We take courage as we read, "More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, Nov. 10, 1885.

Visiting South America

By A. L. Ham

Field Secretary, General Conference

After a pleasant trip from New York, R. H. Adair and I arrived in Buenos Aires, Friday, November 24. The new president of the division, W. E. Murray, and Mrs. Murray arrived from Montevideo the same day. O. A. Blake, the treasurer, came later to join in council regarding important problems in carrying on the work of the field. We spent several days together prior to the time of the regular annual division committee meetings, which began in Montevideo, December 4.

It was a pleasant experience to visit our work again in Buenos Aires, and see the progress that has been made during the last few years. We were made to feel very welcome, and were happy to speak to our loyal believers in the Central church on Sabbath. In the afternoon a special service was held in the Central church to hear from their new president, Elder Murray, and to welcome him and his wife to this field after some years of absence. It was good that these workers could converse freely in the language of the people, and it was evident that the believers were happy to have them back again in South America.

Strong Soul-winning Program

As we have talked with departmental secretaries and listened to their accounts of the progress of the work in all lines of activity, we are led to rejoice in the advance of God's work here. It is encouraging to learn of the good results from the evangelistic efforts. There is a strong program of soul winning in this field. New interest is manifested by the people of these countries, as in so many others today, in hearing the message for these times. Walter Schubert, Ministerial Association secretary of the division, has recently conducted a successful effort in Ecuador. It is expected that around 250 will be baptized from that campaign.



Branch Sabbath School Organized by Colporteur Villosio of the Northern Luzon Mission, Philippine Islands

The Commission on Rural Living

By E. A. Sutherland, M.D.

[In 1946 the General Conference Committee took action setting up an organization fostering self-supporting missionary work and country living. Dr. Sutherland was appointed secretary of this commission, which was called the North American Commission on Rural Living. Carlyle B. Haynes was appointed assistant secretary. They served in this capacity for four years.]

At the 1950 General Conference session in San Francisco, Dr. Sutherland was retired. A short time later W. A. Butler was appointed secretary of the commission, and coordinator between the General Conference and the self-supporting institutions. At the recent Autumn Council in Grand Rapids, Michigan, the name of the commission was changed to North American Commission for Self-supporting Missionary Enterprises. Shortly before laying down his duties as secretary of the Commission on Rural Living, Dr. Sutherland wrote a comprehensive report of the work of the commission, and we are presenting a summary of his report herewith.—EDITORS.]

Four years ago the General Conference Committee created the Commission on Rural Living. The active work of this organization began at the time of the General Conference session in 1946.

This organization came into existence as a result of the instruction given us years ago by the Spirit of prophecy, which admonishes Seventh-day Adventist families to leave the large cities and establish homes for themselves in country places. World War II emphasized the importance of the fact that our people may expect to experience great trials because of labor unions and trade monopolies. War, strikes, boycotts, cartels, unemployment, and other disturbing factors will affect people living in the cities, and especially the Advent people.

Carlyle B. Haynes, secretary of the Council on Industrial Relations, recognizing that these conditions as well as the Sabbath problem would strike our people very hard if they lived in the cities, helped in initiating the Commission on Rural Living.

Self-supporting Institutions Organized

Among the first duties assigned the Commission on Rural Living by the General Conference was the organization of the self-supporting groups into an association called the Seventh-day Adventist Association of Self-supporting Institutions. The action of the Autumn Council of the General Conference Committee, held November 13-20, 1945, provided for the creation of the Commission on Rural Living and the Association of Self-supporting Institutions. (Hereafter we shall refer to the two organizations as the commission and the association.)

The commission was organized in the year 1946; and in March, 1947, the association was organized in Cincinnati, Ohio. The charter membership of the association was twenty-five, which has grown through the years to seventy-nine members. A constitution and bylaws were drawn up, and officers were elected. The constitution provides for an annual meeting, and the first such meeting was held in Grand Rapids in 1948. By this time it was evident that interest was deepening in the organization, and that mutual benefits were being derived. The second annual meeting, in 1949, was held at the Sligo church in Takoma Park, and the third in San Francisco just preceding the General Conference session.

A New Field of Activity

Through the past four years the commission has sponsored the association. When the General Conference created the commission it was entering upon a new and untried field of activity. For the first time in years we faced the problem of urging our people to change from city to country living, and this was to be done without undue pressure. There must be no mass movement, no emotional fear, but a quiet, solid movement, as a result of conversion on the part of our people to a manner of life outlined for us in the Spirit of prophecy.

The situation called for a program of education. This educational program has been brought about by holding institutes and rallies in many of our churches, through the publication of two pamphlets—*Country Living* (a compilation from the Testimonies, fifty-five thousand copies of which have already been sold) and *From City to Country Living*—through the monthly "Newsletter," and by the organization of study groups and clubs in the churches for those interested in making the change from city to country in an intelligent manner.

Leading our people out of the great centers of population to small farms is only a part of the problem. This movement is not intended merely to improve the material condition of individuals and their families. The greater objective includes this, and at the same time emphasizes the importance of so grouping families and individuals that the move to the country forms an efficient outpost center from which that same city can be worked more effectively than it can be if the members are living in the city. We must not forget the importance of having memorials in our large cities of course; but to fulfill the plan outlined for us, a large part of the work must be done by the people living in the outpost centers.

During the past four years we have succeeded in establishing a department of rural living in each union conference in North America, with a union secretary. In addition, twenty-six local conferences have secretaries. This makes it possible for the General Conference commission to work through the local conference organization. We have had the finest cooperation by these secretaries, and have held many institutes and rallies.

Able to Meet the Test?

Some years ago our denomination gave heed to the message to establish church schools, but it was many years behind time. Likewise we awoke to the importance of the health message after long delay and lack of faith. Now we face another test—the removal of our people from the cities, and the establishment of families on the land where they are to operate as mission centers and rural outposts from which to carry the closing message to the cities.

Will we be able to meet this test? If we do not, then World War III, with all its attendant troubles, will be upon us, and our people may be like Lot and his family when Sodom and Gomorrah were destroyed. To loiter now is fatal for all of us. The time has come for us to give attention to this neglected work. Many of our people must be gotten out of the great cities and established in country homes. It must be not a stampede or a mass movement but a quiet, steady, progressive movement, as the result of education.

By working the cities from outpost centers we can unite with the established organization in giving God's last message to the world. The country movement calls for the closest union between the organized and the self-supporting work.

A Worthy Example to Imitate

By C. S. Longacre

One of our retired workers, H. G. Miller, aged eighty-three years, of Jackson, Tennessee, writes that he is distributing 3,900 of the Temperance number of the *Signs of the Times*; 2,500 of the Antinarcotic number of *Our Little Friend*, and over 11,000 temperance poems in the schools and colleges in Madison County.

His pastor has accompanied Brother Miller in a large number of the high schools in the county. They use the film screen to show the effects of alcohol on the organs of the body in connection with the lecture delivered to the teachers and students. He writes that they have four more high schools and two more colleges to cover in the showing of these film pictures in their campaign in the county.

What a wonderful thing it would be if some interested and enthusiastic person could induce his pastor to accompany him

in showing temperance films and distributing temperance literature to the students and teachers in the high schools and colleges in the county where they are located.

Such a work would yield large dividends in sobriety and would do more to minimize the sale of liquor and cigarettes than all the restrictive legislation we could enact. We trust many soldiers of the cross will imitate this veteran who is a retired worker.

New Boarding Academy

By L. R. Rasmussen

The Oregon Conference has purchased a most beautiful site for the location of a new boarding academy, ideally situated to serve the membership in the southern part of the State. The building will begin just as soon as funds are available.

This new site comprises a four-hundred-acre farm on the South Umpqua River, seventeen miles from Canyonville and about halfway between Roseburg and Grants Pass. It is within three or four hours' driving distance of any part of southern Oregon. There is a magnificent building site overlooking the river and a portion of the farm, and in the background the mountains are covered with virgin timber. There is water in abundance both for domestic use and for irrigation. The farm has some of the richest bottom land to be found in Oregon. Part of this land is in orchard and some in timber, but most of it is in dairy feed crops.

We feel certain that this much-needed academy for southern Oregon will bring new strength to this section of the Lord's vineyard.

Theological Seminary Graduation

By Charles E. Weniger

At the thirteenth commencement exercises of the Seventh-day Adventist Theological Seminary in Takoma Park, held November 29, 1950, Bachelor of Divinity degrees were conferred on John Livingston, currently teaching Greek and Hebrew at Washington Missionary College, and Norval Pease, professor of Christian ethics and doctrine in the College of Medical Evangelists. President D. E. Rebock presided.

Master's Degree Conferred

Benito Rivera, of Puerto Rico, took the degree Master of Arts in Religion. The commencement address, "Knowledge, Truth, and Freedom," was delivered by Dr. Daniel Walther, of the Seminary faculty. Dean Charles E. Weniger presented the candidates. The exercises were held in the Seminary chapel.

Brief Current News



OVERSEAS

Inter-American Division

● Richard Utt, evangelist in La Concepción, Republic of Panama, has recently discovered that open-air meetings prove successful in interior areas where the people are too deeply prejudiced to attend services in a tent or hall. The good crowds attracted in this way have later been moved into a building, where the interest is followed up.

● Orville Schneider, president of the Cayman Islands Mission, British West Indies, reports that nearly all who were baptized in that mission during 1949 had completed the 20th Century Bible Course, and that during the early part of 1950 more than 10 per cent of those who have finished the course are today rejoicing in the message.

● Paul W. Kemper, Missionary Volunteer secretary of the Panama Conference, reports the launching of Junior camp work in that area during the spring of 1950. Not only was this new venture in tropical territory a great success and definite benefit to the 55 young people in attendance, but the project proved to be entirely self-supporting. Twenty-six of those in attendance joined the baptismal class and are preparing for church membership.

● Sabbath, August 5, 1950, witnessed the first singing convention ever held in Barranquilla, Colombia. Three churches of that area joined in the program, the purpose of which was to show the place of music in sacred worship. The gathering was conducted by Fernon Retzer. The devotional features included in the program became a most attractive introduction to Bible study.

South American Division

● The Bible correspondence school of the Austral Union, in its short existence, has given out 2,716 certificates to those who have completed the course. Of this number 196 have already been baptized.

● On Friday, November 24, W. E. Murray and his wife arrived in Buenos Aires. Elder Murray was elected president of the division during the last General Conference session in San Francisco. The Murrays are well known here. We welcome them to our field.

● At the River Plate Sanitarium and College 21 finished school in 1950. Graduation exercises were held on November 18. This is one of the largest number ever graduated from our college in Entre Rios.

● Property has been secured in the vicinity of Asunción, capital city of Paraguay, on which we hope soon to build a hos-

pital. At the present time there is no Adventist hospital in that needy country where our members have suffered because of their fate.

Southern Asia Division

● At the Burma Union Training School, temporarily located at Myaungmya, a new wing of brick has recently been added to the main building to provide additional classrooms and principal's office.

● The Rangoon church school, under the leadership of Miss Lockie Gifford, now has an enrollment of more than 100. A new school bus for transporting pupils was recently purchased.

● Five members were added to the Bombay church by baptism on November 11.

● After many years of waiting a church building site, measuring 80 by 400 feet, has recently been purchased in the city of Nagpur. This is our first property in the Central Provinces of India.

● On October 22 C. R. Holford opened an evangelistic effort in Nagpur. More than 100 attended the first meeting, but the number at following meetings increased considerably.

● The Western India Union Missionary Volunteer leaders, assisted by others, held three Junior Missionary Volunteer camps during the fourth quarter of 1950.

NORTH AMERICA

Atlantic Union

● M. L. Rice, union conference president, recently visited Bermuda, counseling with the workers and churches there. He found them of good courage and active in spreading a knowledge of the truth. K. C. Beem, union auditor, spent a few days there earlier in the fall, auditing the financial records of the mission.

● A new welfare center is to be opened in Great Barrington, Massachusetts, in the home of Brother and Sister Harold Cushman, members of the Sheffield church. There are now 31 churches in the Southern New England Conference with a welfare room or center where the needy may obtain clothing and food.

● Mrs. Hillis Evans, dietitian of Schenectady, New York, has recently completed instruction of a nutrition and cooking class of 18 members from the Glens Falls church.

● Seven ministers in Northern New England are conducting Sunday morning radio broadcasts over their local stations. They are Carl E. Groom, Floyd Hilliard, W. Richard Leshner, Richard A. Mitchell, Carrol E. Perry, Arthur J. Purdey, and J. Wyland Wood.

REVIEW AND HERALD



FOR CHILDREN

REALLY-TRULY STORIES, Book 5 By Gwendolen L. Hayden

Once more Mary Martha turns back the pages of history and in this new volume recaptures those thrilling days of a generation or more ago when pioneers were settling in eastern Oregon and Indian raids made life hazardous. Skip, the pioneer of volume 4, appears here again in the familiar setting of oxbows, broken-down wagons, and rusty muskets, with all the romantic flavor of the old Emigrant Trail, as he flees with his family from the uprising of the Bannock and Paiute Indians. There is also the story of how Ella overcame a handicap to be Goddess of Liberty in a Fourth of July parade.

Price, \$2.50

SISTER WHITE By A. W. Spalding

Written for children, this life of Ellen G. White is a delightfully new presentation of the personality and character of the human instrument God used to bring counsel and guidance to His last-day church. It is filled with interesting anecdotes and incidents from the author's personal association with Mrs. White, not published before. The beginnings of the Advent Movement, the hardships and trials of the pioneers, and stories from *Life Sketches* are told with a charm that will please adult readers as much as primary children.

Price, \$2.00

ADD SALES TAX WHERE NECESSARY

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Central Union

● All churches within the Central Union are actively engaged in the Ingathering campaign in singing bands, featuring Christmas carols. Thousands of dollars have already been collected. Nearly all conference workers are supplied record players with amplifiers for their automobiles to supply music for Ingathering bands.

● Workers' meetings have just closed in Nebraska, Colorado, Kansas, and Missouri. At each of these meetings the goal of doubling the conference membership in four years was stressed, and baptismal goals were individually accepted by the conference workers.

● At a chapel program at Union College sponsored by the Kansas Conference the interesting fact was brought out that 54 former students of Union College are now employed in the Kansas Conference or are wives of employees.

Columbia Union

● W. H. Coffman, pastor of the Pulaski and Radford, Virginia, churches, reports the baptism of three persons October 1.

● The following workers in the New Jersey Conference have been transferred effective January 1, 1951: A. F. Reynolds, to Phillipsburg; D. S. Robbins, Rockaway and Franklin; R. A. Tyson, Atlantic City (temporarily to conduct an effort); T. P. Ipes, Newark and Elizabeth; W. B. Quigley, Paterson and Passaic; W. L. Wellman, Burlington and Mount Holly; Boston Raith, Pleasantville and Cape May Court House (also to be associated with R. A. Tyson in evangelism); Irving A. Dow, Jr., Asbury Park and Perth Amboy; J. A. Terzo, Jersey City Swedish, in addition to continuing to direct the Italian work in that city.

Lake Union

● W. A. Nelson, educational secretary of the Lake Union, conducted a principals' council at the union office in Berrien Springs, Michigan, December 6 and 7, at which time plans were laid for the work in the academies of the Lake Union for the coming year. L. E. Lenheim, E. L. Green, and A. E. Mobley, from the union, joined with the principals in this council.

● The Tell City, Indiana, church members are happy to be holding services in the main auditorium of their new church. Many of the members have sacrificed much and worked long hours to accomplish this project, which is nearing completion.

● On Sabbath, December 2, T. M. Fountain, president of the Lake Region Conference, baptized 14 candidates in a service at the Morgan Park church in Chicago. These converts accepted the message as a result of the tent effort conducted by C. A. Higgs, Jr., and his associates in Robbins, Illinois, during the late summer and early fall months.

● J. B. Church, a worker in the Michigan Conference, reports a fruitful revival held at Carlton Center, Michigan. On November 25 the district pastor, Dwight Wallack,

baptized seven as a result of these meetings.

North Pacific Union

● G. S. Belleau, educational superintendent of the Oregon Conference, reports that 1,636 children are in their elementary schools, and 96 are enrolled in grades nine and ten in the intermediate schools. New church schools were opened at Bandon, Evans Valley, and Ocean Park. There are 102 teachers and 53 schools in the conference.

● Mrs. Edgar Fisher and several Adventist families living in the vicinity of Wash-tucna, Washington (Upper Columbia Conference), are conducting a Sunday school every week in Hooper. They report a good interest among the adults and children in attendance.

● Elder and Mrs. C. A. Shepherd, of the Oregon Conference, have recently accepted a call to South Africa for evangelistic work in Rhodesia.

● Gerald Hill, pastor-teacher at Glendive, Montana, reports that despite snow and ice all members of the district were present at the Antelope church for an Investment program. One brother told how he invested six acres of wheat last spring, which brought him \$240 after it was reaped. The total offering for the Antelope group was over \$1,230.

Pacific Union

● Twenty-three juniors were baptized in the Phoenix Central church as a result of the Week of Prayer services conducted by the pastor, W. C. Hankins, for the elementary school children.

● Five students of La Sierra College are assisting Glenn Goffar, pastor, in an evangelistic series in San Bernardino.

● A government inspector said of the Holbrook, Arizona, Navajo Indian mission school: "I have witnessed your boys and girls in the classrooms as they studied the Bible. . . . I watched them in their work out on the farm, and I am convinced that your education, which is based upon the practical side of life and the practical Christian principles stated in the Scriptures, has challenged their form of life until these boys and girls will never be willing to go back to their old ways of living. These children now have something to live for."

Southern Union

● The medical welfare center at Columbia, South Carolina, is proving a blessing to the church and to the community. It is helping to break down prejudice as witnessed by the pastor and local elder, who tell us they had no trouble, as in the past, getting Ingathering permits.

● E. H. Schneider, former pastor of the Cincinnati, Ohio, church, has now taken over his new duties as pastor of the Tampa, Florida, church.

● E. C. Banks, of the theological department of Southern Missionary College, held an eight-day revival in the First church of Atlanta, Georgia, and at the Atlanta Union Academy, which was climaxed by a baptism of 11 souls.

● Another dark county in the Southern Union has been lightened with the organization of a church of 44 members at Tupelo, Mississippi. G. W. Asher and Otis Graves held a successful evangelistic effort in this city, which resulted in this new church.

● One of our young ministers, E. C. Ward, of the South Atlantic Conference, reports having baptized 404 souls into the remnant church as a result of his four years of ministry. Included in this number are 213 new members in the Charlotte, North Carolina, church as a result of two evangelistic campaigns in that city.

Southwestern Union

● Five persons were baptized by W. H. Westermeyer in Monroe, Louisiana, December 2, two of which are the result of a lay effort Lea Facundas is conducting in Hodge.

● At the close of an evangelistic meeting, which Altus L. May and William R. May held in Carlsbad, New Mexico, 11 were baptized, and a Sabbath school of 29 was organized.

● The Southwestern Region Conference reports the baptism of seven converts by F. W. Parker at a joint meeting of the Pine Bluff, Hot Springs, and Little Rock churches November 4, 1950.

● A baptism of 11 was held at Guthrie, Oklahoma, Sabbath, November 11. Three of these were from the Perry church and eight from the recent effort in Guthrie.

● The juniors of the Houston, Texas, Central church school raised \$350 the first week of the Ingathering campaign, reports Inez Myers, one of the teachers.

Brief Biographies

Answer: John Byington. Born Oct. 6, 1798; died Jan. 7, 1887.

Church Calendar for 1951

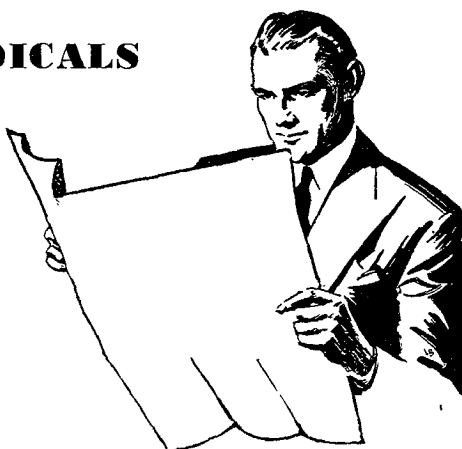
| | |
|----------------|---|
| Jan. 6-27 | Liberty Campaign |
| Jan. 27 | Religious Liberty Offering |
| Feb. 3 | Christian Home Day |
| Feb. 17-24 | Signs Campaign |
| March 10-17 | Missionary Volunteer Week of Prayer |
| March 10 | Riverside Sanitarium Offering (In colored churches only) |
| March 31 | 13th Sabbath (South Africa) |
| April 7-May 19 | Ingathering Campaign |
| May 5 | Medical Missionary Day |
| June 23 | Sabbath School Rally Day |
| June 30 | 13th Sabbath (South America) |
| July 14 | Midsummer Offering |
| July 28 | Educational Day |
| July 28 | Elementary Schools Offering |
| Aug. 18 | College of Medical Evangelists Offering |
| Sept. 1 | Colporteur Rally Day |
| Sept. 8 | Missions Extension Offering |
| Sept. 29 | 13th Sabbath (China) |
| Oct. 6 | Home Foreign Day |
| Oct. 13-20 | Message Magazine Campaign |
| Oct. 13 | Voice of Prophecy Offering |
| Oct. 27 | Temperance Offering |
| Nov. 3-24 | Revival Campaign |
| Nov. 17-24 | Week of Prayer |
| Nov. 24 | Week of Sacrifice Offering |
| Nov. 29 | Thanksgiving Day |
| Dec. 29 | 13th Sabbath (Inter-America) |

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

1951 PRICE LIST of PERIODICALS

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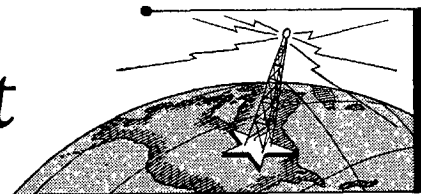
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Items of Special Interest



Coming in the Review

We invite you to read the editorial on page 12 entitled "The Review for 1951," in which certain facts of interest concerning the policy and contents of the journal are set forth. We believe you will like the new dress of the REVIEW and the added features. Next week we shall feature a report on the United Nations that has been written by one of the members of the editorial staff after a visit to the United Nations headquarters and personal interviews with some of the leaders in the recent critical discussions.

In these most troublous times a regular reading of the REVIEW will keep you informed, spiritually strengthened, and prepared for the even more difficult days that loom just ahead.

Ingathering Funds Received

We are pleased to report that by the end of October more than \$2,882,000 had been sent to the General Conference to be credited to the Ingathering fund. That is a large sum of money, made possible through hard work and sacrifice on the part of our people in North America. We thank every one who had a part in raising these funds for the furtherance of God's work in the earth. Let us pray that God will bless our leaders with wisdom in planning for the use of this money for the development of God's work.

T. L. OSWALD.

Evangelism in Hong Kong

C. H. Davis, president of the South China Island Union Mission, writes from Hong Kong concerning the work of the Bible school and the general evangelistic program in that area:

"There are hundreds of graduates from the Voice of Prophecy Correspondence School, and thousands studying in the colony, who have not yet graduated. Milton Lee has an attendance of from six to eight hundred people at his meetings on Sundays, and is helping as many as possible of the Voice of Prophecy graduates. Djung Wai Po was in my office today. He showed me a list of over a hundred names of people with whom he is holding Bible studies, and these are in addition to the Voice of Prophecy Correspondence students for whom he is working.

"C. I. Meng has about three hundred of the best type of Mandarin-speaking Chinese, attending his Sunday services. They have been coming regularly over a

long period of time, and many of them are becoming deeply interested in the truth. S. H. Lindt is holding studies on Daniel and Revelation with about two hundred Voice of Prophecy students in the Bible Auditorium. They attend regularly and are very much interested. T. S. Geraty is holding English meetings on Sunday nights in the auditorium, and has about sixty in regular attendance at his meetings."

W. P. BRADLEY.

Voice of Prophecy in India

R. H. Pierson, president of the Southern Asia Division, reports that the Voice of Prophecy Bible Correspondence School is continuing to do a strong work throughout the field. In a village of South India some thirty families are studying the lessons and asking for baptism. From the Northeast India Union Mission a headmaster of a Catholic mission writes that he and twenty-seven members of five families in his village are calling for help in the establishment of a new Sabbath school. He states that twenty of this number are adults who are requesting that they be prepared for baptism.

ERWIN E. ROENFELT.

Book Work in Australia

J. C. Craven, general manager of the Signs Publishing Company in Australia, recently sent to the Publishing Department the following information, which is indeed most encouraging.

"Our sales—that is the billing value—for the publishing house during the first six months of 1950 amounted to £73,036 (\$204,500). This represents a gain of 25 per cent over the corresponding period of 1949. When a comparison is made with the first six months of 1948, the gain is 72½ per cent. This is the highest sales figure ever reported in any six-month period in the history of the company. Our literature work is certainly moving ahead with very rapid strides these days, and we are hopeful that this will continue."

D. A. McADAMS.

Personal Evangelism Crusade

One of the concrete advantages of education in an Adventist college is the participation in well-organized missionary projects. Probably no greater training is in progress in any of our colleges than that carried on in the Personal Evangelism Crusade at Pacific Union College.

"Approximately 650 students and teach-

ers are participating in the various activities of the crusade this year. On each crusade operation approximately 100 automobiles leave the campus and travel a total combined distance of 10,250 miles before returning—a distance greater than from here to Jerusalem," writes Raymond F. Cottrell, organizer of this crusade. "We are making personal visits at approximately 17,000 homes this year. Fifteen branch Sabbath schools are in operation by students, and we are looking forward to the organization of our first church within a few weeks. Forty-six persons have been baptized to date."

E. W. DUNBAR.

Conference Medical Secretaries

Congratulations to the Southern Union Conference—the first in the history of the denomination to have appointed a medical secretary in every local conference! The following doctors are serving in this capacity in the respective conferences:

Carolina: Louis Clinton Waller, C.M.E. class of 1944.

Florida: William Emerson Westcott, C.M.E. class of 1927.

Georgia-Cumberland: Joseph Samuel Cruise, C.M.E. class of 1943.

Kentucky-Tennessee: John Wesley Osborne, C.M.E. class of 1948.

Mississippi-Alabama: Herbert Cecil McClure, C.M.E. class of 1940.

J. WAYNE McFARLAND, M.D.

Navajo Indian School Gifts

Our Navajo Indian School at Holbrook, Arizona, with its 74 children and young people, is doing a magnificent work under the leadership of Frank Daugherty and his co-workers. During a recent visit to the school we heard of the following donations received:

From two churches in Colorado: six tons of dried and canned fruits, beans, and potatoes.

From a clothing manufacturer: 50 pairs of overalls.

From a church in the State of Washington: great quantities of dried corn and lentils, clothing, and some cash.

From a doctor: 50 blankets.

From other sources: 45 sacks of potatoes; 480 pounds of butter, two tons of dried milk, half a ton of powdered eggs, 160 boxes of apples.

Many other donations have also been received. May God bless these warm-hearted donors.

E. J. LORNTZ.