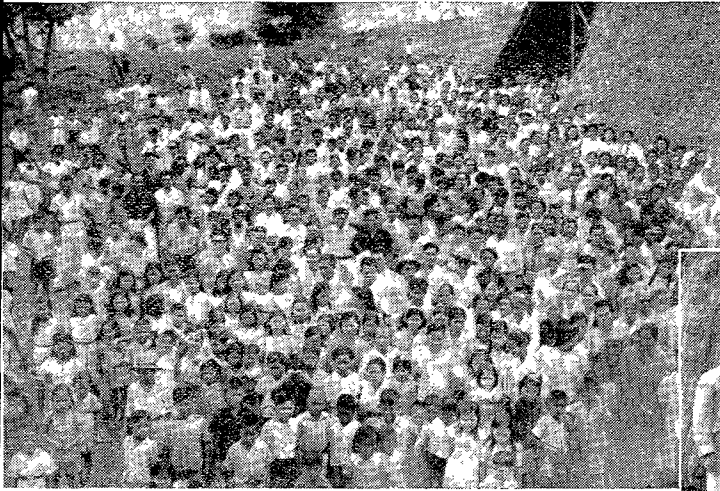


The Advent REVIEW *and Sabbath* HERALD

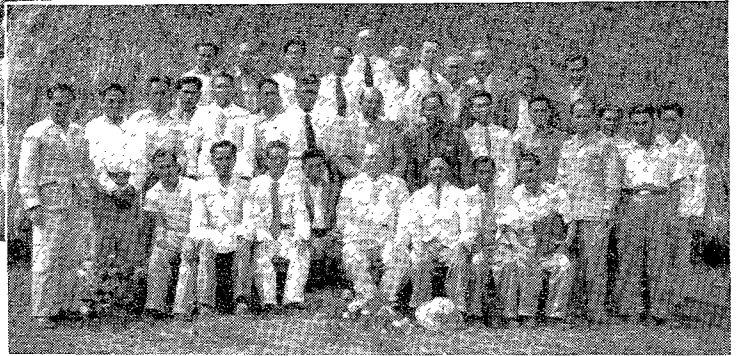
GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



Photos Courtesy of the Author

LEFT: These Faithful Believers in Attendance at a North Celebes Camp Meeting Held Last Year Represent More Than Forty-five Thousand Adventists in the Far Eastern Division

BELOW: Visiting and National Workers in Attendance at a Large Gathering of Our Believers Held Last Year on One of the Islands of Indonesia



Orient Bound

By V. T. ARMSTRONG

President, Far Eastern Division

This is written in mid-Pacific aboard a small freighter from Vancouver, British Columbia, bound for Japan. Within the next few hours we will cross the date line, and will then be in the territory of the Far East, for the 180th parallel marks the eastern boundary of the Far Eastern Division territory.

My wife and I are now on our way back to the troubled Orient from a six-month stay in our homeland. Having attended the General Conference session and the Autumn Council, with time between spent in interviewing mission appointees, meeting church and camp meeting appointments, and visiting friends and relatives, we have had a short and busy furlough.

As we return to the Orient we think of our first trip to the Far East and compare conditions then and now. Twenty-nine years have brought great changes in the world, and nowhere are these more significant than in the Orient. Then trade was freely carried on in all the great seaports of Asia. Money values in the currencies of the countries were steady. Tourists, missionaries, and businessmen traveled rather freely from country to country. There were no airlines spanning the Pacific or connecting the countries of the Orient.

But modern inventions and a world war together with political upheavals and aroused national animosities have wrought a great change in these populous sections of the world. Restricted travel, embargoes on the transfer of monies, inflation, local wars, banditry, and lawlessness are prevalent today, and make the life and work of the missionary complicated and difficult. And yet these troubled conditions that obtain today have awakened the people and opened the doors to mission organizations.

There is a greater call for teachers of the Word now than

ever before. The demand for Christian literature is taxing our six publishing house staffs to the limit to meet the demand. Literature sales in the Far Eastern Division the past four years have exceeded the sales of the thirteen preceding years. Our schools are crowded, with many more awaiting admission. The enrollment today is double what it was in 1940. Every medical unit has been forced to expand to meet the increased patronage, and the number of medical centers has been doubled since the war.

Ingathering funds and financial assistance from the general public have been far more liberal than previously, and tithes and offerings from the membership are more than four times former years. Baptisms also are more than double prewar years. By radio and Bible correspondence the work in the main languages of the field has entered a new and profitable experience in reaching the masses. By increased public evangelism and other fruitful agencies available today in the advance of the work, we believe, under the power and influence of the Holy Spirit, ten thousand baptisms a year in the Far Eastern Division are not far distant.

As we go back to join hands with the church in the Orient it is with even greater assurance than ever before that the continued prayers and liberal support of the churches in North America will not fail. The inspiration from the General Conference session and the Autumn Council will not be forgotten by the delegates attending from the Far East. We believe a new day of power and advance is before the church. The workers and believers in the Far Eastern Division join in this call to a more powerful and fruitful ministry for God.

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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.]

► Pope Brings Holy Year to End

With ceremonies rich in symbolism Pope Pius XII brought to an end the Holy Year of 1950, during which more than 3,000,000 pilgrims from all parts of the world traveled to Rome to gain the Jubilee indulgence. On Christmas Eve, almost twelve months to the hour after he had opened the holy door of St. Peter's Basilica to mark the start of the Holy Year, Pope Pius sealed the door, which will not be opened again until the next Jubilee Year in 1975.

► Life Span Increased

The total U.S. death rate for 1949, just announced in Washington, D.C., was only 9.7 per 1,000 population, or less than one per cent. However, this national figure includes infant mortality, which usually is not counted in statistics kept by religious bodies. It also includes the rather high death rate which prevails among the lowest economic level of the population. This statistical report underscores the fact that more persons in the U.S. population are living to old age than ever before. Probably three to four times as many persons will live past 70 than in any previous generation.

► Tomb of St. Peter "Discovered"

Discovery of the tomb of St. Peter under the great Basilica in Rome that bears his name was officially announced by Pope Pius XII in his annual Christmas message to the world. The discovery climaxed ten years of excavation work. "In a very short time," Pope Pius told the Sacred College of Cardinals, "a documented work will be published which will bring to the knowledge of the public the results of these explorations, which have been carried out with the greatest care. This work has had most fruitful and important results. But the essential question is this: Has the tomb of St. Peter really been found? To that question the answer is beyond all doubt: Yes. The tomb of the Prince of the Apostles has been found. Such is the final conclusion after all the labor and study of these years."

► Alaska Liquor Advertising

Liquor advertising on Alaskan radio stations was condemned in New York by the Home Missions Council of North America, which expressed the hope that the stations would not renew such contracts. A council resolution said that the Alaska Broadcasting Company "advertised hard liquor over seven stations in the larger communities of Alaska in September and that a five-a-week, fifteen-minute sports program for twenty-six weeks has been sold" to a large liquor corporation. "This type of advertising is not in keeping with good taste," the council said, "and can only help to demoralize further a people who are sadly afflicted by widespread drinking."

► Nuns Serve in Egypt Hospitals

The Department of Clinical Medicine in the Ministry of Health has decided to employ nuns in government hospitals. This unprecedented move was decided upon after lengthy deliberations. The department appealed for nuns experienced in medical care to apply for service in state hospitals, and 19 sisters responded immediately. They will serve in the government hospitals of Luxor, Kena, Kom Ombo, Edfu, and Esna, all in Upper Egypt.

► Baptists' Evangelistic Crusade

Some 18,000 Southern Baptist churches east of the Mississippi will launch a simultaneous evangelistic drive this spring, according to plans completed by denominational representatives at a meeting in Nashville, Tennessee. The Eastern Simultaneous Crusade will take place from March 25 to April 8 and will be directed by Dr. C. B. Jackson, of Dallas, Texas, associate director of evangelism for the Texas Baptist Convention.



In the Destruction of Sodom and Gomorrah Lot and His Two Daughters Were Saved, but His Wife Was Turned to a Pillar of Salt When She Looked Back to the Wicked Cities

Remember Lot's Wife, but Don't Forget Lot

By D. E. REBOK

When I was a student in college thirty-three years ago Charles Thompson preached a sermon that I have never forgotten. He came to the desk that Sabbath morning and leaned forward and looked at us. Every eye was fixed on him. Then in a loud voice he said, "Remember Lot's wife." His sermon of three words was ended. We waited. No one got up to go, so he returned to the desk and said, "Let me preach another sermon, Remember Lot." Years have passed by, but still I often think of that sermon. Since we did not leave the chapel, Elder Thompson said, "I take it that you want some more." With that introduction he really gave us a sermon long to be remembered.

I want to emphasize three thoughts from Elder Thompson's sermon: (1) remember Lot's wife; (2) remember Lot; (3) remember God's instruction to you and to me.

In the Bible there are several passages that God especially wants us to remember. In Exodus 20 He said, "Remember the sabbath day." In Ecclesiastes 12 He said, "Remember now thy Creator in the days of thy youth." Again in Luke 17:32 Jesus said, "Remember Lot's wife." Each of these statements must be important, but why is it necessary to remember Lot's wife?

Remember Lot's Wife

Was it because she turned into a pillar of salt? No. Was it because she looked back to see her beautiful house containing her precious possessions and the treasures dear to her heart? No. Should we

remember her because she was forced to leave the things she did not want to leave, and did so against her own free will? Not exactly. What, then, should we remember about Lot's wife? It is clear that she loved the wicked environment of Sodom and Gomorrah so much that she refused to leave. Even when Lot literally dragged her from the threatened city she kept looking back and hesitating. She loved the city. She loved Sodom. She did not want to go. Such is the influence of city environment upon men and women. In the last analysis we are what we see and hear and feel. We are influenced by our environment, and we cannot get away from it unless we depart from it. We are to remember Lot's wife, and not imitate her love for Sodom.

Remember Lot

The second thought is "Remember Lot." Sometimes I think we have concentrated altogether too much on Lot's wife and forgotten Lot. Lot's wife had many faults and deserved much of the blame for the calamity that came upon that family, but Lot himself was not free from blame. I read in *Testimonies*, volume 4, page 112:

"The case of Lot should be a warning to all those who wish to live godly lives, to separate themselves from all influences calculated to lead them away from God. Lot remained so long among the wicked that he was only able to save himself and two daughters, and even they were corrupted in morals by their sojourn in Sodom."

I wish we might learn a lesson or two from Lot. He did not have to choose that particular woman for his wife. He did

not have to choose to live in that particular city. He was not free from responsibility for that which befell his family.

When he was young and went to Canaan he lived with Abraham, but their flocks and herds were many, and the herdsmen began to quarrel about grass for the cattle, sheep, and other animals. Abraham in his kindly, patient way said, "We are brethren, and this should not be. Let us decide to separate. Here is the whole land before us. You choose which way you would like to go, and I will take what you leave." Without a moment's hesitation Lot said, "I will take the Jordan Valley," for it compared favorably with the Garden of Eden. He rushed forward without thinking of courtesy, propriety, or seniority. Lot went to the Jordan Valley and its two cities, Sodom and Gomorrah. Without a word of protest or objection, Abraham said, "All right, I will take the uplands and the hills." What prompted Lot's choice? What were his motives? These questions are fully answered in this paragraph from the messenger of the Lord, which actually describes what we might call a young man's folly:

"Lot chose Sodom as a place of residence because he looked more to the temporal advantages he would gain than to the moral influences that would surround himself and his family. What did he gain so far as the things of this world are concerned? His possessions were destroyed, part of his children perished in the destruction of that wicked city, his wife was turned to a pillar of salt by the way, and he himself was saved 'so as by fire.' Nor did the evil results of his selfish

Extracts from a sermon.

choice end here; but the moral corruption of the place was so interwoven with the character of his children that they could not distinguish between good and evil, sin and righteousness."—*Messages to Young People*, p. 419.

Let us learn another lesson from Lot. He chose the wrong place to live. He traveled in the wrong direction. He chose that which would not be a help to him. He was looking upon the temporal things. He lost sight of that which was more important—the eternal, the spiritual. To all of that, Abraham said, "Help yourself. As for me and mine we'll take the country which God made; you may have the wicked cities."

Are We Imitating Lot?

Yes, remember Lot, and from his experience learn a solemn lesson:

"When Lot entered Sodom, he fully intended to keep himself free from iniquity, and to command his household after him. But he signally failed. The corrupting influences about him had an effect upon his own faith, and his children's connection with the inhabitants of Sodom bound up his interest in a measure with theirs. The result is before us.

"Many are still making a similar mistake. In selecting a home they look more to the temporal advantages they may gain than to the moral and social influences that will surround themselves and their families."—*Patriarchs and Prophets*, p. 168.

We can now see that Lot's marriage and his unwise choice of Sodom for a home were but the first links in a long chain of events that brought evil and unhappy results to the world. While God was looking down on the wickedness of these cities of the plain, and deciding to blot them out of existence, He did two unusual things: First, He sent His angels to talk things over with Abraham. And true to form, Abraham began to plead for the lives of Lot and the members of his family and others whom he thought to be righteous in those wicked cities. Second, God sent a message to Lot himself by two of the angels who had talked with Abraham.

Although Lot had become a tenant of Sodom, he was not a partaker of its iniquities. Yet his influence was not too much on the positive side. Like many another man, he was a neutral Christian. The place was no better by his presence, nor could it have been much worse. The people delighted in their wicked and violent deeds. This was seen in the lawless demonstration carried on outside Lot's front door when the two strangers had accepted Lot's hospitality.

Finally the angels told Lot to leave, for they would destroy these wicked cities. "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Lot's family were not to tarry long enough to pack any of their earthly possessions,

nor even hesitate to say good-by to their friends and neighbors. They must escape without delay. But they did delay, for Lot did not and could not entirely believe the words he heard. He began to plead with God that they might remain.

"Living in the wicked city had weakened his faith and confidence in the justice of the Lord. He pleaded that he could not do as he was required. . . . Lot had so long been surrounded by corrupting influences, that his sensibilities were blunted, and he could not discern the works of God and His purpose. . . . He was continually pleading for himself, and this unbelief cost him the life of his wife. She looked back to Sodom, and, murmuring against the dealings of God, she was changed to a pillar of salt, that she might stand as a warning to all those who disregard the special mercies and providences of Heaven."—*Testimonies*, vol. 4, pp. 111, 112.

"God would have none of us like Lot, who chose a home in a place where he and his family were brought into constant contact with evil. Lot went into Sodom rich; he left with nothing."—*Ibid.*, vol. 7, p. 89.

It is extremely difficult to turn our backs on our earthly possessions, knowing full well that we will never see them

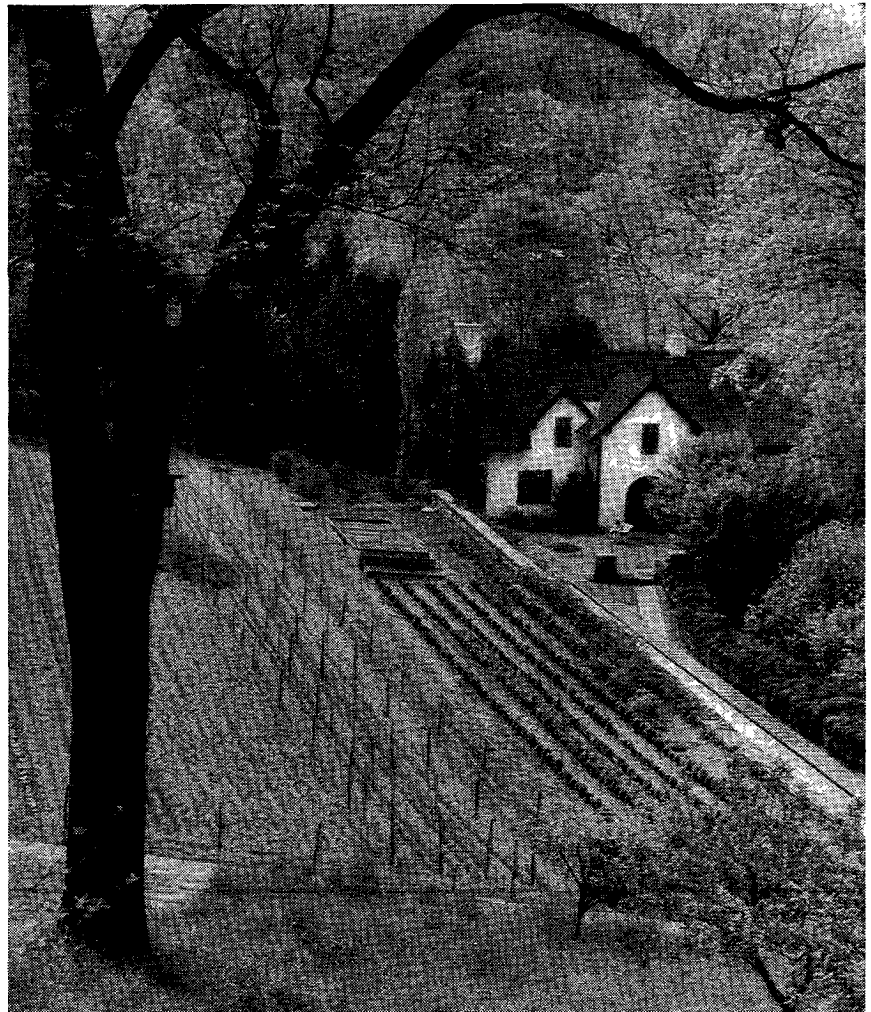
again, but that is exactly what God and His angels asked Lot and Lot's wife to do. No wonder she turned around to see her home and her friends once again. God did not turn her into a pillar of salt merely because she glanced back but because she did not wish to leave those wicked cities, because her interests and attentions were all centered in those worldly possessions and worldly associations. She became a monument and a memorial to all people of all ages who love the world more than they love God, who have set their hearts' affections on things below rather than on things of eternal worth.

The pillar of salt is gone. Only the memory remains. That is why Jesus said, "Remember Lot's wife." But we should remember Lot also.

Remember God's Instruction

It was Jesus Himself who used the expression, "Remember Lot's wife"; and He did so in connection with the end of the world and His second coming.

When that time comes you and I should have solved the problem as to where our affections are centered. We should make God first, last, and always—the very center of our interests and



This Lovely Home, Surrounded by Green Shrubs, Plants, and Trees Makes an Ideal Spot in Which to Live. The Large Garden Produces Food for the Table. More of Us Should Be Living Out of the Cities in Such Quiet, Secluded Places

our living. His kingdom and His righteousness should be firmly established in our hearts. We should remember that the problem is not so much that of getting a man ready to enter heaven as it is to get heaven into man's heart.

"Love not the world. . . . And the world passeth away." 1 John 2:15-17. Put yourself in Mrs. Lot's place. How will it feel to leave your earthly possessions and flee for your life when the time comes to leave the cities and towns, and go back into the mountains to hide from the wicked who will then be set on your destruction just before Christ returns? It is none too early to begin preparation for that trying experience ahead.

You and I should begin now to prepare for that great and terrible day of the Lord. How shall we do it? What instruction has God given us through the Spirit of prophecy?

"The world over, cities are becoming hotbeds of vice. On every hand are the sights and sounds of evil. Everywhere are enticements to sensuality and dissipation. The tide of corruption and crime is continually swelling. Every day brings the record of violence,—robberies, murders, suicides, and crimes unnamable."—*Ministry of Healing*, p. 363.

God's people should give very serious consideration to this problem of where a Seventh-day Adventist should live and build his home. Our people should remember: "It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. . . . The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body, and mind, and soul."—*Ibid.*, p. 365.

"Away From the Cities"

Remembering Lot and Mrs. Lot's experience in Sodom, we do well to think seriously about living in the city environment. Wrote the messenger of God: "It is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion." Then she adds, "Take your families away from the cities is my message."

"He [God] wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. In a little while they will have to leave the cities. . . . Satan is in them, controlling men in their work of destruction. . . . If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course?—No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden."—*General Conference Bulletin*, March 30, 1903.

This instruction should not be misunderstood. Our people are to move

carefully and wisely lest some very sad experiences tend to discourage them. This is the instruction: "The time has come, when, as God opens the way, families should move out of the cities. The children should be taken into the country. The parents should get as suitable a place as their means will allow."

Can this mean our institutions too? Is it God's plan for our schools and sanitariums to be located in the cities? The answers to these questions are found in the book *Medical Ministry*, pages 308, 309:

"Let men of sound judgment be appointed, not to publish abroad their intentions, but to search for such properties in the rural districts, in easy access to the cities, suitable for small training schools for workers, and where facilities may also be provided for treating the sick and weary souls who know not the truth. Look for such places just out from the large cities, where suitable buildings may be secured, either as a gift from the owners, or purchased at a reasonable price by the gifts of our people. Do not erect buildings in the noisy cities."

Although our church buildings must of necessity be in the cities, we are told that even church work should be conducted from rural outposts.

In *Ministry of Healing*, page 364, we read: "Through the working of trusts, and the result of labor unions and strikes, the conditions of life in the city are constantly becoming more and more difficult. Serious troubles are before us; and for many families removal from the cities will become a necessity."

Put alongside that the gist of a conversation between the head of a national labor union in Washington and Carlyle B. Haynes, secretary of our Industrial Relations Committee. As our brother outlined the Biblical principles by which Seventh-day Adventists live their everyday religion, the labor leader said, "That being the case, you Seventh-day Adventists have no business living in the cities." As the conversation progressed he exclaimed, "In fact, such people as that really don't belong in this world." To which our good brother responded, "And we are making preparations just as fast as possible to transfer our abode to the new earth with the New Jerusalem as its capital city."

Remembering Lot's wife, remembering Lot, and remembering God's instruction to you and me will indeed help us in that preparation for our removal from this old world of sin to take up residence in the earth made new.

First Call From South Africa

By W. A. Spicer

Into the session of the General Conference meeting at the old Battle Creek headquarters, in 1886, came a letter from G. J. Van Druen, reporting Sabbath-keepers in South Africa, in the region of the diamond fields, in and about Kimberley. This group called for a preacher of the Advent message to come and give them more light. He and Peter Wessels enclosed an exchange draft for a good sum to help pay transportation. They wanted a preacher at once.

Immediately the matter was considered, and when C. L. Boyd and D. A. Robinson were appointed to go all hearts were stirred in the conference. Far Africa was calling for the light! Tears were shed for joy that one of the then-almost-unknown ends of the earth was to hear the message. The congregation sang the missionary hymn anew:

"Where Afric's sunny fountains
Roll down their golden sands."

Just now the fullest story of the origin of this call of 1886 is sent us by J. E. Symonds, of the South African Union Conference. He had heard it from Sister F. J. Engela, granddaughter of the late G. J. Van Druen, and asked her to write it out.

"The following narrative is a true ac-

count of how my grandfather became a Seventh-day Adventist.

"It was while he lived near Boshof that one of his children took seriously ill, and it became urgently necessary to see a doctor. The condition of the child did not warrant delay, and grandfather decided to take his wife and the child to town. Six mules were harnessed to a light wagon, and grandmother and the children were made as comfortable as possible within. Just before they went a quick decision had to be taken whether the child should go to a renowned doctor at faraway Bloemfontein or a less popular man at nearby Kimberley.

"Grandfather was an exceedingly devout man, and before taking the journey he knelt and prayed that the Lord should guide him in this matter and visibly indicate the way he should go.

"Some five miles of farm road had to be traversed before the main road was reached, at which he would have to turn off to either Kimberley or Bloemfontein. As the mules cantered along grandfather suddenly became aware of a man mounted on horseback riding slightly ahead of his foremost mules; he there and then decided to follow whichever direction this stranger might take. This he did and turned toward Bloemfontein, and after traveling

some short distance on the wide open road the horse and rider vanished as suddenly as they had appeared. The terrain was flat, and there were no quarries or houses nearby which could account for the rider's disappearance.

An Impressive Dream

"Grandfather pulled up for camp at midnight. My grandmother remonstrated and requested a continuance of the journey. Grandfather replied that it would be impossible to proceed until Sunday at midnight, for he would not drive on the Sabbath day. He thereupon made his bed by the fire next to the wagon and soon fell asleep. He dreamed that a man came to the wagon and sat down on a camp stool beside the fire. 'Brother,' said the man, 'why do you look so worried?' And grandfather replied, 'Well, here I have a sick child, and my wife is angry with me because I will not go on, but how can I travel on the Sabbath day?' The stranger then asked, 'But how do you know it is the Sabbath day?' 'Oh,' said grandfather, 'don't you know the fourth commandment, "The seventh day is the Sabbath of the Lord thy God"?' 'Yes,' replied the man, 'but Sunday is not the seventh day. Tomorrow is the first day.'

"Still dreaming, grandfather asked his wife for a calendar and ascertained that Sunday was indeed the first day. Grandfather awakened and was so disturbed and distressed at the dream that he there and then searched his Bible and endeavored to piece together the first and the Sabbath day, but he only became all the more confused.

"In spite of himself he proceeded on his way to Bloemfontein, and in this frame of mind he decided to see his minister. Grandmother was taken to the doctor while grandfather paid a visit to a minister. He was informed that it was difficult to say who was responsible for changing the day of worship, but the minister considered that it was mainly in commemoration of Christ's resurrection that it had been done.

"Grandfather then happened to meet a Hebrew priest; they discussed the Sabbath, and the Hebrew maintained that Saturday was the seventh day and that human beings could not change the day of worship.

"Grandfather there and then resolved to keep Saturday for his Sabbath. Back on his farm at Boshof he was still deeply engrossed in the subject; again and again he recounted his journey to Bloemfontein. He constantly searched the Scriptures. At length he communicated his views to a very dear friend—Mr. Peter Wessels, who told him not to be childish, saying, 'If you can find another Christian person who is foolish enough to keep Saturday for Sunday, then I too will keep it.'

"Shortly afterward my grandparents moved away to a semiurban farm in the

vicinity of Alexandersfontein. One Saturday afternoon grandfather invited grandmother to go for a walk with him. They walked past a camp where alluvial digging was being undertaken. As they watched the various operations they became aware of one claim where there was no activity at all, and as they contemplated the scene they espied the owner reading before his shack. Of all things, he was reading the Bible. He was clean and dressed in his best clothes. Grandfather was intrigued, and he soon became acquainted with the stranger. Mr. Hunt,

for that was the man's name, was a Seventh-day Adventist. He not only kept the Sabbath but awaited the speedy return of Jesus. (The brother had heard the truth through J. N. Loughborough's early work on the Pacific Coast.)

"Grandfather studied with Mr. Hunt that day. Soon afterward he took Mr. Hunt to meet Mr. Wessels, who was persuaded to accept the Bible Sabbath. My grandmother would not hear of the Sabbath day, but later on she joined in with Mr. Hunt, grandfather, and Mr. Wessels in the observance of the seventh day."

Wages of Sin: \$2.80

By Mary Ann Lee

It could happen in your neighborhood—what with all the current house-building. It *did* happen in ours. Because it is typical of the incidents that test the practical application of Christian teachings and child-guidance courses, I am moved to share the results with other parents.

The new house that is going up next door to ours came to a standstill at a most entrancing stage. Just when the floor was laid and the framework up, heavy rains forced the carpenters to rest a week. Conditions were perfect for all the children in the neighborhood. They sat upon the rafters. They played tag, jumping across the basement doorway. The planks that floated away made good rafts to sail the adjoining flood-lake.

From my kitchen window I saw three of my own offspring join in the activities. Several times I was impelled to scatter the throng with warnings of danger, but then I remembered the much more dangerous barnloft stunts of my youth and I refrained. What I failed to note was that a stack of insulation materials was being included in the games.

Over the week end festivities reached a peak, with boys and girls coming for blocks around to observe a highly publicized baseball game . . . on the lot beyond the new house. Nobly I watched them step on our terrace and roll against our shrubbery. "They're having a good time," I consoled myself.

A Time of Reckoning

On Monday morning the head carpenter came into my kitchen, I supposed to turn on the electricity to operate his saws. I was not prepared for his abrupt question, "What's the telephone number of the police? Somebody's broken up about fifty dollars' worth of sheathing. Did you see anybody there?"

Weakly I set down the cereal pan. "I did," I answered. "About twenty-five children."

"Sheathing—is that the stuff like our

backstop is?" asked twelve-year-old Gail from the breakfast table.

"It is."

"Well, Ted made that."

"Who's he?" demanded the carpenter. Meekly I admitted Ted was my first-born son.

The carpenter laid down the telephone book. "If your boy is in on it," he announced, "I won't call the police." (What a convincing example of casting bread upon the waters this was to be to my quartet. Had I not readily allowed the workmen to use our water, electricity, and telephone, he would now have turned us over to the law!)

I explained that many children were involved, that mine would take their share of responsibility. I felt sure that the youngsters had not maliciously destroyed the material and that the parents would make restitution. Surely we were intelligent and honorable enough to settle the matter without police intervention. The carpenter was entirely agreeable, adding that he, too, had a son.

A List of Culprits

Gail proceeded to make a list of culprits. This one had used the sheathing as a bed. That one had made a path of it. Several had built a shelter. Some had seasawed. Softened by the rain, the insulation had broken easily. Ted had tried to protect it by warning the younger children and by restacking it. It was not his fault that the backstop pieces were ruined. That was done while he was away. Gail and eight-year-old Hal both recalled that they had stepped on a few pieces lying on the ground. Immediately they started planning how they could pay their portion of the damage.

I spent the next hour on the telephone. The results are recorded below. Before you judge hastily, bear in mind that the persons involved are all above average in education and economic standing. Some are active in church work, all have at least nominal religious connections.

They're the kind you'd call "good neighbors" in a prosperous suburb. Here's how they reacted to my introductory statement that our collective children had destroyed mother's property.

Mrs. A (a highly successful salesman): "Well, I can tell you, Mrs. Lee, that my two boys were not involved. I told them last week that if I caught them on that lumber any more they couldn't go to summer camp. So unless they were there when their mother and I didn't see them, they had nothing to do with it. Now I don't like to say this, Mrs. Lee, but Ted and Gail were the ringleaders."

His voice was anything but sorrowful on that last statement. Gail assured me that the boys had most certainly been on the lot when their parents didn't see them. In fact, one of them kept watch lest their father come home unexpectedly. It seemed futile to try to distinguish between who simply stepped on some insulation and who was unlucky enough or heavy enough to break through a piece.

That night Mr. A called to tell me that he'd pay his share. But he reiterated Ted's guilt and his attitude was "I'll pay to keep the peace."

Mrs. B (wife of the church treasurer): "Yes, I know Betty was over there. Of course children always like to play around a new house. I remember they punched some holes in ours when it was being built. But they must learn to respect property. Betty and her father and I will talk this over and I'll let you know."

The next day Mrs. B called and added, "Betty thinks she should pay her part of the damage."

Mrs. C (who frequently extracted damage from neighbor children): "I knew something like this was going to happen. We had kept Barbara away from there till just the last few days. And then she would have to be there when something happened. Well, she can just pay for it out of her piggy bank. That man should never have built his house on that lot, anyway. And why did he leave that material lying around? Why don't they use it?"

I reminded Mrs. C of the rain. Grumblingly she hung up the receiver.

No Cooperation

Mrs. D (a Sunday school teacher): "I'm getting tired of these new houses. They're such a temptation to the children. The builders had no business leaving that much valuable material lying around unprotected. They should have insurance, too. I've made Sally take the blame for things before when other children lied out of it. I'm getting tired of it. I'm certainly not going to co-operate on any fifty dollars. It would have been better if you had turned it over to the police. The children will just accuse one another and lie out of it."

Oh, Mrs. D of little faith! When I

approached the children sympathetically and smilingly (even humorously reminding them of their expensive week end, they were straightforward and co-operative. Even Mrs. D's own eight-year-old daughter announced, "I'm a Brownie. I broke two pieces." But when Mr. D came home that night he re-enforced his wife's attitude and their daughter declared, "Daddy says we're not going to pay anything."

Mrs. E (mother of five): "It's good of you to take this much trouble. I know that sometimes Lefty is blamed for things he doesn't do. But sometimes he gets by with things he does do. This is one of the times he can even up. He'll work out some of his share. Thank you for calling."

A Case of Moral Responsibility

Mr. F: "If it were some poor family who would lose because of our youngsters, I would be in favor of paying. But these contractors are getting rich now and it won't hurt this fellow to take the loss. I admire your stand, but if you'd let the police take over, they couldn't have found out anything. Anyway, legally I think we could win the case. Now when I was a boy I knew two cases where. . . ."

A little later, however, Mr. F came over with restitution from his two boys. His wife, an active church member, had persuaded him that the moral obligation outweighed legal technicalities.

On Thursday the carpenter presented me with a bill for \$47.60. I divided it by 17—\$2.80 per child. How glad I was that it sounded like a bargain rate! I decided



A. Devaney

"I Spent the Next Hour on the Telephone"

to take the sting off the formal notification of assessments by preparing "statements":

*To Neighborhood Children
For Services Rendered
at 1640 Blank Avenue
Itemized Account*

Running	
Jumping	
Sliding	
Pounding	
Other amusements involving	
insulation and lumber	\$47.60
Assessment per child	2.80

The Fines Roll In

The system worked. The fines rolled in and I was able to turn over to the carpenter a large percentage of the total. Great was his gratitude at being spared a lawsuit. I got a signed receipt for each family.

As for the culprits, they learned their lesson. They stay away from new houses. They recognize their responsibility and the wages of sin without any accompanying "guilt complex" or police records.

Now when the day comes that something like this does happen in your neighborhood, how will you react? Look back over the above cases and ask yourself:

1. Without finding out all the facts, do I hasten to shift blame from my child to another?
 2. Do I blame my child without convincing evidence, or do I talk it over with him and thereby encourage him to tell the truth and accept responsibility?
 3. Do I, like Mrs. D, evade the real issue and build up false defenses?
 4. Do I hold to my ideal for my own child regardless of what other parents and other children are "getting by with"?
 5. Do I have faith in the children's inherent respect for justice?
 6. Do I get too excited over a childish misdemeanor instead of facing it calmly, good-humoredly, and understandingly?
 7. Would I be as readily honest about a five-dollar misdemeanor as a fifty-cent one?
 8. Is my honesty a basic principle or do I look upon an indefinite individual or organization (such as "the contractor" or "the railroad company") as fair exceptions?
 9. Do I myself respect the property of another regardless of where it is found?
- The Christian Home*, March, 1949, pp. 47, 48. Copyright, 1949, all rights reserved. Used by permission.

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There is no danger that the Lord will neglect the prayers of His people. The danger is that in temptation and trial they will become discouraged, and fail to persevere in prayer.—*Christ's Object Lessons*, p. 175.

Living the New Life

By M. L. Andreasen

"Go, and sin no more." John 8:11. These words were spoken to a woman caught in sin. Jesus had just saved her from death by stoning, but He had done an even greater work for her—He had saved her spiritually. Her subsequent life showed that her conversion was genuine and not merely a passing emotion. She became one of the most faithful followers of the Master.

God does not forgive, heal, and impart new life with the intent that men shall continue their former life. He does not contemplate that extended probationary time shall be spent in riotous living. To everyone He forgives He says, "Go, and sin no more."

This counsel applies to all, not the least to new converts. Having forgiven a man's sin, God expects man to walk circumspectly before Him. No one is to think that because he has been made free, he is no longer under any moral restrictions. He is not to think that from henceforth he can do as he pleases. It is true that he can exercise his freedom. But this freedom he employs to do good, not evil.

There is a most dangerous doctrine extant that a Christian is no longer bound by the moral code. Such a pernicious idea will lead to degradation. The Christian is indeed free from the law, but he is free only in the same sense that a pardoned individual is free, as long as he does not violate the conditions of his parole; in fact, his parole places him under double obligation to keep the law. In breaking his parole he would violate the confidence of the men who gave him the parole.

In this world it is the man who is law abiding who is free. The transgressor is incarcerated. "Obedience to law is liberty"; transgression brings loss of freedom.

Can Men Keep the Law?

The same principles hold true in the spiritual realm. All have sinned and come short of the glory of God. All have violated God's holy precepts, and this disobedience has resulted in bondage to sin. When Christ sets men free they are free, but they are free only as long as they conform to the law of God. Should they transgress, they would again come into bondage. "Know ye not," says Paul, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

By the grace of God men can keep the law. This, indeed, does not save them, for there is no other name than Christ's by which men may be saved. Let those, however, who depreciate the law hear Christ's answer to a young man who

wanted to know what he should do to be saved. Jesus answered him, "If thou wilt enter into life, keep the commandments." Matt. 19:17. That this has reference to the Ten Commandments is clear from Christ's further answer to the question of which commandments He meant. He quotes five of the Ten Commandments, showing which commandments He had in mind.

For Christ to answer the question as He did would be mockery if it is impossible to keep the law. Christ's answer was plain: "Keep the commandments." We submit this statement to those who



Meeting Life's Problems With God

BY J. L. TUCKER

Balm for Aching Hearts

"I feel that I must turn to you for help. My heart is broken. The light of my life has been snuffed out. My darling husband died suddenly. He was not a church member, but he was so kind to everyone. Do you think there is a possibility of his being saved, even though he was never baptized or joined the church?"

My heart goes out to you in your great loss and sorrow. God has a balm for aching hearts. He can give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

I am so glad to know that your husband was a kind man and friendly toward the church. One cannot linger under the influence of the blessed gospel, which is the power of God unto salvation, without the seeds of truth beginning to grow in his heart. You know there was no visible resistance on his part to the growth of this beautiful plant. Salvation and acceptance with God are matters of the individual heart. It first takes place in the inner secrets of the soul. God knows every heart, and will save everyone who is honest with the light he has received and understood.

I love to think of the greatness and of the all-sufficiency of the gospel of Jesus. It is hard to explain it, so much easier to watch it work or operate in the lives where it is welcomed. Let us take a hard case—a Bible story so we will not be wrong in our conclusion. It is the man that was crucified beside our blessed Lord. We are not told much of his previous life, only enough to know he got into bad company, went the wrong way, did the wrong things, and now is paying the penalty for his misdeeds. He must die.

He must die. Will they accept Christ's answer?

When Jesus told the sinful woman to go and sin no more, was He demanding the impossible of her? That cannot be. We must therefore conclude that it is possible to do God's will, and that we need not live a sinful life. All Scripture supports Christ's pronouncement. Man need not sin. We must not limit the power of God.

The Young Convert

When a person is converted it is incumbent upon him to exercise every care lest he fall back into his old sinful habits. To him comes the same counsel as to the woman: "Go, and sin no more." He is not to presume on the mercy of God. He is not to say: "God has graciously forgiven me my sin. He will do it again

From his vantage point on the cross he sees and hears every insult and indecency that is heaped upon Jesus, and is amazed at the spirit and words of Christ: "Father, forgive them; for they know not what they do." Perhaps childhood memories assert themselves. He remembers his godly mother reading the fifty-third chapter of Isaiah. As he looks at Jesus a mighty truth dawns upon him. His faith grasps the fact that this Jesus is none other than the promised Messiah, the Saviour who was to be wounded for man's transgressions and who would give His life a ransom for many. In eagerness he cries, "Lord, remember me when you come into your kingdom." And back comes the answer: You shall "be with me in paradise."

To me this story in Luke 23 reveals something of the power of the gospel to save. One sincere cry in the dying hour, and the mantle of Christ's perfect righteousness is wrapped around the penitent.

I am sure it isn't hard for you to visualize your husband praying in the moment of his great need, "God be merciful to me a sinner," and, "Remember me when you come for your own."

Please do not waste your strength in prolonged grief. We still must carry on. Let us play well our part. Learn to lean a little more on Jesus, who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Remember that the eternal destiny of your loved one is in the hands of your Lord, who loved him infinitely more than you did and will do all things right.

Read often John 14:1-3, and let the blessed hope of the Master's coming and the meeting time of the resurrection cheer you on.

if I fall. Yes, if I fall a thousand times, He will not fail me. I need not be concerned."

A man who thinks thus has learned little of the character of God. The Lord truly is good, but should the man read his Bible carefully, he would find that God has made provision not only for the forgiveness of sin but also for the eradication of it. He has a reserve of power that not only helps a man after he has fallen but keeps him *from* falling. To the man who sins God will whisper the wonderful words of forgiveness. But He will also whisper something else. He will tell him that He has in reserve a power that will do more than forgive, a power that will strengthen him so that when temptation comes he will not fall into it. He will tell him that God "is able to keep you from falling." Jude 24. To claim this power is the privilege of everyone who names the name of Christ.

Public Testimony

It may be possible, at least for a while, to hide one's light under a bushel. But it is not God's plan that this should be done. Says Christ, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:15, 16.

God's promise is, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9.

The confession here meant is the confession of Christ before the world, the public confession that a soul has changed ranks and is now allied with the saints who are striving for complete victory over sin. This public confession is necessary.

The Master's parting command to His disciples is found in these words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. This is more than a recommendation. It is a command. We are to go to all the world and teach all nations, and then we are to baptize them in the name of the Father, Son, and Holy Ghost.

When therefore a person has given his heart to God the next step is the public acknowledgment of this change. This is done in baptism, which is the ordinance that admits to the church. This is the first step into the church as such, but by no means the last one. As a church member the convert will find many things to do and many duties awaiting him.

His name is enrolled in the church book—and we hope in heaven—and now he can sit at table with the saints and be one of them. Greater joy than he ever anticipated will be his, but let him also expect greater trials. He belongs to the family and must share its sorrows.

A Story for the Children



She Didn't and She Did

By Arthur W. Spalding

There was a little girl in the land of Israel who had a very happy home with her father and mother. But there came a band of wicked men from the king of Syria, who took the little girl away and gave her to be a maid to the wife of Naaman, the captain of the host of Syria.

That little girl might have said, "Oh, dear! I think it's terrible that I should be carried away from my dear father and mother, and made a slave girl in this awful house. I just think it's terrible!" She might have said that, but she didn't.

Instead she might have said, "Of course, it's bad that I am made a captive in this house of Naaman. But these poor people don't know about the true God, and I am going to show them how a girl who worships the true God can act." She might have said that, and she did.

The woman who was Naaman's wife kept the little maid busy enough, you may be sure. And the little girl might have said, "Well, I should think this great lady might do some things for herself, and not make me do everything." She might have said that, but she didn't.

Instead she might have said, "The poor lady doesn't seem very happy. I'll try to help her all I can, and cheer her up." She might have said that, and she did.

Then one day when some of the woman's friends were visiting her they began to talk about how happy she should be because she had so many nice things. But the poor woman burst into tears.

"Why, what's the matter?" they exclaimed.

"Oh," she cried, "all these things mean nothing to me, so long as my husband, Naaman, is a leper."

Now the little girl was listening. And she might have said, "Good enough for him, the mean thing! He sent his men and took me away from my happy home, and made me

a slave. I hope he dies of the leprosy!" She might have said that, but she didn't.

Instead she might have said, "Oh, the poor man! It's terrible to be a leper. I wish I could do something for him." She might have said that, and she did.

And right then it popped into her head what she could do.

"O, dear lady!" she cried. "I wish my master were with the prophet that is in Israel, and he would cure him of the leprosy."

"Why, little girl!" said all the women, "no one can cure anyone of the leprosy."

"Oh, yes, the prophet Elisha can," she said. "He can do anything. Why, he even raised a little boy from the dead!"

"Is that so?" they said. "Well, we must tell the king."

So they told the king, and the king sent Naaman to be cured of the leprosy.

And the little girl might have said, "Well, I think the least thing he could have done would be to take me along with him, and give me back to my mother and father." She might have said that, but she didn't.

Instead of that she might have forgotten all about herself, and she might have said, "Oh, I do pray that he will find the prophet, and that God will heal him of the leprosy." She might have said that, and she did.

And, you know, Naaman was cured of the leprosy! The prophet Elisha told him to go dip himself in the river Jordan seven times, and he would be cured. And he did. And he was!

When he came back, and his wife and all the servants and the little girl came to greet him, Naaman stood and cried, "I'm cured! I'm cured! The prophet that is in Israel cured me of the leprosy! And now I'll never worship any god but the God of Israel, whose prophet cured me of the leprosy!"

And then wasn't the little girl glad!

The young convert from the very beginning should learn to talk *with* God not merely *to* Him. Such communion can be carried on anywhere and under all conditions. It is well to pray audibly, if that is possible. But this is not necessary. The unspoken prayer is heard of God as distinctly as the spoken one.

In Christ we have one who understands. He has passed through the deep waters alone. He knows our loneliness. He knows poverty; He knows sorrow. He has been hungry, and cold, and forsaken; He has cried out in anguish as it seemed that all had forsaken Him, even God. There

is no sorrow that He has not felt, no heartache to which He is a stranger. We can fully trust Him. He understands.

To such a Saviour we commend every convert. You have been convicted of sin; you have made confession to God and man; you have made restitution, and in faith you have believed and do believe that God for Christ's sake has accepted you; you have made public acknowledgment of Christ, and you have become acquainted with Him by prayer. Now you may grow in grace from day to day, and ever experience a greater measure of His grace for daily need.

Booby Traps

By Glenn Fillman

During World War II when the Allied forces were getting a foothold in North Africa an army captain found a nice-looking fountain pen. Being too busy at the moment to see whether it was in good condition, he put it in his shirt pocket.

Some time later he remembered his find, and told one of his friends how lucky he was. The captain was surprised and a little indignant when his companion took the pen from his pocket and tossed it on the ground some distance away.

"Why did you do that?" inquired the captain.

"Don't you know what you have picked up?" questioned his friend. "That's a booby trap!"

Then they shot it, and it exploded, making quite a hole in the concrete, but without doing injury to anyone. If that pen had been opened by the finder, it would, no doubt, have killed him instantly.

Many other articles were also made into booby traps. Among other things were cigarette lighters, billfolds, and compacts. They always looked harmless, and appeared valuable and attractive. Many a soldier was either killed or maimed for life by these deadly devices.

Sometimes soldiers who found it necessary to retreat would place some sort of bomb in the pocket of a dead comrade so that the enemy would be caught unawares when he searched for valuables. These are only a few of the many methods used during the war to hamper the activities of the enemy, and to deceive and lure them into destruction.

Booby traps are not a modern invention, however. The first one was used in the Garden of Eden. Satan knew that Adam and Eve would not listen to him if they realized his true character. He conceived the idea of approaching one of them through a beautiful, cunning serpent. Of course, it was much different from the dangerous, venomous reptiles that crawl along the ground today.

The First Booby Trap

We remember well the tragic story of the booby trap that led Eve to partake of the forbidden fruit, to share with her husband, and to learn, too late, that she had fallen victim to the great enemy of mankind.

Throughout the world's history our adversary has used every conceivable method to keep people from enlisting in God's army, to weaken and destroy as many as possible who have enlisted, and to keep others from active combat.

He has found from much experience that he can get best results by making booby traps to catch his victims. He takes things that in themselves are perfectly harmless or even useful, and makes snares of them.

The Spell of Music

For instance, look what he has done to music! We are told that at one time he was the leader of the angelic choir. Certainly he knows good music and the power for good that it can be. The angels sang when the earth was created, and music has played an important part in worship since the beginning. But think of the hideous noises that are pawned off on the world today! Instead of being uplifting this so-called music is degrading, and those who are caught by its spell are being swept to perdition.

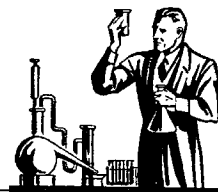
Closely associated with music are radio and television. God permitted men to perfect these modern wonders so that they could be a blessing. The possibilities for education, inspiration, and spreading the good news of salvation through these mediums are unlimited.

It did not take Satan long, however, to realize the influence for evil these devices could be. Now much of radio and television time is being used to advertise tobacco, liquor, and other harmful commodities. A constant stream of jazz, soap operas, blood-curdling stories, and cheap jokes are flowing through the ether. Millions of boys and girls, mothers and fathers, and grandparents waste valuable time daily as they keep their eyes glued to television screens and shed synthetic tears, laugh hilariously, or shiver with excitement as they listen to the various programs.

What a tragedy that even Seventh-day Adventists, in many cases, have been caught off guard and are playing into the hands of the devil! Many seem to have forgotten the sound counsel given by the apostle Paul in Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever

Science Confirms Our Faith

BY J. DEWITT FOX, M.D.



"No Smoking" Rule in Sanitariums

Seventh-day Adventist sanitariums have long held to the "No Smoking" rule for the convenience of patients. Our doctors also know that smoking is injurious to the body, especially the lungs, circulatory system, and stomach.

In a recent issue of the *Journal of the American Medical Association*, September 30, 1950, the question was asked regarding the tuberculosis patient: "I have about 40 male patients with tuberculosis. Many . . . are dissatisfied with the 'No Smoking' rule which I have made. What is the present thought regarding smoking by tuberculosis patients? D. W. Tripodi, M.D., Providence, Rhode Island."

To this the answer was given: "One of the first principles to be learned in the treatment of tuberculosis is that the patient should rest and have good food and fresh air. Tobacco smoke is anything but fresh air. It consists of small particles of carbon and water, vapor laden with oils, resins, and nicotine from the tobacco. . . . Tobacco smoke causes hyperemia (engorgement of blood) of the mucosa. To do this it must act as an irritant. . . . Bronchoscopists claim that they can tell whether a person is a one, two, or three-package cigarette smoker by the degree of hyperemia. The irritation also frequently causes excessive

coughing, which is a form of exercise and definitely contraindicated.

"The effect of nicotine on the nerve ganglions is another detrimental effect. It causes excessive stimulation, which is temporarily pleasing, but the reaction is sometimes too severe. . . . Perhaps a worse result is that cigarette smoking reduces the appetite and therefore the food intake. One of the big problems in acute tuberculosis is to keep up the weight of the patient. . . . Another possible harmful effect is that of increasing the incidence of cancer. Of course, this applies to all cigarette smokers, as well as those with tuberculosis."

So we see that the "No Smoking" rule advocated by our sanitariums is substantiated by doctors of the American Medical Association with regard to the tuberculosis patient. And this same rule would apply to any patient suffering from a respiratory disease.

Not only does the "No Smoking" rule in our sanitariums hasten recovery in patients; it increases the comfort and it clears the atmosphere in the medical buildings. Certainly the "No Smoking" rule should not be relaxed in our sanitariums if we are going to maintain our fine record for speedy recovery in an atmosphere of restful quiet and clean fresh air.

things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Another modern invention is moving pictures. I operate a motion-picture camera and take many hundreds of feet of pictures each year. Furthermore, I like to see good movies that others have taken. Sound pictures are one of the best methods of teaching, because we remember things we see far better than things we read or hear.

Since this is true, our adversary has taken full advantage of the situation. He sees to it that, as far as possible, things are depicted on the screen glorifying dissipation, immorality, vice, and crime. He well knows that one cannot be exposed to such things over a period of time without being affected to a greater or less degree by them. He has seen thousands of youth gradually led into sin by witnessing suggestive pictures. He has learned to weave in his diabolical propaganda so slyly that people are caught unawares. Such is the subtle appeal of the moving-picture booby trap.

Perhaps the invention that has had more influence on the world than any other one thing is the printing press. Since books, magazines, and newspapers come off the presses in innumerable quantities, and since they cost so little, they probably contribute more to our intellectual and spiritual growth than anything else. But Satan also has capitalized on the power of the press. Seeing that people like to read and that they are greatly influenced by the things they read, he has managed to get control of much of the printed matter that is available today.

Perverting the Mind

Even in respectable newspapers and periodicals are features that pervert the mind. The so-called comic strips and many of the short stories so eagerly devoured by young and old definitely contribute to the increasing disrespect for marriage, law, and order. Even textbooks prepared for use in our public schools and colleges are full of theories that tend to tear down any faith the student may have in God's Word. Then on the newsstands are to be found numberless novels and other printed matter so vile and trashy that they warp the minds, attitudes, and characters of those who read them.

It is to be deplored that so many have fallen victims to these booby traps of the devil. In many cases people innocently take hold of one or more of these clever devices, not realizing the effect it will have on their lives, their character, and their eternal destiny.

Let's study our individual experience, and see whether we have inadvertently fallen into a snare, which may prove our downfall. If so, let's get rid of the booby trap before it's too late.

Is Scolding Any Good?

By Laura Gray

"I've given up scolding altogether. It's no use!" declared my friend, Mrs. Wright, as we visited by my fire.

"What do you do then to make children behave and do what they're told?" I asked, looking at her serene and happy face. She was the mother of six lively youngsters.

"I try to keep from getting into a rut, by changing my procedure from time to time. Children like this, and it keeps them alert. I weave fun into almost everything. So long as we can laugh, even trying situations can be met bravely."

"But you surely can't laugh at everything?"

"Almost everything has a funny side," she declared. "But I find I must be de-

cisive. When together we fix upon a course of action or when an important principle is involved, there must be an exceedingly good reason in order for a lapse to be excused. So the boys and girls know what to expect. If seven o'clock is unalterably bed time, they accustom themselves to that and go to bed at seven and not at seven-thirty or eight. I learned very early that if I kept changing my mind for this reason and that, weakening under pressure, the children didn't really know what I was likely to require of them and so simply did what to them was the easiest."

"Well, what would you do with a five-year-old who is always pinching and teasing the younger ones—like my sister's boy?"

Mrs. Wright smiled. "That's just like my Tommy! I used to be repeatedly saying, 'Stop that! Don't be so unkind! Stop teasing Flossy!' until my voice might as well have been the wind blowing. I felt sure there must be a better way. So then I tried sending Tommy to his room to play alone, until he could be kind to the rest. I didn't say anything—just took his hand and led him out. Once he kicked and screamed and wouldn't be led.

"We took our things and left him alone in the playroom, and went into the living room, where the children were not usually allowed to play. After a few minutes of solitude he always comes out sunny and smiling. No remarks or comments are ever made. But when this method fails I'll look for another."

Reasonable Methods

"Your methods sound reasonable," I answered. "Scolding soon grows monotonous and ineffective."

"I've found, too," continued my friend, "that to give a command, once and wait, expecting performance, is more effective than to keep on talking."

"How do you mean?"

"If I say, 'Don't go out any more to-night, please,' that is enough. A decisiveness has been expressed that the boy recognizes. Tommy looks at me, then calls to his friend that he can't come, and that ends the matter. But if I say, 'No, you can't go. You were out late last night. I don't want you to go out now. I wish Bill wouldn't come over here so late,' my boy senses indecision in my own mind and plays up to it.

"'Aw, Mom, why can't I?' And a disagreeable argument ensues, my power is lessened, and everyone's nerves are disturbed."

"You're absolutely right," I acknowledged thoughtfully.—*National Kindergarten Association.*



By Wilma Ross Westphal

A mirror here and there in the house can serve to keep the members of the family looking and acting happier. Just a glimpse of a strained look on my face in passing reminds me to take a moment to relax and smile. Often the physical act of smiling reduces the importance of the dilemma that is weighing me down. Then a leisurely walk under the trees, with an eye for the fresh beauty of the peonies and iris and an ear for the buzzing of the bees and the song of the lark, reminds me that God is reigning in His universe and that He specializes in minute details. Turning again to the task that has burdened me, I find it has transformed itself into a challenge, and a challenge requires my best efforts. Then all is well again at the home base.

Ever wonder what to do with that old mirror you've stored in the basement or attic? Maybe it isn't the right shape or size for re-silvering, but don't throw it away. If it is a plate glass mirror, it certainly will be well worth the time and effort it will take to shave the silver off with a razor blade, and then you can have a lovely desk top or dressing table top. Just cut out a pattern and take it to a glass company and have it cut to fit. You'll be proud now of the new life of the old mirror.

If you are troubled with rough hands and fingernails that snag your best hose while washing them, try putting the hose into a small bag made from an old sheer curtain while laundering them. Saves time, anxiety, and the life of your hose.

EDITORIALS



Accent on Power

Disarmament was the key word among nations after World War I. At that time there was great faith that world peace could be sustained through treaties and leagues. Armaments were dangerous and unnecessary. So long as the representatives of nations would come together and talk over mutual differences, what need was there for fortifications, battleships, and standing armies? So the forts were dismantled, the dreadnoughts sunk, and the armies sent home.

One treaty followed another in quick succession, not the least of which was one that outlawed war altogether. The preachers and even the statesmen could not refrain from quoting Isaiah and misapplying the words of the prophet: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4.

Failure of Peaceful Means

But suddenly the towers of peace began to collapse as Hitler with his disciplined legions ran roughshod over Europe, and Japan bombed Pearl Harbor while peace was being negotiated in Washington.

When World War II ended little was said about disarmament. Nevertheless, the United States and other nations, putting their faith in an unarmed United Nations, returned quickly to a peace status. Even the strong advocates of universal military training could not get Congress to pass an action it had traditionally refused to pass through all the history of this country.

Five years' experience has badly shaken the hopes of those who believed the get-together method would work. Now there is a striking turn of events. We are told that the United Nations must have a permanent army to make it effective. This seems like equipping the dove of peace with a machine gun instead of an olive branch. The accent on military power is everywhere in evidence. Europe must be strong. America must be strong, even though many statesmen declare that war is not inevitable. Once it was stated that there is less likely to be an outbreak of war if nations are unarmed. Now men talk the opposite of this. Peace is dependent on a balance of power in armaments.

This new emphasis for the United States on constant military preparation was referred to in a recent speech by General George C. Marshall, Secretary of Defense. He bluntly declared that America must rapidly build up strength and "a system of continuing preparedness." The job must be done, he said, "against the background that the best we can hope for in the immediate years ahead is a prolonged tension."

General Marshall said further of this new situation: "We must quickly reach a high plateau in this mountain range of preparedness from which we can look in all directions, firm in a position of readiness to act in whatever way that may be necessary, rapidly, but deliberately and effectively," he continued. "The establishment of such a position is not a one-shot affair. In fact, the maintenance of that base immediately becomes much the greater task."—*New York Times*, Dec. 9, 1950.

Thus we are entering, no doubt, upon a new era in the history of this country and the world, in which there is to be no letting down in military power. Instead of the lasting peace we hoped to achieve, we now have lasting war, hot or cold, but a war status nonetheless.

In writing of the new thirty-two-page booklet on defense given out recently by the Government, which contains directions in case of atomic attack, the *New York Times* states:

"The atom bomb has terrified many of us because it is new, gigantic and mysterious. . . . The basic frightfulness in modern war is not the use of any weapon, atomic or otherwise, but the fact that after all these centuries, in all our accumulated wisdom, we have not found a better way to settle international disputes."—October 30, 1950.

Never before was the fulfillment of the war and peace prophecies of the Word of God so clearly evident as they are today. Long ago the messenger of the Lord warned the church that lawlessness among men and nations would grow worse and worse until it reached a great explosive climax that would end world history. How much more pertinent today than when they were first written are these words:

"Soon grievous troubles will arise among the nations,—trouble that will not cease until Jesus comes. As never before, we need to press together, serving him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him. The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war."—*Review and Herald*, Nov. 24, 1904.

This statement, picturing so vividly events now taking place, should solemnize our hearts. Nevertheless, we need not be fearful, for as we are told, "God has not forsaken his people." But let us ever remember that "our strength lies in not forsaking him."

F. L.

Heart-to-Heart Talks

God's Infinite Purposes

God's purposes are high and holy in character. They were conceived in righteousness and for the good of His vast universe peopled with unnumbered millions of created intelligences. To human judgment these purposes seem sometimes to waver, to hesitate; but as God is infinite in wisdom, love, and power, these divine purposes will reach their culmination at last. And this will prove true notwithstanding the counterworking of Satan and his wicked followers. Even the wrath of man will be made to contribute to the success of God's purposes. Declares the inspired penman, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76:10.

There are several striking instances given in the Sacred Record as to the manner in which God caused the wrath of man to praise Him. I cite but one here. In a time of

severe opposition to the gospel and persecution of the apostles, they prayed as follows:

"And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou has anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts. 4:24-28.

The Counsels of His Will

In this connection we may well read this statement from the pen of Ellen G. White in *Education*, pages 173-180:

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counter-play of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will. . . .

"The power exercised by every ruler on earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends. To each the word of the divine Watcher is, 'I girded thee, though thou hast not known Me.' And to each the words spoken to Nebuchadnezzar of old are the lesson of life: 'Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.'

"To understand these things,—to understand that 'righteousness exalteth a nation;' that 'the throne is established by righteousness,' and 'upholden by mercy;' to recognize the outworking of these principles in the manifestation of His power who 'removeth kings, and setteth up kings,'—this is to understand the philosophy of history.

"In the word of God only is this clearly set forth. Here it is shown that the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfil God's purpose. . . .

"While the nations rejected God's principles, and in this rejection wrought their own ruin, it was still manifest that the divine, overruling purpose was working through all their movements. . . .

To Every Nation a Place

"The history of nations that one after another have occupied their allotted time and place, unconsciously witnessing to the truth of which they themselves knew not the meaning, speaks to us. To every nation and to every individual of to-day God has assigned a place in His great plan. To-day men and nations are being measured by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes. . . .

"The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message:—

"Thus saith the Lord God: Remove the diadem, and take off the crown; . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him.'

"The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.' . . .

"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis.

"Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."

The Present Outlook

We have reached a time as never before in human history when the nations are angry. The minds of men are terrorized by what they fear the future will reveal.

"With unerring accuracy, the Infinite One still keeps an account with all nations. While his mercy is tendered, with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf."—*Testimonies*, vol. 5, p. 208.

"The calamities by land and sea, the unsettled state of society, the alarms of war are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Ibid.*, vol. 9, p. 11.

F. M. W.



Brief Biographies

Born in England, she came to America at the age of eleven, and began work in the Review and Herald office when she was fifteen. She attended one of the first classes taught by Prof. G. H. Bell in Battle Creek. It was her privilege to be at the first Seventh-day Adventist camp meeting, held at Wright, Michigan. She was the first single woman of the denomination to be sent abroad as a missionary, when she went to Basel, Switzerland, to assist J. N. Andrews in his printing work. After her marriage she accompanied her husband in the first group of workers sent to open up work in Africa. After ten years in this field she and her husband returned to America. After her husband's death she sailed to Australia, where she served nine years as preceptress, matron, and teacher at the Avondale school, and three years in Bible work in New South Wales. On her return to America seventeen years were spent as Bible instructor in the Loma Linda and Glendale sanitariums in California. What was her name? To identify, see page 22.

Second Advent Doctrine Creates Gulf

We began this discussion of the reasons why we cannot join the National Council of Churches by stating that we differed with most Protestants on the matter of the beginnings of this world. It is equally true that we differ as to the ending of it. Protestantism in general has held increasingly, over a period of a century or two, that gradual improvement of our world is taking place and that in some mysterious way a law of progress is operating to lift the world to higher levels, and finally to a millennium on earth.

This idea of an ultimate earthly millennium by slow improvement of man was quite dominant in Protestantism by the early nineteenth century. At that time a great many devout Protestant leaders insisted that this progress was due to the working of the Spirit of God upon men's hearts. The Scriptures were spiritualized away in order to make this doctrine of progress seem Biblical. For example, the second coming of Christ was described simply as His coming in Spirit to the hearts of men. The resurrection of the dead, which the Scriptures declare precedes the coming of Christ, was spiritualized away to mean simply the conversion of men who were dead in trespasses and sins.

This spiritualizing of the Scriptures, that took men's eyes away from the opening heavens and the supernatural appearing of Christ the second time, prepared Protestantism to accept the subtle theory of evolution, which seemed to provide a scientific proof that man is constantly progressing upward. It is not inaccurate to say that this theory colors and often controls Protestant thought regarding the future of man and of the world; namely, that we must look for *gradual* improvement, if improvement is to come, rather than to look to the heavens for the sudden, supernatural intervention of God.

In our report on the creation of the National Council we noted that the speakers often referred to the gravity of these times, but that none of them suggested that the solution is to be found in the literal coming of Christ to destroy them which destroy the earth and to create a new earth wherein dwelleth righteousness. We could

conclude only that the speakers felt that the church must simply struggle on endlessly, hoping to make reforms here and there, and thus ultimately, if possible, to bring in a better world. We do not say for a moment that the council speakers minimized the task of the Spirit of God or the power of God in producing any possible gradual improvement; we say only that they gave no indication of believing that God will soon exercise His power suddenly to bring an end to an evil world. We think the difference is very real.

We do not minimize for a moment the power of God working silently on hearts. We believe in it. We witness it constantly in the turning of men from evil to righteousness, and we would ever invoke the mysterious operation of God's Spirit upon hearts so long as probation shall last. But knowing that the free will of rebellious man puts limits on God's Spirit, that the wheat and tares are to grow together until the end, and that man is not evolving upward, we can have no hope of a genuinely better world unless we believe in the second coming of Christ. In the absence of that doctrine we must look forward only to increasing tragedy, sorrow, and destruction, as men turn more and more of their skill to the production of weapons of mass destruction.

We repeat, Adventists do not minimize the silent working of God's Spirit on individual hearts today, but they do magnify the climactic event whereby God will display a vast measure of His power, not silently, but with a mighty shout, to bring to an end the long period of probation He has assigned to man.

Gulf Created in 1840's

This very insistence on the prime importance of the Second Advent of Christ creates a further gulf between us and Protestantism in general. That has been true from the very first days of the Advent Movement a century ago. When that movement began in America as a well-defined movement in the early 1840's, there was no thought of separation from the various religious bodies. That point was made repeatedly clear by the leaders of the movement. They affirmed that their only desire was to revive an apostolic doctrine, quite forgotten during the Dark Ages, revived in part during the Reformation period, and forgotten again after that. They declared, furthermore, that in view of the prophetic declarations that the day of the coming of Christ was drawing near, this doctrine should have increasing attention in the church, in order that men might focus their thoughts more fully on heaven and might prepare for the day of God.

It is a matter of record that when our spiritual forebears first preached the Advent doctrine they were welcomed in the various churches, because they were viewed as helping to bring about revival in the churches. But it was soon discovered that those who were revived, and who thus fixed their eyes firmly on the great truth that men must prepare to meet God face to face, were too powerful a leaven in the lump of Protestantism. They found themselves unhappy amid suffocatingly formal churches. They wanted to talk about the Second Advent. They wanted to praise God for the hope of a day coming when there would be an end to this evil world. But their ardor and fervor were not welcomed, and they withdrew, either voluntarily or under pressure. It is a matter of record that some were disfellowshipped for no other reason than their acceptance of the Advent belief.

We cannot minimize that belief. Hence how can we walk in close fellowship with those who do not hold to that belief, whose emphasis is in another direction?

F. D. N.

(To be continued)

REVIEW AND HERALD

Others Have Said



There are two kinds of men who never amount to much—those who cannot do what they are told, and those who can do nothing else.—Cyrus H. K. Curtis in *Today's Woman*.

Work is the easiest way man has ever invented to escape boredom.—*Le Recueil*.

You can not build character and courage by taking away man's initiative and independence.—*National Tribune*.

Conversation is the art of hearing as well as being heard.—*Irish Confectioner*.

Happiness is a hard thing because it is achieved only by making others happy.—Steward Cloete in *Third Way*.

Few kindnesses are as warmly welcomed as sincere, objective interest.—Norman G. Shidle.

Any nation that permits youth to reach the age of 18 years without having known the meaning of work is merely setting the date of its own decline.—*School Review*.



News From the World Field

Forward in the China Division

By David Lin, *Secretary, China Division*

The Lord's promise that His Word shall not return unto Him void is demonstrated in the many encouraging reports from different parts of the China mission field. While we are experiencing an unprecedented shortage of competent workers throughout the field, the Lord is raising up consecrated lay workers and young people to carry on the work. The general situation in this part of the Lord's vineyard may be epitomized in a report of the work in the Mokiang district.

No one will forget the thrilling stories told by Milton and Helen Lee of their pioneer days in the Inky River district where Miao and Ichia tribesmen abound. When they left that field it seemed that the work would be retarded by lack of missionaries, and many were the regrets expressed by all who desired to see the Lord's work advance into these borderland areas. But what appeared to be a retreat was evidently regarded as an advance by the One who works in mysterious ways. His wonders to perform. The work in Mokiang is onward.

Brothers Chin Ming-kao and Neng Ta-deh, who recently made an itinerary through the Mokiang district, report that there is a tremendous awakening among the tribespeople. Everywhere, instead of the twenty to thirty baptized members meeting in small groups, they found hundreds of newly interested ones gathered with them, singing gospel hymns and talking about the wonderful hope of Jesus'

coming. New congregations have been organized, and they are asking for more trained workers to help them. But lacking consecrated volunteers from the coastal areas, the Southwest China Mission has resorted to students from the West China Training Institute, and they are giving a good account of themselves.

No trained physician has been sent to Mokiang, but a former laboratory technician of the Chungking Wahan Sanitarium, Pan Tai-kang, is operating a dispensary. He is referred to as Dr. Pan by the local populace. Because the dispensary lacks adequate facilities, patients who plan to be hospitalized must bring their own beds, bedding, and furniture, and provide for their own food. Dr. Pan is the only medical worker within a fifty-mile radius, and the dispensary is more than financially independent.

Outstanding Results by Laymen

On the itinerary just mentioned the visiting brethren met with a total of fifteen hundred people in eight places. In many cases, when only one member of a family believed the truth, the entire family would follow him into the church, and in some cases entire villages would come to hear about what one individual had accepted.

Pai Feng Chiao, Chekiang, was a typical deserted outstation when Chao Tien-lai, China Training Institute ministerial student, was sent to take over. We had

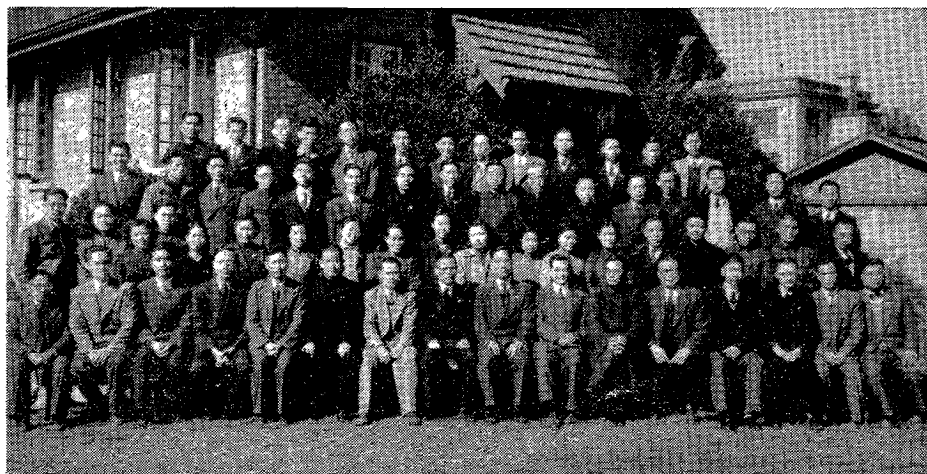
no fixed place for a chapel, and the members, like sheep without a shepherd, were scattered far and wide. With a prayer on his lips and a song in his heart, Tien-lai went to work visiting from home to home, giving Bible studies. Scores of new believers rallied to the standard of Christ, and they were determined to have a chapel. Chao Tien-lai wrote to mission headquarters for money. But there was no money—the directing committee had not anticipated such a need when the year's budget was made, so the believers at Pai Feng Chiao had to turn elsewhere. They turned to God. They prayed for a chapel. Then they went to work.

Some gave rice, some gave hay, some gave lumber, others donated labor. Workers and members in other parts heard of their need and also made gifts. Inexperienced in building but very willing, they went to work. Their enthusiasm knew no bounds. Their enemies cajoled, threatened, and scoffed. Someone even sent a petition to the authorities demanding that the work be stopped because it interfered with government policy, and they gave a score of other reasons. Every day it appeared that their work would be hindered or stopped. But within a year of Brother Chao's arrival in that territory a new chapel was joyously dedicated to the Lord by an energetic group of farmers. Who said they were poor? "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

"Old Man Sabbath"

Hsu Cheng-kwen, a wealthy farmer in the Mokiang district, is known as Old Man Sabbath by his community. He leaves his farm to his family to work, and every day finds him traveling over hill and dale in search for the lost sheep of Israel. With Bible in hand he goes from village to village, and tells them of the Saviour's love. Nobody knows how many souls he has won to the truth, but it is known that the Pienshan, Fushan, and Pen-pai churches were all raised up by him. He has petitioned the Southwest mission headquarters for two more workers to be stationed at two new outposts where scores of believers gather every Sabbath to worship God.

Old Man Sabbath is a lay worker, and the people of the Mokiang district, because of his consecration, do not have to wait long for a chance to hear the third angel's message. He is another outstanding



Gospel Workers Enrolled in the Training Class Conducted by the China Division Ministerial Association in Shanghai. The 1950 Class Included Twenty-one Evangelists From the Field, Numerous Teachers, and Division Workers

example of the tremendous possibilities bound up in the simple Chinese farmer. One need not ask how far he has traveled on the road of Christian experience when one hears of the two sons he has lost and the many head of cattle that died on his farm after he accepted the truth. When he thinks of these trials he simply says, "The Lord is very good; I have not yet met the afflictions of Job, why should I repine?"

Hsai Chiu Cheng is a village reputed to be one of the oldest inhabited spots in China. The dynasty of Hsia, first dynasty in Chinese history, is supposed to have had its capital here four thousand years ago. Around it many legends entwine, and ancient pottery and monuments are found in the dirt mounds near by. A bare hundred miles south of Peking, it has been a thriving center for rural evangelism. Work was first started there in 1938, and at the beginning of the Pacific War this mission post was left without a preacher. But the church of Hsia Chiu Cheng was already well established. The members had already built their own chapel, and knew the truth well enough to propagate it.

After six years the sixty-odd members had grown in numbers to include a company of 150 souls meeting each Sabbath to worship God. It was found that the work of lay evangelism had been conducted under the leadership of an elderly matron of seventy-odd years. Every day she would go out from village to village and walk on her little bound feet, with the help of a cane, and share with others the hope of eternal life.

Consecrated Lay Witnesses

Like other churches, the company at Hsia Chiu Cheng is composed of witnesses to the miracle-working power of the Holy Spirit. Every one of the believers can tell of divine healings and evil spirits cast out in Jesus' name. At one meeting a sister rose to testify of God's care for her slightest need. "The other night," she said, "I was stung by a scorpion. The pain was unbearable, so I prayed for God to heal me. His help came instantly, and the pain left me." A brother in the same meeting smiled, and said he did not believe God was to be bothered with such trifles. That same night he was also bitten by a scorpion, and he hastened to the sister he had derided, begged her forgiveness, and asked her to pray for him. She prayed, and he was healed.

From experiences like these we may catch a glimpse of the simple faith of these country folk. Because their faith is so strong, the Lord rewards them to the glory of His name, and many souls are won to Christ.

Thus the work of God is going forward in many parts of China. The foreign missionaries have been withdrawn, but the Lord's hand is not thereby shortened. What the foreign missionaries have started, the Lord is finishing with the aid

of new instrumentalities. Already, from partial reports available by November, 1950, total baptisms in the China Division, excluding those of the South China Island Union, amount to 2,094 for the first three quarters. We are confident that by the time all reports are in the 3,000 figure will be reached. And this will be the first time the China Division has ever baptized that many souls in one year. An analysis of baptisms for this year bears out the fact that a large number of young people have come into the church. This is a very encouraging sign. It points to a growing church, because young people grow.

Young People Thoughtful and Alert

A further study of the causes at work reveals the fact that the recent social upheaval is the chief contributing factor. Before this, young people were less thoughtful and alert. But now the new tide in popular thinking and political teaching has been a stimulus to Chinese youth. The present trend in the press and the schools is to teach evolution with a vengeance. But the less gullible of the young people

are only stimulated to do more careful thinking on the subject, and many come to the conclusion that there must be a Creator. Our Bible correspondence school also shows a large enrollment of young people. Ninety-one per cent are under thirty years of age.

The hundred efforts planned for this year have come to a close. The abundant harvest of souls is largely a result of these campaigns. Only a few instances of local authorities' interfering with our efforts have been reported, and in some cases it was largely due to too much boldness and too little wisdom on our part. East China leads the field in the number of baptisms reported so far. This union mission alone has baptized more than a thousand souls.

As we look back upon the year that is almost past, we give thanks to the Most High for His abundant grace in carrying us through this first year under the present administration. Considering the feeble and inexperienced state in which we are in, the Lord's hand becomes more strikingly apparent, and we give Him the glory.

Days of Anxiety in Korea

By George Rue, M.D.

[This is part of a letter written during those tense days of uncertainty about the middle of December to E. W. Bahr, superintendent of the Korean Union Mission then in Tokyo. Rumors were being spread that Christians would not be spared after the United Nations troops had been driven out. We can little realize the terrible moments of anxiety they were having at that time.—EDITORS.]

These days are a mad rush from early morning to late at night. Don't get time to eat properly and not too much sleep. Even after getting to bed, one finds it difficult to sleep. Seoul is on the move, and the move is south. Out here at this sanitarium it is still quite peaceful, but as soon as one gets to town he can feel the tension and the sense of urgency. The streets are full of military vehicles going and coming. Many are back from 'way up north. The men are dirty and very tired looking. They have had a hard time. Much heavy equipment has already moved south and to Inchon. The streets are full of refugees traveling in every imaginable way, all heading south. The roads are also full of refugees coming in from up north. The price of rice varies daily, depending upon the news and the number of people leaving.

Yesterday we received the confirmation that six boxcars would be allotted to pastors and their families. They planned on one hundred to a boxcar. Where they will put them I don't know. At least they ought to be warm. One car was given to

the Catholics. We were given space for twenty-five people including children over two years. Not very many. They were to be at the station at ten this morning with some baggage. Our folks were there on time, but up to 1 P.M. the train had not yet pulled into the station.

They may have to wait at the station all night. But I hope they were able to get away before dark. Tomorrow one of the government agencies is sending out some of its dependents. They have allotted us eighteen passes. Three of these are to be nurses. It will be no fun in those boxcars. They have to take food for a week. Where they are going when they get to Pusan I do not know. The men are madly repairing our trucks. We also have one jeep. The two-and-one-half-ton truck will never be finished for us to use, I am afraid. Anyway, we hope to have a convoy of a jeep, one three-quarter truck, and the two old model A trucks going south in a day or two.

Hope to send seventy-five people this way along with a few hospital supplies. Don't know if it can be done yet or not. It has been a very difficult job deciding who is to go and who has to look out for himself. Though I have repeatedly announced that we cannot assume any responsibility for anyone's getting transportation, some expect it.

The hospital crew is a mere skeleton now, and we have all the wards closed except the main building and the tuberculosis unit. No clinic patients to speak of

and only a few inpatients, maybe thirty.

I do not know what news you hear. But almost everyone here the past three days or so expects Seoul to fall, though everyone is hoping otherwise.

There are some, of course, who cannot go, men who have large families. We do not have transportation for them, and where would they go and how would they live? At least, they have a house here and some supplies. Some of these people will be as well off here as down south, perhaps better in some ways. It is the opinion that if Seoul falls, all Korea will fall. Then what will happen to those who have gone south? If those in Seoul are killed because they are Christians, then those in the south will be killed too. I suppose if I were a Korean and thought there was a pretty good chance of my being killed if I stayed, I'm sure I'd leave too. So one cannot advise what to do. It is a hard situation. I feel so helpless. Reports have come in already of nurses' being killed by falling off the trains and by freezing to death.

Week of Prayer Meetings

We are having good Week of Prayer meetings. There is a good spirit being manifested; that is, as far as I can see. Everyone seems to be earnestly seeking the Lord, and there is a willingness to make things right. Well, this is really a time to test men's souls. It is remarkable to me the way these people are taking this trouble after they have been through so much.

By next Monday we hope to have an office set up in Pusan for the union treasury and the central mission. And perhaps soon after that a small clinic will be going. It is very hard to know what to do with our medicines and supplies. We are giving some medicines to everyone who leaves. We can get UN supplies in Pusan, and somehow I am going to try to save some of our things here and get them down there. We have always wanted some medical work in the south.

Most of our workers will migrate there, and if we can have some kind of work to do, it will be better and will keep our people together, and we'll have the opportunity of presenting the message too. We are appointing individuals to be responsible for the different institutions, a different person for each place, asking them to stay as long as possible. I'll probably be here as long as anyone, so that I can keep my eye on things.

Unless God Intervenes

Probably when we are advised to get out it will be time for the others who are still here to get away, and then all our property will be left wide open. But if it gets that bad, we shall lose it all anyway. We have been very fortunate this last time, but I hardly see how we can expect to be again if the same thing happens, unless, of course, the Lord especially intervenes to save our property.

Seoul, Korea.

Loma Linda's Pioneering Alumni

By T. R. Flaiz, M.D.

Down on the east coast of Nicaragua in the small sawmill town of Puerto Cabezas is one of the more unusual medical missions of this denomination. Volunteering for self-supporting medical work three years ago, Dr. and Mrs. C. J. McCleary now have one of the most unique medical units thus far developed. Living under rigorous pioneering conditions, and economizing in every phase of their commendable work, they have now built up an institution that draws patronage from all parts of Nicaragua.

The doctor carries a very heavy medical and surgical load, and in addition finds time to teach nursing classes, direct the general management of the hospital, take an interest in experimental agriculture, and give strong support to the local church work. Besides Mrs. McCleary, who is a very capable nurse, Miss Bell, of Canada, and Mrs. Larrabee, formerly of this field, are assisting in the nursing and nursing instruction.

Charity Work Done

One of the greatest satisfactions of the staff in this institution is that derived from the outright charity work done. A considerable portion of the work of this hospital is for the poor Indians who are unable to pay. To balance this drain on their finances, the excellent work done has brought in a large patronage from the well-to-do, who now bring in substantial support to this fine project.

Since the beginning of this work the church membership has more than doubled itself, a fine new church has been

constructed—the best in town—and now a church school is being started for the sixty or more children. This little band of workers, sensing the need for training the local people, have initiated a nurses' training school, which is already recognized by the government authorities. It is the fourth nursing school in the country, indicating something of the need and great demand for more professionally trained nurses. This training will provide a welcome outlet for the legitimate aspirations of our young people in this Central American area. This feature of the institution's activities places an extra burden upon the staff, who gladly share the teaching load.

Serving Where There Is a Need

Would that many more of our fine young medical graduates could experience the thrill of being really needed, of being in a place where except for their presence and service many would have no hope of relief from suffering. True, Dr. McCleary cannot finger over statements showing large bank balances or mining stock and deeds to extensive properties, but to those whose eyes have looked beyond provincial barriers to the world's needs these things are stuffy and trifling. The doctor, like many others, has learned the truth of the statement that a man's life consists not of the abundance of the things which he possesses. How much greater the rewards of this pioneering self-sacrificing venture—rewards far above estimation in terms of perishable currency!

Letter From the President

You have only to follow the doctor through his clinic and his wards, and to peruse his records, to be impressed that as a medical man he is achieving a most enviable breadth of very successful experience. You have but to mingle with patients and local citizens to be impressed with the great appreciation and esteem in which the conscientious and skillful physician is held.

The following letter from the president of the country reflects the widespread influence of this humble but very efficient Christian medical institution:

"MY DEAR DR. MCCLEARY:

"With special instructions from His Excellency, General Anastasio Somoza, president of the Republic, I wish to extend to you my sincere gratitude for the excellent manner in which you attended to General Elesio Duarte during his stay at your hospital. The president especially wishes you to know that he acknowledges and appreciates the splendid work you are doing in Nicaragua, and considers such institutions as the Adventist hospital an honor to the United States of America and a creator of good will between our two countries.

"[Signed] CAPTAIN CARLOS SILVAS
Political Commandant
National Guards of Nicaragua."

Southern Missionary College Accredited

By V. G. Anderson, President,
Southern Union Conference

We were deeply grateful for the blessings of the Lord on our work here in the Southern Union when the word reached us, December 7, that the Southern Association of Colleges and Secondary Schools had granted our request for full recognition as a senior college.

The cooperation of the board, faculty, and constituency of the school has been wonderful, and we feel humble as we receive this renewed token of God's guidance in the affairs of His work.

We shall continue the strong spiritual training that has been characteristic of Southern Missionary College, "the school of standards," and at the same time be prepared to take care of students who have heretofore had to leave this territory to get their specialized training in such fields as premedicine.

The Bible in Many Lands

Another "first" New Testament has now been published by the American Bible Society. This is in the language to be known as Kikwango, a trade language used by sixteen mission stations in a large area in southwestern Belgian Congo, in the Kasai River area. The people speak many tribal languages, but few understand the Fiote Kikongo, in which there is considerable literature, including a translation of the entire Bible. Kikwango, however, is used by about five hundred thousand people. Ten thousand copies have now been published, bound in limp black fabrikoid. The text has been supplied with subject heads and with references.

The American Bible Society, over a period of years, has supplied millions of copies of Bibles, Testaments, and Scripture portions to the chaplains for distribution to the service personnel. A recent printing order of the Bible Society called for a half million Testaments, designed for distribution to the armed forces through the chaplains.

Are the books read? "While I was in Japan I regularly visited the wounded Marines being evacuated from Korea," wrote Chaplain Carroll M. Herson to the Bible Society. "Several were young men who had attended the Bible study classes on our ship coming across the Pacific. They received Bibles or Testaments, published by your society. It would have thrilled you, as it did me, to see the boys pull their Testaments from their pockets, most of them smeared with mud and often blood stained, as they testified to the power of God's Word to strengthen and sustain them in combat and particularly as they were wounded, some of them lying for a considerable time in a filthy rice paddy or out under the hot sun of a parched hillside.

"Their Testaments were all they brought back. Pictures of wives, children, parents, and sweethearts would be carefully placed inside the cover. When I would offer them a new clean edition for their old one, they would refuse, saying that the old ones had been with them through thick and thin, and they wouldn't think of parting with them."

A Bible-loving People

Through the years the Korean people have been a Bible-loving people. They have had the complete Bible in their own language since 1911, when it was published jointly by the American Bible Society, the British and Foreign Bible Society, and the Bible Society of Scotland.

So great was the call for Bibles at the end of World War II that when shipments of Korean Scriptures from the American Bible Society reached the country, it was necessary to ration the books so that a fair distribution might be made. "It was just the sweet rain after

many years of continued drought," said the secretary of the Korean Bible Society in Seoul.

Today, when war has laid waste the land, the Scriptures are eagerly welcomed. Chaplain Harold Voelkel, who after the restoration of Seoul was one of three chaplains sent by General MacArthur to help organize a Chaplain's Corps in the South Korean Army, has written the American Bible Society:

"It is difficult to tell all that it meant to the Christians of this city to have Korean Scriptures arrive. They were the first to arrive for years, since the beginning of the second world war. A service was held nine days after the capture by the Americans.

"Word got around the town that some of the missionaries had returned, and a rally was announced for Sunday afternoon. The city is still deserted, the people having fled to escape the siege, but gradually they are returning, and it surprised us to find a large church, seating fifteen hundred, crowded, and there were many unable to get in.

"The people were singing 'A Mighty Fortress Is Our God' with a ringing enthusiasm, and as the boxes of New Testaments were brought in and the people learned what was in them, they burst forth into spontaneous applause. It was a moving experience and stirred a deep emotion in my own soul. The only regret is that we could not have brought fifty times the number of copies of Scriptures we did."

American Bible Society.

A Unique Opportunity

By Wayne McFarland, M.D., *Associate Secretary, Medical Department, General Conference*

The American National Red Cross has offered to the Seventh-day Adventist Church, in a nationwide first-aid and casualty-care program, a unique opportunity. Knowing of our interest in helping men physically as well as mentally and morally, the Red Cross leaders suggested that they train selected individuals in the church to become instructor-trainers in Red Cross first aid.

We are the first church organization to be granted this privilege. Since this is a new venture for both us and the Red

Cross, it has taken some time to work out all the details necessary to bring such a program into being. At the recent Fall Council it was voted that the War Service Commission and the Medical Department of the General Conference proceed with such a program with the American National Red Cross headquarters in Washington, D.C.

We are happy to announce that the first group of Seventh-day Adventist instructor-trainers have completed their course of study given in the Red Cross



Group of Forty Seventh-day Adventist Instructor-Trainers in Red Cross First Aid Who Recently Completed Their Courses in the Eastern Area of the American National Red Cross. The Atlantic, Columbia, and Southern Union Conferences Are Represented in This Picture

Eastern area. Forty candidates from the Atlantic, Columbia, and Southern Union conferences were in attendance. A picture of these candidates with Mr. James T. Tattersall, director of Safety Services in the Eastern Area of the American National Red Cross, and his associates is shown here.

A "Self-contained Unit"

This is the first of three such training areas that the American National Red Cross is setting up in the United States for the specific purpose of helping the Seventh-day Adventist Church to be a "self-contained unit."

The instructor-trainers will return to their conferences to train instructors to teach first aid and casualty care. The instructors will come from our local churches, and will have the responsibility of teaching Junior, Standard, and Advanced Red Cross first aid.

Idaho Crusading

By Clarence C. Kott
President, Idaho Conference

The crusade of God for souls in our Idaho Conference is on a very solid footing and moving forward aggressively. We have two designated evangelistic companies. D. E. Duncan and Kenneth Juhl are conducting a city-wide evangelistic campaign with real success in the city of Caldwell. People were turned away from the tabernacle the night the subject "The Change of the Sabbath" was presented. Arnold Kurtz and L. Hugh Cowles are laying plans for a city-wide effort in their tabernacle in Baker, Oregon.

Every other worker is in an effort or binding one off or following one up. R. A. Garner is conducting two church efforts at once in his district with excellent responses.

Our membership has been growing steadily, which is a source of great encouragement. Of outstanding significance is our "Crusade for Christ" program at Idaho's Gem State Academy. G. L. Beane, the principal, is giving excellent leadership to the school; and Lynn R. Callender, the Bible teacher, has raised the spiritual tone of the school by leading the youth into a really active soul-winning program.

Read a portion of a recent letter I received from Elder Callender:

"When you outlined this program to me in the spring of 1949 I foresaw that it could be a real force for good, but I did not see how it could do all that you said you hoped it could. I was fearful lest you and others might be disappointed with the results. Now I feel that even your optimism could not accurately foresee the results of a program of soul winning by the students themselves. I have watched boys who were formerly problems to the school gradually turn to the right, and at last declare their intentions to become ministers. I have seen girls return from Bible

studies with a new light in their eyes, and I have watched the attitude of my Bible classes change to real enthusiasm, because the students have at last seen a reason for learning memory verses and searching for the reasons of our faith. I thank God for this experience. I am grateful to have been given a part in this program."

Truly this is a thrill to those of us who have seen spiritual development in the students themselves as well as their enthusiastic service for others.

The work of God in Idaho is earnestly onward in its every phase, because God is blessing abundantly. We are renewing our consecration and putting forth diligent endeavor to double our membership as God shall prosper.

Dedication, Sheyenne River Academy

By E. A. Robertson

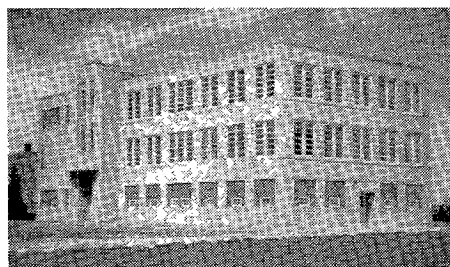
Dedication services for the new Sheyenne River Academy plant were held at the academy, Harvey, North Dakota, on October 21. The school's facilities were taxed almost beyond capacity to accommodate the large number who came in for the dedication.

E. E. Cossentine, of the General Conference, was the speaker at the dedication service. F. W. Schnepfer, who was president of the North Dakota Conference when the project was started, spoke at the eleven o'clock worship hour.

Large Building Program

In the past four years more than \$225,000 has been expended in replacing and expanding the facilities of the academy. New buildings include a modern administration building, an auditorium and cafeteria, several teachers' cottages, a powerhouse and heating plant, a laundry, and a large dairy barn. All this was accomplished without one cent of indebtedness.

Though this achievement reflects the vision and carefulness of Conference President D. C. Butherus and L. G. Barker, principal of the academy, and their respective staffs and committees, these buildings also stand as a monument to the faith of the believers of North Dakota in the cause of Christian education, and their willingness to sacrifice for the salvation and training of their youth.



New Administration Building at Sheyenne River Academy, Harvey, North Dakota

Spearhead Evangelism in the South

By W. A. Butler

I recently had a blessed experience in meeting with two of our churches in the Georgia-Cumberland Conference on behalf of the program of spearhead evangelism. The first appointment was held in our church at Bristol, Tennessee. There was a good attendance through the week. The personal work among the people during the day was much appreciated. The young people and the church school definitely took part in the spiritual advance. The whole church expressed their appreciation for God's blessings and a deeper spiritual experience. B. W. Lighthall, the pastor, is developing the interest created during the week.

In Waycross, Georgia, C. W. Beach was ready for the opening Sunday night with announcements in the daily press. This church is made up largely of new believers. Many who were not church members attended the meetings as a result of interest created through home missionary activities and the Bible correspondence course. Wonderful consecration services were experienced with definite victories over besetting sins, with the youth and church school also sharing.

Nearly a score of openings were effected for Bible studies and cottage meetings. There is really a fine interest at Waycross. Elder Beach is ready to follow up this interest. At both of these Southern churches the pastors are starting a class in training qualified laymen to give Bible studies to help take care of the growing interest.

Intercollegiate Workshop

By Elaine Giddings

College students from seven Seventh-day Adventist colleges participated in their first intercollegiate workshop at Southern Missionary College during December.

Preparation for strong Christian leadership through activity in student affairs was the theme of the discussions. Recommendations from the delegates to their respective colleges will have greater weight by virtue of the unity of purpose manifested.

Among the recommendations were those stating that missionary activities should rank highest, that the Missionary Volunteer Societies should be strengthened, and that their possible coordination with students' associations be studied.

Faculty sponsors of student organizations accompanied the student leaders and editors. George Mathews represented the General Conference Department of Education. Plans were tentatively laid for another workshop in October, 1951, that Adventist young people may be given the opportunity of being more firmly united in training and ideals.

Brief Current News



NORTH AMERICA

Atlantic Union

- Reese Jenkins baptized nine candidates in December at a district meeting of the churches in the mid-Hudson section of the Greater New York Conference. These new members joined the Poughkeepsie and Kingston churches.
- The "Christ for This Crisis" campaign opened in City Hall, Claremont, New Hampshire, January 13. Uniting in this evangelistic effort are Arthur J. Purdey, Arnold R. Swanson, Louis DeLillo, and C. Leon Strickland.
- Projectors and films are passed back and forth from one member to another in Bermuda, and still there are more demands for Bible studies by our faithful laymen. A number are attending Sabbath services as a result of these picture studies.

Canadian Union

- E. M. Peterson, former departmental secretary of the Maritime Conference, has accepted a call to the British Columbia Conference as Missionary Volunteer and educational secretary. Brother Peterson is taking the place of F. W. Bieber, who has accepted a call to the Wisconsin Conference.
- Fourteen persons were received into church fellowship on December 9 when a baptism was conducted in the St. John, New Brunswick, church by the pastor, Ira D. Follett. (Eleven of these were baptized, and three were accepted on profession of faith.) This baptism climaxed a concentrated 10-week series of Bible lectures held in Titusville, 30 miles from St. John.
- Brother and Sister Oliver Libby, of Massachusetts, are assisting W. H. Grotheer with an effort in Toronto; and Brother and Sister Ward Hill, who have recently been studying at the Seminary, are assisting O. J. Ritz with an effort in Montreal.

Central Union

- The Nebraska Conference has added several new workers within the past few weeks. Murray W. Deming, who for the past seven years has been with the Oklahoma Conference as pastor and radio evangelist, is now pastor of the College View church. M. Donovan Oswald is the newly appointed home missionary and Sabbath school secretary and comes from the St. Petersburg, Florida, church. Miss June Nickle is the new secretary to the president and secretary-treasurer. Mr. and Mrs. T. H. Weis are now in Hastings, Nebraska, where Brother Weis has charge of that district. Until recently Brother Weis has taught Bible at Enterprise Academy, Enterprise, Kansas.
- Sunday, December 17, 1950, was open

house for the new wing at the Porter Sanitarium, Denver, Colorado. This new addition increases the capacity of the institution to around 225. The completion of the new wing was under the direction of Dr. A. L. Moon, medical superintendent, and H. E. Rice, business manager of Porter Sanitarium.

- At the close of the December caroling program of the Central Union \$80,000 was turned in. Indications are that the union will pass the \$225,000 objective for 1951, which is its share of the \$3,000,000 for missions for North America.

Columbia Union

- J. C. Dean, pastor of the Hyattsville, Maryland, church, reports a good attendance and interest in the series of lay evangelistic meetings being conducted in the Decatur Heights, Maryland, church. Opha Mays, lay preacher and member of the Hyattsville church, is sponsoring the meetings. Several other active laymen are participating.
- The evangelistic meetings begun in Pittsburgh by Francis F. Bush on October 1 are having a good response. Hundreds have already answered the public call to accept Christ and are enrolled in a special Bible course prepared by Elder Bush.
- W. J. Keith, of Atlanta, Georgia, has accepted the invitation to take charge of the Akron, Ohio, district of churches. In Atlanta he was pastor of the First Seventh-day Adventist church.
- The city burgess and a group from the Chamber of Commerce of Pottstown, Pennsylvania, recently visited Pine Forge Academy, inspecting the entire school plant. They expressed delight at the progress that had been made at the school, which is operated by the Allegheny Conference.
- Five persons were baptized December 16 in the Camden, New Jersey, church by Royal Sage, pastor of the Camden-Berlin district.

Lake Union

- Arthur Kiesz baptized 15 persons at the Indianapolis, Indiana, North Side church December 16. Brother Kiesz is planning to continue his Sunday night series of lectures into the spring months.
- Otis Botimer has accepted Michigan's invitation to succeed J. M. Bucy as publishing secretary of the conference, and Herman Trout is the new assistant in the west Michigan area where Brother Botimer has been serving.
- Judson Habenicht baptized 13 of Adelpian Academy's students during the latter part of December. These young people made their decisions as a result of the Week of Prayer follow-up work.
- The Tomahawk, Wisconsin, Sabbath

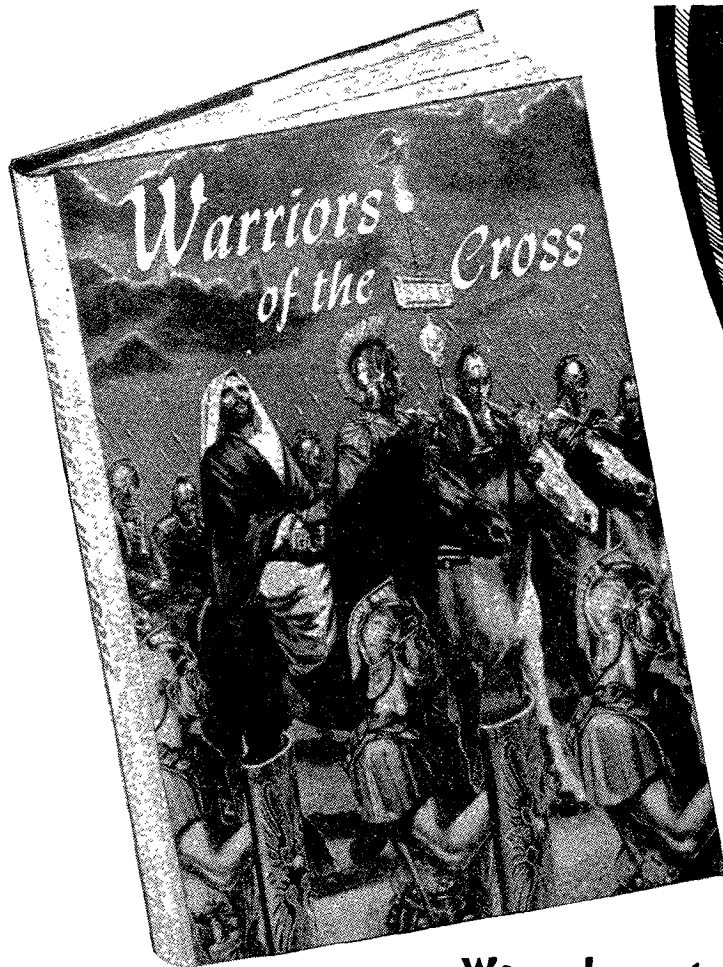
school has made another fine record in its investment program. This year the members have \$505 for their Investment, which is about \$15 per Sabbath school member.

North Pacific Union

- During the Upper Columbia Conference session held in Spokane, Washington, December 18 and 19, C. Lester Bond was re-elected president and H. J. Perkins secretary-treasurer for the ensuing term. All departmental secretaries were retained in their present positions.
- A Christmas gift of \$742.41 was given by the Associated Students of Walla Walla College to the Bristol Bay School in Alaska, for the purchase of students' desks for the school when it is rebuilt. The main building burned earlier in the school year.
- After 10 weeks of meetings the evangelistic effort in Juneau, Alaska, closed Sunday night, December 10. C. L. Vories reports that 14 adults have been baptized.
- E. G. Fresk, leader of the Billings, Montana, district, baptized nine persons on December 16. C. A. Woodland reports a wonderful attendance at his evangelistic meetings in Glendive. The interest here will be carried on by Gerald Hill, Howard Lund, and Leo Finkbiner.
- On December 16, 20 new members were added to the Eugene, Oregon, church as a result of evangelistic meetings.
- Ronald Kegley, Jr., reports the baptism of 16 persons on December 16. These were distributed among the Sandy, Gresham, Estacada, and Oregon City, Oregon, churches.

Southern Union

- As a result of missionary work in the State prison at Montgomery, Alabama, one has been baptized, two others have expressed their desire to join the remnant church, and 11 will soon complete the Bible correspondence course.
- The effort conducted by W. M. Starks in Fort Lauderdale, Florida, this past fall resulted in 61 baptized.
- Before leaving the Georgia-Cumberland Conference for Carolina, Ernest A. Lemon had another baptism at Waycross, Georgia, making 41 souls from the effort thus far, with several more who will soon be ready for baptism.
- On December 30, 1950, a church was organized, and the new church building for this group dedicated at Pittsboro, North Carolina, largely as a result of the faithful work of Doctors Kenneth Mathiesen and Willard Clark. Their efforts were climaxed by the evangelistic effort of D. G. Anderson and Robert Kistler.
- On December 30 a new church of 38 members was organized in Madisonville, Kentucky, thus opening up another dark county.
- Climaxing many years of effort on the part of the members and conference leadership, a church building was dedicated at Hemingway, South Carolina. H. D. Singleton, president of the South Atlantic Conference, conducted the dedicatory service.



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Thousands of boys and girls who have read the first four books of the Bible Pageant Series, by Merlin L. Neff, are now waiting for the fifth volume, which completes the set.



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Obituaries

STAHL.—Ferdinand Anthony Stahl, born in Pentwater, Mich., Jan. 3, 1874; died in Paradise, Calif., Nov. 30, 1950. In 1892 he was married to Anna Christina Carlson in Milwaukee, Wis. In 1902 they joined the Seventh-day Adventist Church. Soon afterward they took the nurses' course and graduated from the Battle Creek Sanitarium in Michigan. Their alma mater then asked them to take charge of the treatment rooms in Cleveland, Ohio. Later they operated a sanitarium in Akron, Ohio.

Elder Stahl was working in Ohio when the Lord impressed him to devote his life to foreign mission service. He sold the sanitarium in Ohio and attended the General Conference of 1909, in Washington, D.C., and from there paid his own way to the mission field. Elder Stahl first did pioneer work among the Indians of Bolivia for five years. From there the family moved to Lake Titicaca and established many churches and schools among the Indians of that region.

After nine years he was sent to work among the savage Indians of Perene, Peru, and worked there five years. His last foreign mission work was among the cannibals of the Quetos Indians. After 29 years of mission service, because of ill-health, he returned to the United States in 1939 and made his home in Paradise, California, and for three years worked among the Indians along the Klamath River. He was a man of faith, courage, and action. Elder Stahl was active until six months ago.

He leaves his wife, one daughter, one son, and three grandchildren.

LACEY.—Herbert Camden Lacey, born Nov. 15, 1871, at Leicester, England; died at Glendale, Calif., Dec. 8, 1950. His early boyhood was spent in England and India. When he was 11 years of age the family moved to Hobart, Tasmania. In 1887 the entire family accepted the truths taught by the Seventh-day Adventist Church.

Professor Lacey, then a student in an Episcopal college in Hobart, soon after his baptism, came to America to attend Headshurg College, in California. He completed the ministerial course in 1892, then attended Battle Creek College, finishing the classical course. In 1895 he was united in marriage to Lillian Yarnell, of Orange, Calif. The day after the wedding they sailed to Australia, where he was associated with Mrs. E. G. White in establishing the Australasian Missionary College. In 1896 he was ordained to the ministry. Professor Lacey taught Bible and New Testament Greek during the school year and held evangelistic efforts during the summer.

In 1902 he was called to the Healdsburg College to teach Bible and ancient languages. In 1904 he and his family sailed for England. Here he headed the Bible and New Testament Greek departments of the Stanborough Park Missionary College until 1913. Returning to the States, Professor and Mrs. Lacey joined the faculty of Union College, remaining there until 1918.

Their next field of labor was Washington Missionary College, where he taught for two years. During 1920 and 1921 he spent 15 months assisting in holding conventions in China, the Philippines, Japan, the East Indies, and Manchuria. Later Elder Lacey was pastor of the San Diego church and the New York Temple church, and he was professor of Biblical exegesis in the College of Medical Evangelists. His last active work was shepherding the churches in Hollywood, Huntington Park, East Los Angeles, and Burbank.

There are left to cherish his memory his companion of more than 55 years, one son, two daughters, three grandchildren, and three sisters.

SILLOWAY.—Fannie Ellsworth Silloway, born in Cambridge, Vt., June 24, 1870; died at Orlando, Fla., Dec. 11, 1950. She became a church member when a young woman, and remained faithful to the message. She is survived by two daughters: Merle, who as a missionary in China and the Philippines, went through the internment there; and Winnifred Loomis, who was a missionary in Bolivia.

SANBORN.—John Elmer Sanborn, born in Lapeer, Mich., July 15, 1872; died Nov. 9, 1950, at Nashville, Tenn. He was employed in the Review and Herald Publishing Association's book factory in Battle Creek in the early days. He was a faithful Seventh-day Adventist all his life.

EITEL.—John Balzar Eitel, born in Beidek, Russia, Sept. 1, 1858; died in Loma Linda, Calif., Oct. 26, 1950. Of German descent, he came to America at the age of 15 and accepted the third angel's message about 1884 in Kansas. He did lay preaching and colporteur work in Wisconsin. He is survived by four sons, four daughters, 26 grandchildren, and 32 great-grandchildren, three great-great-grandchildren, and one brother.

CARR.—Mabel Taylor Carr, born at Mt. Pleasant, Iowa, Nov. 3, 1893; died Nov. 7, 1950, near Enid, Okla. She was baptized at an early age and remained a loyal member all her life. She was married to Carl Riffel in 1916. Most of their married life was spent in some phase of conference and ministerial work. Elder Riffel died in 1939, leaving his wife with two

small daughters. In 1947 she was married to J. Arthur Carr. She is survived by her husband, two daughters, two grandchildren, and two sisters.

SUNDIN.—Carl Olaf Sundin and Hulda Elisabet Hoglund Sundin died suddenly as the result of an automobile accident June 15, 1950, near Woodland, Calif. Carl was born May 25, 1882, at Sund, Vibyggera County, Westernorrland, Sweden, and died June 15. Mrs. Sundin was born April 2, 1885, in Bondsjo, Vibyggera County, Sweden, and died June 16. They were married in 1905 and came to this country in 1909. They immediately became Adventists, and remained faithful. They are survived by four daughters and six sons, among whom is Carl Sundin, associate secretary of the Medical Department of the General Conference, Alhambra, Calif.; also 10 grandchildren.

SCHNEIDER.—John Conrad Schneider, born in Unity, Wis., May 24, 1893; died at Fresno, Calif., Dec. 16, 1950.

HOWARD.—Mary Mutchler Howard, born in Springtown, N.J., June 26, 1860; died at St. Petersburg, Fla., Dec. 17, 1950. She accepted the truth about 50 years ago and took nurses' training at the New England Sanitarium, graduating in the first class to be graduated from that institution. She helped many young people to obtain an education.

SLAYTON.—Clarissa May Slayton, born at Deerfield, Mich., Sept. 17, 1890; died at Eaton Rapids, Mich., Nov. 24, 1950. She is survived by her companion, four daughters, two sons, 18 grandchildren, and two brothers.

JONES.—Mary Jones, born March 28, 1865, in South Wales; died in Herrin, Ill., Dec. 14, 1950. She was a faithful church member for the last 54 years. Two daughters and one son survive.

HIPPACH.—Elizabeth Baker Hippach, born in Devonshire, England, June 18, 1867; died Dec. 5, 1950, at Huntington Park, Calif. She has been an Adventist from her early youth. She is survived by three stepchildren, 12 grandchildren, seven great-grandchildren, and one brother.

NETTLETON.—Paul Irvin Nettleton, born in Columbus, Ohio, Nov. 5, 1907; died there Sept. 14, 1950. He is survived by his wife, three daughters, his parents, and two sisters.

ALLIS.—Mary Etta Allis, born in Basil, Ohio, Nov. 28, 1872; died in Columbus, Ohio, Sept. 27, 1950. She was a member of the Columbus Eastwood church since 1917. She is survived by four daughters, 10 grandchildren, 12 great-grandchildren, and one sister.

PARKER FAMILY.—Mr. and Mrs. Richard Junior Parker and their two children, Sharon, seven years, and Carol, 14 months, met instant death as they were crossing the main railroad tracks in Bryan, Ohio, Oct. 9, 1950, when their car was struck by a through train. Brother Parker was born in Defiance, Ohio, in 1922, and was reared in the Seventh-day Adventist faith. He is survived by his parents, four brothers, and four sisters. Ruth Kintigh Parker was born in 1923. She is survived by her mother, four brothers, and six sisters.

DILLOW.—Thomas William Dillow, born Oct. 16, 1869; died at Comus, Md., July 11, 1950. He accepted the third angel's message in 1921 and remained faithful. He is survived by two daughters, 13 grandchildren, 27 great-grandchildren, and one great-great-grandchild.

SAUDERS.—Mollie G. Saunders, born in Muskingum County, Ohio, May 26, 1874; died Oct. 12, 1950, at Columbus, Ohio. She had been an Adventist eight years. She is survived by her husband, two sisters, and three brothers.

TINKER.—Than L. Tinker, born Dec. 1, 1869, at Fort Payne, Ala.; died Nov. 29, 1950, at Bache, Okla. He united with the church in 1906 and remained an active member. He is survived by two daughters, one son, five grandchildren, four great-grandchildren, and one brother.

DeMARTINI.—Gertrude O. DeMartini died at Massillon, Ohio, Oct. 18, 1950, at the age of 74. Since her early girlhood she has been a faithful member of the Newark, Ohio, Seventh-day Adventist church.

SOUCEY.—Blanche Riley Soucey, born at Lenmore, Calif., April 23, 1898; died at Fresno, Calif., Nov. 16, 1950. Brought up in the faith, she received her education in Adventist schools, including nurses' training at the Loma Linda Sanitarium. She is survived by her half-brother.

REIFF.—Julia Amanda Reiff, born Nov. 13, 1878, in Hamilton, Ohio; died Oct. 28, 1950, in Middletown, Ohio. She was a faithful church member for many years. She is survived by two brothers and four sisters.

WEST.—Lulu Bailey West, born at Carthage, Mo., Feb. 1, 1882; died Nov. 29, 1950, at Cle Elum, Wash. She was a Seventh-day Adventist since 1917. She is survived by her husband, four daughters, one son, nine grandchildren, and four great-grandchildren.

BRONKAR.—Florence B. Bronkar, born Dec. 18, 1879, near Zanesville, Ohio; died there Nov. 16, 1950. She has been a consistent Sabbathkeeper since a young girl. She is survived by her husband and one sister.

BERGLUND.—B. Berglund, born in Bohuslan, Sweden, Aug. 14, 1870; died Dec. 5, 1950, at Port-

land, Oreg. He became an Adventist in 1904. After three years' study at Union College he and his wife spent three years' service in Sweden. They then came back to America and led many souls to Christ. He is survived by his wife.

OLIVER.—Daisy Oliver died in Zanesville, Ohio, Nov. 26, 1950, as the result of being accidentally burned. She is survived by her brother and sister.

NOTICES

Michigan Sanitarium, Inc.

Notice is hereby given that a meeting of the constituency of the Michigan Sanitarium, Inc., called to convene in the First Methodist Church, 1010 W. Wisconsin Avenue, Milwaukee, Wisconsin, at 11 A.M., February 13, 1951.

Trustees for the ensuing term will be elected at such other business transacted as may properly come before this meeting. Delegates to the regular Lake Union Conference session are delegates to this meeting.

L. E. LENHEIM, President.
E. L. GREEN, Secretary.

Famine Relief Fund

The General Conference gratefully acknowledges the following contributions to the famine relief fund:

Mrs. Nellie Bates	\$ 5.00
Mr. and Mrs. E. J. Banks	10.00
Mr. and Mrs. Edward Coyl	10.00
Cressie Edgar	100.00
Lenora Erla	5.00
Mrs. C. Gerlach	5.00
Fred Hermann	10.00
A friend	2.75
L. Tissaw	10.00
Mack Zolnerzak	5.00
Loma Linda Dorcas Welfare	135.00
	\$297.75

Literature Wanted

Mrs. JOSEPHINE CUNNINGTON EDWARDS, normal director, Malamulo Mission Training Institute, Malamulo, Nyasaland, Africa, needs normal training books for their teacher training library at Malamulo. Any methods, principles of teaching, or psychology books will be welcome. Need particularly books by Bagley, Strayer, and *Psychology* by Woodworth, or others.

Sullivan Parrilla, Puerto Cabezas, Nicaragua, Central America, desires the following literature for free distribution: *Signs, Our Times, Canadian Watchman, Review, Youth's Instructor, Life and Health, Little Friend*, small books, and Spanish papers.

Brief Biographies

Answer: Mrs. Maude Sisley Boyd. Born Nov. 25, 1851; died May 17, 1937.

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 24	Television Offering
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	Review 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 mission offering is scheduled.

REVIEW AND HERALD PUB. ASSN.

BOOKS BOYS AND GIRLS LOVE



FUZZY-WUZZY TALES By R. E. Hare

Thrilling stories of the Seventh-day Adventist natives of the islands of the South Pacific and their marvelous humanitarian deeds in World War II. Price, \$2.50.

REALLY-TRULY STORIES, Book V By G. L. Hayden

Mary Martha's true stories of early Oregon never fail to please grandma as well as Junior. This new volume lives up to the best in the series. Price, \$2.50.

SISTER WHITE. By Arthur W. Spalding

Written especially for children, this life of Ellen G. White is filled with many interesting anecdotes and incidents not heretofore published. Price, \$2.00.



RAJAH By Elsie Lewis Rawson

The author calls Rajah the perkier, saucier, sweetest, smartest, bird she ever knew. His antics will delight the children—and grownups too. Price, \$1.50.

WITH JACK AND JEAN in Bible Lands. . . . By Ellen Klose

Quite different from the ordinary Bible storybook, this fascinating, illustrated book will be thrilling to both adult and junior readers. Price, \$3.50.

ALASKA TRAIL DOGS By Elsie Noble Caldwell

Here are true stories of the real dogs of the North country—stories that will bring thrills and heartthrobs to dog lovers of all ages. Price, \$2.50.

TARNISH. By Osa Johnson

Osa Johnson knows lions, with a hearty respect for them. Tarnish is the unusual story of a blind, furry kitten that grows from cubhood into a young lion. Price, \$1.00.



GAY—A Shetland Sheep Dog By M. S. Johnson

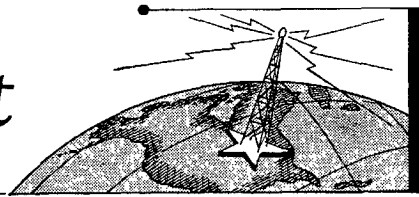
Animal stories are great favorites with children, and since most youngsters have had some contact with dogs this story will hold particular attraction. Price, \$2.00.

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Items of Special Interest



Death of J. A. Leland

We regret to announce the death of J. A. Leland at the home of his son, Dr. H. G. Leland, in San Diego, California, January 8. Elder Leland served as a missionary in the Inter-American Division for many years and also as a conference president in this country. We extend sympathy to his family. A life sketch will appear later.

Cabled News From Korea

At the invitation of the United States Government, Dr. and Mrs. George Rue and Miss Irene Robson had returned to Seoul, Korea, after the retaking of that city by the UN forces. Today, January 10, we have received the following cable from Dr. Rue: "RUES ROBSON SAFE PUSAN. WOMEN EVACUATING TO TOKYO. SIX HUNDRED BELIEVERS EVACUATED TO PUSAN. SOLICIT PRAYERS." W. P. BRADLEY.

Baptisms in South Africa

A letter from C. W. Bozarth, president of the Southern African Division, reports 13,064 baptisms for the past year, with 30,036 new converts uniting with the preparatory baptismal classes. Four local mission fields each baptized an average of more than 100 a month for the year. New and higher goals have been set for 1951. Surely this represents a visitation of the Spirit of God in that land which a few years ago was known as the Dark Continent. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.

W. H. BRANSON.

Voice of Prophecy in Middle East

George Keough, director of the Voice of Prophecy in the Middle East, writes:

"Our correspondence course has grown to 10,000. At the time of the General Conference session the number was 3,500. At that time I asked Brother Wadie Farag, who had come to us from the college, to go out and make personal contact with the people and ask them to take the course. This method has proved a success. We had tried to advertise, but the newspapers did not want to print our ad. But, using this method of personal contact, I

am sure we can increase our list of names to 50,000 this year.

"Many write us, telling of their appreciation of this work. A good many write that they are keeping the Sabbath. In Syria we have had several write us from places where we have no worker and no members. From Aleppo, from a village near Hama, and from the Danish Mission hospital two nurses have written to say they are keeping the Sabbath. We have had some letters from Damascus, and from three of the prisons in Lebanon prisoners have written that they are keeping the Sabbath.

"The Near East Arab Broadcasting station and the Lebanon broadcasting station have told us they will be willing to give us time free on their station if we can supply them with the material."

Recent Missionary Departures

Elder and Mrs. H. D. Colburn and their little son Harold, returning to Jamaica from furlough, left Miami for Mandeville in late November.

Mr. and Mrs. C. O. Franz and two children, Charles and Margaret, returning to the Inter-American Division from furlough, left Miami for Cuba the latter part of November.

Mrs. H. C. Morton, returning to Peru from furlough, left New York for Callao, November 11. Brother Morton, who is the secretary-treasurer of the Peru Mission, returned to the field in September.

Elder and Mrs. R. E. Delafield and three children (Trevor, Marjorie, and Hardin), returning to Inter-America from furlough, sailed from New York for Georgetown, British Guiana, December 21, on the S.S. *Lady Nelson*. Brother Delafield, formerly located in Panama, will now serve as president of the British Guiana Mission.

Mr. and Mrs. Gordon T. Hewlett and two children, Carol-Jeanne and Darlene, of British Columbia, sailed from Halifax for London, December 22, on the S.S. *Sythia*. Brother Hewlett is connecting with the South England Conference for evangelistic work.

A group of missionaries sailed from San Francisco, December 31, on the S.S. *Drente*. The group consisted of the following:

Miss Beverly Bunnell, nurse, of Walla Walla, Washington, called to connect with the hospital in Karachi, West Pakistan.

Miss Zelpa Miller, of Pomona, Cali-

fornia, called also for nursing service in the Karachi Hospital.

Mr. and Mrs. Fred A. Gerling, of Portland, Oregon, appointed to connect with the hospital in Rangoon, Burma, Brother Gerling as X-ray and laboratory technician, and Mrs. Gerling as director of nursing service.

Elder and Mrs. W. H. McGhee and two children, Carolyn and William, of Astoria, Oregon, to Karachi, West Pakistan, Brother McGhee to serve as pastor-evangelist.

Elder and Mrs. R. M. Milne, returning to Singapore from furlough, sailed from San Francisco, December 31, on the S.S. *President Van Buren*.

Mr. and Mrs. R. H. Davidson, of the Boulder Sanitarium, sailed from San Francisco for Bombay, December 31, on the S.S. *President Van Buren*. Brother and Sister Davidson have been called to connect with the new hospital in Simla, India, for nursing service and as physiotherapists.

Elder and Mrs. P. L. Williams, returning to Singapore from furlough, sailed from San Francisco, December 31, on the S.S. *President Taft*.

W. P. BRADLEY.

Canvassing in Northern Canada

John Wells, a faithful colporteur, who has the ability and the courage to work under most rigorous conditions, writing some time ago from the cold, bleak regions of the Northwest Territories, said:

"You will be interested to know that I am now selling books in the far north, at Yellow Knife. It is a gold mining town at the northeastern extremity of Great Slave Lake and three hundred miles south of the Great Bear Lake. At present we have twenty-four hours of sunlight here. I can hardly tell when one day stops and the other starts. "My success has been phenomenal. The first day netted \$200 in sales, and in the three days since I have sold \$500 more, with \$200 in deposits. I am hoping for some \$1,000 weeks. During the next period of daylight I hope to work the Mackenzie River area, which is hundreds of miles farther north. Every move has to be made by plane. And what rough riding!"

The Lord always prepares a man to fill difficult places. To work in such a rigorous climate requires not only consecration but great physical strength and skill.

R. E. CRAWFORD.