

REVIEW and Sabbath HERALD

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



High Resolves for 1953

By the Editor

This is the first day of the new year. What is past we cannot change, though, thank God, we may receive pardon for it. To ask forgiveness for the past and then to continue to grieve over its sorry record is not only to doubt God's promise of pardon but to dissipate nervous energy that should be directed toward the tasks of the morrow. Paul gave us the pattern to follow. He did not torture himself with memories of how he once persecuted the church of God, searching them out in every city to bring them to trial and death. But, said he: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. Thus he lived and thus he died.

Here lies before us 1953, untouched by our feet, untainted by our failings. It is a gift of God to us. As we enter it there are high resolves to make if we would enjoy a better year than any in the past. We think chiefly of these:

1. A resolve to make God more definitely first in our thinking than ever before. In Him we live and move and have our being, as Paul reminds us. Forgetting God is the most ancient of all heresies and the most far reaching in its evil effects. Strangely enough it is a heresy that taints the children of God as well as colors the children of the evil one. We need only to be in constant haste in order to forget Him who giveth to all men life and breath and all things. Our resolve should be to take time, not simply at formal prayers, but repeatedly throughout the day, to remind ourselves that we have life this day because God has graciously given us that gift, that God actually has a plan for us this day and every day, and that we may have strength and success adequate for every issue that will confront us. A constant sense of our relationship to One all powerful, all merciful, all wise, and all holy is the secret of meaningful and successful Christian living. Our deeds, our words, are but the extension of our thoughts. Our 1953 resolve should be to keep those thoughts first fixed on God.

2. A resolve to love and support more fervently than ever before the great cause that God has placed in the world. We cannot honestly think of God without soon thinking of the agency He has ordained for the extension of the principles of heaven on earth. We cannot truly fix our hearts on the expansive truth of the bountifulness of our God, and then display a miserly mood when invited to give for the proclamation of the name of God to those who are ignorant of Him. As surely as we do the latter we shall pay the penalty of a dimmed vision of the former. We must never forget that our vision of God grows by our practice of the presence of God, and that includes the practice of liberality. God draws nigh to those who draw nigh to Him. If we would have the bright picture of Him that comes from the closer view, we must walk toward Him. And the path to God is ever the path of sacrifice and service.

3. A resolve to love more fervently the brotherhood of the faith. There are those who feel, and may even boast, that they enjoy sweet fellowship with God but have a most

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REVIEW and Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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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.]

► Baptists Ask Next President Not to Name Envoy

The Montgomery Baptist Association, in annual meeting in Montgomery, Alabama, passed a resolution asking the next President of the United States not to appoint an ambassador or a personal representative to any religious body and to maintain the separation of church and state.

► Pope Names 24 New Cardinals

Pope Pius XII has named 24 new cardinals, including one American, to bring the Sacred College back to its full strength of 70. They will be installed at a special secret consistory to be held in Rome on January 12. Of the new appointees, eleven are Italians and 13 non-Italians. The American cardinal-elect is Archbishop J. Francis A. McIntyre of Los Angeles who becomes the first West Coast prelate to be elevated as a prince of the church. His elevation increases the number of American cardinals to four. The others are Edward Cardinal Mooney, of Detroit; Samuel Cardinal Stritch, of Chicago; and Francis Cardinal Spellman, of New York.

► Koreans Speed Publication of New Bible

A group of Korean Christian printers, editors, and scholars are working by candlelight in Pusan, Korea, to speed the publication of the first Bible in Hankul, modern colloquial Korean. Dr. Young-Bin Im, general secretary of the Korean Bible Society, said that the printing of the New Testament has been completed and the Old Testament should be off the presses early in the new year. Both the Korean tongue and the symbols devised in recent years to transliterate its sounds phonetically into script are called Hankul. It was adopted as the official language when the Republic of Korea was established.

► Indecent Literature Called Symptom of Moral Laxity

Widespread circulation of magazines and books stressing sex and crime is "a symptom of moral laxity among our people," a spokesman for the National Council of Churches told a Congressional committee investigating pornographic literature. Dr. Samuel McCrea Cavert, general secretary, said it was the opinion of National Council leaders that the problem of improper publications must concern "not only the churches, but also public agencies of government and education." His statement was submitted to the committee's request. "While the churches are committed to freedom of the press," Dr. Cavert declared, "I am confident that they are also concerned that this freedom should not be exploited in such a way as to undermine the moral stamina of our people."

► Dulles Has Long Record of Service to Churches

President-elect Dwight D. Eisenhower's selection of John Foster Dulles as his Secretary of State will bring to the Cabinet a man with a long record of service to religion. Mr. Dulles, who served as a foreign policy adviser to the Truman administration as well as to Republican leaders, has been active in many Protestant organizations. His work on behalf of world peace, through religious agencies and in the political sphere, has been hailed by churchmen. Earlier this year Mr. Dulles was awarded the 1952 Peace Medal of the Roman Catholic Third Order of St. Francis. Last May the National Conference of Christians and Jews gave him a national award for his "devotion to the cause of promoting understanding and goodwill among Protestants, Catholics and Jews."

NEW YEAR'S GREETINGS

From the President of the General Conference

Instead of sending out greeting cards this year end to only a comparatively few of our workers and people, as is usual, we wish to send a message of love and courage to all who are connected with God's people throughout the world.

By the grace of God we have grown into a large and widely scattered family. In practically every nation of earth men and women, hearing the mighty judgment-hour message, have responded to God's call, and have united themselves with His people.

Thus we have all become brethren. We are of the household of God. Many, many have found the ties of church fellowship to be much stronger than those of nature. As with Jesus, it is often true also of His followers that they stick closer together than brothers in the flesh.

We therefore count you all to be our brothers and sisters and greet you as fellow members of God's family upon earth.

We have now come to the beginning of a new year. The page that made up the record of 1952 has been turned, and a new page is before us. The record of the past year is completed. What we have written, we have written.

But what of the new year? Its possibilities lie spread out before us. If, in our service for God, we have failed in any particular during the past year, shall we continue such failure this new year, or shall we rise in God's strength and write a record of success on the new page?

Never since the fall of Adam and Eve in Eden has the church been faced with such a tremendous task! The world is coming to an end. Probationary time is running out, and yet all around us are legions of people who are unsaved. We meet them on the streets. We associate with them in our work. We see them in the market places and on the great lines of travel. We pass many of their homes every day. But what are we doing to bring them into God's family before the curtain falls? Soon, very soon, it will be too late.

As the year opens, the hours of probation still linger. Whether that shall be

true throughout the entire year only God knows. If not during this new year, then some year soon the plan of saving men will be forever over, and our work will be done.

The words of Jesus come ringing down through the years with peculiar emphasis

is to be a universal accomplishment. In some divisions the task is much more difficult than in others.

But yet the task is not impossible in any section of the world field. It really is so very simple. All that is required for our entire membership to be doubled by the end of 1953 is for each church member to bring one new person into the church.

One convert in a whole year!

Does that sound impossible?

With God's blessing and earnest effort on our part it can still be accomplished. We appeal to our workers and people everywhere to make this new year 1953 a year of very special effort in soul winning.

Thousands of our laymen should lay down their usual vocations and go forth as colporteurs this year to sell our truth-laden books to the people. They should be scattered like the leaves of autumn. Scores of thousands should go to those in their neighborhoods and distribute tracts and periodicals and give or lend our books to the people.

Our institutional workers should make special plans to bring the message to the direct attention of all who come to them.

Most people will not come voluntarily to the church. We must go into the streets and lanes, into the byways and hedges, and compel them, through love, to come in.

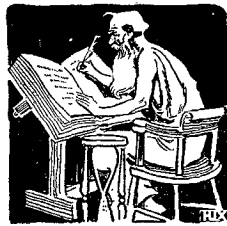
Why would it not be well for our church leaders to call a very special business meeting in January or February of this year for the purpose of considering this all-important matter of doubling our church membership? Every member

should be urged to take part. This is our God-given task. Nothing else is so important. May God lead and bless us as we all join hands to accomplish it in His strength and name.

Again we greet you in the name of the Lord.

Yours for a year of unusual service and blessing,

WILLIAM H. AND
ELIZABETH BRANSON.



The OLD YEAR and the NEW

By Margaret Locke

The old year has gone with all our mistakes,
Have we had them all pardoned for dear Jesus' sake?
Have we made any progress in days of the past?
Do we feel that the victories gained will all last?

The old year has gone, and a new year begun,
And how many souls to the Lord have we won?
Are we truly repentant—have fervent desire
To be clean, and baptized with the Holy Ghost fire?

The old year has gone, and a new year begun,
How plain are the tokens of time's setting sun;
Let us haste to give warning to perishing men,
And tell them that Jesus is coming again.

Let us rise, let us shine, and surrender our all,
Hear His tender entreaty, His sweet, loving call—
O dreadful the anguish and dreadful the fate
Of the souls who put off and then find it too late.

at this time—"Work while it is day: the night cometh, when no man can work."

The church today is engaged in a mighty effort to double its membership in four years. Three years of this time are now past. Only one year remains. Two or three of our great divisions report that they have strong hopes of reaching the goal. What a victory that will be! It will, however, require a miracle if it

The Secret of Personal Power

An Evangelistic Sermon

By George E. Vandeman

We shall open the Bible on an age-old problem, one that has baffled and troubled hearts through countless generations. For ages men have been asking, "What are those mysterious conflicting voices that speak to the souls of men?" Behind the pleasant smile, behind the cheerful greeting, there lies another world, a stage of drama of which others little dream. What is the secret of peace in those inner spheres?

All of us live very close to ourselves. There is a battleground within the heart; conflicts rage between that which appears to be right and that which we sense is inherently wrong. The outcome of that battle determines your destiny for now and for eternity. I repeat, one of the most baffling questions that has come to Christians through the years is this question of inner conflict, inner voices, conflicting voices, leading us in two opposite directions.

No doubt you have asked yourself these questions: "Why is it that the man of the world, the individual who has made no profession of following the Lord Jesus Christ, the man who is not surrendered to God, the man who doesn't care about the Bible or the future—why is it that he seems to drift along without any evidence of a struggle? Why are there no apparent conflicts in his life? Why is he not especially bothered, while on the other hand the man who gives his heart to the Lord Jesus Christ, the man who has surrendered his life to the Saviour, the man who has been born again, the man who calls himself a Christian, seems to have almost continual conflicts in his life? Why is he opposed at every turn?" You might reason that the situation is not fair. And yet these are questions we need to face, are they not?

Two Contending Natures

The answer is simply this, friend: The individual without God, without the Bible, without any hope of the future has *only one nature*—the nature with which he was born—the carnal nature. This nature sins just as easily as water runs downhill. There is nothing to oppose it. That is why there is no battle on. The carnal nature has full sway, for the man has not taken into his life the Lord Jesus Christ, who sets up another standard.

But the man who has given his heart to the Saviour and has been born again, has not only the carnal nature by physical birth but also the spiritual nature by spiritual birth. That is why there is a struggle on in the life of a Christian, and

that is why there is not a struggle on in the life of the non-Christian. In fact, a struggle during the early days of a Christian experience may indicate that God has placed in your life a strong spiritual nature and you hear its voices leading you in the paths of righteousness, as contrasted to the natural man.

Every day Paul lived he faced the problem of these two natures. In First Corinthians 9:27 he says, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Paul himself, the great apostle, recognized that even though he was a preacher of righteousness, he would need to deal with these two voices, these two natures, and keep the one in subjection lest he himself be lost. What do you think of that?

God tells us that in this confused world a true Christian can have a voice within that tells him which way to go whenever he comes to the fork of the road. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it,

I Believe

By WELDON TAYLOR HAMMOND

I believe in God unitedly—
Father, Son, and Holy Ghost—the Trinity.

I believe the Bible—old and new—
From Genesis to Revelation true.

I believe that God to earth drew nigh,
And spoke His fiery law from Sinai.

I believe God's holy law demands
Obedience to all of its commands.

I believe God's grace alone can fill
The heart with power to do His blessed will.

I believe the blood atonement made
By Jesus Christ the debt for sin has paid.

Believing in the Holy Trinity,
Believing that the Word of God is true,
Believing that God's holy law reveals the
righteous deeds that He would have me do,
Believing in God's grace for keeping power,
Believing that Christ's blood atones for sin,
How can I but rejoice each day and hour
That I, through faith, the crown of life
may win!

when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

The Lord Jesus Christ speaks through the new spiritual nature. But on the other hand, the other voices speak too. Let me turn to Romans 7:15: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Do you see? The thing you would like to do, the thing you know that is right, you are not doing; but the thing that you hate and know is wrong, you find yourself doing. What is the trouble? We read again:

"If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Verses 16-18.

Isn't that a clear picture of the average man? He knows what is right and makes an attempt to fulfill it, but he fails. He finds himself doing the very thing that he has been told is wrong. In this plight he cries out, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Verses 24, 25.

Which Nature Is Stronger?

How shall we handle these two voices, the voice of the spiritual nature and the voice of the carnal nature? I am anxious that we make this very practical. Tomorrow morning when you rise I hope you will ask yourself the questions: Which nature is going to rule in my life today? Which nature will be supreme? Which voice will I listen to, the voice of the Spirit or the voice of the world?

Now may I help you to get started right by telling you which one is going to rule in your life tomorrow? But you say, "Brother Vandeman, you don't know me that well." Yes, I believe I do. I should like to tell you which nature is going to rule in your life tomorrow, just to get you started right. Now please listen so that you do not miss it. *The nature that will rule your life tomorrow will be the one that is the stronger.* You just wait and see. If the spiritual nature is the stronger, it will rule your life tomorrow. If the carnal nature is the stronger, it will rule your life tomorrow.

May I go so far as to predict that not only will the stronger nature rule your life tomorrow but whichever nature is supreme when Jesus comes will determine your eternal destiny. For when Jesus finally comes through the blazing eastern heavens, your standing and my standing with God in that hour will not be dependent upon the little petty things we may have, or have not, been doing, but rather it will be dependent upon which nature is the stronger in our lives. If in that day my carnal nature, my worldly nature, is ruling in my life, I will be among the lost, and nobody wants to be

lost. But if in that day my spiritual nature is the stronger, I will be saved, and everybody wants to be saved. Let me read Romans 8:6: "For to be carnally minded is death; but to be spiritually minded is life and peace."

I would like you to hear Weymouth's translation of that verse. Listen: "Thoughts shaped by the lower nature mean death; thoughts shaped by the spiritual mean life and peace." There you have it.

Now please do not forget my next statement. Whichever of these two natures, the spiritual or the carnal, you feed, friend, will be the stronger. If you feed the spiritual nature and listen to its voice, it will be the stronger; if you feed the carnal nature and listen to its voice, it will be the stronger. And remember that what feeds the one always starves the other.

After you have known the Lord Jesus Christ for one year, five years, or ten years, if that battle is still raging in your heart, it must be that you have been feeding both natures just enough to keep them alive. Do you see what I am getting at? You are living in the midst of a bat-

tle. Nobody is happy living in a conflict. Some have just enough Christ in the life to make living in the world uncomfortable and embarrassing. Some have just enough of the world in the life to rob them of spiritual power in their Christian experience.

Oh, I ask you tonight, in Jesus' stead, to cut loose, come clean with God, cease feeding the carnal nature and let it die of inaction. Then the spiritual nature will grow as you feed it until it dominates your life in conquering zeal for the name of Jesus.

If on the side you have been compromising, if you have been feeding the carnal nature, if after giving your heart to the Lord Jesus Christ you have been giving way to habits and weaknesses that you know are destructive—then how can you expect to have peace within?

The kind of peace the Lord Jesus Christ wants to give you is priceless. It is the most wonderful thing that any man can possess on this earth. With it you can face the future without fear. With it you can face your family and your associates with Christian confidence. Youth can be kept clean and pure. Families can

be saved. But above all, you can have peace if you learn this priceless secret we are discussing tonight. The cost is simply this: we cease feeding the carnal nature.

Every day we live we face a series of choices. Take the books we read, for instance. The public reads much these days. The newsstands are literally captivating. When one looks over the colorful front pages and the attractive art designs and the alluring titles, one may well ask, How may I choose? Remember, whatever you read is feeding one nature or the other. "Which nature does it feed?" settles the matter. Christian friends do not need to give you counsel. In these everyday choices you may make the decision by simply asking and answering the question, "Which nature does it feed?"

Which Nature Are You Feeding?

The question of association is another matter that can be settled by simply asking the question, "Which nature does this friend or that friend feed?" A very popular temptation is that of joining the crowd and feeling that we must go along with it, whether the crowd stands for truth and principle or not. But we are too near the end, the second coming of Jesus Christ, to permit the careless lives of others to mold us; rather, our Christian experience should mold that of others.

Some years ago I was traveling in Canada and held a meeting in Saskatoon, away out on the great plains of Saskatchewan. Coming to the meetings was a very fine young woman about sixteen years of age. She said to me one day, "Brother Vandeman, I feel impressed that what you say is reasonable. Do you think I should take my stand for God? Now don't answer me yet," she cautioned. "Let me tell you my experience first. My mother was a Christian. She died when I was but ten years of age. My father didn't care for religion, and I have drifted into the world, and I have drifted seriously. Now, suppose I take my stand for Christ? Suppose I step out and obey Him? Suppose I surrender to His claims—what then? Can I hold firm when I go home? When somebody takes me out for a date and temptation comes, how am I going to hold out?"

Dear friend, let me tell you right now that we are talking about the kind of gospel that holds men who are willing to be held. The power of God is very, very real, and brings the change into a man's life that gives him victory.

As I talked with her I told her that after her decision was made and after she took the proper steps to open her heart to the power of the Spirit of God, after she had decided that the spiritual nature would grow, God would sustain her. And that night she took her stand. It was wonderful to see the new light in her eyes, the new expression which showed

Get Thee Behind Me, Satan

By T. K. MARTIN

Satan's personal temptation of the Saviour after His forty days of fasting was not the only occasion when Jesus was tempted. It was neither the beginning nor the end of His temptations. In fact, He was continually harassed by the master tempter all along the way of His active life. From childhood to the cross He was faced with the possibility of falling under temptations. He "was in all points tempted like as we are, yet without sin."

Behold Him in the garden, struggling under the weight of the world's sins. He was facing the awful fact of becoming man's surety for sin. He would have to suffer the punishment that belonged to us. Thus "he hath made him to be sin for us, who knew no sin." This meant separation from His Father. The thought staggered Him. The temptation pressed upon Him to take the easy way out, and save Himself the loneliness, embarrassment, and shame of a sinner's death. Almost overwhelmed and exhausted He finally breathed, as if in a dying whisper, "Father, if thou be willing, remove this cup from me," and He fainted.

This was not all. The tempter followed Him to the cross. With taunting jeers they cried, "If thou be the Son of God, come down from the cross. . . . He saved others; himself he cannot save." Matt. 27:40-42. Here was expressed more than a jeer. It was a dare, a challenge—the most aggravating kind of temptation. Thank God, He never once yielded to temptation, but overcame it.

Some console themselves with the thought that our modern age is more wicked than ancient times; therefore, it is to be expected



Review Pictures

H. Hofmann, Artist

the Christian will more frequently fall under temptations. God does not provide an excuse for sin but an escape from it. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

The divine counsel is to "put on the whole armour of God." Therefore, tempted one, when sorely pressed, command the tempter as did the Saviour, "Get thee behind me, Satan." "Resist the devil, and he will flee from you."

that God had visited her. She said in simple trust, "I am going all the way." Two weeks later I received a card: "Dear Brother Vandeman, God is wonderful!" she said. "I got home, and sure enough, the boys began to visit the home and I went out for a drive with a young man. I said to myself as I prayed, 'Lord, what will I do now?' And I turned to the young man at the wheel and said, 'Jim, I'd like to tell you what a friend I have found in Jesus.' He turned and listened to every word I said, and tears streamed down his cheeks as he gave his heart to the Saviour that night." Several weeks later another card arrived. She told me that Jim went off on a vacation and called her up the moment he returned. "'Jean, I have been faithful. I'll never give it up.'"

Which nature does it feed? Remember, that will settle it every time.

The Question of Entertainment

This question of music and entertainment on radio and television has a lot to do with which nature we are feeding for eternity. When you sit down in the quietness of your home and listen and watch, what principles lead you to make your choice of what you see and hear? Friend, the hands that turn the dial of radio and television have to be consecrated hands, for these instruments can become a curse. The devil turns on the bright lights, plays sensational music, and so insidiously captures the affections and the attention of people, thus laying a trap even for Christians.

There is something about certain types of music that actually causes moral barriers to be let down. "Which nature does it feed?" is a question you might do well to ask.

A number of years ago I took my two little boys out for a treat in the early evening. We walked into a little refreshment parlor and sat down to eat our evening meal. We had a happy time together, until somebody put a nickel in the slot, and then one of the popular numbers blared out through the building. It momentarily disrupted our conversation, and I soon noticed that my older boy, only seven years old at the time, left his seat and started to step and sway with the music. I said, "Sonny, where did you learn that?" And he looked at me as though I should know. "Why," he said, "Daddy, the music makes me do it!"

O Christian friend, beware! Don't plunge heedlessly on, feeding the carnal nature with the music and entertainment that break down moral reserve. This is one of the reasons why the world is rotten today—rotten to the core. One of these days, God says, he that is filthy will remain filthy. Friend, permit the Lord Jesus Christ to come into your heart today and cleanse it and make it new and make you willing to cease feeding the carnal nature by a misuse of some of these

modern inventions. How can I choose? "Which nature does it feed?" will settle the matter every time.

Have you been feeding both natures just enough to keep them both alive? How quickly we would loathe the practice and drop it freely at the feet of Christ if we could know the joy and the power that come from feeding the spiritual nature, from keeping our eyes upon Jesus!



I'll Be With Thee

By DORIS PUTNEY THISTLE

Out in the fields I went to ponder,
Bowed down with grave despair;
My lot seemed more than I could carry,
My cross too great to bear.

"Dear God," I prayed within my heart,
"Please take this load away;
Don't let this circumstance prevail,
Forbid it, Lord, I pray."

I pondered long; yes, there were tears;
God seemed His face to hide,
Until I thought of Jesus' cross
And how for me He died.

And then I prayed a different prayer,
"Dear God, Thy will be done."
And looking upward to the sky,
I saw the darkening sun.

Black clouds rushed o'er to hide its light;
A storm came on apace.
I scurried too and shelter sought;
It was a desperate race.

Soon gaining haven from the storm,
I watched with head bent low;
Yet still resigned, "His will be done,
For it is better so."

The dark clouds soon began to flee,
And there across the sky
Appeared two arcs of glorious hues,
God's promise, He was nigh.

And though the floods of trial sore
Were rising high o'er me,
What mattered then? Here was God's
vow,
"Dear child, I'll be with thee."

We are all acquainted with that penetrating four-line chorus:

"Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow
strangely dim
In the light of His glory and grace."

A Lamb Broke the Fall

A number of years ago there was a lighthouse being built on the rock-bound coast of Wales. It was a giant piece of masonry, and daily it was rearing itself higher and higher toward the sky. When the building had reached about three quarters of its height, one of the workmen accidentally stumbled and fell back through the scaffolding to the rocks beneath. The other workmen, shocked at the thought of what had taken place, did not dare look down for fear of being unnerved at the sight. Heavyhearted, they backed down the ladders. But to their surprise and joy they saw their fellow workman lying upon a tuft of earth, shaken and shocked, bruised to be sure, but not seriously harmed. *But beside him lay a dead lamb.* A flock of sheep had been wandering by and the lamb had broken his fall.

A Lamb broke your fall, friend; a Lamb broke mine. The Lamb of God, the Lord Jesus Christ.

"Turn your eyes upon Jesus, look full in His wonderful face," and these baffling problems, these difficult temptations, will lose their grip on you, just as surely as you fix your gaze upon Him and thus feed the spiritual nature.

A Closing Appeal

How many want to say, "I think I see more clearly just why I have had to live with these conflicts. I believe I see more clearly just how God wants to work with my soul, and I am determined by His grace that I shall cooperate in feeding the spiritual nature so that the carnal nature will die?" On such a life-and-death issue as this, would you be willing to go all out, stand to your feet, and commit your life to Him? Who will say, "I am willing. I want to stop compromising and sinning. I want to feed the spiritual nature. I want to keep my eyes on Him"? How many will stand with me on such a decision? Man's day in this world is about over; God's day is about to begin. How wonderful it is in this last hour to see a people willing to let God have His way!

God has given us our own intellectual and moral powers, but to a great extent every person is the architect of his own character. Every day the structure is going up. The word of God warns us to take heed how we build, to see that our building is founded upon the eternal Rock. The time is coming when our work will stand revealed just as it is.—*Testimonies*, vol. 4, p. 656.

Know Your Bible Better

BY ROSE E. BOOSE

The Knowledge of God

1. *How has the knowledge of God been made available to man?*

a. By the things we see in nature.

"The heavens declare the glory of God; and the firmament sheweth his handy-work. . . . There is no speech nor language, where their voice is not heard." Ps. 19:1-3.

"Lift up your eyes on high, and behold, who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40:26.

NOTE.—Here we have a *universal witness* to the true God.

b. By divine revelation.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2.

2. *What is said of this divine revelation?*

a. "Thy word is *true* from the beginning: and every one of thy righteous judgments endureth for ever." Ps. 119:160.

b. "Thy word is a *lamp* unto my feet, and a *light* unto my path." Ps. 119:105.

c. "The testimony of the Lord is *sure*, making wise the simple." Ps. 19:7.

"All his commandments are *sure*." Ps. 111:7.

3. *How important is the Word of God in the plan of redemption?*

a. "But continue thou in the things which thou hast learned and hast been assured of . . . ; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:14, 15.

b. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23.

c. "Man doth not live by bread only, but by *every word* that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3.

4. *How did the prophets of old learn of the plan of salvation?*

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you." 1 Peter 1:10.

5. *Why was the Written Word of God given?*

a. "Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. 22:20, 21.

b. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:30, 31.

6. *What is the purpose of the Word of God?*

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction

in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

7. *How did the prophets regard the Word of God?*

a. "I have esteemed the words of his mouth more than my necessary food." Job 23:12.

b. "O how love I thy law! it is my meditation all the day." Ps. 119:97.

c. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

8. *What importance did Jesus attach to the Word of God?*

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48.

9. *Can we escape the result of neglecting the Word of God?*

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2:2, 3.

Slow-spreading Fires

By Jan S. Doward

High in the lookout tower above a desolate burned-out area in the Snoqualmie National Forest, a fire spotter sighted smoke on the edge of an old burn. By the time a crew of fire fighters arrived on the scene a dangerous blaze was spreading into standing timber, but with the aid of modern equipment and well-trained men, the fire was brought under control immediately. Afterward an investigation was made to determine the cause of the blaze in the closely guarded area. The report was almost unbelievable.

A huge Douglas fir tree, ignited by the original fire, had burned continuously inside for fifty-three weeks, until finally completely gutted by the slow-spreading fire within, the giant tree crashed to the ground and started a new fire. Foresters have reported other fires of this nature that have lasted nearly six months, but this is the first authentic case of one smoldering through the wet winter months and on into the summer to a final collapse.

As I read this report a powerful object lesson was driven home to my heart. How many times we hear of Christians, sometimes in lofty positions, who seemingly lose the way during a sudden turn in life's temptations and topple headlong into open sin and rebellion. Within

the heart there has been a slow, steady burning that has continued through the long months and has been imperceptible to others, but suddenly without warning the Christian life, unable to bear up under the continued smoldering of hidden sin, crashes, spreading dangerous sparks in every direction. Others are influenced by the actions of those who have made holy professions, and they too burst forth in sin.

This is a psychological tool of Satan for preventing the very elect from receiving the promise of eternal life. We all realize that there is a possibility of sinning, for John says plainly that "if we say that we have no sin, we deceive ourselves, and the truth is not in us"; but when we deliberately plan to sin or hide a known sin, then we are letting the fires burn slowly within and can begin calculating a fall in the future.

What each blood-bought soul needs to realize more than ever before is the proved fact that God is not mocked. If we in our innermost hearts are making "provision for the flesh, to fulfil the lusts thereof," then we are deliberately allowing the smoldering fires of secluded sin to eat away the vitals of our Christian experience; and at last we shall topple, ruined for this life and the life to come.

Mother's New Year Parable

By H. M. Tippet

"Come, Mother, the new-year bells will soon be ringing. Let's sit over here by the fireplace and talk about the things you used to talk to us children about on watch night—the land of beginning again."

"Yes, my son, I have a mind to recall those days once more, for before spring has turned to summer, I shall be eighty, and I feel it in my heart this will be the last time I shall hear the bells."

"Let me make you comfortable first, and then I'll stir up the fire. Here, give me your cane, and I'll lay your glasses by your Bible on the stand."

The fresh pine knots blazed with a fierce energy as though in triumph over the blackened, burnt-out ashes on which they lay. A slithering storm beat a chattering tattoo on the windowpanes.

"You were already quite a lad, dear, and it was on a cold night like this I recollect I said I had a new-year story to tell. Father—bless his memory—was with us then, and with Tommy and Ethel we were a happy family."

"Wasn't it the very year we turned the corner of the century, Mother, and we children were excited about soon being able to write '1900' on our letters?" Larry Thomas leaned his elbows on his knees, folded his hands, and gazed pensively into the fire.

"Yes, Larry, and while we were waiting for the mine whistles on the hill and the church bells in the town to herald the passing of a century, father gathered us around the fire, and we roasted chestnuts and talked of the days to come, when you children would have careers and homes of your own."

A tongue of flame leaped from a crevice of pitch in the log on the grate, and Mother Thomas' face was bathed in a soft radiance as the memories of yesterday transported her back half a century to the days of her youthful strength and beauty.

"I remember we children begged for a story as only you could tell it, Mother, and I still remember the first lines of the poem you quoted to begin what you called your new-year sermon:

"Our deeds still travel with us from afar,
And what we have been makes us
what we are."

Mother Thomas smiled and said they reminded her of the two lines from a Christmas radio talk they had listened to the week before:

"No star is ever lost we once have seen,
We always may be what we might have been."

The Thomas children had always been proud of their mother's wit and practical philosophy. She could see "sermons in stones" all right, and if she did not see "good in everything," she always contended that God meant everything for their good, even adverse circumstances.

Larry Thomas, successful businessman home for the holidays, stretched himself on the floor at the feet of his mother, where she might rest her hand on his head while he listened to the parable of the tide he had heard so many times before. It was a family tradition that mother should retell it every New Year's Eve.

When the Tide Comes In

"The ocean tides on the Bay of Fundy in Nova Scotia," she began, "are one of the wonders of the world. In the evening at low tide the coast presents a scene of desolation for many miles. Millions of acres of beach are covered with nothing but thick red mud, made still more ugly by huge misshapen boulders, tree stumps, wrecks of old ships, and lost anchors. Boats large and small lie on the mud of the ocean floor, as helpless now as their useless mooring chains.

"But if you go to the shore line the next morning at the time of the full tide, when the bore has ceased rushing up the funnel-shaped enclosure of the bay, you will see a sight you will never forget. The water, now sixty feet high, has over-

flowed into Minas Basin, and worked a transformation of the scene presented a few hours before. All the rocks and wrecks and misery of low tide are now gone. Only the changing colors of the blue ocean and the green wooded mountain-side beyond the bay can be seen, with here and there ships riding at anchor that for hours had been stranded in the mud. Gone is all the debris, gone the former scene of desolation, gone every reminder of the night before—the new tide is in."

New-Year Changes

She paused in weariness, and her son softly took up the well-known story where she had left off: "The new year is like the new tide. It changes the horizon. It paints a picture of hope and untried adventure. Like the Parrsboro tide that covers up the muck, the foundered vessels, the scattered debris of lost cargoes, and the waste of small rivers, so if we relate ourselves aright to God and His Word, the new year will bring in the tide of His abiding love to cover the scattered purposes, the unrealized hopes, the misadventures, and, please God, the sins and follies of the year that is spent."

Larry knew every word, but he waited for her faltering voice to go on. It took someone standing at the vantage point of her years and her experience with the Lord to carry the assurance of that next paragraph:

"For our God is a God of far horizons, and beyond the sky line of today we may always view His everlasting hills of promise. There are no crises with Him, for He is master of time and of destiny, of men and of movements, of human per-



Leon Cantrell

"The New Year Is Like the New Tide. It Changes the Horizon. It Paints a Picture of Hope and Untried Adventure"

plexity and of baffling circumstances. Often when men think they have put Him out of their reckoning, He appears to them in a time of trouble from some of the strangest circumstances. It may be He will speak to them from some great painting in a cloistered gallery, or perhaps from a mother's lullaby heard in a quiet street."

The Long View of Life

Larry Thomas loved the soft cadences of his mother's voice, but he knew she was tiring, and to rest her he interrupted.

"I like that part, Mother, in which you always told us that God has the long view of life because He sees the end from the beginning. He knows that the obscuring of the sunshine with the darkness of the rain clouds will mean better harvests tomorrow. He knows that the discipline of the human heart by grief and pain will bring peace and harmony in days to come. Like the ebb and flow of the Fundy tide, 'weeping may endure for a night, but joy cometh in the morning.'"

To clear the choking sensation in his throat, the gray-headed businessman roused himself, poked up the fire, and tucked the blanket more firmly around his mother's frail body. The wind seemed to have died down, and he peered for a moment out the window at the clearing sky. A few venturesome stars were stabbing through the thinning clouds.

"Beyond the sky line of the present is the radiant kingdom to come." Mother Thomas, with eyes closed, had not seemed to notice her son's stirring around, and was going on with her wonderful new-year sermon.

"Abraham had the long view of God's promises, and moved out of the land of his nativity toward that city which hath foundations, whose builder and maker is God. Job had the long view of God's mercies, and in the midst of his afflictions cried out to his tormentors, 'I know that my redeemer liveth, . . . yet in my flesh shall I see God.' Joseph had the long view of God's grace, and lived such a life of purity and honor that he became prime minister of a great nation. Keep the long view, son, and it will make the new year a golden link in the chain of years that will reveal the marvelous workings of the Saviour's love. Like the flood tide of Minas Basin, the Lord's mercies are new every morning, because His compassions fail not."

Some Who Had the Short View

"How true that counsel is," said Larry, "for I remember your warning that Saul had the short view, and went out at ebb tide, betrayed by disobedience. Solomon had the short view, and all but destroyed himself on the shoals of vanity. Samson had the short view, was stranded by lust, and only after many days scarcely salvaged his faith. Judas had the short view,

and blinded by avarice and opportunism, was lost at low tide. But it's five minutes to twelve, dear, and I want just to hear you tell that part again about remembering."

There was a moment or two of hesitation, and then he heard her voice ever so softly saying: "Remember that God's purposes bring good out of what seems defeat in human life. The handicaps we meet in the year to come may be part of His over-all plan for our salvation and usefulness in service. Though ambition be thwarted and our aspirations frustrated, God means it for our good. Though the advancing year may call upon us to make some great renunciation, it may be for some deeper happiness He holds for us 'until the day break, and the shadows flee away.' Though friends betray us, His friendship ceases never. Though we suffer the loss of material advantages, God will hold them for fair

For HOMEMAKERS

By WILMA ROSS WESTPHAL

Here's an idea to brighten up that dark hallway or dull corner. You may not have what naturalists call a green thumb, but you can still make a colorful dried bouquet. Go into the open fields in the fall or even in the dead of winter, and you can find an infinite variety of dried seed pods—old sturdy sumac pods, dripping sprays of bittersweet, red alder, and silver bayberry, and even dried and brown goldenrod and sweeping sprays of grass seeds, all of which, once assembled and arranged artistically in the proper bowl, will excite cries of admiration from both family and friends. If a more colorful effect is desired, you may wish to dip some of the pods in bright colors before arranging them in bouquets. Even green leaves may be dipped into bronze lacquer of different shades and hues and made beautiful for an indefinite period of time. Keep your arrangements simple, well balanced, and not overdone.

A clever chest for shoes can be made from an old commode, or washstand. There will be a couple of small drawers at the top, but under this there is space once used for that old basin and pitcher. Common ordinary broom handles may be sawed off and used for shoe rests placed at an angle that will take the heel and toe of the shoes. About three rows of these round rods will furnish much space to store shoes. The outside of this piece of furniture can be refinished to go with your other furniture if you wish.

For a little inside window garden use that old but attractive marble-top table and place it before the window that you have decided to dedicate to your house plants. The marble top is impervious to water, so there will be no constant preoccupation on that score. Any of the shaded, boldly patterned leaves such as peperomia, cissus, and dieffenbachia make a very practical and attractive indoor garden.

exchange in the land where the redeemed will walk on golden streets."

She paused, and as she did so, the first faint peal of the cathedral bells sounded from across the city. The dying radiance of the fire suffused her serene face as she concluded: "Let the tide of God's love come in, Larry, and cover all the wrecked hopes and rocks of offense and sinful debris of the dying year. One year of new birth with Him is worth more than all of a lifetime without Him."

The new-year bells had now become a clamor, but Larry Thomas heard only the admonition of the voice that had made his mother's new-year parable seem ever new.

"Learn to look for Him in unexpected places in the year to come. You may not, like the Magi, find Him in a star that leads to Bethlehem. You may not, like Jacob, find Him in the white wonder of a victorious dawn. You may not, like Paul, see Him in the flashing glory of an Arabian noontide. But like Cleopas and his companion, you may find Him as you stumble along some comfortless night on the way to some modern Emmaus. Like exhausted Peter and his companions after a night of fishing, you may find Him at the breakfast table with wonderful provision for your need. Like Thomas the doubter, you may find Him in some reassurance rising out of sorrow that will make you exclaim, 'My Lord and my God.'"

With the bells ringing through the frosty night like a benediction, the two knelt together and clasped hands as they prayed the simple prayer the Saviour once taught His disciples. Larry helped his mother to her room and came back to the fire, his mind upon the two lines of verse his mother had repeated at the beginning:

"No star is ever lost we once have seen,
We always may be what we might have been."

He flipped the radio knob to one of the networks. The blare of Times Square and all its raucous frivolity filled the room. He listened for a few moments, and then lest the noisy din should spoil the afterglow of the beautiful parable of the tide, he turned it off. One more watch night was over. A new year had begun. For Larry Thomas the new tide was in.

A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. . . . Let no one say, I can not remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. —*Christ's Object Lessons*, p. 331.

Love the Impelling Motive

By Arthur L. Bietz

I am a young person, and I do want to be a Christian someday, but I feel that there are so many things that are forbidden that it would be impossible for me to be the kind of Christian that I really should be. Doing right seems so hard.

Many people have the opinion that living a Christian life is a great and difficult task. That it demands heroism no one will deny, but it seems to me that we miss the whole point of the Christian message if we confuse heroism with something that is hard and difficult. Heroism is not difficult for the hero. It only seems difficult for those who do not have the spirit that motivates the hero.

Many have never really caught the spirit of Christ; therefore they find doing the right things a real chore. Doing right without the spirit of right being on the inside is difficult indeed. It is like doing all the duties of a father and husband without having the spirit of love and devotion that a father and husband should possess. Whenever a father or husband begins to complain of how hard it is to support a family, we know that he has already lost the love necessary for such a task. If a man loves, every opportunity to do something for the family becomes a heroic pleasure. It gives him genuine joy to do that which will make his loved ones happy.

The Joyful Spirit Needed

People who always complain about what they have to do are seldom interested in the spirit of the task to be accomplished. Life is a constant uphill struggle for those who do not catch the spirit of life itself.

The story is told of a man who was riding in an old-fashioned carriage many years ago. It seemed to him that he had been going uphill for a long time. He finally stopped a man driving in the opposite direction and asked how long it would be until he reached the top of the hill. The other man replied: "There isn't any hill here, stranger. You've just lost your own hind wheels." It is so with many Christians. They can see the duties of Christian living, but they lack the spirit of Christianity that would make these duties not really duties but great privileges.

If a young man about to be married complains about the great duties he must perform after getting married, immediately question his love for the prospective bride. Jesus says, "If ye love me, keep my commandments." Love makes every-

thing easy. There are no regrets concerning the things that are forbidden, because the pleasure in what is experienced is so great that there are no sacrifices at all. "I delight to do thy will, O my God," said the psalmist.

Too many Christians think of the things that are forbidden, and not enough understand that Christianity is something to be received and not merely something to be done. We give up certain things because we don't want them any more. We have something so much better that it is no task to give up the old unsatisfying things of life. Christ asks us to give up certain things only because He has something better for us to take from Him.

If men and women are in love with Christ, they receive so much that the things to be done are a rare privilege indeed.

Significance of the Communion Service

By Edward E. White

The communion service in theory is a comprehensive ordinance, but in practice it too often degenerates into a mere ceremony. The full import of each part of the service is lost when it is not carried out as the Bible teaches, and a blessing is missed if we take the part for the whole. The threefold nature of the communion can be well summarized in three glances—inward, backward, and forward.

First of all, let us think of the *introspective look*. Before partaking of the sacred emblems of the bread and wine we are admonished by Paul to examine ourselves lest we eat and drink unworthily, for carelessness and lack of understanding of the sacred nature of the communion crucifies the Son of God afresh. (1 Cor. 11:27, 28.) We do well, then, as did the twelve apostles, to ask the intimate question, "Lord, is it I?" (Matt. 26:22) searching our own hearts and measuring our conduct, our words, our inward thoughts against the divine standard of the King who took upon Him the form and the duty of a servant.

This inward, introspective glance may be very discouraging as we realize our lack of spiritual progress and our many mistakes, but this service brings the solution. As our feet are washed, so are washed away those imperfections, and we can enter into the glorious thrill of a rebaptism and a purging of our past transgressions. The first ordinance, some-

times called one of humility, is indeed such an ordinance, but even more it is one of preparation, enabling us to be clean every whit and to eat and to drink worthily the emblems of His great sacrifice.

The service means more than bodily cleanliness. Christ is speaking of the higher cleansing as illustrated by the lower. He desired to wash the alienation, jealousy, and pride from their hearts.

"With the spirit they then had, not one of them was prepared for communion with Christ. . . . Like Peter and his brethren we too have been washed in the blood of Christ, yet often through contact with evil the heart's purity is soiled. We must come to Christ for His cleansing grace. . . . He alone can wash us clean. We are not prepared for communion with Him unless cleansed by His efficacy. . . ."

The Preparation Service

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed." —*The Desire of Ages*, pp. 648-650.

"This do in remembrance of me" (1 Cor. 11:24) is the instruction of the apostle Paul delivered to us. The recognition of our own unfitness necessitates a backward look, a look toward the cross, where the solution to our sinfulness is found. Remembering the sacrifice of our Lord will give us new courage, for He came not to condemn but to save, and the eating of the bread fittingly symbolizes the new strength that will be given to us, the heavenly manna, so to speak, on which we can feed, the bread of life that satisfies the hunger of the soul. And "he that eateth of this bread shall live for ever." John 6:58. "And I will raise him up at the last day." Verse 54.

The inward look may reveal sin and cause despair, but the backward look to the cross reveals salvation and generates hope.

Not a Season for Sorrowing

"As the lesson of the preparatory service is thus learned, the desire is kindled for a higher spiritual life. . . . The soul will be uplifted. We can partake of the communion with a consciousness of sins forgiven. The sunshine of Christ's righteousness will fill the chambers of the mind and the soul temple." —*Ibid.*, p. 651.

"But the communion service was not to be a season of sorrowing. This was not its purpose. As the Lord's disciples gather about His table, they are not to remember and lament their shortcomings. . . . They are not to recall the differences between them and their brethren. The preparatory service has embraced all this. . . . They are not to stand in the shadow of the cross, but in its saving light. They

are to open the soul to the bright beams of the Sun of Righteousness."—*Ibid.*, p. 659.

But the communion is not quite complete, for there now remains the forward look. "For as often as ye eat this bread, and drink the cup, ye do shew the Lord's death till he come." 1 Cor. 11:26. We do not linger on the past and think only of the death of Christ, but by faith we look forward into the future, seeing the Son of man enthroned as King of kings, the Man of Sorrows as one in whose presence there is fullness of joy. The communion service looks ahead to the glorious reunion of Christ with His beloved, to the day when sins will be forever blotted out and the author of sin destroyed. The drinking of the unfermented wine is a foretaste and a pledge of a day yet to come, and the pulse quickens as the individual passes through to this culminating part of the communion celebration. His inward look has revealed his sins, his backward look has revealed his pardon, and his forward look reveals his restoration to personal communion with the Father as a redeemed son. From his lost condition of hopelessness he soars to a triumphant expectation of final victory.

"The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. . . . In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought."—*Ibid.*

How important it is that the first part as well as the second and third parts of the service be performed. The thrill of a new beginning and a future triumph is destroyed if we first do not examine ourselves. Praise God for His wonderful provision, that having prepared ourselves in this sacred service, we can then be lifted in spirit to a plane of victory, where we not only show the Lord's death but live the Lord's life till He come.

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it.—*Testimonies*, vol. 5, p. 740.

A Story for the Children

BY ARTHUR W. SPALDING



True-Fairy Stories—13

Long-faced Elves

"See, I told you, Elvie," said George, holding up between his thumb and forefinger a grasshopper he had captured. "I told you grasshoppers were elves. Now look at this fellow," and he tipped it up so its head faced the little girl. "See that long face, as long as a horse's. And those great big eyes. And—" he brought it closer to her—"that mouth. He could chew you all up!"

Elvie looked a little frightened. And this time she didn't say, "I'm named for elves." She said, "There's other kinds of elves too."

"Yes, there are," said mother: "crickets, and cicadas, and beetles, and bees, and wasps. And they all look different from one another, more or less. But don't be afraid of grasshoppers; they'll not chew you up. What they chew up is vegetation, for they are vegetarians, not meat eaters."

"Some of 'em chew so much sometimes," said George, "that they eat everything that's growing, and there isn't anything left for folks to eat."

"Now, Georgie," chided his sister Angela, "who told you that?"

"The Bible," answered George triumphantly. "Grasshoppers are locusts; and the Lord sent locusts on the land of Egypt, when Pharaoh wouldn't let the Israelites go. And they ate up every green thing in the land of Egypt. Didn't they, Mother?"

"Your Bible story is true," answered Mother; "but your definition of locusts is a little broad. Locusts are grasshoppers, but not all grasshoppers are locusts. Locusts belong to the so-called short-horned grasshopper family, which have short antennae. This one George holds is a long-horned grasshopper. See what very long antennae he has, which he carries over his back."

"So we don't have locusts," sighed Elvie in relief.

"No, but we do have short-horned grasshoppers. Locusts are only one kind of short-horned grasshopper. Locusts breed in desert places, millions of them if the weather is not wet—for they like dry land, and wet weather kills off many of the young. But when they are many they gather and fly into cultivated lands in such countless hosts they seem like a great dark cloud covering the heavens. And as George said, they eat everything up. They have them in Bible lands, where there is much desert; and we have them in the western part of our country too. But our own short-horned grasshoppers, which are not locusts, don't migrate. They stay with us always."

"Well, I vote for the long horns," said George.

"Ah, yes, George. But even then you don't get away from destructive grasshoppers. For there are long-horned grasshoppers, one kind, that are just as destructive as locusts. They are called Mormon crickets, though they are not crickets at all, but long-horned grass-

hoppers. But we don't have them here. Like the locusts, they live and breed out west, in desert places.

"Come," said mother, "let's take a little walk; and I think I can show you how all grasshoppers lay their eggs."

They walked out on the road, and not very far along they came upon one, two, three grasshoppers that seemed stuck in the hard path. But they had stuck themselves there.

"See," said mother, "these are female grasshoppers, laying their eggs. This mother grasshopper bores a hole in the hard ground with her ovipositor (which means egg placer); and that, you see, sticks her right there, which is where she wants to be. For she bored that hole to make a nest for her eggs, which she is laying there. Then she leaves them in the nest, and the hot sun by and by hatches them out."

"Do they hatch out little caterpillars?" asked Angela.

"No. They hatch out baby grasshoppers. They are called nymphs, like the babies of the tree hopper and the frog hopper that you saw; but they look much more like their parents, and act like them. In fact, they are as much like their parents as you are like your parents. But they can take care of themselves. As soon as they hatch out, they come to the surface, hop over to some grass, and go to eating. And they eat all their lives long. They grow, and they shed their skin, or outer skeleton, from four to eight times before they are as big as their parents. In our land though they don't often do much damage. At hatching time you can see crowds of these little grasshoppers go hop hopping out of the road into the grass."

"What good are they?" asked George.

"You mean, What good do they do us?" answered mother. "You must remember though that many things are good even if they don't especially do good to us. The Lord God made everything for some purpose, and He made grasshoppers. One thing we may say, They sing for us."

"Sing!" exclaimed all three children. "Sing like birdies?" asked Angela.

"No, though I've known some people to think they were birds when they heard them. But they don't sing with their throats. Maybe I should say they play; for they rub their wings together, or rub their hind legs over wing surfaces, a good deal like we play a violin. One of these musicians you hear only at night. Very charming, I think, playing to one another. One says, 'Katy-did!' and the next one says, 'Katy-didn't!' And they play it back and forth."

"Oh," said George, "I've heard 'em."

"So have I," said Angela.

"I think," said Elvie, her spirits quite restored, "I think they are very interesting elves, don't you?"

EDITORIALS



The Mixed Multitude in the Wilderness

What Lessons Does the Story Teach?

The story of the mixed multitude that followed Israel out of Egypt is a tragic one. We are told that it is recorded for our admonition upon whom the ends of the world are come. But have we learned the lesson as we should? We fear that the story is being repeated in the history of latter-day Israel to a wider extent than we realize.

God had shown His marvelous miracle-working power in the deliverance of Israel from bondage. Many in Egypt who had known His people but had not joined them had noted these things. No doubt many of these people had felt the pinch of tyranny and longed for escape from it. They sensed that the God of Israel was greater than any gods they had in Egypt and that they might gain some advantage by following the Israelites out of the land. Thus we read: "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them." Ex. 12:37, 38.

Little did the people of God realize how much trouble this mixed following would bring them, but it was not long before the spirit of these followers was manifested. They no doubt had something to do with the confusion and the fear among the children of Israel as they stood before the Red Sea with the hosts of Pharaoh pressing close upon them, and cried: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" Ex. 14:11.

Only a few days after this miracle crossing of the Red Sea the murmuring of this faithless and uncomprehending mass of followers brought about another crisis.

As Israel entered the wilderness and found no water, we are told that they "murmured against Moses, saying, What shall we drink?" Ex. 15:24.

Mixed Multitude Influenced Israelites

Many of this mixed multitude never did completely identify themselves with Israel, though they feared to disconnect themselves and return to Egypt. No doubt it was their influence that instigated the murmuring against Moses at Rephidim (Ex. 17:1), the rebellion before Sinai (Exodus 32), the lusting of the people for the food of Egypt as they traveled through the desert (Numbers 11), and other such manifestations of faithlessness.

We are given such a picture in Numbers 11:4, where we read: "And the mixt multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?"

Note that it was the mixed multitude that fell a lusting and "the children of Israel" who complained, "Who shall give us flesh to eat?"

How easy it is for the spirit of murmuring and doubt to spread in a time of crisis. Initiated at this time by those whose minds were still set on the ways of Egypt, it influenced those who were closely identified with the people of God, and on another occasion this spirit had

its effect even upon such prominent leaders in Israel as Miriam and Aaron.

It is possible too that it was the murmuring spirit of this unregenerate following that had its effect upon the ten spies who brought back such a discouraging report from Canaan.

The fact that two of the spies were full of faith and courage in spite of what the doubters said shows that there always was among Israel a faithful group who continued to be true to God.

Nevertheless it was necessary for God to send all Israel back to the wilderness. Their entrance into Canaan had to be delayed until another generation arose. Of this God said:

"Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." Num. 14:30, 31.

Even after this terrible disappointment, many of the people never did learn their lesson, for during the wandering of forty years they continued to complain and murmur until their bodies lay silent in the desert.

The Warning Lessons for Us

What lesson is there in all this for us? Paul tells us:

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." 1 Cor. 10:6-10.

Then Paul thoughtfully gives the following warning: "Wherefore let him that thinketh he standeth take heed lest he fall." Verse 12.

What shall we say of Israel today? Does not the remnant church have in it those who are not closely identified with it in all its teaching? Are there not those who have set up standards and objectives of their own, that do not measure with those that God has placed before this people?

The wonder is how the world seems to have such a hold upon us, even when we number ourselves among those who have been called to be separate from the world.

The truth is, however, there are many in the remnant church who have fully responded to the call, Come out of her my people. They have identified themselves with the people who believe they must glorify God in their bodies, even as their souls. They are the salt of the church as well as the world. They are ever ready to let their light shine when others are hiding their lights in some compromise.

Yes, God has a remnant who are seeking daily to do His will. The grace of the Lord Jesus Christ is upon them, and they are ever an influence for good.

There are, however, sad to say, some of those in the church who seem to be there for some other purpose than to glorify God. It may be that they have grown up in the church and have joined it under the persuasion

of parents or friends, and have never really faced the issue of fully living up to the principles that make us a distinctive people. Then there may be others who have been swept into the church through some great emotional experience. Seeing others take their stand, they too have done so, but they do not fully understand what it means to be a child of God in these last days. The world still has a strong hold upon them, and not being willing to break with the world or with the church, they go along from day to day with their mixed experience, following in the way of their own desires and inclinations, even while they mingle with the people of God.

Is it not time that each one of us sincerely asks himself, "Am I just a casual follower, thinking that somehow, sometime, I will gain some spiritual benefit by being connected with those who make such a high profession, or am I truly seeking to become completely identified with the Advent people who are going through to the kingdom?" Upon your present consideration of this important question, dear reader, may hang the destiny of your life. God grant that through the grace of Christ and your own steadfastness you may be numbered among those who will be ready to meet the Lord when He comes.

F. L.

Events of Our Time



Polio Fighter Dies in Australia

Sister Elizabeth Kenny, courageous nurse who became famous for her hydrotherapy treatment in fighting infantile paralysis (polio-myelitis), died at her home in Queensland, Australia, Sunday, November 30, at the age of sixty-six. At the time of her death she was completely paralyzed on her right side—a victim of cerebral thrombosis.

She was a controversial figure, and medical authorities disagreed with her concept of polio as a muscular rather than a nerve disease. However, her hot packs and exercises for muscles affected by polio virus proved to be amazingly successful. The Kenny packs were adopted in many countries, including the United States, Canada, Belgium, Spain, Italy, Czechoslovakia, India, and South America.

Sister Kenny learned to treat polio in the bush country of Queensland when there were no doctors to consult in emergency cases. She never claimed to have a cure for polio, only the treatment. On one occasion, to relieve the pain of a two-year-old child, she seized a woolen blanket, tore it into strips. She wrung out the strips in boiling water and wrapped them around the painful parts of the child's body. The case was considered a hopeless one. However, medical authorities were startled when Sister Kenny informed them that the child had recovered without deformities.

We pay tribute to the memory of this courageous medical worker, whose strong faith in such simple remedies as water, heat, and exercise brought relief to the sufferings of polio victims. We share Sister Kenny's faith in the efficacy of hydrotherapy as a treatment in certain forms of disease. Our health institutions were using water treatments with success for nearly a half century before Sister Kenny began using hot packs for polio. No one knows exactly how much influence, if any, our Adventist institutions had upon this Australian nurse. We are happy that she discovered her treatment for polio. Perhaps if we had conducted more research work and had applied our theories to clinical cases, we might have been able to announce to the world the treatment for polio. But let us not lament our shortcomings. Instead, let us give tribute to this noble woman and make every effort to discover in the future how hydrotherapy and other natural remedies can be used most effectively in ministering to specific sicknesses and definite forms of disease.

The universal acclaim given to this consecrated nurse who at one time planned to become a missionary to India is easy to understand. Sister Kenny is dead, but her treatment for polio sufferers will remain to save the lives of countless sick folks and relieve their intense suffering.

Cure for Worry

Many helpful and some not so helpful books have been written in recent years on the general subject of how to stop worrying. Perhaps one of the best known of these is Dale Carnegie's *How to Stop Worrying and Start Living*. We have never read this volume, but doubtless could have done so with profit.

Capable public relations people and speech teachers, able psychologists, skillful psychiatrists, Christian ministers, and Jewish rabbis have recorded their formulas for straight thinking and abundant living in books and journals. They have offered numerous remedies for the healing of the broken, frustrated spirit of man, and considerable good has been accomplished by their work. We believe, however, that careful judgment must be exercised in the choice of literature dealing with this popular subject and that ultimately, if lasting good is to be gained, we must turn to the Lord Jesus for help.

True religion offers a lasting remedy for worry and fear. The wisest psychiatrists lean heavily upon religious influences to accomplish what they cannot do. One such specialist said that he had not seen a single case of mental depression and despondency cured until the patient acquired a religious outlook on life. Medical scientists are aware that when the body suffers from certain forms of disease, the provoking cause is nearly always worry or fear. Physical relief requires the removal of worry and fear; and religion, it is seen, is the only sure cure for this malady of the soul.

In the REVIEW of December 18, 1952, we told the story of the little boy who was asked the question, "What is salt?" He replied, "Salt is what spoils the potatoes when you leave it out." Commenting on this, an observing writer asked, "What is religion? Religion is what spoils life if you leave it out. Religion is what spoils the home if there is not any in it. It is what destroys character if it is deleted. It is what leaves life flat and tasteless when it is omitted."

True Religion Is Christ

This raises the question at once, What is religion? It can be summed up in a word—Christ. Christ is the light of the world. Leave Him out, and you have spiritual darkness. Christ is the bread of life. Leave Him out, and you have spiritual famine. Christ is the water of life. Without Him there is nothing but cruel thirst. Christ is the door of hope. If we do not have Him, there is no way out.

When we presented Christ as the cure for worry in a recent sermon, a young man remarked in leaving the church building, at the close of the service, "I'm glad that you presented a person and not a formula." He was the worrying type and had learned by experience that Jesus alone could bring relief to his disturbed mind.

People are becoming more conscious of their spiritual needs today than ever before. There is a universal sense of need that has arisen out of the complexities of life. The frustrations arising from our so-called civilization are bigger than man—much bigger. People who have to make decisions, big or small, are conscious of many new factors entering into their existence. There are so many angles and aspects. Some people are cracking under the strain. The pressure of business, politics, government, of life itself, is more than they can bear.

As the United States Government comes under the influence and leadership of a new administration, it is gratifying to know that the President-elect, Dwight D. Eisenhower, is conscious of the part that religion must play in helping formulate wise policies. Recently he said:

"This is what I found out about religion. It gives you courage to make the decisions you must make in a crisis, and

then the confidence to leave the result to a higher power. Only by trust in God can a man carrying responsibility find repose."

We ought to pray earnestly that as General Eisenhower takes the oath of office as President of the United States on January 20, he will indeed find in God the wisdom needful to lead this nation in the course of freedom and righteousness.

A Mind Stayed on God

General Eisenhower's faith in religion reminds us of the words of Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4. The marginal rendering for "mind" is "thought, or, imagination." The man whose thought, whose imagination, is stayed on God, experiences keeping power—perfect peace.

For "everlasting strength" the margin reads "the rock of ages." Another version has it "the everlasting rock." Those who trust in the Lord are building upon a sure foundation.

Worrying seems to be a human characteristic, common in every age, but people today are worrying by the wholesale. We are living in a time when nearly everybody worries. Even though they know that it isn't right, they seem powerless to stop worrying. The mind rushes on like the waters of Niagara, and with some people it seems impossible to turn their thoughts back.

The distressed, perplexed mind ruminates. It goes over and over the same thing again and again. The conscious becomes a slave to the subconscious. This characteristic of the undisciplined mind may be a lack of will and purpose to believe God and to serve Him without reserve.

Many, both in and out of the church, are lovers of pleasure more than lovers of God. They live an emotion-packed life. The will, the judgment, the reason, become the slaves of the body. The moral standards are lowered, and the mind itself becomes a slave to passion and lust. Men today have more wishbone than backbone. With this comes sin and confusion, then guilt and worry.

But one favorable symptom of man's confused emotional state is apparent. He wants to do better. He would

like to be an overcomer. He is looking about for a cure for worry. This is indicated in a questionnaire on sermon topic preferences that was recently submitted to members of a large Protestant church in Oklahoma City. The first choice of the congregation was "How Religion Can Eliminate Worrying." The second choice was "Ways to Increase Religious Faith." These people wanted to know how to live victoriously. They were tired of their introspective, self-centered living. They were eager to learn how to live positive Christian lives and not always be on the negative side.

The answer to their desire is to be found in religion, in Christ. This is true. But it is not so simple as the recitation of a word, however wonderful that word may be. The cure for worry is a part of the science of salvation, and this we must understand if we would know how to apply the remedy. Next week, and for several issues following, we will prayerfully consider this helpful cure for worry.

D. A. D.

High Resolves for 1953

(Continued from page 1)

unsatisfactory time with the brethren. They seem ready to give their bodies to be burned, if that be necessary, to show their love to God. But they have great trouble loving those who sit beside them in the pew on Sabbath morning. We speak of revival in the church. Revivals begin first in our own hearts. If each one of us who has had any root of bitterness in his soul regarding any other member in the church were to use this first day of the new year to tear out that root, what glorious revivals we would have throughout all our ranks.

And, need we add, love of the brotherhood in the church is but hypocrisy unless there is unfeigned love of the family in the home. The man who so lives within his home that his wife and family justly view him as a model of Christian patience and principle, love and helpfulness, could well borrow the words of Simeon of old: "Now lettest thou thy servant depart in peace." Not pious phrases about the abstractions of religion, but solicitous concern about the practical problems of the home marks the man of genuine godliness.

4. A resolve to live out our religion more joyfully before all men. It is possible for us to have many qualities of the saint, including large compassion for the needy, without possessing in the proper degree the radiance that ought to distinguish our religion. True, we live in solemn times, but that is no reason why our countenances should take on the hue of these times. If our faces look as sad and as glum as the world prospects appear to be, how can we hope to persuade men that we have something to offer them that is better than they find in the world? The command to the child of God is: Rejoice. Paul and Silas were so sure that their Lord had risen, that He ministered at the right hand of God above, and that He would return to take them to Himself, that they refused to look downcast, or even unduly solemn, over their imprisonment. Instead, they sang. They set us a good example. You can hardly look sad and at the same time sing enthusiastically enough to shake down the walls of your prison house. We need more Adventists who are joyful in the Lord, who radiate hope and serenity, who "lift" the spirit of all whom they meet.

We could doubtless list many more resolves for 1953, but if the four here given are faithfully carried out, we shall follow a pattern for 1953 that will enrich our own living and bring strength to all who come within the orbit of our lives. Yes, 1953 is before us, bright and new. Let us thank God and take heart.

Others Have Said



As long as there is one hate, one single misunderstanding or resentment in your heart, you have no right to pray for peace.—Josephine Lawrence.

A person proud of his knowledge, is ignorant.—Banking.

No man lives in vain who is important to the life of someone else.—Roy L. Smith.

What we really have to fear is man himself, not the weapons he has invented. Man must always pull the triggers.—Dr. Ralph J. Bunche.

It's not always easy to apologize, to begin over, to admit error, to take advice, to be unselfish, to keep trying, to be considerate, to think and then act, to profit by mistakes, to forgive and forget, to shoulder a deserved blame. But it always pays!—Employment Counselor.

When we have a good painting, we always put it in the best possible light. Why can't we do as much for our friends?—Farm Journal.

Those who continue to shrink from responsibility—continue to shrink.—Industrial Press Service.



News From the World Field

Hard-working Lepers at Malamulo Hospital

By S. A. Kotz, M.D.

The foundation of the much-needed administration block for Malamulo Mission Hospital and Leper Colony in Africa was completed in May of this year. What are we waiting for now? Bricks. We don't get those necessarily when we want them but when we make them. Who makes the bricks?

Of the total of 500 lepers treated weekly at the Malamulo leper colony, 350 are inpatients. About half are active male and female adults capable of working twenty-five hours a week. In addition there are some fifty or more youth and children who do their portion. This is required of each able-bodied worker, to maintain the appearance and productivity of the colony as well as to provide the lepers with occupational therapy. Each dry season (July-October) our leper brick force attempts to supply the ever-present demand for bricks, bricks, and more bricks. These are all made by hand, molded with wooden forms.

The Speedy Brickmakers

One crew digs the dry clay out of the ground, leaving deep, gaping pits. Another crew of boys and girls carry water from a stream a few hundred yards away, bucketful after bucketful, to mix with the dry clay. Several strong-legged men then stamp their legs with pistonlike motion into this mixture until it is good mud. Then a relay crew packs this mud into balls the size of a man's hand and passes each mud ball one by one, from hand to hand, up the sides of the clay pit to the *msiri* (the skilled laborer) on top.

The brick shaper works with unbelievable speed to fill his quota of one thousand two hundred bricks a day. He does this in about three hours and then quits! He sets the working pace for every other worker at the clay pit. These bricks, still very wet, are carried away, two at a time, by a crew of children to a flat piece of ground where they are laid side by side, row upon row, to dry. A crew of women then cover these wet bricks with dry grass to (a) keep them from drying too quickly in the hot sun, which would make them crack; and (b) to keep them from being dissolved by an unexpected shower. After

a few days of hardening, these bricks are stacked so as to make room on the ground for more wet bricks.

Then another crew transports these stacked bricks to a different *msiri*, who builds them into a large kiln fourteen feet high and holding about seventy thousand bricks. Meantime another strong-armed gang of wood choppers, several miles away, are felling trees into yard lengths. Several truckloads have to be

loaded, then unloaded at the kiln to use in baking the bricks. Baking starts gently, so the bricks don't split from internal steam expansion, and continues day and night for three days and three nights. By this time the heat has penetrated the topmost layer of bricks, and flames shoot out of the top of the kiln, giving the impression that all the bricks are on fire—a remarkable sight on a dark night. The constant firing and three-day shift stoking comes to a sudden end with this event. As soon as the bricks are cool, the kiln is dismantled, and the bricks sorted into piles of first grade, second grade, and useless.

Then the truck again shuttles two thousand bricks at a time to the hospital building site a half mile away.



The East Visayan Academy

This is a picture of the staff of teachers at the East Visayan Academy, Cebu City, Philippines. D. M. Hechanova, Jr., who is the principal and treasurer of the school, is third from the left in the row of men.

The East Visayan Academy offers the customary Philippine program of six years of primary and four years of secondary school-work. In addition to the government-prescribed high school subjects, several vocational courses are provided as well as the Bible courses taught in Adventist schools around the world. The school has only ten acres, but Brother Hechanova assures us that "every inch is cultivated."

These young Adventist teachers are giving strong spiritual leadership in the school. Recently they conducted a special Week of

Prayer in behalf of the students and their families who have been thrown into serious financial difficulties because of the numerous typhoons that have struck the islands, destroying homes and ruining crops. The academy ministerial association is active in conducting branch Sabbath schools and taking part in other phases of evangelism. In writing of the spirit of the school Brother Hechanova says:

"We want the students of America to know that our young people here are just as eager and interested as they are in the speedy finishing of God's work on earth. And we are doing everything possible to make them successful workers."

KELD J. REYNOLDS, Associate Secretary,
Department of Education,
General Conference.

At last we are ready to build onto the foundation that has been ready for more than two months.

Wadi Kuyenda, a healed leper, is in charge of these workers. His work is not one sided. He also looks after the leper colony farm production, is the only teacher for the leper school, and is the leper colony church elder. At our camp meeting baptism in July he baptized twenty-five lepers into full church fellowship.

In behalf of many thousands of Africans, hundreds of Indians, and Europeans who receive physical strength and spiritual enlightenment at Malamulo hospital from the hands of your servants whom you have sent out, I wish to thank our many brethren the world around who read the REVIEW, and who so generously contributed their means last year to this second oldest Seventh-day Adventist mission in Africa. The hospital is still short of ward space and supplies, but our medical morale is at a new high as we contemplate the new section for the hospital. Improved facilities speed up the purely medical work, and allow more time for Bible studies and prayer with those who come to us.

Branch Sabbath School Work at Helderberg College

By P. J. van Eck

Ninety happy children dressed in their poor best and with faces unusually clean are waiting in the shade of the gum trees. If you were to ask them, "For whom are you waiting?" they would chorus, "The Seven Days!"

These "Seven Days" are the members of the preaching band of Helderberg College, Somerset West, South Africa, who regularly conduct branch Sabbath schools among the Bantu and colored laborers on the neighboring farms. Disease, drink, superstition, and ignorance are rife among these dear people, yet the students faithfully come to work for them. To such also belongs the kingdom of heaven.

On Sabbath afternoon the students meet at the college for a short while for planning and prayer. Five different groups then set out over the hills and through the gum groves. Only seven miles away are the glistening blue waters of the South Atlantic Ocean. There is no time for sight-seeing though. Men and women and children must be gathered into the fold.

In these branch Sabbath schools the children show more constancy in attendance than their elders. As the meeting begins some are clutching small coins. Others have nothing to bring. All are equally welcome. How these neglected

urchins from the hovels love to sing the choruses about Jesus and the better home awaiting them!

Very soon the colorful Picture Rolls are unfurled. "Oh, look at the angel!" the children whisper. "That must be Peter walking beside him." How skillfully these kind women teach the children's lessons! They are bringing the message to the children in a dialect of the Afrikaans language. The Bible stories are wonderful!

Next the coloring-in booklets are passed out. Even the older children want to use them. The Memory Verse Cards, never mind how much they are out of date, are gratefully received. They treasure these for years.

After the Sabbath school the girl students set up their clinic. What matter if the nurses are untrained? They show Christlike love and sympathy for the underprivileged and undernourished. Tenderly they attend to all kinds of minor sores, swellings, boils, bruises, and numerous aches and pains.

Meanwhile, some of the young men have gone to visit a woman obviously suffering from tuberculosis. She is much comforted by their words of courage and their prayers.

On rainy days the Sabbath school meets in a small unventilated garage. But God is present wherever His servants meet to call upon His name and work for Him.

Recently some forty of these children were marshaled to sing to the college students in morning chapel. From the smallest, about five years of age, to the oldest, all appreciated the opportunity. This was their way of saying Thank you to the general student body whose generous sacrificial giving provided the supplies for the clinic and the branch Sabbath schools.

Though the work for these poor people has brought little fruitage so far, the consecrated students are patiently and faithfully carrying the message by means of the branch Sabbath school.

The Book That Would Not Burn

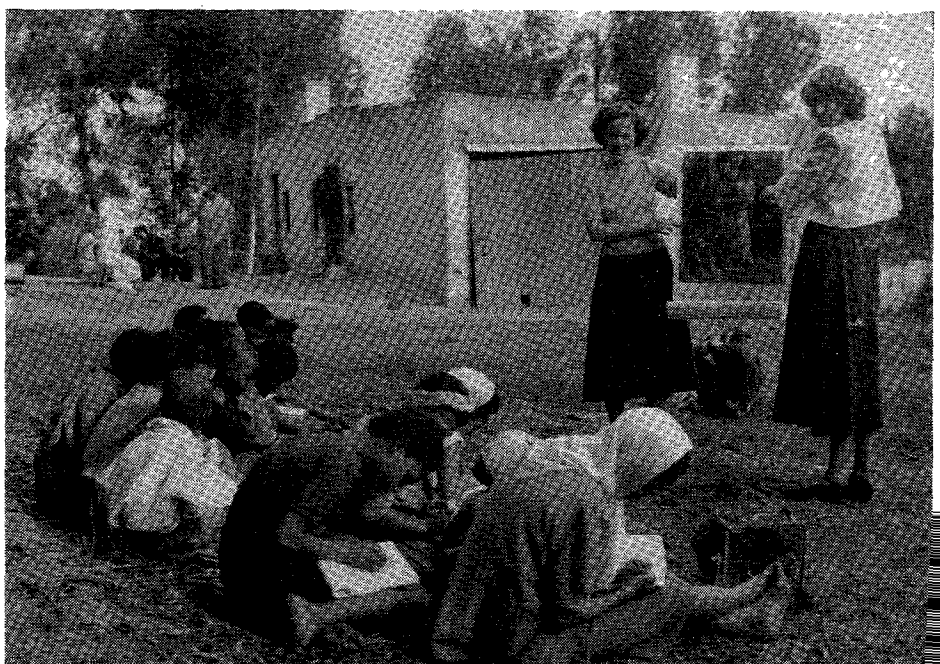
By O. J. Ritz

"I believe God had a very special reason in preserving this book," said Mrs. Elsie Hardwick, of New Haven, Connecticut, holding high a copy of *The Great Controversy*. As she related her story to the congregation there was keen interest shown by all. Mrs. Hardwick is a recent convert in the city-wide evangelistic effort being held in New Haven. "After all," she added, "no book can go through two fires and come out almost untouched, and not leave you wondering."

In this little incidence we see unmistakable evidence that God leads men and women to the truth in the most unexpected ways. But let Mrs. Hardwick tell her story:

"It seems that someone was selling books in this part of the city about thirty years ago. My mother bought this book, something about a controversy. Like most books, this one was around the house all these years. I can't remember having ever bothered looking at it too closely. I think mother read it through.

"When mother died a little while ago we found this book in her possessions. One day my sister-in-law and I cleaned up the house and came upon the book. She threw it out the window on our vacant lot, with other papers and odds to be burned. We did not get around to



Students of Helderberg College Conducting a Branch Sabbath School Among the Bantu and Colored People in South Africa



Ralph McGann

Mrs. Elsie Hardwick, of New Haven, Connecticut, a Recent Convert, and a Copy of *The Great Controversy*, Which Miraculously Escaped Two Fires and Led Her to the Truth

burn the pile of trash for several months, and then only by accident. It seems that the paper boy threw a lighted match into the lot, and shortly the whole thing was ablaze.

"When the fire was finally put out, we decided to gather odds and ends from the lot and complete the cleanup. I put my stick into the pile of ashes that was once the old stack of papers and books, and felt some hard object. There in the midst lay this book, *The Great Controversy*, hardly touched! My sister-in-law and I took the book, gave it a real once-over, concluded it was something we really didn't want, and decided then-and there that this book would get the full benefit of the next fire.

"We built quite a pyramid of combustible things, and rather ceremoniously placed the book at the very top. We put a match to the pile, and in minutes everything was ablaze. We left the lot and returned to our business of house cleaning.

"Later that day I decided to go out and spread the ashes for appearance' sake, so took one swing at the ashpile to level it off. Once again I struck some hard object. Then to my utter astonishment I reached down and uncovered—well, you guessed it—this same book.

"At this very moment some strange sentiment took hold of me. Everything else on that pile had burned to a cinder. Here was this book. I was troubled. I felt somehow that perhaps God had something to do with this. I took it to the house, brushed it off, and became serious in looking over its contents.

"Just about this time a woman came to our home selling new books. She said something about a free Bible course. I took the course, because I knew my mother would have been pleased. Again and again she came to my home with interesting helps on my course. Then one day she said, 'I'm a Seventh-day Adventist;

this Bible course is our special gift to you; this book *The Great Controversy* is also ours.'

"I was very much impressed. Then this kind woman invited me to the meetings held by her minister. The meetings were fascinating, and now I am prepared to join the church.

"Today I will be baptized. I hold here in my hand the copy of *The Great Controversy* that was such a remarkable instrument in my finding this truth. It is symbolic that this book should have

been the center of my own great controversy, for I have always had a feeling that some day I would join a church that really believes the Bible and practices it."

"He Maketh the Storm a Calm"

By Clyde O. Franz, President
Antillian Union

"For he commandeth, and raiseth the stormy wind." Ps. 107:25. These words of the psalmist help us to understand the omnipotent power of our God. And what a comfort it is to know that the same God who created the "stormy wind" is able to control and calm the elements. "He maketh the storm a calm." Verse 29.

In the Caribbean area hurricanes are expected in the months from July to October. Hardly a year goes by but three or four and often more of these destructive storms sweep through the islands, very often touching the mainland of Mexico or Florida. Efficient warning systems have been effected, so that the populations of areas likely to be struck by a particular storm usually know of their danger several days in advance and can make the best possible preparations.

On October 22 of this year the news was broadcast that a hurricane had been located about four hundred miles south of Cuba and that it was traveling directly toward the island. All the radio stations in Cuba began to issue frequent bulletins on the progress of the hurricane as it approached ever nearer the shores of the island. It soon became apparent that our college at Santa Clara, Cuba, was to be in the direct path of the storm. Every possible preparation was made at the college: windows were boarded up, doors were reinforced, and each student and faculty member was assigned his place to be occupied during the storm. Many

prayers ascended to Him who controls the elements that, if possible, the school might be spared.

Exactly on schedule the hurricane struck the south shore of the island and moved inland toward the college at Santa Clara. Winds as high as 165 miles per hour were registered. Hundreds of homes were crushed and blown away. Trees, power lines, and telephone poles were snapped off by the thousands. Steel radio towers went down in a heap. And then, just a few miles from the college, an invisible force divided this powerful giant into two parts, and the hurricane passed on both sides of the school, leaving the institution absolutely free of damage of any kind. It was learned that sixty homes had been destroyed in the town just east of Santa Clara and that more than one thousand homes had been left in ruins just a few miles west of the college. At least six persons were dead, more than one hundred injured, and the property damage was estimated in the millions of dollars. But the college, with its 230 students, with its vulnerable tile roofs and wide overhanging eaves, with its industries and its crops, had been completely spared. What a thanksgiving service was held on the next day, which was the Sabbath!

We thank God that, in His providence, He saw best to divert this storm from its original course. The faculty and student body of Antillian Junior College have rededicated themselves for larger service in God's vineyard, for there are millions in the island of Cuba who still need to learn of the love and protecting power of the One who is able to calm every storm.

A Bible Was His Heritage

By F. C. Webster

In the western part of Brazil's southernmost state, Rio Grande do Sul, is a little city called Alegrete. A few weeks ago while visiting our believers there I heard this interesting story of how the truth is triumphing in a nearby rural community.

The country surrounding Alegrete is all prairie land, upon which thousands upon thousands of head of cattle and sheep graze. About twenty miles to the southeast extends a long ridge where several families of ranchers have built their homes. Many years ago one of these families obtained a Bible. It was more or less a treasure in the family, a treasure to be looked at but not studied. Finally the children grew up and established homes of their own, and the Bible fell into the hands of one of the sons. In recent months he began reading the Book, and became deeply impressed that it was truly the Word of God. He was fascinated with the story of the book of Genesis. When he came to Exodus and Leviticus

he found various laws to regulate daily living. There on the prairie in the cattle country meat is by far the principal food of the people. From this Book he learned that those meats should not be used and that there were instructions regarding the butchering and preparation of clean animals. He also found that the Sabbath should be kept holy, and he treasured these newfound truths and began to harmonize his life with their teachings.

He began to inquire of his neighbors whether or not they had Bibles in their homes, and found that his was the only Bible in the community. He began to show this truth to his friends, and a real hunger for the Word of God sprang up. When he went to the city he visited the evangelical bookstore and finally bought thirty-four Bibles, one for each family in his neighborhood. With the added Bibles the studies became more interesting.

Colporteur Visits Community

It was to this community that one of our colporteurs went with his books. Colporteur work in these rural areas is hard, especially on these vast prairies, where great distances must be traveled in order to reach the scattered homes. Generally colporteurs go horseback, many of them with two horses, one to ride on and the other to carry the books. Distances are so great that to make a second visit in order to deliver the book would be impractical. Needless to say, with the interest in Bible study, our colporteur found fertile territory into which to enter with his truth-filled books. He helped the people in every way he could and returned to Alegrete to spend the Sabbath with his family.

In church that Sabbath he told of the interest in that rural area and encouraged the members to follow up the interest. One of our brothers accepted the responsibility, and on horseback visited the community the next Sunday. The people were delighted to have some help in their search for truth, and every other week gathered together to hear the way of life. It was a long trip for our brother, twenty miles each way; but the enthusiasm of the people to learn the truth caused him to believe that it was well worth the effort.

Recently one of our departmental secretaries was visiting in Alegrete and decided to go with our brother. There was no opportunity to send word that a real preacher was coming, but on that Sunday afternoon our worker told me that more than twenty of these prairie folks gathered to study the Holy Word of God. He said it seemed as though they were real Seventh-day Adventists coming to Sabbath school, for each had his Bible under his arm. He told me that they were solid people and most of them well to do. They were glad that the preacher was a Sabbathkeeping preacher. Already they are talking of a chapel on the prairies.

Off to Pitcairn Island

By R. R. Figuhr

Today Elder and Mrs. N. A. Ferris left Australia for Pitcairn Island by ship. For twenty years they have been missionaries in the South Sea Islands, most of the time in the Solomons. Now they are traveling to that tiny little speck of an island away out in the Pacific—Pitcairn, which only occasionally is touched by the rest of the world. But small and isolated though it is, it is near the heart of every Seventh-day Adventist.

G. Branster, leader of the Central Pacific Union Mission, recently spent five weeks on the island, and reports that of the 190 inhabitants all but six are attending Sabbath school and Sabbath services. Brother Ferris hopes to reach these six.

A little home has already been prepared for this missionary couple in which to live. They have a great burden to help our believers, especially the young. Because both are deeply interested in young

people's work, they doubtless will soon have enrolled all the youth and children of the island in Missionary Volunteer classes.

When you ask Brother Ferris what first turned his mind to mission service, he tells of a tall, lanky missionary who about half a century ago was sent out to Australia from North America. His name was E. H. Gates. Frequently he was a visitor in the Ferris home. Listening to his missionary exploits and experiences, Brother Ferris' boyish heart was kindled with the same missionary flame that burned so brightly in Brother Gates's soul. So he decided to be a missionary.

During his school days he did not lose sight of this vision, nor was he turned from his noble purpose. Twenty years ago, therefore, in company with his young wife, of the same missionary spirit, he began his missionary career in the South Seas. As they now go to isolated Pitcairn, leaving their children behind, our prayer is that they may find rich companionship in our dear believers there.



Missionary Spirit Aflame in Manila

The Philippine Islands is a mission field, but our Filipino believers are true missionaries in their own right. The student nurses and workers of Manila Sanitarium and Hospital have made branch Sabbath schools an outlet for their missionary zeal.

The picture shows the branch Sabbath school being conducted for the boys and girls of Manila by Miss D. Salmin (right of center in rear row) and her group of smiling helpers.

These girls write, "It is difficult to get a picture of all our branch Sabbath schools, we have so many. The spirit of missionary service is really alive among our workers."

This group was made happy by the arrival of a bundle of donated literature from Ad-

ventist friends in America. It does not matter that the papers cover a wide variety of dates and subjects, nor that the subjects on the papers and the Picture Roll do not correspond. All that matters is that these lay workers have papers and Picture Rolls. These Filipino youngsters are sending their silent thank-yous by holding up the papers they have received and which they love to read.

In every letter our workers are calling for more and still more literature of all kinds and any date. The effectiveness of their missionary work is doubled if they can have our truth-filled papers to distribute. Send papers to: The Student Nurses, Manila Sanitarium and Hospital, P.O. Box 1592, Manila, Philippines.
H. A. MUNSON, SR.

Soul-winning Clinic in Nicaragua

By T. R. Flaiz, M.D.

The little triangular-shaped country of Nicaragua, in Central America, has most of its population centered along the Pacific seaboard, largely in and near the capital city of Managua and around the lakes of this area.

The eastern coast of Nicaragua borders on the Gulf of Mexico, and is almost completely cut off from the rest of the country by high mountains. An occasional tramp steamer calling at the little port towns of Puerto Cabezas and Bluefields has been the principal means of communication with the outside world, until daily air travel served to unite the country.

Our work along the eastern shore centers very largely in the fine medical work being conducted by Dr. C. J. McCleary at Puerto Cabezas as a privately operated self-supporting mission project. Dr. McCleary has weathered many difficulties and has overcome many handicaps in bringing his fine little hospital to its present very successful stage of operation. Not only is he recognized as one of the outstanding medical men in this republic, but his little institution is patronized by all classes, from the president's family and his immediate personal friends down to the poorest fisherman from the inland backwaters of the gulf. Foreigners, resident in or traveling through this part of Nicaragua, rely upon Dr. McCleary for their medical requirements.

The fruitage of this project is now being seen more effectively as the results of public evangelism are beginning to show up in actual baptisms. We have reports indicating that more than one hundred have been baptized since last March, the last baptismal class of twenty having been baptized in the middle of October. Dr. McCleary reports that this fine showing has come about almost entirely as the result of the very energetic missionary endeavors of the laymen in this area, including the staff of the Puerto Cabezas Hospital.

What a fruitage of souls saved could be seen if there were more of these fine institutions operated by our missionary-minded physicians.

A Great River and Its Tributaries

By R. E. Crawford

The work of God can well be compared to a great flowing river with tributaries, large and small, swelling its power and volume as it nears the sea. No contributing factor is exclusively important, but all add to the size.

The writer for a goodly number of years was directly connected with the work



Welfare Activities at St. Helena

A unique project in the field of welfare activities is being carried on by the Dorcas Society and the Society of Missionary Men of St. Helena. We are combining our efforts to provide dried fruits for fruit-starved areas of the world. Each year the men and women of St. Helena Sanitarium and Hospital, in California, under the leadership of Mrs. S. M. Brower, a retired registered nurse, collect, sort, and process tons of peaches, pears, prunes, and nectarines.

Deeply touched by an appeal in 1949 on behalf of refugees in Europe, Mrs. Brower thought of the tons of unused fruit in her own neighborhood and appealed to the sanitarium church members to help her get that fruit where it was badly needed. Men, women, and even children responded, and great quantities of fruit were processed in

her large sunny yard, where hundreds of trays of fruit can be dried at one time.

Lights are strung through the trees, so that the work can be done at night as well as in the daytime. (See picture above.)

In addition to the tons of fruit that are packed for shipment each year, additional tons of clothing are sent, plus honey, beans, cooking fats, peanut butter, shelled nuts, and such articles as needles, thread, and buttons.

This year the shipment is scheduled for Korea, where our hospital at Seoul is a distributing center for a wide area. The sanitarium workers are particularly interested in that field because Miss Irene Robson, in charge of the school of nursing and nursing service at Seoul, held the same post at St. Helena before going to Korea.

MARGARET O. GREENE.

of our publishing houses. When radio was introduced there were those who honestly felt that literature work would diminish as radio increased. But what are the facts? Since radio began to come into its own, until the present time, we have sold around \$125,000,000 worth of literature. This is roughly half of all we have sold in our entire previous history. Radio did not supplant literature. It became another mighty voice that actually augmented both the demand for and the power of these white-winged messengers of truth.

Likewise, there were those who thought when television entered the picture that radio would go into a serious decline. This too was wrong. According to the latest printed report, we are now broadcasting the message by radio on 908 stations, giving 979 messages a week. Television adds another mighty influence for warning and winning souls.

The Missouri River entering the Mississippi does not detract in the least from the potency, power, or importance of the Ohio River, which enters the stream

farther to the north. On the contrary, they both help to make the Mississippi the father of waters.

None of the newer agencies of witnessing make obsolete the work either of the evangelist or of the pastor. In fact, as a combined result of all these we may expect to see such an ingathering of souls as has not been witnessed in the history of the church.

They are not competitive enterprises; rather they are potent last-day instruments, all of which should be wisely and widely used. The following statement contains a vital principle that applies not only to individuals but to all modern agencies for the speedy dissemination of truth:

"The Lord has many instrumentalities through which He designs to work. . . . God has a place for all the voices and all the pens that He has inspired to utterance for Him. . . . Let the leading workers encourage the weaker ones, and show an equal interest in every one of the instrumentalities set in motion to prepare a people for the day of the Lord."—*Colporteur Evangelist*, p. 96.

The Central States Conference

By G. E. Peters

Five years ago the Central Union Conference submitted a request that the General Conference authorize the organization of a mission in the union territory comprised of a colored membership of 789. This was voted by the General Conference Committee. During the years the mission has grown to such proportions that a conference was organized November 9 with a membership of almost four-hundred.

F. L. Bland, who served as mission president for four years, has been wonderfully blessed in his leadership. The tithe of the mission in 1946 amounted to \$39,608.77; the mission offerings amounted to \$14,040.22.

It was reported at the conference organization that during the biennial period, 1950-52, the tithe amounted to \$156,085.32, and the mission offerings amounted to \$56,212.39.

F. L. Bland was unanimously elected as president of the new conference, and H. T. Saulter, who had previously served the mission as secretary-treasurer, was elected to the same office to serve the new conference.

Present at the conference organization from the Central Union Conference was M. V. Campbell, president; W. B. Mohr, secretary-treasurer, and the department leaders. Others present were F. L. Peterson, president of Oakwood College; Dr. C. A. Dent, medical director of Riverside Sanitarium; W. W. Fordham, president of the Southwest Region Conference; and G. E. Peters, secretary of the North American Colored Department.

The following day, November 10, a workers' meeting was held. Most of the time was devoted to laying plans for the doubling of the membership in that conference. The organization of the Central States Conference brings the number of organized colored conferences to seven, with a combined membership of thirty thousand. The tithe of these conferences amounted last year to \$1,693,496.31, and the offerings to missions, \$684,254.36.

Cornerstone Laying at Southern Missionary College

By J. D. Bledsoe

The cornerstone for a new music and speech building at Southern Missionary College, Collegedale, Tennessee, was laid November 6, in a special ceremony. The stone was laid by V. G. Anderson, president of the college board and president of the Southern Union Conference. Dr. R. L. Hammill, dean of the college, acted

as chairman of the program in the absence of President K. A. Wright.

Harold A. Miller, head of the division of fine arts, pointed out in his address that the building would do much to add an aesthetic value to the atmosphere of the college. Professor Miller, who has composed many sacred songs that are used in our evangelistic services and churches all over the world, has taught music for thirty-six years, fifteen of which have been devoted to Southern Missionary College.

Inside the cornerstone were placed scrolls on which were written the signatures of more than eight hundred students, faculty, board members, and community friends. A song, "Someday He'll Come Again," the words and music of which were written by Professor Miller, was also placed inside the stone.

E. E. Cossentine, educational secretary of the General Conference, pointed out signs of progress made by the college

since he was an instructor there twenty years ago, at which time construction on the present college administration building was begun. F. D. Nichol offered the dedicatory prayer.

This new building, a part of the Southern Union Conference's expansion program, will be ready for occupancy next September. It will house six studios, fourteen practice rooms, a band room, a classroom, a recital room with seating capacity for over one hundred people, a listening room, and a room for the speech department.

New equipment will be supplied, including new pianos, an electronic organ, and a public-address system.

During the laying of the stone E. J. McMurphy, professor of speech, read appropriate lines of Scripture. Music for the occasion was provided by the college band, directed by Clifton V. Cowles, instructor in instrumental music at S.M.C.

Brief Current News



NORTH AMERICA

Atlantic Union

- Two new welfare centers have recently been established in the Southern New England Conference, at New Bedford, and Lynn, Massachusetts.

- On November 1 the Stoneham, Massachusetts, church combined with the New England Sanitarium church on a large Field Adventuring Day. The plan was to cover every home in Stoneham and urge the people to vote No on the liquor-license question. Approximately 20 cars were used, and 100 persons took part. The results of the election reveal that Stoneham remained dry by a margin of only 215 votes.

Columbia Union

- Dedication services were recently held for the Monnett Intermediate School in Ohio. D. A. Ochs, Columbia Union Conference president, delivered the dedication address. This school serves the Marion, Galion, Bucyrus, and Upper Sandusky churches. The 57 students are taught by Mr. and Mrs. Jerome Clark.

- The Port Allegany church in the West Pennsylvania Conference was recently dedicated, with D. A. Ochs, president of the Columbia Union Conference, preaching the dedicatory sermon. This year marks the seventy-fifth anniversary of the church organization in Port Allegany.

- The Wheeling, West Virginia, church property was sold recently, and another church building purchased, which is bet-

ter adapted to the needs of the members and is in a much better location.

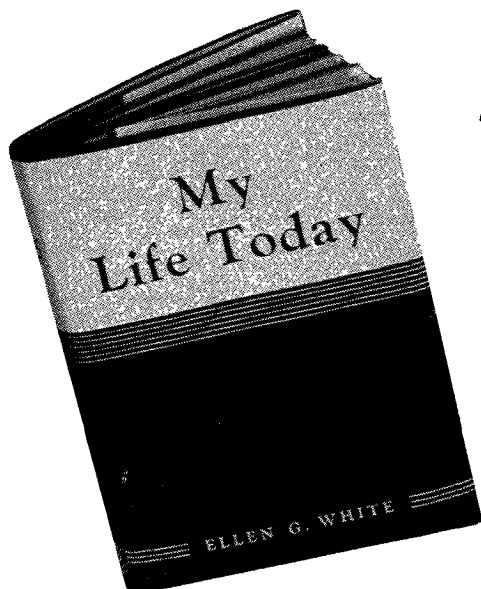
- Three persons were baptized November 22 by Stephen Pauly in the Trenton, New Jersey, church.

Lake Union

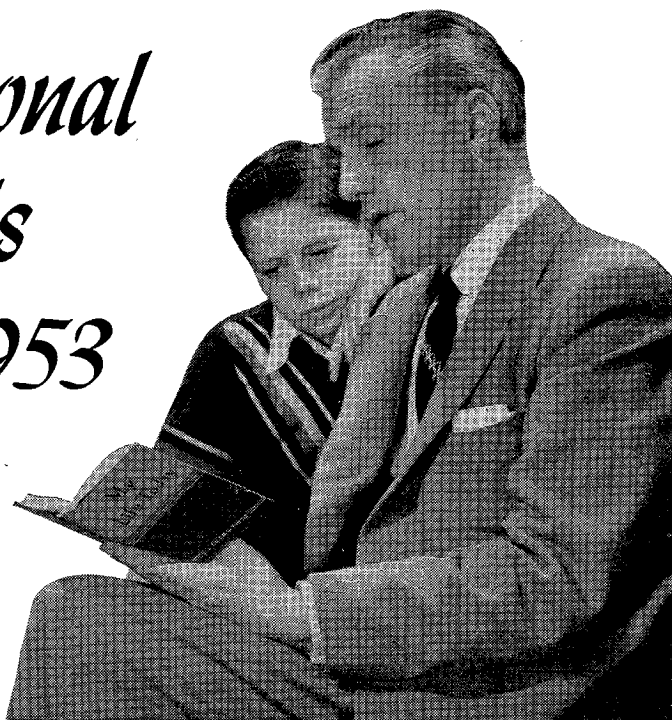
- A new church was organized at Grayling, Michigan, Sabbath afternoon, November 1, under the leadership of G. E. Hutches, president of the conference, and L. W. Hyde, the district leader in that area. Sixteen registered as charter members. This group began about three years ago when the nearby Mio church members carried on a literature campaign, which was followed with Bible studies, and later a branch Sabbath school was organized.

- J. R. Ferren, secretary of the General Conference Bureau of Press Relations, held a series of press relations workshops with local press secretaries in the Michigan, Lake Region, and Indiana conferences during the month of November. Press secretaries A. E. Mobley, of the Lake Union; Warren Johns, of Michigan; F. N. Crowe, of the Lake Region; and J. B. Frank, of Indiana, attended. Many of the local district pastors were at the meetings, and approximately 50 churches were represented.

- About five years ago, as an act of faith, the Mattoon, Illinois, church group opened a school in a small room adjoining their church sanctuary. The enrollment has grown to such an extent that it became necessary to construct a new building sufficient for their needs. J. O.



Devotional Aids for 1953



A. Devaney

MY LIFE TODAY

Compiled From the Spirit of Prophecy

For daily personal and family devotions in 1953 the inexhaustible sources of the Spirit of prophecy are once more drawn upon for comment on the Morning Watch Bible texts for the year. No book yet produced for these daily readings can possibly excel these inspirational selections from the writings of Mrs. E. G. White. The themes touch upon every relationship of life—personal devotions, family companionships, social graces, recreation, business efficiency, and religious service.

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MARCH—Commends self-control, mastery of the life, and endurance under affliction.

APRIL—Shows how grace, wisdom, and knowledge are all part of consistent Christian growth.

And so the topics carry on in a comprehensive way to victory and sanctification in the closing months of the year. To thus commune each morning with what we believe is wise counsel from Heaven is to be strengthened in faith and understanding. You will wish a copy of this new book of daily inspirational messages for your personal use and additional copies as gifts for your friends.

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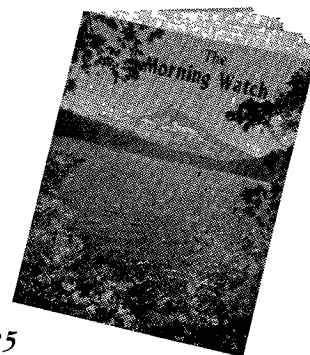
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JANUARY 1, 1953

Iversen, educational secretary of the Illinois Conference, reports that on November 10 they moved into their new school building. Much credit goes to the pastor, F. E. Vessels, and to R. Wellbaum and other loyal church members.

North Pacific Union

● Miss Shirley Anderson, of Minneapolis, Minnesota, recently joined the staff of Upper Columbia Conference office workers as stenographer in the home missionary department.

● On November 15 seven of the boys and girls from the Boise, Idaho, church school united with the church by baptism.

● On Sabbath afternoon, December 6, the Walla Walla College Missionary Volunteer Society began its second series of broadcasts under the title of Youth Crusaders. These programs again feature the telephone response idea, and the listening audience is invited to phone or write in to the society listing favorite hymns, which are included on subsequent programs. These broadcasts operate as an entering wedge, providing the young people with more opportunities to give Bible studies, hold cottage meetings, and carry on general missionary work throughout the Walla Walla valley.

● The Omak, Washington, welfare center was officially opened on November 25. Speakers on the occasion were A. H. Warner, district pastor; James E. Chase, of the Upper Columbia Conference office; and Mr. Milard Taylor, representing the civic organizations of Omak.

Northern Union

● L. G. Whitten, of the Iowa Conference, has accepted a call to the Oklahoma Conference as publishing secretary.

● The Choraliers, a group of singers from Sheyenne River Academy in North Dakota, made their first week-end tour to the Wahpeton church on October 25, 26. They conducted the Sabbath morning service and sang for a baptism, for the Sunday morning broadcast, and also for the Sunday evening evangelistic meeting.

Pacific Union

● About 500 Pathfinders and 1,500 adults attended the annual Pathfinder Fair at Lynwood in southern California, November 9. Outstanding exhibits of hobbies, crafts, and collections were featured.

● The Nevada-Utah Conference added another church to its rolls on November 15 with the organization of the group at Quincy, California.

● Mr. and Mrs. Melvin Oft, of the Nevada-Utah Conference, are leaving for Hawaii, where Mr. Oft will serve as manager of the Book and Bible House. His successor has not yet been named.

● L. R. Rasmussen, of the General Conference, has spent some time in a survey of secondary and intermediate schools, in company with A. C. Nelson, Pacific Union educational secretary.

● Twelve of the ministers of the South-eastern California Conference completed the instructors' first aid course November 24-26. These ministers are now prepared to hold classes in their churches.

● E. J. Folkenberg and Clyde C. Groomer are conducting a series of evangelistic meetings in Riverbank, California. A good number of interested people give promise of baptisms to come. The striking conversion of a woman who had been known as the "town drunk" has attracted much favorable comment.

● A radio broadcast from Pomona, California, featured the story of La Sierra College recently. An hour presentation included music by college organizations and a discussion by students and faculty members.

● Students of the San Diego Union Academy have been conducting a Voice of Youth effort in the Chula Vista church under the sponsorship of the pastor, Arlyn Stewart. The interest aroused will be followed up by Sunday night meetings conducted by the same group. Two baptisms have already been held.

Southern Union

● New members of the Southern Missionary College faculty this year are Dr. H. E. Westermeyer, acting head of the history department; Dr. Kathleen B. McMurphy, head of the English department; H. B. Lundquist, assistant professor of Spanish; Clifton Cowles, instructor in orchestra and band instruments; Paul Boynton, Bible teacher in the academy; Ester Andreasen, instructor in home economics; Joan Kewley, English teacher in the academy. Dr. Richard L. Hammill has taken over the responsibilities of dean of the college.

● Bert Benson, a colporteur in the Alabama-Mississippi Conference, has been working in the vicinity of Vicksburg, Mississippi. Seventeen new believers have been baptized in the Vicksburg church this year, most of whom credit their knowledge of the truth to the faithful work of this good colporteur.

● R. M. Ruf, of the Greater New York Conference, has accepted a call to the Georgia-Cumberland Conference for work in the McMinnville, Tennessee, district.

● On a recent Sabbath it was H. R. Murphy's privilege to organize a new church at Leland, Mississippi, where G. H. Rainey has held a successful evangelistic effort. Sixty-seven newly baptized members are on fire for the message. At Gulfport, Mississippi, he also organized a new church of 27 members as a result of L. G. Newton's effort.

● H. R. Veach, reporting on the two evangelistic series of meetings that have been held in Louisville, Kentucky, states that 213 have been added to the church by baptism. The membership of the church is now 625.

● The Florida Conference has again made a very fine contribution to the work

of foreign missions with the sending of Elder and Mrs. J. A. Crews as missionaries to India.

● R. W. Nelson, pastor of the Market Street church in Oakland, California, conducted a successful Week of Prayer at Oakwood College. Scores took their stand for the first time, with backsliders being reclaimed, and the whole college family reconsecrating themselves for greater service.

● Arnold Kurtz, district leader in the Georgia-Cumberland Conference, has just closed a successful series of evangelistic meetings in the city of Bristol, Tennessee. Thirty were baptized, and almost half of this number were young couples who took their stand for the message together. Elder Kurtz has baptized 52 new members this year in his district.

Southwestern Union

● Nine new members were added to the Hot Springs, Arkansas, church by baptism administered by D. H. Miller shortly before he left Arkansas to become pastor of the Casper, Wyoming, church.

● W. J. Lighthall, of Alabama-Mississippi, has moved to Hot Springs, Arkansas, as leader of the Hot Springs district, comprising three churches.

● Transferring recently from Georgia-Cumberland, where he was the conference evangelist, H. T. Anderson is now pastor of the Houston, Texas, church.

● W. B. Findley, formerly in Florida, is stationed at Weslaco, Texas, as district pastor of four of the churches in the Rio Grande Valley, succeeding R. E. Lunt, recently called to Kansas.

● The first fruits of an effort at Tucumcari, New Mexico, are two baptized and one admitted on profession of faith. J. W. Burgess, district leader, has been conducting the effort that has now run a number of weeks.

Church Calendar for 1953

Jan. 3-24	Religious Liberty Campaign
Jan. 24	Religious Liberty Offering
Feb. 7	Christian Home Day (Family Altar Day)
Feb. 14-21	Signs of the Times Campaign
Feb. 28	Television Offering
Mar. 7	Dorcas Welfare and Visitation Evangelism
Mar. 14-21	Missionary Volunteer Week of Prayer
Mar. 28	13th Sabbath Offering (Far East)
Apr. 4	Ingathering Day
Apr. 4-May 16	Ingathering Campaign
May 2	Medical Missionary Day
May 23	College of Medical Evangelists Offering
June 6	Literature Evangelism
June 20	Literature for Service Men Offering
June 27	13th Sabbath Offering (Southern Europe)
July 4	Bible Correspondence School
July 11	Midsummer Offering
July 25	Educational Day and Elem. School Offering
Aug. 1	Enlightening Dark Counties
Aug. 29	Riverside San. Offering (colored churches)
Sept. 5	Neighborhood Evangelism
Sept. 12	Missions Extension Offering
Sept. 26	Sabbath School Rally Day
Sept. 26	13th Sabbath Offering (Southern Africa)
Oct. 3	Colporteur Rally
Oct. 10	Voice of Prophecy Offering
Oct. 17-24	These Times Campaign
Oct. 17-24	Message Campaign
Oct. 31	Temperance Offering
Nov. 7	Witnessing Laymen and Home Visitation Day
Nov. 7-28	Review and Herald Campaign
Nov. 26	Thanksgiving Day
Nov. 28-Dec. 5	Week of Prayer and Sacrifice
Dec. 5	Week of Sacrifice Offering
Dec. 26	13th Sab. Off. (Australasian Inter-Union)

The image displays four books from the Dutton Home Library, arranged vertically. At the top right, a large, stylized letter 'D' is visible. The books are:

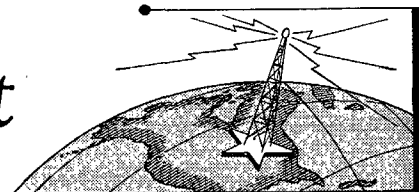
- Life, Death, and Immortality** by Charles C. F. Johnson, featuring a circular emblem on the cover.
- Truths for Eternity** by A. L. Dyer, with a landscape illustration at the bottom.
- The Message of the Stars**, featuring a star design on the cover.
- Steps to Christ** by Elmo S. White, with a large cross graphic on the cover.

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Items of Special Interest



Bible Correspondence Schools Add New Language in Africa

From H. E. Davis, of the Eritrea Mission, we learn that the Voice of Prophecy Bible lessons have been printed in another language—Tigrinia. Brother Davis writes: "As of this date the first ten lessons have been printed, and the eleventh will be finished this week. About 500 people have enrolled, and the number is growing every week. The lessons were timed to come out during an effort that I am conducting in the city of Asmara—the first large-scale city effort in the history of our work in this field. These lessons have been the means of getting names and contacts for us, and will prove invaluable in winning many for the truth. Many have expressed their enjoyment of them and are eagerly awaiting for each new lesson to come from the press."

This is one more milestone in reaching every nation, kindred, *tongue*, and people with the gospel. PAUL WICKMAN.

News From New Guinea Cannibal Country

This extract is taken from a letter of recent date written by A. J. Campbell in Central New Guinea.

"A native worker has just brought this story in from the cannibal country. At one place he said to all the people assembled: 'This is the Sabbath of the God of heaven, and our Sabbath too. I urge all to stay and worship and rest, for this is God's Sabbath of rest. Do not take up your knives and ax again till the sun sets tomorrow night.' All the village people took heed to this advice, except one man who defiantly took up his ax and went off into the jungle, only to be brought back to the village for burial (recently it would have been for eating). Enemies had set upon him, punctured his arm, and forced poison into the wound, and as a result this man died.

"A hush fell upon all the villages, and the necessity of *true* Sabbath observance was greatly impressed upon all. Last year a similar happening took place in another section of the cannibal country, when the native who wandered off from his village on the Sabbath into fighting areas was set upon and wounded to death. Before dying, he said: 'I have not only killed a man but broken the Sabbath. Let me die here, for I am ashamed to be carried back to the village, and to behold the eyes of the teachers.'

"During a recent Sabbath afternoon 35 souls were baptized in the chilly waters of the Kainantu River, including the wife of a native policeman, Tokam. This policeman is doing a fine work in the cannibal country and all through these areas for the message with his beloved Sabbath school Picture Roll. He is in the baptismal class. We have a feeling that Tokam will become one of our leading native evangelists, for he plans to attend the New Guinea Highlands Training School."

Medical Work in Southern Asia Division

Word just received from Dr. G. A. Nelson, medical director of the Karachi S.D.A. Hospital in Pakistan, and from R. H. Pierson, president of the Southern Asia Division, indicates very constructive and sound plans for the strengthening and developing of our medical evangelistic program for the Southern Asia Division.

Our new hospital in Karachi, the finest institution in all of Pakistan, is to receive help for seriously needed housing.

A substantial sum was also voted to our Rangoon Mission Hospital for the completion of additions that will bring our bed space there to 100 beds and pave the way for the opening of the much-needed nurses' training school for our Burmese young people.

T. R. FLAIZ, M.D.

Philippine Union College Leadership

At a recent meeting of the board of Philippine Union College that institution was given a new president, Dr. R. G. Manalaysay. This appointment is an indication of the steady development of Filipino leadership in that field. Professor Manalaysay served as teacher in the Philippines for many years, and during a large part of World War II he was in charge of the college, a most difficult assignment at that time. He is a product of the Seventh-day Adventist school system in the Philippines, and more recently has received further advanced training in America.

In the same board meeting R. D. Brion was elected business manager of the college. Brother Brion's experience in business and accounting lines in the college and in the Philippine Union has pro-

vided an excellent background of experience for him in these new responsibilities.

These two brethren take over their duties with the confidence of their fellow workers that this large college of 1,110 students will continue to make progress under their leadership.

W. P. BRADLEY.

Relief Shipments

It is a pleasure to report to our people that during the past seven years there has been shipped, from the two warehouses at first and from the Western warehouse during the past two years, a total of 3,411,170 pounds of clothing to 50 countries.

We are proud of this figure, but we realize, of course, that this is only a portion of the full report, because many thousands of packages not included in the above figure were sent by individual churches and individuals. Many of these have been reported in the welfare report of the churches and form part of the huge welfare figure that for the last three years alone was \$14,603,774.95. This is our North American report and demonstrates that Seventh-day Adventists have been good Samaritans during the past half decade.

HENRY F. BROWN.

Elementary School Enrollment

At the opening of school this fall 32,655 children and youth presented themselves to the 1,024 elementary and intermediate schools of the North American Division. To shepherd these lambs of the flock, the children of the church, 1,807 consecrated teachers then began the work—"than which none can be more important." These figures represent excellent gains over last year, in every category!

Unfortunately, not all the children of the church are attending the schools of the church. The reports reveal that some conferences have more than twenty children enrolled in their schools for each one hundred church members; whereas others have as few as five, or less! Until every Adventist child is gathered into one of these God-appointed refuges, we should "work as for life" to bring that to pass; for indeed, statistics show clearly that the eternal destiny of every boy and girl is at stake during these important character-forming years.

GEORGE M. MATHEWS.