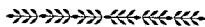




Moses— THE MAN OF GOD



By ROBERT HARE

He stood on Pisgah's lofty brow,
And gazed across the plain,
Saw myriad vines of purpling grapes
And sheaves of golden grain.
Oh, could he not pass over now,
And share a home so fair.
The Promised Land lay just beyond,
Hope's brightest morning star.

He stood, but gazed with saddened heart
Upon that visioned scene
That soon must pass and disappear
As though it had not been.
His wearied feet had wandered far
On mount and sandy lea,
And now he longed for quiet rest
Beside the murmuring sea.

He stood with longing heart to rise
And share a scene so bright
As that which met his amorous gaze
And charmed his wistful sight.
Beneath, the Jordan rolled its tide;
Beyond, the surging sea
Lifted its wild waves to the skies
In ocean's melody.

The day was passing; shadows fell
And hid the tempting view.
A wearied man lay down to rest,
But yet his heart was true.
God kissed the closing eyes to rest
While angels scooped a grave
And laid the pilgrim down to rest—
So strong, so calm, so brave.

The man of Pisgah thus became
The first man from the sod;
Then waiting angels bore him hence
Up to the home of God.
Heaven had a sweeter place of rest
For tired feet of clay
That long had trod the wilderness
In seeking to obey.

Death reigned from Adam till the hour
That Moses left the grave.
He lived again, the man of God,
So true, so strong, so brave.
Beside the Christ on mountainside
A witness to God's plan,
He stood in triumph over death,
God's first immortal man.

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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.]

► Methodists Hold Spiritual Life Mission

Building of large and ornate churches is not the answer to America's spiritual problem, Dr. E. Stanley Jones, noted evangelist, said in Washington, D.C. He said it is useless to erect impressive sanctuaries for the worship of God if "we don't know how to teach people to find God." Dr. Jones spoke to a gathering of 200 Methodist ministers from the Washington area and 400 visiting clergymen who were helping them conduct a week-long Spiritual Life Mission in the 317 Methodist churches of the area.

► Gospel Starting Masses Upward, Says Laubach

The Christian gospel has started the masses of mankind upward toward a better life, Dr. Frank Laubach, pioneer literacy expert and missionary educator, said in Denver, Colorado. Dr. Laubach said, "Almost every page of the Gospel contains good news to the poor, compassionate helpfulness for people in need." He spoke at a dinner for the division of foreign missions of the National Council of Churches. "We missionaries who go out to the hungry masses are usually very harmless people," Dr. Laubach said. "But we carry a Bible with us which contains social dynamite. It arouses tremendous longings and hopes. . . . It sets . . . minds free."

► Congressional Group Asks Radio, TV Eliminate Offensive Programs

A Congressional committee which has been investigating the moral content of radio and television programs reported in Washington, D.C., that many programs and commercials contain offensive matter and give undue emphasis to sex, crime, and violence. "We appreciate the interest in this problem which has been shown by the broadcasting industry and the National Association of Advertising Agencies," said Rep. Oren Harris (D-Ark.), who served as chairman of the special investigation. "The advertisers have recognized that some of their methods have not been up to the high standards which the radio and television industry want to bring about and are taking steps to improve program and advertising content. We think a strong and specific public reaction will help to speed this up."

► India's President Pledges Religious Freedom

India's Christians are as free as their countrymen of other faiths to practice and preach their religion, President Rajendra Prasad said in New Delhi. His assurance was given while presiding at an observance of the 1,900th anniversary of the arrival in India of St. Thomas, a disciple of Jesus. President Prasad said that the Indian constitution's guarantees of freedom of religion to people of all faiths are "not mere lip sympathy but in the best traditions of India's ancient culture and civilization."

► Methodist Church Membership Reaches New High

Membership in the Methodist Church in the U.S. and its possessions reached a new high of 9,180,428 during the past year, it was announced in Chicago by the Reverend Albert C. Hoover, director of the denomination's statistical office. Last year the church's membership in this country was 9,065,727. Mr. Hoover reported that there are 823,225 members overseas, bringing the total membership of the Methodist Church to 10,003,653. Contributions also rose during the year. For all purposes in 1952 they totaled \$289,791,195 as against \$268,623,814 in 1951.

Spiritualism—A Form of Religion

By JAMES W. OSBORN

Seventh-day Adventists have been warned that Spiritualism is to be one of the chief opponents of true religion in the last days. When united with Catholicism and apostate Protestantism, it will present a solid front against the remnant church in the world's closing spiritual conflict. Spiritualism, like a swiftly moving train, will sweep over the earth. Satan will act as the conductor. "It seemed" as Mrs. E. G. White saw this spectacle in vision, "that the whole world was on board."—*Early Writings*, p. 263. No more truthful picture could have been presented to describe the rapid progress of this movement.

We shall have to "contend with it face to face," she wrote. (*Ibid.*, p. 262.) This suggests in some cases the grim reality of an actual encounter with the supernatural forces of evil. Paul speaks of our wrestling "against the world-rulers of this darkness, against the spiritual hosts of wickedness." Eph. 6:12, R.V. Wrestling conveys the idea of a very close encounter with an opponent. If therefore we must come to grips with Spiritualism, we should become acquainted with its beliefs and philosophies, its methods of work, its progress, and its present activity. And moreover we should also secure "the whole armour of God," without which we shall have neither defense nor protection in this warfare.

An examination of Spiritualism today reveals a much different picture from that of a century ago. The rappings and table-turning activities of its early days have largely been discarded for more aesthetic manifestations. Even the wonders of the ouija board of fifty years ago have been superseded to some extent by the revelations of the direct-voice séance. The materializations of the present time can be handled and even photographed. But these advances in spirit manifestations are by no means important and significant changes in Spiritualism, as we shall see later.

These wonders do not pose so perplexing a problem to the people of God as do the subtle philosophies and deceptive experiences embodied in the teachings and practice of Spiritualism. These will be met within various settings and in circumstances to deceive, if possible, the very elect. Only those whose minds are confirmed on every point of Bible truth, and whose spiritual experience is constantly directed by the Holy Spirit, will be victorious in their encounter with this witchcraft of modern times.

Spiritualism is commonly understood and defined as applying to manifestations

of the occult world or communication with the spirits of the dead. It is known by the name Spiritism in France, Germany, Italy, and in all Latin-American countries. In English-speaking countries the movement is generally known as Spiritualism.

Spiritualism now has become a world religion. It is conservatively estimated that ten million persons have openly adopted its teachings; and countless others, outside its ranks, are favorable to it and seek its ministry in the solution of their problems. In the *Spiritualist Manual* it is defined thus: "Spiritualism is the science, philosophy and religion of continuous life." Its slogan is: "Spiritualism, the Light of the World."

Since its inception in this country it has changed from its crude psychic manifestations in eerie darkness to Sunday morning services in dedicated churches. Its program, or order of service, is similar in many respects to that conducted in Protestant churches, and consists of hymns, prayers, and a sermon. After the sermon is a communion period, when spirit messages are received by a medium.

Since many Spiritualists worship in Christian churches, W. H. Wood, the

British Spiritualist, suggests that they should be called Christians. For this he has been criticized, but in defense he writes:

"While Spiritualist meetings are conducted with prayers and the singing of praises to the Christian God, I do not quite see how such Spiritualists can honestly call themselves anything but Christians."—"Spiritualist or Christian," *Light* (London), January, 1950, p. 28.

Many local and State Spiritualist societies cover the area of the United States. The National Spiritualist Association is one of the best known national organizations. From this central body outstanding mediums and lecturers, with the title of missionary, are sent out to address and demonstrate before large mass meetings and to stimulate the public interest in Spiritualism.

In England there are a large number of psychic and occult societies carrying on the same work. The larger British organization is the London Spiritualist Alliance. In Inter-America, South America, and the West Indies the various national groups are united in the Pan-American Spiritualist Confederation. On the continent of Europe and in the countries of the Orient the respective Spiritualist groups, with similar societies all over the world, are integrated into, and work with, the International Federation of Spiritualists. At the periodic sessions of these organizations plans are laid for the promulgation of Spiritualism on a world scale.

Changes in Form

Spiritualism, as was said before, presents a different aspect to the world today. No longer does it limit its appeal to the morbidly curious or to those who love the marvelous and the spectacular. Its present-day appeal is to those devoutly seeking a spiritual way of life and an understanding of man's destiny in the hereafter. Elizabeth Goetz, former director of the Bureau of Publicity of the National Spiritualist Association, wrote:

"There is a new age in the history of Spiritualism. We have now come to the time when the inquirer is not so eager for the physical manifestation as he once was, for he has come to know that it is true. He is always glad for a message, yet now he asks, What is the teaching of this truth?"—"Human Relations," *The National Spiritualist*, January, 1949, p. 15.

In this "new age" Spiritualism has simulated Christianity. The Spirit of prophecy has told us of this change in the form of Spiritualism as it would be practiced in the last days.

"Seek Ye the Lord"

By LEON A. SMITH

"Seek ye the Lord while he may be found,
Call ye upon him while he is near."
Seek ere the gospel call shall cease to sound,
And prayers be offered when God will
not hear.

Now to the sinner comes the gracious word:
"Let the wicked man forsake his evil way,
The unrighteous man his thoughts, and
return unto the Lord."
God's abundant pardon may be his today.

Now is the accepted time, now the golden
hour;
Now the Spirit calls you, make no more
delay.
Yesterday, tomorrow, are not in your power.
Grasp opportunity ere it slips away.

Trust not to the future, that is all unknown;
What a day may bring, you know not,
when or how.
Act "while it is called To day," while time
is your own.
Death may come tomorrow; salvation's day
is now.

"It is true that Spiritualism is now changing its form, and, veiling some of its more objectionable features, is assuming a Christian guise."—*The Great Controversy*, pp. 557, 558.

"The mystic voices that spoke at Ekron and En-dor are still by their lying words misleading the children of men. The prince of darkness has but appeared under a new guise."—*Testimonies*, vol. 5, p. 193.

These words have been entirely fulfilled in our time. Those now attracted to Spiritualism because of some spirit message, purporting to come from a departed loved one, or because of some healing experience, find a welcome in a Spiritualist church home differing but little from their former church. Here marriages are performed, funeral services are conducted, and babies are christened, and are given, in addition to their earthly names, another name for use in the spirit realm of the hereafter. In this church the believers seem to receive tangible proof of the immortality of man as it had been preached to them from other pulpits, and here the congregation worships in the conscious presence of a supernatural power never before associated with religious service.

The public mind has become interested in the matters Spiritualism has to offer. Visit any public library or bookstore and note the extraordinary interest being taken in the section devoted to the occult. Since war and unrest engender fear and terror, persons without God and Christians without faith endeavor to penetrate the unknown. To be healed of disease, to solve personal problems, or to learn about the future, distracted persons search for the ministry of some mystic oracle. Spiritualism welcomes all these. It satisfies their interest, quiets their fears, answers their questions, sometimes heals them of their sickness, and astonishes them with convincing manifestations of the supernatural.

To others suffering the loss of loved ones Spiritualism poses as the light of hope, offering the "comfort" of spirit messages, or even "materializations" of their departed ones. All these inquirers are given a welcome into the love and fellowship of a church group that appears to have the inspiration and gifts of the Spirit. They seem to be witnessing Pentecost, when the Lord "granted signs and wonders to be done by their hands." By these means Spiritualism is gaining an amazing popularity, a popularity that one day will embrace almost the entire world population.

Our clue to an understanding of modern Spiritualism is that it is to become a false imitation of the early Christian church, when the power of the Spirit attended the work of the apostles. In these final days of their titanic struggle against God, Satan and his angels are by no means content merely to become expert in producing apparitions of deceased per-

sons at the command of a medium. Though these are important for the success of this delusion, yet they are but window dressings for the essential Spiritualism.

It is Satan's purpose to form a universal movement that will appear to have much of the characteristic power of the true church. Through this agency he can evangelize the world with his seditious teachings and confirm them with baffling counterfeit exhibitions of the miracles of Pentecost.

The activities of Spiritualism, therefore, will continue to bear increasing resemblance in many respects to the Christianity of apostolic times. When the world shall see a large-scale demonstration of this counterfeit Pentecost, the masses will accept it as from heaven, and, as is stated in *Early Writings*, pages 86, 87, it will be considered blasphemy to speak against it.

"Satan has long been preparing for his final effort to deceive the world. . . . Little by little he has prepared the way for his masterpiece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time."—*The Great Controversy*, p. 561.

Spiritualism is rapidly nearing its hour of triumph. Are we spiritually ready for this? The Spirit of prophecy tells us that "unless we are prepared for it, we shall be ensnared and overcome."—*Early Writings*, p. 88.

This sobering thought should prompt our diligent preparation without delay, for, "except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion."—*The Great Controversy*, p. 562.

[This is the first article in a series of studies on modern Spiritualism.—EDROR.]

The Demands of This Hour

By L. K. Dickson

As we assemble Sabbath by Sabbath in our churches in North America and other favored places, it is well that we recognize that those around us are only a small part of the remnant people of God. We should remember that we have growing numbers of brethren and sisters overseas, many of whom are living under very difficult and distressing circumstances. We should also think of that countless multitude of dusky, yellow, bronzed, or black people who know not the truth. These are the most pathetic of all, for most of them lack the sense of spiritual need. Nevertheless, many of them are unconsciously turning their faces toward us, the assembly of praying people.

And, nearer than these, we should remember the veterans of the work, whose faces have grown furrowed and their hair white in the long years of service in preaching the gospel message. The decades have passed over them, some of them little known and unsung, toiling on with scant visible results and sometimes tempted to feel that the church at home has forgotten them. The eyes of these faithful veterans are still ablaze with zeal and hope, their hands are outstretched in prayer, their voices are rising in supplication, and they are emptying their storehouses that the hungry hearts in every land may be fed.

Now, as we rapidly move on to a century of foreign mission endeavor, let us show all these that the church has not forgotten them, but is fully awake to its duty to the far corners of the earth. Verily the hour is late. We live in a most solemn time when God claims the consecration of every Advent believer. Let us sense this,

fall again at the foot of the cross, and renew the consciousness of our Saviour's healing touch and His claim upon us.

Prosperity makes our mission obligation the more imperative. The refinements and comforts of our modern life lead to the peril of self-indulgence. The only way of avoiding this is to give ourselves in unselfish service, not merely to a neighborhood, but to the whole world.

One cannot contemplate the blessings that have come to us through the gospel without deepening our consciousness of the needs of multitudes throughout the earth. Our hearts must more truly believe that God's own love for us and for the world, the woe and weariness of life untouched by Him, the blessings that enrich our life here and touch with glory our life hereafter, involve the deepest obligations to our fellow creatures. Are we not then constrained to make the deepest passion of our lives that which was the passion of Him who came "to seek and to save that which was lost"?

Should we not remind ourselves of the lowly life of the One whom we represent and whose name we bear, who, though the foxes had holes and the birds of the air had nests, had not where to lay His sacred head, and of His lowlier death when He endured the cross, despising its shame?

Under these never-fading visions of Christ's suffering for us and for all mankind we would ourselves live, and would appeal to all His followers to re-examine in His presence their obligation to their Lord and to those multitudes yet unreached for whom He died.

New Remedies for Old Diseases

By T. R. Flaiz, M.D.

Recent reports on the treatment of previously very resistant diseases highlight the progress being made in the field of medical research. We have come to accept as commonplace the phenomenal achievement of the so-called miracle drugs. The antibiotics of various forms have practically eliminated from our hospitals and wards the pneumonias and many other bacterial diseases that a generation ago were responsible for a very large percentage of deaths.

Until comparatively recently the leper was regarded as irretrievably condemned to a loathsome death after a period of prolonged disfigurement and suffering. Today in our leprosy hospitals in various parts of the world these pathetic creatures are being relieved of their suffering and incapacity. They are being returned to their homes with the disease arrested and the patient rendered entirely safe for association in the family and in society generally. This is the result of the development of certain powerful drugs.

Tuberculosis remains one of the great curses of mankind. In many parts of the world tuberculosis runs a close second to malaria, which is the world's greatest killer. A measure of success has been demonstrated in the use of the antibiotics in the treatment of tuberculosis. However, there are many types of cases in which streptomycin, the antibiotic of choice with this disease, has proved quite ineffective. More recently, in fact during the past two years, other drugs have been in process of development with the result that marked success is now rewarding the researches and clinical efforts of those engaged in the treatment of tuberculosis.

Results Encouraging

Although the use of these new drugs is still in the experimental stage, the results with considerable numbers of otherwise hopeless cases of tuberculosis are decidedly encouraging. Tubercular cases that have failed to respond to any other form of therapy are now being brought under control and apparently making satisfactory progress toward complete recovery under the influence of these new drugs. It is not out of the range of possibility that within the comparatively near future tuberculosis may go the way of pneumonia, smallpox, diphtheria, typhoid fever, and other diseases, which are practically nonexistent in the clinics of many parts of the world at the present time.

We are frequently reproached by well-

meaning but not too well-informed people that Adventists along with others have repudiated the instruction they have received from the Spirit of prophecy condemning the use of drugs in the treatment of disease. It is in all good faith that these complaints are made, and in certain limited areas of therapeutics their complaint has some justification.

The excessive use of sedatives, the barbiturates, and related medications is a case in point. It is true that many physicians resort to these drugs when they should be inquiring more carefully into the patient's program, his diet, his living



Minute Meditations

By Thomas A. Davis

Charged With God's Power

The thermometer registered a frigid ten below as I stepped into my old car that January morning and pushed the starter button. The motor gave a few halfhearted whines, and stopped. Again and again I tried, but it was no use. There was not enough power to get the engine to "catch." I am not much of a mechanic, but I didn't need to be told what the trouble was. The battery was all but dead.

There are millions of people in the world today just like that old car. They know that they ought to be up and going. There are things that should be done and things that have to be done, but somehow they never do get done. So they sit and push, as it were, on their "will" buttons, and the motor turns over a few times rather weakly, and stops. After a little while the need for action causes them to give another push. So their will motor makes another ineffectual turn or two, and quits again. And all the time the battery, the source of the will, is getting weaker.

An unfortunate condition indeed, but there is no situation for which the great Mechanic does not have a remedy. So may we suggest the following prayer if you are so troubled: "Lord, take my heart, for I can not give it. It is Thy property. Keep it pure, for I can not keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."—*Christ's Object Lessons*, p. 159.

And with the vivifying current of His love coursing through us, our will is charged with the power of Heaven, and we are enabled to accomplish those pressing duties.

habits, and learning the cause of the nervous disturbance, insomnia, or whatever the complaint may be. They should be taking time to give this patient a bit of counsel, correcting his program, his diet, and his attitudes toward life, and giving him a formula by which he can hope to cope with his ill-health and nervous instability.

Yes, it is true that many physicians are using these drugs as short cuts. This definitely is not good medicine, and we recommend strongly against such practices. Here again, however, the barbiturates do have their place in good rational medicine, and the conscientious physician will be careful to confine his use of these medications to those definitely indicated cases.

Warning Against Certain Drugs

Let us notice again this question of the condemnation of drugs as we have it in the Spirit of prophecy. Let us recall what was referred to as drugs at the time this counsel was given. A little scrutiny of the pharmacopoeias of seventy-five years ago will give one a better understanding of what is meant when the Spirit of prophecy condemns drugs as used in those days. Literally hundreds of drugs, chemicals, and chemical compounds were listed in the pharmacopoeia at that time for the treatment of disease. The therapeutic value or lack of value of these drugs in the various diseases was quite unknown.

Many of the more common drugs used at that time were not only valueless but positively harmful and even dangerous. Calomel, one of the commonest drugs of that day, was used extensively, and was the cause of a great amount of physical disability and even of death, as it still continues to be in some countries of the world today.

Quinine, which today is saving thousands of people from untimely death by malaria, was at that time justly condemned by the Spirit of prophecy. As used then, and still is in some places, as a stimulant to the appetite it was worse than useless. Yet many missionaries, including the writer of this article, are alive today because of their use of quinine in a critical time.

Arsenic and strychnine were very commonly used in a variety of conditions, particularly in digestive diseases. Not only were these without therapeutic value, but as the Spirit of prophecy pointed out very clearly, they were medications from which the patient must recover in addition to fighting and recovering from the disease itself. The Spirit of prophecy rightly condemned all of this as very evil practice.

Because of the wording of these admonitions, many of our people came to classify everything that comes from a drugstore in a bottle, in a hypodermic ampule, or anything that is dispensed in any prescription as drugs; and as drugs it must be classified as under the condemnation of the Spirit of prophecy. Many have gone to such

lengths as to condemn vaccines, anti-toxins, and other extremely valuable life-saving agencies—agencies that have practically cleared the world of once-tragic plagues such as smallpox, typhoid, typhus, and bubonic plague. Many today are condemning the antibiotics—antibiotics that have practically eliminated other diseases very common a few years ago.

In the Interest of Health

Obviously the instruction given in regard to drugs was given in the interest of health. We may, therefore, suppose that any instruction given in this connection was intended to enhance the health of those who read and followed such instruction. Obviously this instruction does not apply to the well-recognized lifesaving agencies so commonly used today for the treatment of disease in a specific way.

We are today seeing the development of one more of these lifesaving drugs. As has been pointed out previously, leprosy is

now yielding its accursed sway over millions of people to the powerful lifesaving effect of certain drugs. It is quite within the realm of possibility that within the near future tuberculosis will be effectively under control. What a boon to the millions of tuberculars of China, of India, of Africa, could there be developed some inexpensive drug that would control this disease.

Let us be deeply grateful to the men of science who have given years of intensive effort and sometimes their very lives in the development of these lifesaving measures. Let us thank God for including many of these facts of medical scientific knowledge in the total sum of human knowledge in this time when He has promised that knowledge shall be increased. Perhaps this is one more of those evidences predicted millenniums ago as characterizing those times when we could look for the imminent return of our Lord and Saviour.

Character Stones—2

Learning to Be Truthful

By Martha Montgomery Odom

Leaving her sewing, Mrs. Ross responded to the door chimes.

"Good afternoon, Mrs. Evans, do come in," she invited. "I'm glad you brought your mending, because maybe you can stay longer then. I have some handwork I can do too while Jimmy and Viola play in the sand pile. I saw them run back to it when I met you at the door."

"Yes, Mrs. Ross, they do love to come over to your house. They remembered to tell their father the story you told them the last time we were here about a month

ago, and have been begging ever since to come back. And how they do love your sand pile! They want their father to make them one, but we have such a nice yard I hate to spoil it with a sand-box.

"And anyhow, I don't feel like going to any expense for the children just now. Jimmy told me another lie yesterday. I don't know what to do about it. He's only five, and hardly big enough to understand what a lie is, so I didn't punish him. I thought I'd ask you about it. I

don't suppose though that your children ever told any lies. Or—have you had any experience with this problem?" she asked.

"Of course, it is a common problem in child training that every mother has to meet, so do not feel you are alone, Mrs. Evans," replied Mrs. Ross. "You have two darling children, but they have to learn the difference between truth and falsehood just like everybody else. The time to teach them these lessons is when they are small, the first time the matter comes up. I'm sure that Jimmy is not too little to learn what it means to tell a lie. I still remember my experience, though I was two years younger than Jimmy. Would you care to hear it?"

"Yes, indeed! I was hoping you would have some personal experience to tell, because it seems to encourage me more than mere statements of abstract principles. But I would not have thought that you ever told a lie. You say you were only three years old? And you still remember it? I'm eager to hear about it. I'm positive Jimmy doesn't remember any of the lies he has told," said Mrs. Evans.

"Well, I'm sure I should not have remembered my experience either if it had not been for the wise manner in which my mother handled the situation," Mrs. Ross began. "She certainly impressed upon my baby mind the seriousness of telling a lie!

"Mother had to be away from the house for a little while. She left me at home, because there were other adults in the house and I was perfectly safe. However, they didn't pay any attention to me, so I felt quite alone. Standing against the wall in the large kitchen was a drop-leaf table, covered with an oilcloth that hung halfway to the floor on each side. Being small for my age, I could easily run under that table. I sometimes played house there. On this particular long, lonely afternoon I picked up the scissors and took them with me under the kitchen table. As any youngster of that age might, I wanted to try them out, so I cut a little slit in the edge of the oilcloth hanging next to the wall. I thought it was fun, and continued cutting, making a fringe the length of the oilcloth. But I had a guilty feeling and seemed to sense that mother would not approve of the new fringe.

"It was not very long after mother returned that she discovered what I had done. She called me into the kitchen, showed me the fringe, and asked who had cut it.

"'Uncle John,' I replied. This was an old colporteur with a long white beard who roomed and boarded with us. But mother would not accept that explanation in spite of my insistence, so I changed my story, and said it was 'Aunt Bell,' the Bible instructor who also lived with us. When I saw she would not believe that either, I went back to my first statement, that it was Uncle John.



H. A. Roberts

How the Little Ones Do Love to Play in the Sand!

"Mother took me up to her bedroom, closed the door, and did not leave until the matter was settled. I have no idea how long we were in there, but it seemed a long time to me. She explained how awful it was to tell a lie—anything that was not true—how it was Satan that makes people do such things, and how no one who tells lies can go to heaven ever. She prayed with me. Finally I broke down and admitted that I had cut the tablecloth, and had lied in saying that Uncle John did it.

"Then mother whipped me—without anger—to help me remember never, never to do such a wicked thing again, she explained. Then we had prayer together, asking Jesus to forgive me, and help me never to tell another lie. Tear-stained and penitent, I came forth from that room forever impressed with the importance of telling the truth."

"Well, I see I should have started in two years ago, at least, with Jimmy," said Mrs. Evans.

"Yes. Exaggerated truth will develop into lying if it is not nipped in the bud. When a child is merely exercising imagination he needs guidance, not punishment. A parent must be careful not to accuse a child of lying when there is no intention to deceive. But the wise parent will start in very early to instill principles of truthfulness in his child.

"The first five years of life are the most fundamental and formative years in the cycle of the child's growth," says Dr. Arnold Gesell, of Yale Child Clinic. And Charles T. Bushnell, Ph.D., sociologist and writer, is the author of this statement, which is even stronger: 'Let every Christian father and mother understand when a child is three years old, that they have done more than half they ever will do for his character.'

"Sister White expresses the same thought in this way:

"The lessons that the child learns during the first seven years of its life have more to do with the formation of

character than all that it learns in future years.'—Mrs. E. G. WHITE in *Signs of the Times*, April 8, 1903."

"What a great responsibility!" exclaimed Mrs. Evans.

"Yes," agreed Mrs. Ross. "If we could not count on the Lord's guidance and help, we might well despair. But coming back to teaching truthfulness, don't you think it would help a lot if we would make the truth desirable to the children, letting them know that we really appreciate their telling us the straight facts, and leading them to see that one whose word is always truthful is trusted and honored?

An Example in Honesty

"And above all, we must set an example of truthfulness before them every day. Many parents fail here. Mrs. White says:

'An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words.'—*Patriarchs and Prophets*, p. 309.

'Even life itself should not be purchased with the price of falsehood.'—*Testimonies*, vol. 4, p. 336.

"Those are very forceful statements. But I must be hurrying home now," said the younger woman as she rose to leave. "You have certainly given me a lot of food for thought, and I hope to profit by it. Now I must get the children from the sand pile. They have been so quiet all afternoon. They surely love to play in the sand."

"Which reminds me," observed the hostess as she laid her hand tenderly on her guest's arm, "fix the children the sand pile they want! They will soon be too old to enjoy such innocent pleasure, and before you know it they will be away at college or in homes of their own. Then you will wish you could give them a corner in your beautiful back yard to play in, but it will be too late. Perhaps if Jimmy had been playing in his sand pile yesterday, he would not have told the lie he did.

"I remember what great fun I had when I was a tiny little girl in a playhouse my thirteen-year-old brother made for me inside the large box in which our organ had been shipped. Probably it was far from beautiful in our yard, but it had provided weeks of pleasant, profitable employment for an adolescent boy as he carefully constructed the various articles of furniture for his little sister's dollhouse. How I did admire his skill and ability to make what I needed! And what pleasure I had in that playhouse! We were both so busy and happy at home that we did not care to go elsewhere to play."

"You are right again," smiled Mrs. Evans. "Next time you come over to see us you'll find we have followed another bit of your counsel."

Parents' Fellowship of Prayer

"I will contend with him that contendeth with thee, and I will save thy children."—Isaiah 49:25.



Our Isolated Members

If you have ever lived with unbelieving relatives in a small community or on an isolated farm, miles away from the nearest Adventist church, with no available means of transportation, you know something of the meaning of loneliness. You also have a high sense of the value of Christian fellowship. One of our sisters who lives in a tiny town in Missouri and who has been an Adventist for over six years is desperately lonely and writes to us asking that we pray for her and her family.

In a recent letter she states that "in the years I have been a member of the church I have attended Sabbath school in a private home six months. I was present for one Week of Prayer series in this home, but I have been in an Adventist church only once in six years. This church is fifty miles away. Except for my brief attendance at Sabbath school, I do not average seeing another Adventist three times a year. I am listed as an isolated member, and I receive the conference papers, but, oh, for the privilege of regular church attendance!"

This dear sister has written to us in desperation because of the great distress she feels in her heart. "I must have a strong company of fellow believers to pray with me," she confesses, "lest I lose all my faith." She proceeds to tell a story that demands our sympathy.

"During the war my husband was overseas with the armed forces, and I was alone in this strange town with our two children. Both were less than two years of age. A faithful Seventh-day Adventist gave studies

in my home, lent me books, and prayed for me; and as a result I was won to the message. When the invitation came to be baptized I said that I wanted to wait until my husband returned. But when he finally came back his army service had left him with a partially disturbed mind, and he was not able to accept anything, much less a new religion. So I went ahead and was baptized. That was six years ago. He did not oppose me in my faith. Neither has he shown any inclination to join the church. These long years I have prayed for him and for my children, but it seems that my prayers do not ascend any higher than the ceiling. I feel so helpless.

"There are no believers nearby. To see my dear children behaving more and more like their worldly associates perplexes me. Of course, we live on a farm, and conditions are much better than they are in the city, but I find my friends and neighbors indifferent to the truth. The relatives in my home constantly seem to undermine my teachings to the children. I just can't stand it any longer. Please, won't you all in the prayer circle pray that God will give me faith and strength to be true and strong in the message?"

We want to assure this sister and thousands of isolated believers around the world of our deep interest in their problems. Let us remember our members who are without church privileges and their families this coming Friday night when we kneel at vesper-time to seek God in our Parents' Fellowship of Prayer.

Know Your Bible Better

BY ROSE E. BOOSE

The Godhead

1. *What does the Bible teach concerning the Godhead?*

a. We cannot fully comprehend the Godhead.

"Canst thou by searching find out God: canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Job 11:7-9.

"For who hath known the mind of the Lord? or who hath been his counselor?" Rom. 11:34.

b. We may be conscious of His presence.

(1) Hagar was conscious of God's presence.

"Thou God seest me." Gen. 16:13.

(2) Elijah also was conscious of the presence of God when he stood before Ahab.

"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1.

(3) Paul knew the Lord was with him.

"Notwithstanding the Lord stood with me, and strengthened me; . . . and I was delivered out of the mouth of the lion." 2 Tim. 4:17.

2. *How is the oneness of the Godhead declared?*

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6.

3. *How has God revealed Himself to men?*

a. Through creation.

"In the beginning God created the heaven and the earth." Gen. 1:1.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20.

b. Through Jesus Christ.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18.

"Not that any man hath seen the Father, save he which is of God, he hath seen the Father." John 6:46.

"He that hath seen me hath seen the Father." John 14:9.

c. Through the Holy Spirit.

"For the Spirit searcheth all things, yea, the deep things of God. . . . Even so the things of God knoweth no man, but the Spirit of God. Now we have received, . . . the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:10-12.

4. *What may we know of God?*

a. His great and abiding love.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16, 17.

b. God's care for His people.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49:15; 16.

c. His willingness to accept and forgive sinners.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

5. *How does God regard those who refuse to forsake sin?*

His righteous wrath will be visited upon those who disregard His goodness and do not repent.

"Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: . . . unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Rom. 2:4-9.

6. *Does God take pleasure in punishing the wicked?*

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." Eze. 18:23, 27, 28.

7. *In what does God and all heaven rejoice?*

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

Soldiers of Christ at the Korean Front

By Carlyle B. Haynes

Along the Korean front there are Adventist men in uniform, but soldiers without guns—first-aid men, litter bearers, casualty aides, soldiers of mercy, soldiers of Christ.

Groups of them, as occasion affords, get together on the Sabbath day for worship and singing. Yes, they can still sing, even along the front lines. One of the men writes:

"Last Sabbath we had a song service, which we really enjoyed. We sang the songs we knew, the ones we've been longing to sing." Then there was a word of thanksgiving for the songbooks sent from home churches. "We have had an attendance of twenty nearly every Sabbath. Some of the men come from as far as twenty miles away, and some come down

from up front, where they are aid men on the line."

It is good to think of the faithfulness of our men even under these trying conditions of front-line service, and notwithstanding the opposition of those about them.

"We have had some difficulty here," one writes, "concerning our stand on Sabbath observance and bearing of arms. A seven-day work week has been ordered."

One of our men, with the rating of sergeant, was asked to say what he and his associates were going to do about it. He replied that he was unable to take part in any routine formations or inspections that came on the Sabbath, but he would be available for cases of emergency. He also made it plain that he could not

A Story for the Children

BY ARTHUR W. SPALDING



True-Fairy Stories—15

Old Elf Stiff Legs

Hands on their knees, Larry and Lucie were stooped over, watching, watching, watching something.

"The twins have found something," said Angela to Elvie. "Let's go see. What you found, Lambkins?" she called to them.

"Stick!" said Larry.

"Tick!" Lucie said.

"Stick walkin'," added Larry.

"Walkie, walkie, walkie," said Lucie, moving her fingers slowly along.

The girls bent over to see. And they were astonished at what they saw. Truly, a stick walking! Slender and brown, about three inches long, the stick moved slowly forward on six long, jointed legs. It went so slowly it seemed to take time to think before moving one of its long, stiff legs.

"How pokey he is, old elf!" said Angela.

"Maybe his legs hurt him," said Elvie.

"Maybe he's got rheumatism, Old Elf Stiff Legs."

"What is he? Let's get mother."

They all raced for the house, and shortly brought mother in tow to the spot where they had seen the walking stick. But for all he had seemed so slow in walking, now no brown Old Elf Stiff Legs was to be seen.

"He was right there," declared Elvie, "and he walked so slow he couldn't have got far away."

They searched and searched. It was Lucie who found him at last. But how changed!

"Here he is," she called, "but he's green!"

What a wonder! While they had been gone—not five minutes—their brown stick had changed to green.

"How could he, Mother? And what is he?" they asked.

Mother said: "He's called a walking stick. And that's a true name, isn't it? But I doubt that this is the same one you saw.

Some walking sticks are brown, and some are green. There are little lizards that can change color from gray to green, according to whether they are on gray branches or on green leaves. But I don't think walking sticks have that power. Your brown walking stick can walk faster than you think; and he's probably hidden himself against some brown leaves or twigs. This green walking stick just happened along to take his place. It's something to watch for though; and if you ever find a brown walking stick turning green, you'll be a great discoverer."

"Is he a good elf?" asked Elvie.

"He's just a funny old elf," answered mother. "He eats leaves, but there are not often enough walking sticks to do any real damage. He'll not bite you, and he isn't in any way poisonous. He eats only vegetable matter."

"He has a cousin, though, that the insects think is really terrible, because she eats them instead of eating vegetables. She is not at all bad to us human beings though, but really a help, because she destroys so many pests. She's called the praying mantis. And when we speak of more than one we call them mantes. The front pair of legs of this praying mantis are large and powerful; and when she is about to seize some prey she rears up the front part of her body, with those great claws on her front legs, and then she lunges forward and downward, and grasps her prey with those big claws, and devours them. There are some people who like to keep them as pets in their houses."

"But she walks just as slowly as her cousin, the walking stick. Maybe we'll find one someday soon, and if you'd like, we might try keeping her in the house to catch flies."

"Ugh!" said Angela. "I'd rather have Old Elf Stiff Legs."

stand inspection on the Sabbath in one of the other companies. We prayed that the Lord's will would be done, and for Him to use us as He saw fit to glorify Himself. The next day all Adventists were called to meet with the division chaplain. The men stood firm on all points of testimony, and when he asked whether we had made any formal complaints, we told him our Inspector General was our Lord and Master to whom we took all our difficulties. He had no answer for this. Though I have been transferred, the men are still being threatened but are standing firm, for they, as Abraham, are willing to go forward in faith to any duty they are called upon to perform and are also looking forward to that eternal city made without hands."

As we meet from Sabbath to Sabbath in our warm, comfortable churches, where no one molests us and we can plan and act as we desire, let us not neglect to think of and pray for these devoted lads of ours along the front line in Korea. They are upholding the banner of the faithful with loyalty and devotion.

"Such as I Have"

By Allen Walker

Peter and John were walking toward the Temple at the "hour of prayer." They were on their way to a prayer meeting. At the gate there sat a crippled man, "who seeing Peter and John about to go into the temple asked an alms." He evidently believed that those going to the Temple to worship would more readily respond to his requests. "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up." Acts 3:1-7.

"Such as I have"—what a heart-searching statement! We can only impart such as we have. If we do not have anything, we cannot give anything. Peter did not have "silver and gold," but he did have contact with God through the Lord Jesus, and thus he could give the man more than all that money could buy.

In Mark 6:41 we read, "And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and break the loaves, and gave them to his disciples to set before them." It was Jesus who had the abundance of bread. The disciples must come to Him for the bread before they could give it to the people. Had they not first come to Jesus for the bread, they would have had nothing to give the hungry.

"Such as I have give I thee." Over and over the question should come to us, What do I have? May we go to Jesus for the bread of life and for the power of the Holy Spirit, that we may have something for perishing humanity!

speaking for the other Adventist boys—they would have to take a stand individually.

This they were required to do. Happily, each stood the test. However, "they offered to do any duty that would assist in the care of the sick and wounded."

Another order was put out that all men who were unarmed would not be allowed to do guard duty, because they were classified as conscientious objectors. It was plain at once that the result of this order would be for men who were not conscientious objectors to do double guard duty, and the rumor then went around that all men who were unarmed would be transferred to front-line aid stations as aid men and litter bearers. Several were interviewed and asked whether they would carry an empty

weapon on guard, being promised that if they would consent, they would not have to go to the front lines. The answers from our men ranged from a direct "No" to "I couldn't."

The Adventist first sergeant was relieved of his command and transferred to a forward aid station. He expressed himself that he would rather be there not bearing arms, because his main duty is to take care of the sick and wounded, "and also I am learning something that I will be able to use in the future."

None of the Adventist men made any complaint about being sent to the front-line stations, and "each night they all meet for prayer, seeking strength and guidance and wisdom from the Lord."

"Two of the men were ordered to

Counsel for Young Parents on Child Guidance

By Arthur L. Bietz

My husband and I are young parents with one small child. We are anxious to do the best we can to train our child. Do you believe that love is enough, or is discipline necessary if the child is to have the best chance in life?

Children need two things, namely, love and guidance. There are those who say that love is enough, but all the love in the world will not take the place of proper guidance to face life realistically. Life has certain rules that one must follow to achieve success. If children do not learn to abide by these rules, they will not be able to live on the level of adulthood.

There are two dangers that confront parents in the rearing of children. Some parents overindulge their children and do not give them enough guidance and discipline. Overindulgence is always the result of immature love on the part of parents. Parents who smother their children with too much indulgence usually do it because of their own need for immediate response. They are not likely to consider the long-range welfare of the child.

Overindulged children have no true respect for their parents. Children who live in an atmosphere of indulgence lose their own self-respect because they do not enjoy the fruits that come from personal achievement and responsibility. It is always harder for parents to see to it that children do the right thing than it is to give in to an immediate impulse of their own or of their children.

Overindulgence Leads to Immaturity

The way of overindulgence is the way of immaturity and weakness. When children have grown to adulthood they will honor parents who have helped them to develop habits that will make it possible to meet realistic life problems without going under. Children who have everything done for them will not find it possible to assume responsibility for themselves when they reach chronological maturity.

Underprotection or neglect leads to hostile and aggressive behavior on the part of children. Too much discipline is not good, and too little discipline leads to personality disorder also. Parents must see to it that they give enough guidance and discipline along with true love and affection. Good parents seek to establish external controls until the child is able to make intelligent personal decisions.

It should be noted, however, that rules will always remain external to the child unless the rules are mediated in the atmosphere of love and deep appreciation of the child. Many parents teach their children to do right, but they do not provide them with sufficient love and warmth to make the children want to do that which they have been taught. Children will want to obey what they are told because they love and respect their parents.

External rules will make an impression internally only if love and devotion exist in the hearts of children toward parents. However, if the external rules set up by parents do not approximate reality, the child will not learn how to decide between right and wrong, and will thus be without a conscience. Conscience is developed by rules and love in the home. If conscience is not developed before the capacity for individual reasoning begins, then it is next to impossible to do anything about it.

The answer to your question is that love is not enough. Love and guidance must walk hand in hand, or else the child will be permanently handicapped in his capacity to deal with life in a universe where laws must be obeyed.

Full Surrender

By Richard A. Rentfro

When we surrender our lives to Christ every part of our beings should be included in that surrender—mind, body, and soul. How truly happy Jesus must be when a child of God prays, "Dear Saviour, take all of me. I surrender all."

Surely the apostle Paul believed this when he said:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind." Rom. 12:1, 2.

But perhaps a reader will say, "Yes, I certainly can see that my life should be surrendered to Christ, and I have tried to do that; and yet I wonder just how to make that surrender."

Suppose you were planning to purchase a home. The owner is explaining a few things and is just about to give you the keys. In your pocket is the check made out in full. Then the owner explains to you, "Before I leave, I want to mention

that the house is all yours; however, for years I have reserved just one room in this house for myself. I hope that you will not think me odd for making this request. You will have the entire house. I only ask that you let me keep this one room. Other than that I will not molest the privacy of your home in any way." Dear reader, what would you say? Wouldn't you tell the owner that he could keep the keys and that you were not interested in buying that house after all?

When we surrender fully, when we say to Jesus, "Take all of me," our talents, our minds, yes, our money—He will give us something far better than that which we have sacrificed.

An Ample Reward

Cortland Myers, in his book *Making a Life*, tells of the time when in Sherman's campaign (during the Civil War) it became necessary to change commanders. O. O. Howard was promoted to lead a division that had been under the command of another general. Howard went through the campaign at the head of the division and on to Washington to take part in the review. The night before the veterans were to march down Pennsylvania Avenue, General Sherman sent for General Howard and said to him, "Howard, the politicians and the friends of the man whom you succeeded are bound that he shall ride at the head of his old corps, and I want you to help me out."

"But it is my command," said Howard, "and I am entitled to ride at its head."

"Of course you are," said Sherman. "You led them through Georgia and the Carolinas; but, Howard, you are a Christian."

"What do you mean?" replied Howard.

"I mean that you can stand the disappointment. You are a Christian."

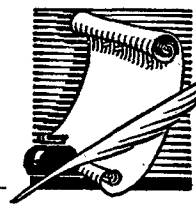
"Putting it on that ground, there is but one answer. Let him ride at the head of the corps."

"Yes, let him have the honor," added Sherman; "but, Howard, you will report to me at nine o'clock, and ride by my side at the head of the whole army." In vain Howard protested, but Sherman said, gently but authoritatively, "You are under my orders."

When the bugle sounded the next morning, Howard was found trembling like a leaf, and it required another order from General Sherman before he was willing to take the place assigned to him. He had, as a Christian, yielded to another the place that had rightly belonged to him, and in the grand review, found himself, not at the head of the corps, but at the head of the army.

When the soldier of the cross yields his heart, his life, his ambition, yes, his wealth, to Jesus Christ, his sacrifice will not go unnoticed! And in that day of God's tomorrow, when Jesus shall come, that eternal reward will eclipse the greatest sacrifice we have ever made.

EDITORIALS



Changing Our Emphasis

A reader of the REVIEW AND HERALD has written in to express his feelings on a matter that may be of rather widespread interest. He says: "I believe . . . that our ministers should preach more old-fashioned sermons, and especially on Christ's second coming. One of Elder Spicer's favorite quotations from the Spirit of prophecy was this: 'The return of Christ to our world will not be long delayed. Let this be the keynote of every message.'—*Testimonies*, vol. 6, p. 406. He further said, 'The Advent note is to ring out in every sermon, whatever the topic.' But is this what our preachers are doing? Probably some are doing this kind of preaching, but some are not. . . . I know a pastor of a large Seventh-day Adventist church who, to my knowledge, has never preached a sermon on Jesus' second coming to his church. He rarely if ever mentions the subject in the desk. Our preacher is a good man, sociable and kindhearted, but almost all his sermons are nondoctrinal. There are many of our people, especially the older members, whose hearts would be greatly warmed again in the love of the truth if they heard the wonderful doctrines of the third angel's message, which wooed their hearts at the beginning of their acceptance of this last message. This is a serious matter. Shall we strike out the word 'Adventist' in our denominational name, and stop preaching the great message that has made us a people?"

This good brother has poured out his heart feelings on a matter that is of great concern to every preacher and member of this cause. We must never be unmindful of the great danger we face in losing our distinctive character as a religious body. That loss could be brought about by so simple a thing as a change of emphasis in our preaching.

This movement was founded and has developed on the basis of the proclamation of strong, clear expositions of Biblical truths. These truths are distinctive and outstanding. They are based on the eternal Word of God. Today we need scarcely to walk by faith, for with our own eyes and ears we see and hear prophecy being fulfilled. Many of these prophecies were uttered by Christ Himself, and have to do with the events connected with His Second Advent. The things our fathers looked forward to we see fulfilling.

We well know from personal experience that our church pastors have many and varied interests to foster. In order to cope with all their problems they must be men of well-rounded experience. They are truly anxious to build up the spiritual life of their congregations and to lead their churches in all lines of activity. The actual time available to them for pulpit instruction is often very limited. We believe most of them, if indeed not all, believe that their greatest success will be achieved by keeping the distinctive truths of this message before the people.

At times some of our well-wishing friends outside the church attempt to advise us regarding the policies we should, in their opinions, follow. While we were conducting an evangelistic effort a gentleman came and offered us some very earnest counsel. Among other things he said: "You have a very wonderful message to give to the peo-

ple. You make the Bible sound like a new book. But if as a people you would only drop entirely out of your practice and teaching all reference to the observance of the seventh day as the Sabbath of the Lord, as a people you could easily build up your organization to be the largest Protestant church in the world." We of course pointed out to him that if we eliminated from our teaching any of the distinctive features of our message, we would have no reason to continue to exist as a religious organization.

We can never displace Bible truth for popularity or numbers, and thereby fulfill our divine mission. We must not adopt the philosophical style of preaching in exchange for the proclamation of the Advent message, for it is this message that prepares men and women for the second coming of our blessed Lord and Saviour, Jesus Christ. Let us earnestly seek for divine guidance and make sure that there is no change of emphasis in our preaching and in our living as godly men and women in Christ Jesus.

J. L. M.

A Cure for Worry—3

Relationship of Mind and Body

The director of a famous clinic recently remarked, "It is not an overstatement to say that 50 per cent of the problems of the acute stages of an illness and 75 per cent of the difficulties of convalescence have their primary origin, not in the body, but in the mind of the patient."

Mrs. E. G. White declared:

"Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here. Perhaps some living home trouble is, like a canker, eating to the very soul and weakening the life forces. Remorse for sin sometimes undermines the constitution and unbalances the mind."—*Healthful Living*, p. 230.

The foundation stones of health and disease are laid in the minds of men. Physical health or disease result quite largely from physiological activity energized or enervated, stimulated or depressed by our thoughts, feelings and moods. Many revealing statements in the Spirit of prophecy show how closely the operations of the mind are allied to the functions of the physical body. We are told, for instance:

"The condition of the mind has much to do with the health of the physical system. If the mind is free and happy, under a consciousness of right-doing and a sense of satisfaction in causing happiness to others, it will create a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body."—*Ibid.*, pp. 233, 234.

Our ideas, devoutly believed and adhered to, will influence the physical state. A practical illustration of this is afforded by the patient who is afraid to bathe because he thinks he will catch cold. Wrote Mrs. E. G. White:

"There are many invalids today who will ever remain so because they cannot be convinced that their experience is not reliable. The brain is the capital of the body, the seat of all the nervous forces and of mental action. The nerves proceeding from the brain control the body. By the brain nerves,

mental impressions are conveyed to all the nerves of the body as by telegraph wires; and they control the vital action of every part of the system. All the organs of motion are governed by the communications they receive from the brain.

"If your mind is impressed and fixed that a bath will injure you, the mental impression is communicated to all the nerves of the body. The nerves control the circulation of the blood; therefore the blood is, through the impression of the mind, confined to the blood vessels, and the good effects of the bath are lost. All this is because the blood is prevented by the mind and will from flowing readily, and from coming to the surface to stimulate, arouse, and promote the circulation."—*Testimonies*, vol. 3, pp. 69, 70.

Evil Effects of Worry

Worry, fear, doubt, guilt, indecision, unsatisfied desire, depress the mind, and through the mind the brain and physical organs. We are told:

"The burden of sin, with its unrest and unsatisfied desires, lies at the very foundation of a large share of the maladies the sinner suffers."—*Healthful Living*, p. 51.

"Doubt, perplexity, and excessive grief often sap the vital forces and induce nervous diseases of a most debilitating and distressing character."—*Ibid.*, p. 48.

"That which brings sickness of body and mind to nearly all, is dissatisfied feelings and discontented repinings. Nothing is so fruitful a cause of disease as depression, gloominess, and sadness."—*Ibid.*, pp. 65, 66.

But a good conscience and an alert will operating through the clear channel of an intelligent mind will greatly improve the functions of all the body organs. Wrote Mrs. White:

"Let the mind become intelligent, and the will be placed on the Lord's side, and there will be a wonderful improvement in the physical health. But this can never be accomplished in mere human strength.

"Keep the power of the will awake; for the will, aroused and rightly directed, is a potent soother of the nerves.

"Bring to your aid the power of the will, which . . . will give energy to the nervous system.

"A contented mind, a cheerful spirit, is health to the body and strength to the soul. . . .

"We should encourage a cheerful, hopeful, peaceful frame of mind; for our health depends upon our so doing.

"Cheerfulness and a clear conscience . . . will be an effective agent in your restoration to health. . . .

"The consciousness of right-doing is the best medicine for diseased bodies and minds. He who is at peace with God has secured the most important requisite to health. The blessing of the Lord is life to the receiver."—*Ibid.*, pp. 232, 233.

Who Shall Control the Mind?

With these facts in mind, it is easy to see how important it is that the mind and will be under the direct influence and control of the Spirit of God. Only in this way is it possible to enjoy the fullness of physical and spiritual power. We are told:

"Christ is the well-spring of life. That which many need is to have a clearer knowledge of Him; they need to be patiently and kindly, yet earnestly, taught how the whole being may be thrown open to the healing agencies of heaven. When the sunlight of God's love illuminates the darkened chambers of the soul, restless weariness and dissatisfaction will cease, and satisfying joys will give vigor to the mind, and health and energy to the body."—*Ministry of Healing*, p. 247.

A will that is not surrendered to God will most surely fall under the depressing influence of Satan and his evil angels. But what promises of life and health and blessing are held out to those who look to God for healing from worry and sin. We read:

"He who made man's mind knows what the mind needs. God alone is the One who can heal. Those whose minds and bodies are diseased are to behold in Christ the restorer. 'Because I live,' He says, 'ye shall live also.' This is the life

we are to present to the sick, telling them that if they have faith in Christ as the restorer, if they co-operate with Him, obeying the laws of health, and striving to perfect holiness in His fear, He will impart to them His life. When we present Christ to them in this way, we are imparting a power, a strength, that is of value; for it comes from above. This is the true science of healing for body and soul."—*Ibid.*, pp. 243, 244.

D. A. D.

The New Version of the Bible—Part 2

[Last week we discussed the fact that the recently published Revised Standard Version has made marked changes in the language of some texts that are vital in our preaching of certain primary doctrines. We ended with the question: What is the proper way to proceed in our investigation of this new version?]

Most assuredly the proper way is *not* by attacking the character of the translators, implying that they have hatched up a dark plot against God and Christianity, wittingly going about to distort the words of Holy Writ. We need not impugn men's motives in order to question the validity of their conclusions. A good cause needs, not the aid of slander.

True, probably all the translators of the new version are modernists in varying degrees. We disagree with their theology, but we do not doubt their sincerity or their probity. Let us remember that the young man Saul, who went about haling Christians before the magistrates, did so with sincerity of heart. Slander, defamation of character, has no place in our consideration of the new version.

The Right Approach

Then what is the right approach to this perplexing problem? We believe it is in terms of two questions:

1. What did the holy prophets and apostles say as they wrote in Hebrew and in Greek?

2. What English words best convey the thought found in the Hebrew and the Greek?

There is no absolute answer to the first question, for there are no original manuscripts extant. We have only copies. The work of gathering together various copies and determining the most accurate text has been the work of able scholars for long years. There is rather general agreement today on most passages as regards the Hebrew and Greek text. In some instances, however, scholars differ in their evaluation of one manuscript as compared with another. The result, of course, is a difference in the Hebrew or Greek text accepted. In turn, that means a difference in the translation.

Even when a scholar has decided on the Hebrew or Greek text that he considers comes nearest to the language of the Bible writer, the second question still confronts him: What English words best convey the thought found in the Hebrew or the Greek? Some passages are obscure because of the grammar or idiom; others, because of the author's style of writing or the profundity of the subject he is discussing. Paul, a penman for God, wrote "some things hard to be understood." Nor was he alone in this among Bible writers. When a scholar is confronted with a passage that is "hard," because of grammar or otherwise, he most naturally will translate it according to his theological views. This fact explains many of the differences in translation that are found in various versions.

God has not seen fit to work a continuing miracle to preserve the text of the Bible through the centuries. But His overruling hand has protected the Scriptures in a most providential way against such corruption of the text as would prevent honest truth seekers from finding salvation. As Sir Frederic Kenyon, one of the most noted of scholars in the field of Biblical archaeology and Biblical literature, has well observed:

"No fundamental doctrine of the Christian faith rests on a disputed reading. Constant references to mistakes and divergences of reading, such as the plan of this book necessitates, might give rise to the doubt whether the substance, as well as the language, of the Bible is not open to question. It cannot be too strongly asserted that in substance the text of the Bible is certain. . . . The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed down without essential loss from generation to generation throughout the centuries."—*Our Bible and the Ancient Manuscripts*, p. 23.

Mrs. White's Comments on Preservation of Bible

On this whole matter of the transmission of the text of the Bible through the centuries in relation to the human factor, Mrs. White has made some statements that may appropriately be quoted here:

"I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."—*Early Writings*, pp. 220, 221.

"Some look to us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability, would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God."—Ellen G. White manuscript 16, 1888.

"The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes.

"The stamps of minds are different. All do not understand expressions and statements alike. Some understand the statements of the Scriptures to suit their own particular minds and cases."—Ellen G. White manuscript 24, 1886.

Indeed, except as the Spirit of God fully controls the mind, everyone understands the statements of the Scriptures to suit his own particular mind. That applies to the understanding of the meaning of the original language, and the meaning of the words when found in a translation.

It would be nothing short of a miracle if a group of scholars who have quite uniformly been viewing all things through modernist eyes should do other than view Bible manuscripts through the same eyes. But our approach to any theological problems they have created for us through their translation must be in terms, not of an indictment of their character, but of a questioning of their inner eyesight and judgment. In some instances we may differ as to the relative value of the manuscripts; in other instances, as to the translation that should be made from them. It is for us to present in calm, convincing, and orderly fashion the reasons why we believe our choice of original manuscripts, and our translation of those manuscripts, is right rather than theirs.

We as a people have followed this procedure in dealing with the incorrect "version" of God's other book, nature, that scientists have given to the world. They have made the record read that evolution has taken place over the ages. We have not been content, as some have, to dismiss that "version" simply by a denunciation of scientists as atheists who have hatched a plot against heaven.

We have endeavored methodically and in scholarly fashion to present evidence in support of a wholly different "translation" from nature's ancient records. The result is that we have a satisfying basis for the time-honored creation "version," even though it goes counter to that produced by the learned scientists.

Unless we follow this method in dealing both with the Bible record and the record of nature we shall never have a truly sound foundation for our faith. Loose denunciation of those we differ with might satisfy the minds of some of us for a time, but not forever. Even more significantly, perhaps, such denunciation will never satisfy the minds of well-educated men, for whom we most surely have a saving message.

Should Avoid Being in Curious Position

Nor should we forget that to dispose of the matter with wide sweeping denunciation will place us in a curious position. We presume that most of our ministers have already discovered that certain passages in the new Bible version provide us real aid in our exposition of certain doctrines. It is hard to believe that our ministry, and our lay missionary workers, will not wish to use various of the new version renderings that are helpful in the presentation of the truth. But how can we do this consistently if we have first covered the whole version completely with the heavy odor of suspicion and dark indictment?

Our Plea

All we plead for in this editorial is that our examination of the Revised Standard Version be on a high level, both in tone and in scholarship. We have nothing to lose by this procedure. Indeed, it is the only procedure we can consistently follow and be true to the principles that have guided us through the years. We have never been afraid to examine even the most impressive evidence that seemed to be against us or our teachings, confident that a high-level presentation of the case in our behalf would cause truth to prevail. Time and varied experiences have served only to strengthen that confidence.

We believe that a calm, scholarly examination of this version will disclose that, like almost everything else that comes from the hand of man, it is a mixture of good and bad—good and bad as to translation and as to selection of manuscript texts. Those of our men who are peculiarly well qualified in the field of manuscripts and ancient languages should go into this subject, even as some of our scientific men have gone into the subject of evolution and creation, so that our rejection of what is most evidently bad in the translation may be based on clear and reasonable grounds.

In the meantime, let us not fear that this new version, any more than numerous other versions before it, will cause the pillars of the temple to shake. The Advent Movement is far more durable than that.

F. D. N.

To be a patient toiler in that which calls for self-denying labor, is a glorious work, that Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be, holiest, worship. True worship consists in working together with Christ. Prayers, exhortation, and talk are cheap fruits which are frequently tied on, but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.—Mrs. E. G. WHITE in *Review and Herald*, Aug. 16, 1881.



News From the World Field

Sixtieth Anniversary of Walla Walla College

By Claude Thurston

Walla Walla College observed its sixtieth anniversary December 7, 1952. An elaborate array of programs was arranged, extending from the Friday morning chapel period to a Sunday morning anniversary event, which closed with the presentation of a college history entitled "Sixty Years of Progress."

Former students, teachers, and friends came from all parts of the continent to participate in this great event. The students portrayed, in their Friday morning chapel program, the outstanding progress achieved by their school. On a guided tour of the campus many guests viewed the physical plant, which grew in sixty years from one occupied but unfinished building to a plant of more than thirty buildings with a present worth of nearly two and a half million dollars. The increase from approximately one hundred students and nine teachers as of the first day to more than one thousand students and one hundred employees today was equally amazing.

The Friday afternoon dedication of the Clara E. Rogers Elementary School placed a new milestone in the course of Christian education in the Northwest. The address was given by C. A. Scriven, North Pacific Union Conference president, with assisting roles being filled by local, State, and denominational leaders. Three hundred children now are studying under nine teachers in well-lighted and splendidly equipped rooms. The sixty-five-voice junior choir, beautiful in their white capes and red ties, were equally charming in the choral numbers they presented.

The setting sun heralded the coming of another blessed Sabbath, which held in store marvelous things. The vesper service that night took the form of a mission pageant prepared by the Missionary Volunteer Society. The thrilling story of the veteran missionary Dallas Kime, relating the growth of the work in Indonesia, from the trials of the early days to the eager throngs crowding into evangelistic meetings of today, was depicted by the John Anderson family on furlough from that field.

Color pictures from the Philippines added variety to the program and were

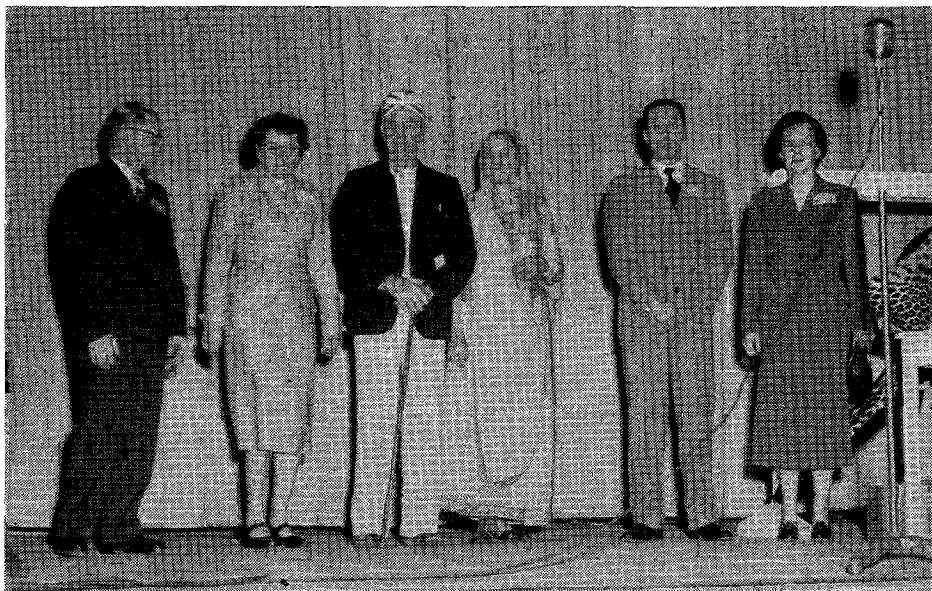
presented by Carl T. Jones, staff member who has recently returned from that field. A group of returned missionaries from the Philippines then sang the Philippine Union College song, which one of their number helped compose. Nearly all of them had at one time been teachers at the college. The Leon B. Loseys, former missionaries in India, presented a dispensary scene, showing the nature of medical work in that field and setting forth the good it does and the prejudice it can overcome. They extended a welcome to Robert and Ruby Stahlnecker and Roy and Jewel Hendrickson, former students of the college, who are under appointment for service in India as soon as passport details can be completed.

As the house lights were dimmed and a narrator began reading, there appeared on the platform two hemisphere maps with the countries outlined in fluorescent paint. Former students of the college who had responded as new recruits to mission service were reported, and twenty fluorescent stars were pinned on the maps during the narration. Then those who were under appointment to mission service

were listed, and nine more stars were added, making a total of twenty-nine, each one representing a person or family who had gone into service during the past fourteen months or were scheduled to do so in the near future. These, with the more than one hundred lights shining on the maps above the platform for those already in mission service, told a thrilling story of what Walla Walla College had contributed to world endeavor. Altogether more than five hundred people have gone from this school into such service.

J. E. Weaver, president of Pacific Union College, graduated here in 1918 as president of the class that gave the pillars at the college entrance. They have long since been known as the "Gateway to Service." He described the spirit of service manifested by those who have gone from the college. M. J. Perry, conference Missionary Volunteer secretary, called the roll as more than eighty missionaries and their children who had seen service with them in other lands filed to the platform.

The Sabbath school was conducted by members of the alumni association and was highlighted by a report of the first Sabbath school. It was written in the early days by Helen Conard and was read here by her son Claude. Both he and she were present at those early meetings more than sixty years ago. This service was followed by the morning sermon, with D. E. Rebok, secretary of the General Conference, occupying the pulpit.



L. B. Losey and Wife (Center), Former Missionaries in India, After Welcoming Roy Hendrickson and Wife (Left) and Robert Stahlnecker and Wife (Right) to Service in India. These Couples Are Under Appointment to That Country

A sacred music concert in Columbia Auditorium followed the radio broadcast and featured the college choir and orchestra along with alumni as guest artists. More than five hundred attended the alumni social after the Sabbath, and then a large group enjoyed an evening lyceum concert.

The December 7 anniversary program, beginning at 9:30 A.M., included a large number of distinguished guests. G. W. Bowers, president of Walla Walla College since 1938, was in charge of the program and welcomed everyone to the college for this important anniversary meeting. Representing the General Conference were D. E. Rebok, W. E. Nelson, and Henry L. Rudy. C. A. Scriven, chairman of the college board, and most of the board members were present. Past presidents introduced were E. C. Kellogg (1911-17), W. I. Smith (1917-30), J. E. Weaver (1930-33), and W. M. Landeen (1933-38). F. W. Peterson, former business manager, sat with the group. Presidents of sister colleges were P. W. Christian, of Emmanuel Missionary College; J. E. Weaver, Pacific Union College; and An-

drew Nelson, Philippine Union College, in Manila. Other colleges represented were Whitman College by President C. C. Maxey and Dean C. A. Armstrong; the State College of Washington, by President C. C. French; and the University of Washington, by Alumnus P. J. Jackson. The address was given by P. W. Christian after greetings were extended by W. E. Nelson representing the General Conference, J. E. Weaver representing sister colleges, and C. C. French representing other institutions of higher learning.

Claude Thurston was introduced as author of the college history, *Sixty Years of Progress*. He described the preparation of the book and then presented the first copy to veteran alumnus Claude Conard and the second to President G. W. Bowers. The presentation of this anniversary history brought to an appropriate close a long but never-to-be-forgotten series of programs and activities at Walla Walla College. Everyone who attended this important anniversary left with a feeling of inspiration and joy, and no one could help exclaiming, "What hath God wrought!"

for Australian aborigines, resulting in the establishing of a Sabbath school in the colony and in the preparation of two lepers for baptism.

Two Thriving Sanitariums

In Australasia we have two sanitariums, one at Wahroonga, near Sydney, and the other at Warburton, not far from Melbourne. The first has a bed capacity of 169 patients, and admitted during the year 2,785 patients in addition to treating 3,000 outpatients. At Warburton 2,000 patients were admitted, and 10,000 outside patients were treated. The nurses' training courses are well attended, and our young people make excellent nurses.

An interesting feature of the work in Australasia is the health food business, which was started a half century ago. During the past year the Health Food Company turned in funds to the amount of \$100,000 to help pay church school teachers, provide college subsidies, and assist the sanitariums. In addition to this the company has given help to the mission work in the islands.

The quadrennial period that closed December 31, 1952, is by far the most successful in actual deliveries of our literature in the history of our publishing work in this field.

Forty-five New Sabbath Schools

The Sabbath school work in the Australasian Division began in a humble way in 1885. Our faithful members look back over sixty-seven years of Sabbath school blessings. Since the last General Conference session forty-five new schools have been added.

The work for the young people as carried on by the Missionary Volunteer and educational departments is forging ahead. In the division there are 424 schools; 319 of these are in the Coral Sea Union Mission. There are 571 teachers in the division, 368 of which are also in the Coral Sea. The total enrollment in these schools is 11,249, the Coral Sea having 7,302. It is heartening to see the improvements that are being made in these schools and in the buildings.

From the treasurer's comprehensive report the following brief but very interesting facts are gleaned:

In spite of the many financial problems that face our organizations at present, a review of the finances of our work brings courage to our hearts. In the Australasian field an increase of 312.5 per cent of tithe and 156.4 per cent of mission offerings between the years of 1941 and 1951 is surely encouraging.

We do not have time to give further details of the treasurer's report, but it is encouraging to see the increasing financial strength of this important home base. We feel confident that, with the Lord's blessing, we shall see a still more rapid development of the work in this great division.

The Australasian Division

By R. R. Figuhr

[An air-mail report from Elder Figuhr, who is traveling in Australia.—Editor.]

The Australasian Division, officially known as the Australasian Inter-Union Conference, is having its annual committee meeting as this is being written. Representatives from the different parts of this vast field are in attendance—from the islands of the South Pacific as well as from the continent itself. It is a happy privilege to have at this meeting our veteran workers, now retired, C. H. Watson and W. G. Turner. Their counsel is often sought by the brethren here, and is much appreciated. The brethren are also happy to have present W. H. Branson, president of the General Conference.

To open the session, F. A. Mote, president of the division, briefly referred to the beginnings of our work, dating back to 1885, when S. N. Haskell, with a small company, set sail from North America for Australia. Soon the work took root in the beautiful city of Melbourne, which today has a population of 1,288,000. There the first church in Australia was erected. It still stands, and services are regularly held there each Sabbath—a fit symbol of the solid work that our early pioneers did in the beginning of our work here.

H. G. Moulds, secretary of the Australasian Inter-Union Conference, in his report gave a clear picture of the activities of the division covering the past year. Here are some of the high points.

The Australasian Inter-Union Conference is one of the most far-flung divisions of our work in the world. In it are two dominions—Australia and New Zealand—and scores of inhabited islands studding at least six million square miles of the Pacific. Whereas until January 1, 1949, our division comprised one union only, we now have two union conferences and two union missions administering God's work in this section of the world field. Already there are clear signs that the change in organization is a success. The growing membership heartens us as we remind ourselves that the work of the church is to make disciples of all men. December 31, 1951, 30,613 names appeared on our church rolls—5,330 more names than on January 1, 1949. On June 30 of this year the membership was 31,203.

The total number of missionary families and single workers sent out from this home base to the islands of the South Pacific is ninety-three.

The report of the radio work is inspiring. Sixty-seven stations are broadcasting our programs. There has been a great increase in the amount of mail received from interested listeners during the six months—twenty-seven thousand letters were received in twenty-five weeks, an increase of ten thousand over the corresponding period of a year ago. The influence of the Voice of Prophecy broadcasts has reached even to the leper colony



Faith for Today and Voice of Prophecy Groups. Front Left: W. A. Fagal and His Wife. Front Right: H. M. S. Richards and His Wife. Rear, Voice of Prophecy and Faith for Today Quartets

The Wealth of the Gentiles

By R. E. Crawford

We generally place in the future Isaiah's prophecy concerning "the wealth of the Gentiles" (Isa. 60:5, margin) coming to the aid of the church and we have every reason to fully expect developments that will be both startling and decisive along this line as time draws to its close. However, in many unthought-of ways the church is already a beneficiary of untold Gentile wealth.

Think of the railroads, the great ocean liners, the vast armada of air transports, the endless miles of paved highways! How could we hasten from place to place giving the message without them? They are available for our use. But were they built at the expense of the church?

Ponder too the vast and intricate mediums of communication. What of the colossal publishing houses, with their ponderous presses, that pour out an overwhelming tide of newspapers, magazines, and books? They also make possible the great Bible Societies. Then consider the telephone, the telegraph, the postal system, the radio, and now television. What of the cost of these? To bring them into being, how much was your church assessed?

The adversary of souls uses with great skill all these agencies, but they are here primarily to give wings to Heaven's final message to mankind, and they were paid for by the money of the world.

Read the following, and note the emphasis:

"God intrusts men with talents and inventive genius, in order that His great work in our world may be accomplished.

The inventions of human minds are supposed to spring from humanity, but God is behind all. He has caused that the means of rapid traveling shall have been invented, for the great day of His preparation."—*Fundamentals of Christian Education*, p. 409. (Italics supplied.)

Now let us turn our minds to television. The cost of the equipment is enormous. The transmission of pictures presented undreamed-of problems, which were solved by great intellectual effort and the expenditure of prodigal sums of money.

I was impressed recently by the television tower on the top of the Empire State Building in New York City. Without the tower this structure is man's tallest creation. With the antenna it pierces the sky to a height of 1,472 feet, well over a quarter of a mile. The signal that goes forth from this highest of all towers reaches the largest single potential audience on earth—between fourteen and fifteen million souls who own nearly four million television sets. Think of the cost both of this building and of the tower! More than a score of other transmitters added to the one specifically designated above enable Adventists, with their Faith for Today television program, to reach approximately two thirds of all the television sets in the United States. What hath God wrought!

Many of the readers of these lines, like the writer, are second generation Adventists; that is, they grew up in the message. Our parents came out of other churches into the Advent faith. Many of

them will tell you that an image of Daniel 2, the showing of the beasts of Daniel 7, a diagram of the seventy weeks, or, perhaps, the 1260-year period was the deciding factor that caused them to accept the message.

These charts and figures have the same power to convict hearts today. And through the marvels of television these visual aids are brought right into the homes of the lowly and the mansions of the great. And—permit a repetition—this wonder medium was wrought, under God, by the resources of the Gentiles.

Temperance Booth at Los Angeles County Fair

By Clarence C. Kott

The Los Angeles County Fair is a really tremendous event that lasts for seventeen days. The attendance on the biggest day was more than 133,000 persons. There are more than two hundred buildings on some four hundred acres of land.

The Southern California Conference temperance department had a large, or double, booth in an excellent location in the commercial building. The backdrop was a large arrow, which carried the words: "Did you know these facts?" The facts that were contrasted were the Korean War facts versus liquor facts. The liquor casualties of 1951 are more than double the entire Korean War casualties. These were accentuated by a ghoul holding a scale with the light end of the scale indicating war and the Korean figures nearby. The heavy end depicted a bottle, a tragedy scene, and the figures of liquor damage.

Among the interesting pictures on display was one of a man who had fallen out of his car that had had the side completely torn off in a side-swipe accident. A case of beer from which he had been drinking had tumbled out over him and had become his pillow as he lay partly in and partly out of the mangled and torn wreck. A young man holding a bottle of beer in his hand came into the booth and looked at this picture. He exclaimed, "What are you trying to do, scare me to death?" There was considerable reflection revealed on the faces of those who entered the booth.

The table was supplied with *Listen*, *Temperance Forum*, and an especially prepared brochure giving some additional liquor facts. In all, about fifty thousand pieces of literature were taken by those passing the booth, including about eight thousand Voice of Prophecy radio logs and the same number of enrollment cards.

Center of considerable interest and attraction was a large whisky bottle with the suggestion: "Guess how many bottles of this size it would take to satisfy the thirst in alcoholic beverages of the people of the State of California." By this means we received seven thousand names and addresses of people.

We were made happy when Station KTTV, which had the exclusive televising of the fair, came to our booth on two occasions to give free telecasts of our display. In addition, we had one paid telecast. We are getting responses from our brochure and telecast, also from our distribution of *Listen*.

It seems an excellent way to reach thousands of people who are increasingly interested in the cause of temperance. We should be in the "forefront of the battle." We are in the throes of a great ground swell favoring temperance. We need to press forward with greater determination, zeal, and courage.

Teaching Teachers to Teach

By E. B. Hare

We have just completed a very enthusiastic Sabbath school teachers' training course in the Northeastern Conference. The meeting was held in the Ephesus church in New York city, and attendance varied from 150 to 450 throughout the twelve lessons.

On the night of the final examination seventy-four had completed all their work and received a passing grade. Many others will complete their work and sit for the examination later.

The credit for the success of this splendid class goes to J. J. North, Sabbath school secretary of the Northeastern Conference, who did such a good job advertising the course, and to W. S. Lee, the pastor of the Ephesus church, who so kindly gave us two Sunday night services and turned over the use of the church to this happy group of teachers and teachers-to-be. Congratulations to all.

Radio Interests in Venezuela

By G. E. Maxson

The radio work of the Voice of Prophecy is a partial fulfillment of God's promise to finish the work and cut it short in righteousness. More than two years ago one of our messengers of the printed page was working a coastal village in Venezuela. The only means of transportation is by fishing boats. In this isolated village Brother Arismendi placed over thirty books. He left only after he had taken time to enroll several in the radio Bible school. Several finished the first course, and these then enrolled for the advanced course. They were so happy about the Bible lessons that they persuaded some of their friends to enroll.

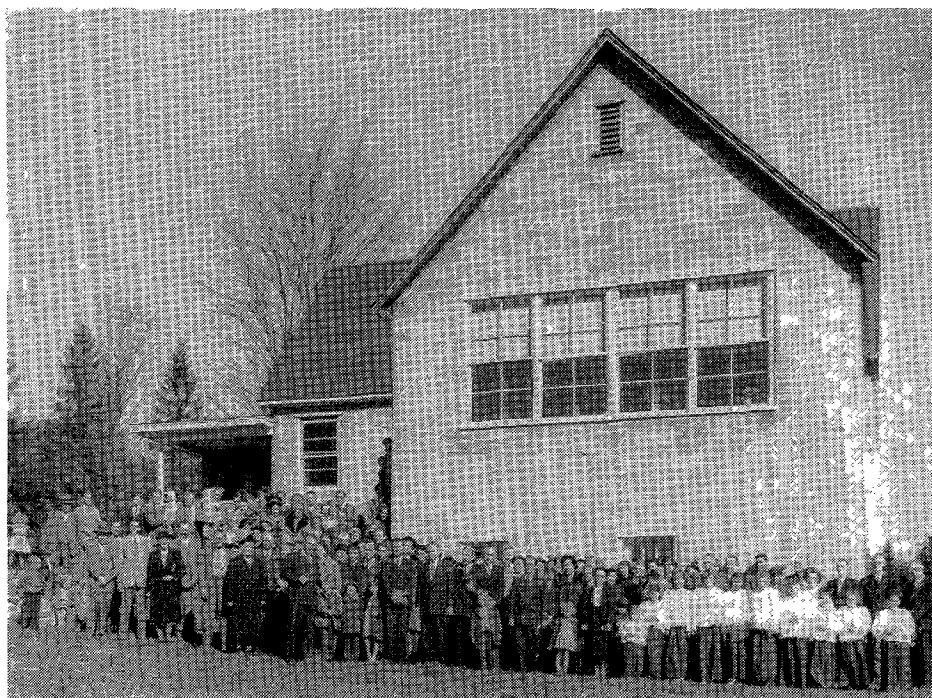
About a year ago I visited this place where so much good work had been accomplished by the Spanish Voice of Prophecy program. When I arrived I

found five of the leading merchants, a boat carpenter, and about ten others enjoying the lessons from the radio school. The interest was so good that plans were made to hold an effort in this village. This has resulted in the baptism of several, in three young people going to our training school at Medellín, Colombia, and in a baptismal class of twelve.

However, this is not the end of the story, for the interest begun and fomented has chain reacted throughout this Paria Peninsula. Today we have openings in a

dozen other villages and towns as the result directly or indirectly of the Voice of Prophecy program. All this has come about in a backward agricultural and fishing area where one would least expect the radio work to exert its influence.

In two places a loud-speaker has been hooked up, and each week the Advent message is tuned in and broadcasted at full volume to the surrounding homes and hills. Only eternity will reveal the extent and influence of this God-given program of the Voice of Prophecy.



Port Allegany, Pennsylvania, Church Dedication

October 25, 1952, was a day of rejoicing for the members and friends of the Port Allegany church. On that day more people than could be seated in the church auditorium gathered to witness the dedicatory services. D. A. Ochs, president of the Columbia Union, and C. H. Kelly, secretary-treasurer, were present from Washington. W. C. Moffett, president of the conference when the building was begun, came from New York. James Hold, present pastor, led out in the program. The former pastor, R. M. Spencer, Jr., and the conference officers, A. J. Robbins and C. B. Green, joined in the services.

The year 1952 marks the seventy-fifth anniversary of the organizing of the church in Port Allegany. For years the members worshipped in homes. Several years ago, feeling the need for a church home, they organized a building committee. John Keeler, together with the pastor at that time, S. R. Jayne, began looking for a lot. These two brethren were impressed that the location on which the church now stands would be desirable, and made arrangements to secure these lots. After the securing of them the men of the church went into the woods and cut timber enough to make 12,500 feet of lumber. At this time the building fund was begun.

Because of the approach and hindrance of World War II, for a number of years little

progress was made. Under the pastorship of G. W. Frederick the building fund continued to grow. In 1948 R. M. Spencer, Jr., was called to serve as pastor of the church. During the winter of 1949 very definite plans were laid to proceed with the construction the following summer. The building fund drive was pressed with new vigor. J. S. Pfeil, a druggist and leader in the community, lent his influence to the carrying forward of the project. Many in the community gave generously to the building fund.

In order to have ample space the adjoining lot was purchased. In planning for the needs of the congregation, the church remembered the young; and a fine schoolroom was provided.

The committees of the General, union, and local conferences were liberal in their appropriations. The church members themselves raised nearly seventeen thousand of the twenty thousand dollars' worth of material and labor that went into the construction of the church building.

Elder Ochs preached the dedicatory sermon, and the congregation joined in the prayer that God would bless their church home. In the afternoon Elder Moffett addressed the members and friends, bringing to them a message of hope and courage.

ANDREW ROBBINS, *President,*
West Pennsylvania Conference.

Among the Indians of Arizona

By E. J. Lorntz

During a recent trip to Arizona I had the privilege of visiting our Indian work in that conference. Our Navaho Mission School at Holbrook is filled to capacity with enthusiastic young Indians. The teachers are all real missionaries who dearly love their Indian students. It was an inspiration to visit this school and to see the influence of the Holy Spirit upon the hearts of those who just a short time ago came out of heathenism.

Brother and Sister Marvin Walter are conducting medical missionary work among the Navahos around picturesque Monument Valley. Already an interest has been created, and the Walters enjoy the good will and confidence of the Indians.

At the Maricopa reservation Brother and Sister W. Rathbun are leading out in school and church work among the Pima and Maricopa Indians. A very good interest was manifested during some meetings I held there.

Because of failing health Brother and Sister Orno Follett have had to slow down their effort among the Indians but are still trying to keep the work going until help can arrive. It was a privilege to visit many an interested soul in that district. Several are looking forward to baptism in the near future.

Pittsburgh Welfare Center

By J. Ernest Edwards

The first health and welfare service center in the West Pennsylvania Conference was opened on Sunday, October 12, by City Councilman A. L. Wolk, of Pittsburgh, and representatives from the General, union, and local conferences. More than a hundred delegates from the forty-one churches of that field were present on this occasion.

Soon after the official opening the following letter from the executive secretary of the Council of Churches of Allegheny County was received by the pastor of the Pittsburgh Shadyside Seventh-day Adventist church:

"We have learned with much interest of the new welfare and health service center recently opened in your Shadyside church. As perhaps you know, our Council of Churches has been a coordinating agency for overseas relief and the resettlement of displaced persons for the past several years. We shall be grateful if occasionally we may have reports from the Adventist health center along these lines, and we shall be very happy to aid in any way we can in the plans you have made for western Pennsylvania.

"May God's blessings be with you and your people in the spiritual emphasis and in welfare aid for which your church is noted."

Friend-in-need help does not compete with relief agencies but cooperates with and supplements them. The primary purpose of our health and welfare centers is not relief but rehabilitation. These centers give emergency aid to the sick and needy while they are waiting for the unraveling of relief red tape.

Welfare service with medical missionary work is an entering wedge to hearts and a door to homes in the cities. It makes friends, breaks down barriers of prejudice, brings good will, and paves the way for soul winning.

Mr. Lim Steps Out

In evangelistic meetings we do a great deal of reaping where others have sown. They too will have their reward in the day of glory. Take for example the story of Lim San Hoe.

Our meetings in Victoria Theatre (city hall) in Singapore had been going a few weeks when I received a very earnest letter from Mr. Lim asking some intelligent and anxious questions.

As I went to visit him at the office address he gave, it was already closing time, but I hoped the Lord would hold him back, and He did. Mr. Lim had stayed overtime to finish some work. Out in the car we went over the questions. Here was a man under great conviction, having first heard the truth ten or fifteen years ago—and he reviewed a long list of Adventist preachers he had heard.

Deeply he felt the guilt of Sabbathbreaking, and after a few weeks took a public stand, little realizing what it would cost him.

He held a good position in a government office, but the city manager refused to allow the superior to grant Mr. Lim's Sabbath, though the superior had assured him that it could be worked out. Three appeals were made, and many earnest seasons of prayer were engaged in. But the answer was always a blunt No.

Late one night I stopped in to call on the Lims to encourage them in this hour of trial. They were in their lovely apartment, cozily settled, having moved in only two weeks before after having waited six years to get an apartment.

Then more tests! They must move out and leave their government flat, for they were being dismissed because of the Sabbath.

More seasons of special prayer followed. In two weeks (at the very close of the time allowed them to evacuate) they were awarded a better apartment in a much nicer location.

Brother Lim is the faithful transportation agent for the Malayan Union Mission. He was offered other positions, but chose to enter the work. Oh, yes, I almost forgot to tell you that his wife, a government nurse, has now arranged her Sabbaths and will be in the next baptism.

F. W. DETAMORE, *Evangelist,*
Far Eastern Division.

Week of Prayer at Union College

By Alonzo J. Wearer

The coming of the special week of devotion was anticipated and prepared for, for some time in advance. Spiritually and psychologically the general atmosphere and spirit of the school was well conditioned to receive the blessed experience of the week. The large membership of the College View church joined the college in its annual Week of Prayer, the more elderly folks attending faithfully, especially the evening meetings. The large family, filling the church night after night, seeking spiritual strength, must have attracted the attention of, and given pleasure to, the angels. N. R. Dower, president of the Texas Conference, led out in the services. The subjects chosen and developed were practical, and well suited to the needs of young people struggling with their problems and beset by their temptations. The utter futility of spasmodic attempts at being a Christian are seen in the frequent confessions of failures in overcoming. The power and coming of the Spirit awaits a people who have an abiding experience and are of a steady and rational mind. When the inspiration and instruction of the Spirit of prophecy is taken to heart, and the reforms—health reform, diet reform, dress reform, Sabbath reform, and the other reforms—are studied and sincerely lived up to, God will honor the prayers of His people. "What are we waiting for?" was a question often repeated.

A feature, much appreciated by many, was the prayer list, which became many yards in length, for intercession for others who were in need of God's mercy and help. The response to the invitations to consecration was most gratifying.

Infants' Food Approved

By J. W. McFarland, M.D.

Word has come that the seal of approval of the Council on Foods and Nutrition of the American Medical Association has been placed upon an infant food derived from soybeans, called Soyalac, which is manufactured by our Loma Linda Food Company in Arlington, California.

This is indeed a step forward in our health food work. Already this product has been exhibited in some of the finest scientific sessions held in the United States, the annual meeting of the American Medical Association, and the annual meeting of the American Academy of Pediatrics.

It has also been learned that our health food factory is employing Seventh-day Adventist men to call upon the medical profession in the interest of this newly approved food.

Educational Progress in Southern Africa

By Keld J. Reynolds

A report just received from E. Willmore Tarr, educational secretary of the Southern African Division, states that this division has "35 per cent of the total world enrollment in Seventh-day Adventist schools; and 32½ per cent of the schools. Nearest is North America, which it exceeds in enrollment by about 33⅓ per cent, and in schools by 25 per cent."

Though the great majority of South Africa's enrollment is in the village or bush type of school, there are indications that our school system in this great division is undergoing a change of emphasis, based on a new concept "that our schools are more than missionary agencies for the opening up of new work or for the evangelization of non-Christian communities, that they are more than centers where the fundamental processes of education are taught, . . . that they are centers for the purpose of developing a strong and intelligent Adventist membership." The report shows that there are 1,572 schools, with 1,990 teachers leading a total of 81,127 boys and girls and young people in Christian education.

Progress in Tahiti

By Edward E. White

Our work in Tahiti has been handicapped seriously because we have no church school or training school there, and furthermore, problems have arisen concerning school attendance on the Sabbath day, which is a full school day in most French possessions.

Now thanks to a recent thirteenth Sabbath overflow, financial help has been provided, and some of this welcome gift has already been used to purchase nearly four hundred acres of land.

Tahiti is a small and mountainous volcanic island with only a narrow coastal strip, all of which has been taken up long ago in buildings and plantations. Our first attempts to buy some of this fertile land met with the staggering news that all our money would be consumed in paying for the land only, with no buildings whatever. It sounded even worse when the prices were quoted in the local currency—millions of Colonial francs!

But we believe that God intervened and opened the way for us. Pastor Paul Nouan, the energetic and beloved president of the mission, attended an auction sale of very suitable land, elevated, fertile, and with adequate water supply, which was placed on the market to clear the debts of the owner. Its only disadvantage was the lack of a motor road to the plateau, a lack that we fully appre-

ciated as we toiled on foot up the cow track under the burning heat of the tropical sun. For a very small fraction of our available money the property is now ours, and the believers are anxious to go ahead with the school building.

Pastor G. Branster, the union mission president, Pastor Nouan, and I made several visits to the plateau in company with the Tahitian brethren, and at the time of their biennial session laid plans before them for the development of the property.

A road has now been constructed to the property from the main government road circling the island, plans for buildings have been approved, and a headmaster from France and a builder in charge have been appointed, so that the future of our work in these islands appears bright.

On the Byways of Santo Domingo

By Fred B. Moore

Long before the sun came up Francisco Acosta and Rafael Alemany had their hammocks tied to their backs and were ready for the long trek of several days that lay before them. They had decided to work in a very isolated village where few colporteurs and no missionaries had ever been. They would have to travel through desert sections inhabited only by wild animals.

Finally they reached the tiny village after having traveled for a number of days without seeing signs of civilization. One of their first exhibitions was to a man who had been keeping the Sabbath for several years. He was delighted to learn that there were two other persons on earth who kept the same day.

This poor laborer was an honest and hard-working man who loved God. A few years before, while living in another place, he had bought from a colporteur a book called *Heralds of the Morning*. From this book he had learned that God's day of rest is the seventh day. He felt much confused, for he had been taught to keep Sunday. In order to make no mistake he had been keeping both days. He had erected a small chapel in which he held services for his family and his neighbors both on Sabbath and on Sunday. When the colporteurs had studied the Bible with him for a few days, he was at last certain of his duty.

Later when the colporteurs returned to this place for their delivery they studied more with this family. They attended the next meeting in the little chapel and heard the man announce to his congregation that the chapel would not be open on Sundays any more, but that all were invited to attend services on Sabbath. A Sabbath school was organized that day. From that day on this man went from house to house in his village giving

studies on the Sabbath to all his neighbors.

Later the district pastor held a series of meetings in this place, and the president of the field visited there also. The man in the story was soon baptized, along with all his family. One of his sons is now attending our college in Ciudad Trujillo, and another is preparing to enter the colporteur work.

Welfare Ministry in Spain Appreciated

By Henry F. Brown

The Famine Relief Committee of the General Conference requested each Dorcas Society of our Eastern unions in North America to send one package of clothing to Spain. From Spain comes the following description of how this material has been received by our brethren. Secretary Antonio Bueno, of the Spanish Mission, writes: "I am pleased to tell you that the numerous packages of clothing we have received have been a real blessing to our field. I wish you could see, as I have seen in many cases, the joy of these humble souls as they receive this assistance, and who with tears in their eyes thank God and the American Christians for this practical demonstration of love."

Mrs. David G. Rose, wife of the president of the Spanish Mission, writes: "We want you to convey our thanks and those of all our Spanish brethren to the Dorcas Societies who sent clothing packages. They were sent out to all the churches and to the isolated members. I hardly realized myself the extent of the want among more than 90 per cent of the members till I helped distribute the clothing here in Madrid.

"There is a family of six who live on forty cents a day; another family of five who live on seventy cents a day plus an odd job or two that the father can do after a nine- or ten-hour day working as a mechanic. This can buy no more than a little bread to go with a pot of lentils or garbanzos.

"There are several elderly sisters whose only livelihood is to sell candy, sunflower seeds, and peanuts on the streets. Since there are many such people selling, they only earn a small pittance. I will not attempt to describe living quarters, for that would take too much space—only that many families must live together in one apartment with few facilities. In many cases the clothing sent is their only source of clothing. There is a need also for more underwear and bedding."

Mrs. Rose terminates her letter with the words: "Thank you for what has come and is still coming. If you could see the good the clothing has done and the gratefulness, you would feel repaid for your hours of work and expense in sending the packages."



The Call to Advance

The General Conference Staff Tell of Plans and Progress

Important Projects for the Coming Year

By W. H. Branson
President, General Conference

The Scriptures clearly teach the unity of the church. This is to be one of the distinctive features of the remnant church. The angel of Revelation 14 flying in mid-heaven proclaims the hour of God's judgment and calls upon mankind everywhere to worship the Creator. This message comes at the close of the great prophetic period of 2300 days, at the time of the end. It brings out a people who keep the commandments of God and have the testimony of Jesus Christ, the Spirit of prophecy.

Such a church is to be God's faithful witness to an apostate Christendom. It is to be a light amid the spiritual darkness of the last days. It is to lift up its voice like a trumpet in clear and unmistakable tones, warning men and women to prepare for the day of final judgment.

The very nature of the Advent message requires unity of doctrine, purpose, and administration. This has been stressed from the beginning of the movement. The records of the pioneers are filled with reports of extensive visits to the scattered companies of believers. Some of our people no doubt felt at that time as some of them perhaps feel today that our general leaders travel altogether too widely and too frequently. But few realize how rapidly little divergencies of teaching, policy, or practice can creep in before anyone fully realizes it. Unless there is maintained a constant vigilance on the part of our general leadership, and a frequent interchange of ideas and methods, with coordinated planning, we cannot expect steady progress.

So we have frequent general meetings, with representatives present from as wide an area as consistent. At these gatherings we study, plan, and pray as a united company. We pledge ourselves to lay aside independence of action and heartily to adopt the plans the brethren have agreed upon. At our recent Autumn Council held in Takoma Park, as in former years a number of plans were laid. Some of the resolutions have been quoted in the REVIEW. We desire all our people to be fully acquainted with these matters, for only as this is the case can the plans succeed. Then aside from definite actions

taken recently in a formal way, there are certain problems and conditions that call for earnest study, thoughtful planning, and the hearty cooperation of everyone who has dedicated his life to the spread of this truth. Here are some of the projects that the General Conference Committee feels are of great importance and of present-day significance. Through the pages of the REVIEW in the special section now opened to us for promotion material, we expect to keep our church members informed more fully than has been possible heretofore.

Leading Projects Listed

1. *Evangelism.*—There must never be any attempt to bring in any substitute for the direct public preaching of the Word. Other means are good, but they are auxiliary. Conditions in some lands may hinder or prohibit for a time the work of the evangelist, but we are never to allow ourselves to be persuaded that evangelism is a feature that can be dispensed with or that need not be kept in the very forefront of our thinking and planning, and utilized to the utmost limit of our opportunities. To quote a sentence from the Autumn Council action, the program of public evangelism is to "be kept before the church as the essential activity to which all other activities must be contributory, care being taken lest it be overshadowed by other denominational undertakings or programs."

2. *Reclaiming former members.*—A vital part of the general program of evangelism is the work of reclaiming former members. Our conferences are called upon to visit systematically with and labor diligently for those who once fellowshiped with us as well as those who are becoming indifferent. The help of the entire church should be enlisted in carrying out a spiritual revival. This program of visitation and revival may often be directly linked with a local evangelistic campaign, the persons concerned being invited, welcomed to the public meetings, and encouraged to return to the church.

3. *Work for and with the youth.*—God desires that every youth in the church grow daily in understanding and usefulness, and

learn to bear responsibility. Fearful dangers surround us. Every possible safeguard must be found and applied. The Missionary Volunteer Department of the General Conference is organizing a worldwide movement among our youth known as the MV Legion of Honor. Plans are also under way for another international youth congress next June, to which we call attention in the Missionary Volunteer Department in this section of the REVIEW. A new weekly magazine is planned especially for the junior young people. This will appear in a few months, and bring great benefit and pleasure to the boys and girls who are too big for the *Little Friend* and are not old enough for the *Youth's Instructor*.

4. *Shortage of teachers.*—Never before, our educators tell us, has there been such difficulty in finding qualified teachers for the elementary church schools. The reason our conferences are unable to operate as many schools as our churches need is not always that buildings and equipment cannot be furnished but that teachers are so scarce. Our college graduates are being attracted into other lines of employment, so that the classroom in the church school either stands empty or the teaching is on a makeshift, temporary basis. In our colleges and academies there is an acute shortage of Bible teachers. These deficiencies in our denominational schools are of course most serious. The General Conference Department of Education in close cooperation with our school administrators and field leaders is planning earnestly to meet the situation.

5. *Our medical work.*—Seventh-day Adventists have long been known as a medical missionary people. The conditions prevailing today in many lands are causing us to be more conscious than ever before of our opportunities for teaching the message we love in connection with some branch of our medical ministry. To this end we are enlarging our medical school and adding to it a school of dentistry. We are strengthening our schools of nursing, to help meet the desperate shortage of this class of professional help, and we are at the same time encouraging home nursing education. We plan to do more in fostering small self-supporting sanitariums and treatment rooms. All these medical activities must be on a strong spiritual basis. A three-day Bible conference is planned for our graduate physicians at the time of the postgraduate assembly in March.

6. *A greater publishing work.*—The circulation of our literature has ever been in the very front rank of our gospel en-

deavor. For some time we have felt the need for books containing the full message, priced so they could be circulated by the laity in missionary projects. The enthusiastic reception last year of the special one-dollar edition of *Bible Readings* has prompted our publishing men to arrange for other books to be prepared in similar form. In the colporteur field we look for continued advance and increasing success. The worldwide denominational goal of doubling our membership depends to a substantial degree on the steady recruiting and careful training of gospel colporteurs in every land where the printed page has access to the homes of the people.

7. Ingathering jubilee.—The Home Missionary Department will bring before us this year the achievements of the Ingathering plan during its life of fifty years. By this means millions of dollars have been brought to the Lord's treasury and many souls have come to a knowledge of the truth. Strong promotion will be given to this vital feature of our work during 1953.

These are some of the projects upon which our leaders will be placing emphasis during the coming months. Many others, equally deserving of our hearty support, will be brought to our notice through the pages of this special section to which we earnestly invite your careful attention. May you each one be led this year in paths of more effective soul-satisfying endeavor for God than ever before.

Educational Department

Word Picture of a Christian Home

The first Sabbath of February is the only day of the whole year that our church has dedicated to the paramount theme of the Christian home. For years this Sabbath has been known as Christian Home Day, and the church service is devoted to a study of the principles that make for happier Christian homes.

Messages from God have been given to guide us in this kind of living. God's ideals for His people are high. He longs for them to have a bit of heaven while here on this earth; hence He has given us the plan to follow. Again and again we need to consult this plan to assure ourselves that we are omitting nothing that would strengthen the foundations of our home structure.

A Christian home is one where there is always time to offer prayer for divine help and guidance and for the abiding presence of Jesus; where the father, as

the priest of the household, gathers his family about him before he leaves for work, and together they bow before God, committing themselves and one another to His care for the day.

"From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,—homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew."—*Patriarchs and Prophets*, p. 144.

The Christian home displays on its bookshelves and tables, books and magazines that produce a healthy tone of mind and sound religious principles. "The nature of one's religious experience is revealed by the character of the books one chooses to read in one's leisure moments."—*Messages to Young People*, p. 273.

In the Christian home one hears music that "was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God" (*Patriarchs and Prophets*, p. 594), whether it comes from the piano or some other instrument, or from the radio or television. The songs that are sung or heard are those that are pure and sweet.

In the Christian home God's stewardship is recognized, and His requirements come first. There is real joy in unselfish giving to help God's cause, not only of one's means, but of oneself in active missionary work for those about him.

In the Christian home there exists an eagerness to study the laws of life and health and the principles of development, for "true religion and the laws of health go hand in hand."—*Mrs. E. G. White in Review and Herald*, Nov. 12, 1901.

In the Christian home there are kindness in speech and gentleness in action, each member on occasion giving up his own wishes for the good of all. Love is expressed in look and tone, and over all hovers the fragrance of Christlikeness.

The Christian home provides for the Christian education of its members, letting nothing prevent the children and youth from sitting at the feet of Christian teachers in our own schools.

In the Christian home we find parents at study, for "parents should study the best and most successful manner of winning the love and confidence of their children, that they may lead them in the right path."—*Ibid.*, Aug. 30, 1881. "The nobler the aims, the higher the mental and spiritual endowments, and the better developed the physical powers of the parents, the better will be the life equipment they give their children."—*Ministry of Healing*, p. 371.

We are so prone to forget the admonitions that have been given us; we are so

busy with the everyday duties of life that we fail to take time to study the marvelous counsel God has sent His people. We trust that every church will observe Christian Home Day. May every minister and district leader bring to his congregation God's message to homemakers, whether it be the material prepared by the Department of Education or that of his own study and research.

Remember Christian Home Day, February 7, 1953!

ARABELLA MOORE WILLIAMS,
Assistant Secretary for Home Education.

Home Missionary Department

Calendar for a Soul- winning Year

Integrated evangelism (minister, church officer, member cooperation) is the greatest call of this new year. Urgency should possess our hearts. Probation is fast slipping away. Warn of the impending end. Prepare for "the one thousand in a day" harvest by field adventuring and the holding of Community Bible Schools. Christ and the message summon the churches to universal action.

These are the monthly emphases of 1953, a year of soul-winning destiny:
January.—The second united laymen's advance.

On the first Sabbath of the new year you indicated your enlistment for personal service on a soul-winning covenant card.

On L.E. (Lay Evangelism) Day, January 10, the second united laymen's advance began with the simultaneous launching of such lay projects as neighborhood Bible classes, branch Sabbath schools, Community Bible Schools, projector meetings.

February.—Literature barrage to blanket millions of homes.

Literature methods include King's Pocket League, subscriptions to missionary periodicals, mailing program, systematic house-to-house distribution, lending library, tract racks.

March.—Home visitation.

In definite assigned territory visit, as gospel teams, new homes with the message each week. Dedicate one hour weekly to home visitation, and spend one evening a week following up the interest discovered on Field Adventuring Day.

April.—The fiftieth year of Ingathering. Commemorate the fiftieth anniversary of the inception of the Ingathering idea by making more soul-winning contacts and by second-mile devotion in raising an amount equal to that which Jasper

Wayne gathered in his first Ingathering attempt—\$130.

May.—Medical missionary service.

"It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—*Medical Ministry*, p. 259.

Enroll in classes in first aid, home nursing, nutrition.

June.—Kindness approach.

Manifesting an interest in the needy, the sick, the shut-in, the invalid, the blind, is a key to the doors of indifference and hearts of prejudice.

July.—Bible correspondence school enrollments.

Participate in a North America drive to secure enrollments in the Bible correspondence school courses.

August.—The challenge of unentered counties.

Organize a mailing program to reach the homes in these dark counties and follow through with spearhead evangelistic meetings.

September.—Training classes in lay evangelism.

Every member should be dedicated to Christ, then trained in a field of soul winning. Enroll in one of these training courses: Training Light Bearers (ten lessons), Christ-centered Lay Evangelism (advanced course, five lessons).

October.—Colporteur cooperation.

Participate in the follow-up of the purchasers of our literature by home visitation, enrollment in Bible course, or mailing program.

November.—Week of Prayer a means of reaching former Adventists.

Friendly personal visits should culminate in home-coming services at the church. "Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd."—*Testimonies*, vol. 6, p. 401.

December.—The results of witnessing laymen.

Enrich the fellowship of laymen by sharing the experiences that have come to you from this year's witnessing.

J. ERNEST EDWARDS, *Associate Secretary*.

Medical Department

Preparing for Civil Defense

Civil Defense agencies have made it clear that in the event of atomic attack upon our large cities, fire-fighting equipment will be practically all neutralized. The breaking open of water lines over

many square miles of territory will put the water system in a state of shock, with no pressure with which to fight fires. Streets will be strewn with masses of debris, preventing the movement of existing or surviving fire-fighting equipment. Thousands upon thousands of critically injured and burned and shocked people will demand the attention of every able-bodied survivor. The experience of communities previously subjected to heavy assault by fire bombs and atomic blasts indicates that the hand of man is almost powerless to stay the consuming power and the ravaging destruction of the flames in the unprotected circumstances of total warfare.

Speaking of our time, Mrs. E. G. White once wrote:

"On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: 'How can we best glorify God?' The Lord was not in their thoughts. . . .

"The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fireproof buildings and said: 'They are perfectly safe.' But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

"I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that had been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their disregard of His law and for their selfish ambition."—*Testimonies*, vol. 9, pp. 12, 13.

New York City, the great metropolis mentioned in this prophetic preview, is among the cities of America best prepared to receive the shock of this all-out total war with its accompanying destruction. Civil Defense has been highly organized. Fire fighting, first aid, home nursing, relief and rescue work, stretcher teams, emergency food services, general evacuation services—all have been developed to the highest point of effectiveness possible under peacetime conditions. Most of the country continues to be lethargic and apathetic in its attitude toward the impending destruction. Many of the great industrial cities, plums for the enemy's plucking, are almost totally unprepared for the impending trial by fire.

Seventh-day Adventists, understanding

as they do the certainty of the experiences that are before them, are of all people least excusable for any state of unpreparedness. During the war scare, subsequent to the beginning of the war in Korea, Seventh-day Adventists, alerted to the impending dangers, set about the training of first-aid workers. Nearly fifteen thousand Adventists and their friends were trained in Adventist-sponsored classes. The deceptive lull in active warfare during the past year has served the enemy's purpose of drawing attention away from the fact that we are today in more deadly peril than we were at the beginning of the Korean War.

If your city is bombed, are you prepared to step into a first-aid team and do your part in saving life? Are you prepared to step into one of the emergency hospital units and with your home nursing training care for the sick, the injured, the burned, and the dying? Are you prepared as a trained stretcher-bearer, or as an ambulance worker, or as a food handler, to serve the emergency needs of your community when bombs fall? Is your church, is your conference, giving strong leadership to preparing its members to serve in the only way they can serve in such a national emergency? Your sons have been permitted noncombatant privileges. Are you in consideration of this favor, preparing yourself, your family, and your friends, to be of the greatest possible service in the event of emergency? When bombs fall, your hour of opportunity will have come. Let us not be found wanting in this impending hour of crisis.

T. R. FLAIZ, M.D., *Secretary*.

Missionary Volunteer Department

The Pan-American Youth Congress

The advance of this message to all lands largely depends for the human agent upon the vigor and enthusiasm of our young people. Without the strength of youth we could not hope to make real progress. "Like a mighty army moves the church of God," and the rapid proclamation to all the world of a crucified, risen, and soon-coming Lord requires that all our youth be enlisted in the ranks and rightly trained for service. "God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause." They are called to be "pioneers in every enterprise involving toil and sacrifice."

The youth congresses that have been held in various parts of the world during

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recent years have brought untold courage and inspiration to our young people. They also have done much to stimulate the entire church membership and to unite more and more closely the Advent believers in many lands. The 1951 congress held in Paris brought together the youth of Northern, Central, and Southern Europe into a closer fellowship than many had thought possible. It encouraged groups of our young people to undertake definite soul-winning exploits for God with a holy daring and a Christian fervor that have greatly strengthened our churches and have brought us into favorable prominence before the world.

Now the General Conference Committee at the 1952 Autumn Council has approved the Pan-American Youth Congress for the summer of 1953. This, like the Paris meeting, will bring in delegates from three of our world divisions. They will come from the South American Division with its eight countries, from the Inter-American Division with its twenty-seven political units, and from Canada and the United States. These divisions represent a population of more than three hundred million and a church membership of more than four hundred thousand. June 16 will be a thrilling day when the first session of the congress convenes at the auditorium in San Francisco.

Throughout our past congresses we have been gratified to note the wise leadership of our departmental men and their diligent supervision of all activities. The utmost care is exercised by the churches in selecting the delegates. Only those of proved character and worthy example are chosen. They contribute definitely to the success of the meetings and are constantly occupied in gathering material for their report to the home church when the congress is over. They are alert to their responsibilities and privileges as representatives of God's remnant church, who are duty bound to share their faith by example in word and deed. We have been consistently proud of them. They have held up the light of truth to non-Adventist youth in the cities where they have met.

The Pan-American Youth Congress no doubt will be the most important gathering of Seventh-day Adventist young people that has ever been held. It comes at a time when the world needs a message of hope and courage and Christian brotherhood as never before. We believe the plan for this assembly deserves the hearty, active support of every youth, every society, every church, and every conference and mission committee throughout the territories concerned. Let no effort be spared to make it the outstanding success God intends it to be. It will bring to the entire denomination a new thrill of zeal and a more efficient and fruitful dedication of all, both young and old, to the holy task in which each of us has been given a part. W. H. BRANSON.

Publishing Department

Attaining Our Membership Objective

It was during the 1950 General Conference session that one of the most forward-looking steps in the history of this denomination was taken. The delegates assembled voted in faith to double our membership by the time of the next session in 1954.

Two years have now passed, and in checking the latest report on membership additions we find that we are far short of the goal that was set. Some fields are up to schedule in their quota of persons added to the message, others are going forward in this accomplishment, but others must come a long way in reaching their objective. To miss the mark at this halfway point might bring discouragement, but we must not fail to win by 1954!

God has never urged His people forward and then left them in doubt as to the success that will accompany their consecrated efforts. He has always provided a way of victory in spite of the weakness of men's faith. Many years ago, November 10, 1885, to be exact, the messenger of the Lord wrote these inspired words: "God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—Quoted by D. T. Bourdeau in *Review and Herald*. If we place our message-filled literature in the hands of the people, they will read and be convinced in their hearts and minds that this is the truth and that they should obey it. Not only a handful of souls but thousands will be won in *one* day. And this through the distribution and reading of the wonderful literature that God has given this people!

The next step is then most obvious. If we are to win the number of honest souls required to double our membership by 1954, we must see that a large amount of literature is placed in the hands of the people.

In harmony with the action taken at the 1950 General Conference, the publishing department leaders throughout the world field voted to go along with the spirit of the resolution and to double our force of colporteur evangelists by 1954.

Every Seventh-day Adventist is anxious to see the work finished and Jesus Christ return to take His children home, and to see this accomplished in the shortest

possible time. That being the case, we want to place before each church member a means of bringing this about. In the latest statistical report we find that there are 10,585 churches throughout the world field. Therefore, if each church might be responsible for securing just *one* new colporteur to be its literature representative in the territory surrounding the church, our force of literature evangelists would more than double in size. Souls on every hand will read the pages of truth placed in their hands and accept this message.

In order that Jesus might come soon, we appeal to every church member to appoint himself a committee of one to see that his church does its part in recruiting at least *one* regular colporteur during 1953. Will you do it? Will you pray that God will lead you to that person? Then will you pray daily for the success of that individual, that God will direct his every step to the salvation of souls? A praying church is a live church; a live church is a working church; a working church is a soul-winning church. Let us double our force of soul-winning colporteur evangelists in 1953.

GEORGE A. HUSE, *Secretary*.

Radio—TV Department

Radio and Television Work for 1953

Radio and television throughout the world will face its greatest challenge during 1953 of any year thus far. As a denomination we are broadcasting and telecasting over one thousand programs each week in twelve languages. Our Bible correspondence schools are reaching an active enrollment of nearly a million and a half each week in forty-five languages. Think of the potential in all these channels of activities. Beginning with this month, we add seven stations throughout Japan on the recent program in Japanese under the direction of Paul Eldridge. His furlough, which should be used to give this man and his wife needed rest, will be largely absorbed in producing a year's programs for Japan.

From the Middle East recent reports have come regarding our Bible schools such as this December 4 letter. One worker there writes: "The Voice of Prophecy work in the Middle East races on. Practically every village has had or is receiving lessons from the Voice of Prophecy office. On my recent trip to Egypt I visited some of the small hamlets, and I was surprised to find Voice of Prophecy students studying God's Word in those

lowly conditions. On request, I had the good fortune to speak to the members of the Y.M.C.A. in Abuquaqas. I might say in passing that our nearest church to Abuquaqas is approximately one hundred kilometers away. After the preaching service I encouraged the people there to enroll in the Voice of Prophecy Correspondence School, only to learn that approximately one third of the listeners were Voice of Prophecy students. It did my heart a world of good to see how the truth is finding its way into the hearts and homes of ever so many people."

One of the many sample letters from this division illustrating why the work spreads is the following:

"Please send me the first ten lessons, that I may answer them, and some of the papers that I may send you the addresses of others, and peace. N.B. Send them to me at once, and don't forget the blue slips. (Enrollment blanks for friends.)"

Faith for Today is enjoying the prosperity of a successful program. We are paying for time on eleven stations and receiving free time over twelve. A new day is dawning for the mass medium of television. Our commission is earnestly studying ways and means of utilizing this method to its fullest extent. When the offering for Faith for Today comes next month, February 28, remember to give liberally. One half of television America can be reached with present facilities.

Broadcasters' Meeting

Our local broadcasters are doing a magnificent job in their territories. We have approximately 127 local programs each week throughout America alone. These men at the microphone need encouragement and help from time to time. The last Autumn Council authorized us to conduct a broadcasters' workshop during 1953 for them. The date for this institute is to be May 26 to June 4, and the place is the Seminary building in Takoma Park, Washington, D.C. The best help along all lines of programming and production will be provided for this period of study.

The children's program called Your Story Hour is catching fire throughout sections of the world. The consecrated laymen in Michigan responsible for its promotion are filling a tremendous need in the world and are being recognized by influential people as doing a wonderful work. In addition to the Voice of Prophecy programs in Australia, Your Story Hour in Sydney is being used with increasing returns.

We see results in high places such as the recent letter from the Rabi of Nepal shows. It reads: "I often hear your Voice of Prophecy programs over Radio Ceylon and appreciate the same very much. I shall be most grateful if you could send me two copies of your advertised radio sermons—one for me and one for a friend of mine." Let us ever go forward in 1953 in faith. PAUL WICKMAN, Secretary.

Religious Liberty Department

Liberty Magazine Maintains Original Objective

In sending the *Liberty* magazine to state officials, lawyers, doctors, or in fact to anyone, a person is sending the only journal published in the United States that is devoted exclusively to presenting and upholding the principles of religious liberty. Other voices are heard in various publications, and other denominations speak through their authorized papers, but no other journal serves exclusively in this field.

From its very first issue, which was in January, 1886, to the present time *Liberty* magazine has been devoted solely to "the preservation of the United States constitution as it is, so far as regards religion or religious tests and the maintenance of human rights, both civil and religious." This objective of the publication as expressed in the first issue has remained unchanged from then until now and will so continue. That first issue gave assurance that the paper would "ever be uncompromisingly opposed to anything tending toward a union of church and state, either in name or fact."

From an eight-page publication it has grown to a thirty-six page journal with a multiple-color cover. That first number discussed such topics as "A Christian Nation," "An Unprofitable Alliance," "Proposed Union of Church and State," "No Power but of God," and "No Christianity by Law." These then and now problems have not disappeared. The forces that then tried to effect a union of church and state have persisted in their efforts. Some of the organizations and personnel composing the ranks of opposition have changed.

However, most of the same problems are present today but with a change in strategy. The plan today is to use as a wedge to split the Constitution those problems that appear logical in the thinking of many people and can be rationalized before a court. An example of this may be found in the decision of the United States Supreme Court transportation case of *Everson v. Board of Education of Ewing Township et al.* In a five to four decision the court upheld the New Jersey law, which stated that "all pupils should have the benefit of transportation to school, and that where no school routes were available to a pupil, he might ride the highway buses and his parents or guardian would be reimbursed by the state." The close decision indicates the border line nature of the problem and the rational appeal that it made.

To keep the principles of separation of church and state before the public is more essential today than ever. To keep the public informed of happenings and menacing dangers is essential. To make this possible, the publishers of *Liberty* have done more than maintain the objectives of the journal; they have maintained the original subscription price of fifty cents per year, which was the charge in 1886.

Call your church home missionary secretary and arrange now for ten or more subscriptions, and then on Religious Liberty Day, January 24, you can make your report.

A. H. RULKOETTER, Associate Secretary.

Sabbath School Department

The Sabbath School Department Moves Forward

1. New *Quarterly*, largest offerings and membership.

The new year marks the appearance of an entirely new senior *Lesson Quarterly*. For many years only minor changes have been made in the senior *Quarterly*, but this time it has grown to forty-eight pages. Each page is larger and in double columns, and a short analytical outline, key words, and illustrations have been added. We hope this major change may make for better teaching and more profitable study of the Word.

For the first time our total Sabbath school offerings went over five million dollars in 1951—the largest single source of income for missions in this cause.

Our world membership is now over 1,077,000, the highest in our history.

2. Child evangelism training.

Last year 120 institutes were held by Miss Meyer and E. B. Hare, some in New Zealand and Australia, most of them in North America. Nearly three hundred persons completed Teachers' Training Courses in 1952.

3. New aids for Primaries.

W. J. Harris has led out in providing new material for our primary division. A primary lesson workbook recently appeared, intended to clarify and impress the lesson on the child's mind. Also an individual flannel board was provided for use by each teacher for separate class illustration. These aids, as well as the flocked cutouts, are ordered through the Book and Bible House. Other such aids are to appear in our plan to make child teaching child reaching.

4. New songbooks and other adjuncts.

Last year saw the appearance of a new songbook of senior Sabbath school hymns,

also two other new songbooks, *Happy Songs for Boys and Girls* (for children of primary age) and *Sabbath Songs for Tiny Tots* (for kindergarten and cradle roll).

Miss Meyer, our kindergarten and cradle roll specialist, produced a book of materials helpful for church school teachers, Sabbath school workers, and parents—*Pointers and Patterns for Teachers of Tiny Tots*, and supervised the preparation of "New Tiny Tot Sand-Table Cut-outs" in sets A, B, and C, with D and E to follow. Another project for children was *Finger Plays for Tiny Tots*, by Mrs. Grace Stones, ideal for home or Sabbath school use.

5. General objectives.

This department's over-all objective is to lead boys and girls, men and women, to Christ. The only place where we can find a soul-redeeming knowledge of Christ is in the Holy Scriptures.

"Let us give more time to the study of the Bible. We do not understand the Word as we should."—*Testimonies to Ministers*, p. 113.

"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive."—*The Great Controversy*, p. 625.

When we build each day on the living Word of God, we build solidly for eternity. We shall then love God's people and spend our lives, our time, and our means to extend the frontiers of Christ's saving work on earth.

HARRY W. LOWE, *Associate Secretary*.

Temperance Department

Membership in American Temperance Association

The International Temperance Association and its many affiliated regional and national temperance societies are dedicated to the launching of an international educational campaign in behalf of total abstinence from all alcoholic beverages and tobacco in any form.

Every Seventh-day Adventist, during the early part of 1953, will be invited to sign the pledge and become an active member of our temperance association. This is in direct harmony with the instruction of the Spirit of prophecy that "every member among us should sign the pledge and be connected with the temperance association."

By action of the General Conference Committee every division, union, and local conference has been encouraged "to set

aside a specific time each year for a pledge-signing campaign and membership drive."

Definite membership goals are being set by each division. These have been divided among the unions, who in turn divide their individual union goals among their conferences. The goals are based on our church membership records. Each conference temperance secretary has been instructed to divide his conference goal among the various churches, and to notify district leaders, pastors, church elders, church treasurers, and church temperance secretaries of the goals that have been set for their churches.

If you, as a member of the Seventh-day Adventist Church and as a reader of the *REVIEW AND HERALD*, have not yet signed up as a member of the American Temperance Society or of one of the regional or national temperance societies affiliated with the International Temperance Association, for 1953, we would suggest that you do so at an early date, so that your name may be added to our mailing list for *Listen*, *Alert*, and for such other materials to which your membership may entitle

This I Have Seen

Letters often come to the office of the circulation manager of the *Review and Herald* that greatly thrill my soul. I am holding such a letter in my hand now. Let me share it with you:

"I visited the wife of one of our older members who had been in an accident about eight weeks ago and has been in the hospital ever since, and tried to give a little courage to Sister —, because her husband will probably not be able to work again. He had no accident insurance, and they had used the last of their savings as a down payment on a little home this past summer. Now they have no income; the husband has been in the hospital for eight weeks—perhaps will be for another six more months. But their faith in God and His promises is much to be desired.

"After having prayer with Sister —, as I was ready to leave, she asked me if I worked in the Book and Bible House. I said that I worked in the same building.

"She then asked me, 'Can you take my order to the Book and Bible House for the *REVIEW*? My husband just said yesterday, 'We must renew our *REVIEW*; I don't care if we have nothing left, we must have the *REVIEW*. I don't see how an Adventist can be without the *REVIEW*.'"

This is taken from a letter just received from Carl P. Anderson, home missionary secretary of Southern New England, and pictures most clearly the high esteem with which our people regard the official journal, the mouthpiece of the denomination, *THE ADVENT REVIEW AND SABBATH HERALD*. And it prompts me to say, "*This I have seen*." Our people have great confidence in the leaders of the church as they speak through the weekly visits of *THE ADVENT REVIEW AND SABBATH HERALD*.

R. J. CHRISTIAN,
*Manager, Circulation Department,
Review and Herald.*

you. The envelope used in the annual pledge-signing campaign and membership drive may be secured from your local church temperance secretary or from your conference temperance secretary.

The annual membership dues are:

Regular Membership	\$ 2.00
Contributing Membership	5.00
Sustaining Membership	10.00
Life Membership	100.00

Students in our academies and colleges may take out a student membership for \$1.00.

'Provision has also been made for children attending our elementary schools to become junior members of the American Temperance Society by paying a junior membership fee of 25 cents.

All student, regular, contributing, and sustaining members are entitled to a year's subscription to *Listen* magazine. Contributing and sustaining members receive both *Listen* and *Alert*. Life members are placed on our regular mailing list for *Listen* and *Alert*, as well as for *Activities*, *Chapter Exchange*, and such other publications as may be published by the American Temperance Society.

By signing the pledge you as a Seventh-day Adventist will be casting your influence for total abstinence, the only platform on which God's people can conscientiously stand.

By becoming an active member of the American Temperance Society and paying your annual membership dues, you will help finance and equip an army that will make its influence felt by precept and example, by voice, by pen, and by vote, in favor of total abstinence and complete elimination of the liquor traffic.

Our first great objective, therefore, is to invite every Seventh-day Adventist to sign the pledge and become an active member of the International Temperance Association. All who sign up as members of a regional or national society affiliated with the International Temperance Association are automatically recognized as members of the International Temperance Association.

If you have not yet signed up for 1953, do so today. You will not want to miss one issue of *Listen* magazine.

W. A. SCHARFFENBERG, *Secretary*.

An upright character is of greater worth than the gold of Ophir. Without it none can rise to an honorable eminence. But character is not inherited. It cannot be bought. Moral excellence and fine mental qualities are not the result of accident. The most precious gifts are of no value unless they are improved. The formation of a noble character is the work of a lifetime, and must be the result of diligent and persevering effort. God gives opportunities; success depends upon the use made of them.—*Patriarchs and Prophets*, p. 223.

Brief Current News



Atlantic Union

- F. L. Whitcomb has joined the working force of the Northern New England Conference as a ministerial intern.
- Four were baptized in Hartford, Connecticut, on November 22 by H. E. Fagal, making a total of 23 for the year.
- The members of the Bangor, Maine, church are meeting in their newly built church on Court Street.
- Twenty-four were baptized in the Adirondack district of New York during 1952. The pastor, A. E. Wade, reports that a strong literature and visitation program has been carried on in the district.
- Students from Atlantic Union College who attended the students' association workshop held on the campus of Emmanuel Missionary College were Carl Root, president of the students' association; William McBurnie, editor of the *Lancastrian*; Donald Sorensen, editor of the *Minuteman*; Miss Jeannette Richards; and Miss Melissa Ney.
- George W. Greer has arrived from Cooranbong, Australia, to teach voice at Atlantic Union College.

Canadian Union

- The radio broadcasts conducted by H. E. Reimche over the Dawson Creek radio station in Alberta are proving very worth while. It is expected that a large number will enroll in the Bible correspondence course as a result of being contacted by these broadcasts.
- Garry Schwartz is having a steady attendance at his evangelistic meetings at Byemoor, Alberta. November 30 saw the largest number present so far, and it was necessary to bring in extra benches to accommodate all the people.
- Nick Tkachuk, of Boyle, Alberta, is holding a Bible study every Tuesday night in a home where an average of 25 persons are in attendance. A definite interest is reported.
- A new Dorcas Welfare Federation came into being on Thursday, November 13, when the Dorcas Societies of Victoria, Nanaimo, and Rest Haven, British Columbia, were represented at a meeting held in the chapel of the Rest Haven Sanitarium and Hospital. Interesting reports of the year's activities were presented by society leaders, telling of faithful service and steady progress, and officers for a two-year term were elected.
- L. Astleford has been holding evangelistic meetings in the Palace Theatre in Edmonton, Alberta, since September. Even though the attendance has not been

large, a number are manifesting a good interest, and Bible studies are being given in the homes.

- A short time ago Elder and Mrs. Charles Phelps arrived in Lethbridge, Alberta, from Hawaii, and are already busily engaged in evangelistic meetings in the S.D.A. church in that city.

Columbia Union

- As a result of the efforts of colporteurs and laymen, a church was organized November 22 at Swanton, Ohio. There are 20 charter members. M. E. Loewen, conference president, was assisted in the organization by F. F. Bush, Charles Dart, and the pastor, James Hamrick.
- A Missionary Volunteer rally for northern New Jersey was held the week end of November 28 in Newark.
- A thousand applications for the Bible correspondence course have been obtained by Mrs. Helen M. Graham, of the West Pennsylvania Conference. She did this through personal telephone calls.
- The young people of Wytheville, Virginia, shared their faith this past summer by building a drive-in on a vacant lot and playing special music and projecting a Bible study on the screen. The pastor reports fine interests, with two families about to take their stand for the truth.
- The Allegheny Conference reports that the Virginia State Federation of Young People met in the Newport News church on Sabbath, November 29.

Lake Union

- On Sabbath, October 25, 18 new members joined the South Bend, Indiana, church by baptism. These were the fruits of the Sunday night meetings conducted by W. P. Ortner, the Bible correspondence courses, and studies given by some of the faithful laymen.
- Two more churches have been dedicated recently in the Wisconsin Conference—one at Ladysmith, and the other at Waukesha. M. L. Rice, president of the Lake Union, gave the dedicatory sermon at each of these services.
- Another evangelistic crusade was launched in the city of Manitowoc, Wisconsin, Sunday evening, October 5, by D. F. Roth, and continued by Henry A. Uhl. Concurrently with these services a radio program is broadcast every Sunday morning, and in addition Dr. Anthony Peters is giving a series of health talks just preceding each Sunday night lecture. Nine families have already opened their homes to Bible studies.

● Two baptismal services were held in Michigan on Sabbath, November 29. Fourteen new believers were baptized by L. F. Kagels at Cadillac, and R. K. Krick baptized 10 new members at Lansing.

● Twenty-six church school teachers, representing 21 schools, met at Camp Reynoldswood in Illinois, October 26-29, for what proved to be one of the finest institutes ever held. The days were filled with instruction pertaining to better teaching and better methods. Assistance was given J. O. Iversen by J. L. McConaughy, W. A. Nelson, F. W. Bieber, Vern Hoffman, Margaret Benedict, and Helen Mae Smith.

● George Sherman has recently joined the Indiana Conference working force as assistant to W. A. Petersen, manager of the Book and Bible House. Brother Sherman has served for a number of years in the Michigan Conference as a publishing department assistant, and has also worked in the Michigan Book and Bible House.

North Pacific Union

- After having ministered for five years in the Washington Conference, F. G. Roper recently accepted a call to labor in the Florida Conference. D. L. Bauer, of the Arizona Conference, has accepted an invitation to become pastor of the Everett district, and he and his family will be moving to Washington soon.
- Three students at Mount Ellis Academy were baptized at the Bozeman, Montana, church, December 13, by K. Eldon Baker, Bible teacher and church pastor.

● The annual Christmas gift from the students of Walla Walla College amounted to more than \$300, and is to be used for the Chilean Junior College missionary bus project. Six students from Chile are attending W.W.C. this year.

Pacific Union

- Southern California Conference colporteurs set a 1952 goal of \$110,000 in deliveries. They are rejoicing that at the close of the first week of December they had passed the goal, the total at that date being \$111,149.99.
- Stanley Jefferson, secretary of the Sabbath school, religious liberty, and press relations departments of the Southeastern California Conference, has been invited to become the assistant secretary of the Pacific Union Conference religious liberty department, effective January 1, 1953. Elder Jefferson's position will be filled by James Scully, present pastor of the Escondido church.
- Herbert Wiles, of the Southeastern California Conference, has been called to the publishing department of the Southern California Conference. He succeeds C. L. Finney, who becomes an assistant in the Pacific Union Conference publishing department. Succeeding Elder Wiles will be his former assistant, C. W. Mangold.
- Miss Ethel Trygg, of the North Dakota Conference, has connected with the office staff of the Southern California Conference.

1953

MISSIONARY VOLUNTEER Book Clubs

SENIOR—1953

Regular Price for Set, \$13.75
Special Club Price, \$11.95



AFRICA CALLED US

By Oliver and Fredonia Jacques
Price, \$3.00

A different kind of book on missions telling of a mission family's experience from two angles—that of a missionary preacher and that of a missionary wife and mother.

FULLNESS OF JOY

By Eric B. Hare Price, \$3.00

This volume inspires every reader with the feeling that happiness is the chief reward of faithfulness to God and His truth

GLORY OF THE STARS, THE

By Merlin L. Neff, Ph.D. Price, \$3.75

Explains the wonders of the heavens in a simple, fascinating way, making one appreciate more God's greatness and His wonderful handiwork.

MUCH-LOVED BOOKS

By M. E. Olsen Price, \$1.50

The enthusiasm of the author for the beauty and glowing truths to be found in good books will be shared by all who read this volume.

36 DAYS AND A DREAM

By Leona Glidden Running Price, \$2.50

This lively account of two American girls and their happy adventures in the storied lands of Europe will engage the attention of all.

JUNIOR—1953

Regular Price for Set, \$13.00
Special Club Price, \$11.60



GEORGE WASHINGTON

By Clara Judson Price, \$3.50

Here is a human and appealing story of the sandy-haired young surveyor, the commander in chief, the president—one who loved his home and his acres as dearly as he loved his country.

IT HAPPENED AT NIGHT

By Mrs. H. B. Noland Price, \$2.75

These are Bible stories that give us a different way of enjoying the Bible—and they all happened at night.

REALLY-TRULY STORIES, BOOK VII

By Gwendolen L. Hayden Price, \$1.75

Thrilling encounters with bears and wolves, floods and storms—incidents full of suspense flash across the pages of this volume.

STORY OF AN INDIAN COIN

By Elsie Lewis Rawson Price, \$2.50

A unique travelogue of India in which you see that great land of contrasted natural beauty and dark heathenism through the eyes of an anna coin.

WIND RUNNER

By G. W. Barrington Price, \$2.50

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● On Sabbath, December 13, the beautiful, commodious church and spacious grounds in Greenville, South Carolina, were dedicated to the Lord. The building of this \$75,000 church was made possible through the liberality and sacrifice of the members and friends of the church. W. P. Bradley, of the General Conference, gave the dedicatory address. Others participating were V. G. Anderson, H. E. Schneider, C. H. Lauda, E. L. Marley, former pastor; W. R. Holley, present pastor, and B. C. Marshall. V. G. Anderson gave the afternoon address, followed by a baptism of five by Elder Holley.

● R. H. Nasvall and his associate workers conducted a short evangelistic series of meetings in Fitzgerald, Georgia, and 12 were baptized in the first baptism. The church in Fitzgerald has been completely remodeled and is now very representative of the cause of God in that city.

What Does Religion Have to Offer?

By J. R. Ferren

With the publishing world today more alert to the desires of multitudes to know "what religion has to offer in a chaotic world," newspaper editors are opening their columns for church news and feature stories. Their willingness to cover church events is indicated by the fact that during the 1952 camp meeting season reports and features of camp meetings went into newspapers in North America having a combined circulation of thirty-two million copies.

Newsmen with whom our ministers have good press relations are frequently giving out Bible truths and points about the world work of Adventists. These reach many hundreds of thousands of people. Here are a few examples of the type of information being included in recent news stories:

"Seventh-day Adventists have taken a noncombatant position with reference to military service since the Civil War, a stand which has been recognized by the government since that time." This comes from the *Chicago Tribune* in a twenty-four-inch, front-page story covering the Adventist military training program.

"Speaking before 2,500 persons at a city-wide mass 'Survival Through Faith' rally at the Academy of Music, Harold M. S. Richards, director-speaker of the 'Voice of Prophecy,' international radio broadcast of the Seventh-day Adventist denomination, said that world peace will 'never come until Jesus returns a second time to this earth.' He said, '... Recent developments in the political and military world indicate that Bible prophecies of end-of-the-world events are now being fulfilled.'"—*Philadelphia Inquirer*.

"Formed less than a century ago, the church was the outcome, not of a denomi-

national cleavage, but of a great 'spiritual awakening' which swept through many denominations of New England, then all over the United States, and finally across the ocean to England. . . . Adventists now number 10,273 churches and three quarters of a million members throughout the world." This is a paragraph from a full-page article by a staff writer in the *Utica (New York) Observer-Dispatch*, Sunday, November 23, 1952.

Obituaries

PRATT.—Lester Dayton Pratt, born at Burt, N.Y., June 30, 1914; died Dec. 5, 1952. He was graduated from Atlantic Union College in 1940 and entered the ministry in June of that year in the Greater New York Conference, where he served 3 years. In 1944 Elder Pratt connected with the Southern Union and the Georgia-Cumberland Conference for pastoral work at Macon, Georgia. Two years later he was called to take up the home missionary and Sabbath school work in the Alabama-Mississippi Conference. In this capacity he labored for 4½ years. He then accepted a call to become the pastor of the Jacksonville church in Florida. A year later he was called to the Carolina Conference to take up home missionary and Sabbath school work, where he served until his untimely death. He was married to Miss Miriam Velma Collins in 1938, and God blessed their ministry together, which often gave expression in sweet music as the two labored together. He is mourned by his wife; 2 children, Teddie and Yvonne; his father and mother, Mr. and Mrs. L. P. Pratt, of Silver Spring, Md.; 3 brothers, and 4 sisters.

JOHNSON.—F. B. Johnson, born September, 1874; died July 13, 1952, at Ardmore, Okla. Accepting the faith in 1895, he remained true while he lived. He was an ardent lay worker. He is survived by his companion, 1 son, and 1 daughter.

RILEY.—James Jehu Riley, born Aug. 12, 1864; died Oct. 29, 1952, at Ardmore, Okla. He joined the church in 1899 and was faithful to the truth. He is survived by his wife, 6 children, 18 grandchildren, 21 great-grandchildren, and 1 great-great-grandchild.

OGLE.—Linda Sue Ogle, born Feb. 16, 1950, at Kimset, Kans.; died Nov. 22, 1952, at Oklahoma City, Okla. She is survived by her parents, Mr. and Mrs. Chester Ogle, 3 sisters, and 1 brother.

MALMBORGH.—Carl Albin Malmbo, born in Varmland, Sweden, March 1, 1874; died Nov. 25, 1952. More than 50 years ago he became a charter member of the New York Swedish church, which he served in various positions of trust through the years. He is survived by his sister.

BAILEY.—Emma Lou Bailey, born in Farina, Ill., June 25, 1883; died at Takoma Park, Md., July 11, 1952. She was the wife of William E. Bailey who spent many years in conference work. She is survived by her daughter, Mrs. Dorothy Quimby, and 1 grandson, Gerald Quimby.

KAVANAUGH.—Caroline Elizabeth Immler Kavanaugh, born in Baltimore, Md., July 14, 1868; died in Takoma Park, Md., Sept. 24, 1952. Several years ago she accepted the Sabbath truth and rests in hope. She leaves 1 son, Dennis; a daughter, Kathryn, secretary to the Potomac Conference president; 5 grandchildren; and 1 great-grandchild.

EDMISTER.—Myrtle Mable Allen Cossentine Edmister, born June 18, 1872, in Osage County, Iowa; died at Auburn, N.Y., Dec. 2, 1952. She accepted the message in 1896 and was a true mother in Israel to hundreds of boys and girls at Union Springs Academy. She is survived by one son, Erwin E. Cossentine, of the Educational Department of the General Conference; and 3 daughters.

DANIELSON.—Lillie Mae McKeown Danielson, born Dec. 27, 1890, at Stonewall, Okla.; died Nov. 13, 1952, at Wewoka, Okla. She was a Seventh-day Adventist most of her life. She is survived by her husband, her mother, 2 sons, 5 daughters, 13 grandchildren, 1 brother, and 2 sisters.

DUNN.—Ethel Nash Marvin Dunn, born March 9, 1887, near Kokomo, Ind.; died Dec. 4, 1952, in Mariposa, Calif. She served the Lord since her youth. Besides her husband she leaves to mourn a son, a daughter, several grandchildren, and her sister.

BEEVE.—Clara Lita Cook Beeve, born at St. Helena, Calif., July 6, 1873; died at Santa Rosa, Calif., Oct. 1, 1952. She was a Seventh-day Adventist all her life. She is survived by 2 sons, 3 daughters, 4 grandchildren, 2 brothers, and a sister.

EDWARDS.—Thomas M. Edwards, born in England, Jan. 29, 1880; died in Upland, Calif., Sept. 22, 1952. He leaves to mourn his wife, 1 son, and 3 daughters.

KIMMELL.—Blanche Leone Kimmell, born in Stryker, Ohio, Oct. 15, 1880; died in La Verne, Calif., Nov. 17, 1952. She was a faithful Dorcas official in her church, and is survived by 1 son, 2 granddaughters, 1 sister, and 2 brothers.

WILL.—Ethel E. Will, born in Seward, Nebr., April 26, 1880; died in Chino, Calif., Nov. 23, 1952. She is survived by 3 daughters and a number of grandchildren and great-grandchildren.

GRANT.—Andrew E. Grant, born April 21, 1874, in Sweden; died Dec. 3, 1952, at Turlock, Calif. He accepted the message in 1931 and was a faithful worker in the church. Surviving are his widow, 2 sons, and 1 daughter: Dr. Raymond Grant, Dr. Leslie Grant, Dr. Millicent Grant Johnson; and 5 grandchildren.

ANDREWS.—Charles Jackson Andrews, born in Denton, Md., July 31, 1862; died near Glendale, Calif., Dec. 14, 1952. He accepted the teachings of Seventh-day Adventists some years ago and was a faithful member. He is survived by his companion and a grandson.

CAMPBELL.—Lillian Ruth Emmer Campbell, born in Calcutta, Feb. 6, 1874; died in Takoma Park, Md., Nov. 16, 1952. She has been a Seventh-day Adventist since 1913. Among those left to mourn is her husband of 54 years; her daughter; 2 grandsons, the older of whom is Darren Michael, secretary of public relations of the Canadian Union Conference; 3 great-grandchildren; and 2 sisters, 1 in England and 1 in India.

NENNICK.—Charles P. Nennick, born in Germany, June 18, 1872; died in Pittsburgh, Pa., Nov. 24, 1952. He was baptized in 1918 and was loyal to the truth all through the years. He is survived by his wife and 1 sister.

NOTICES

Literature Wanted

H. G. Bayliss, General Delivery, Langley Prairie, B.C., Canada, requests a continuous supply of *Signs of the Times*, *These Times*, *Instructor*, *Life and Health*, and *Listen*, for welfare center, tract racks, and hospital distribution.

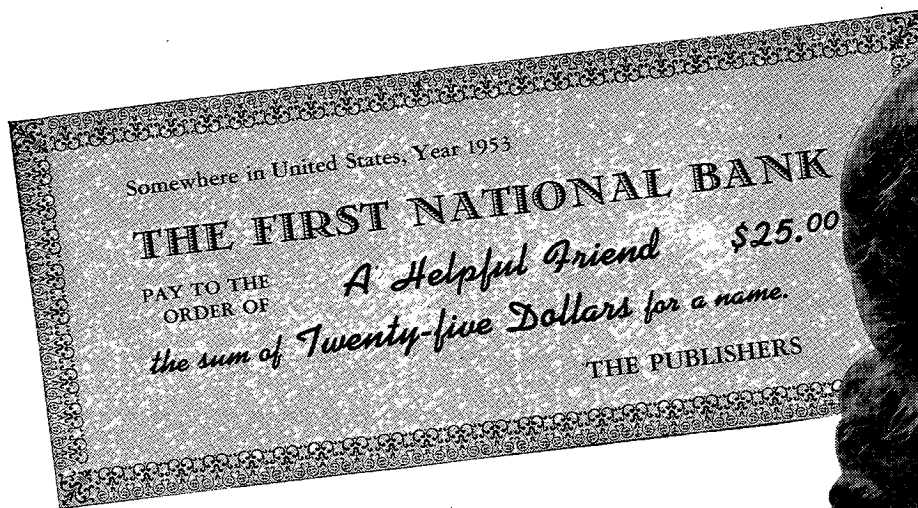
Rose A. Meister, Spicer Missionary College, Aundh Road, Kirkee, Poona 3, India, writing for the MV Society and branch Sabbath schools there, makes the following request: "We need *Signs of the Times* for the English-speaking population in our vicinity—could use 500 copies weekly, as our correspondence band has over 125 names as well as six distributing bands. We would appreciate, also, missionary calendar pictures and other pictures to illustrate Bible truths. *My Bible Story*, *Little Friends*, and church school readers for grades one to eight for our children's library would be helpful."

A Request for Prayer

A distressed mother in Oregon requests prayer for the conversion of her wayward children, especially one son whose home is being broken up.

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	<i>Signs of the Times</i> 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 26	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	<i>These Times</i> 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)



BLACK STAR

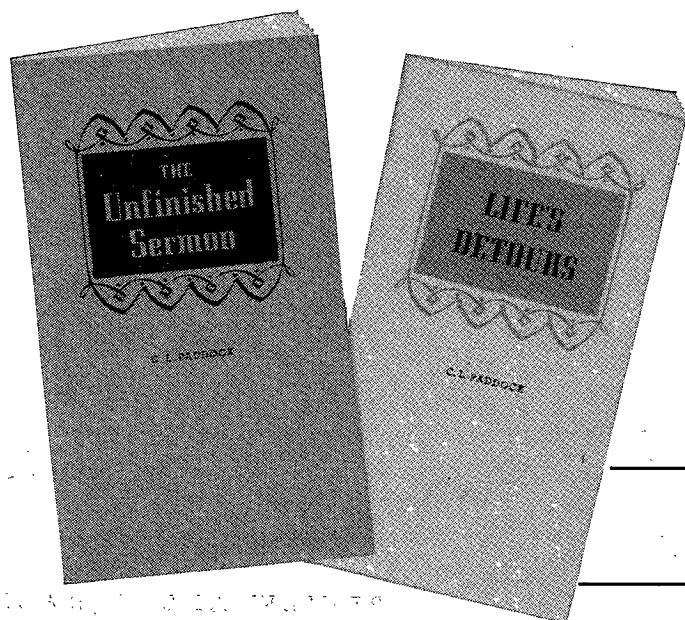
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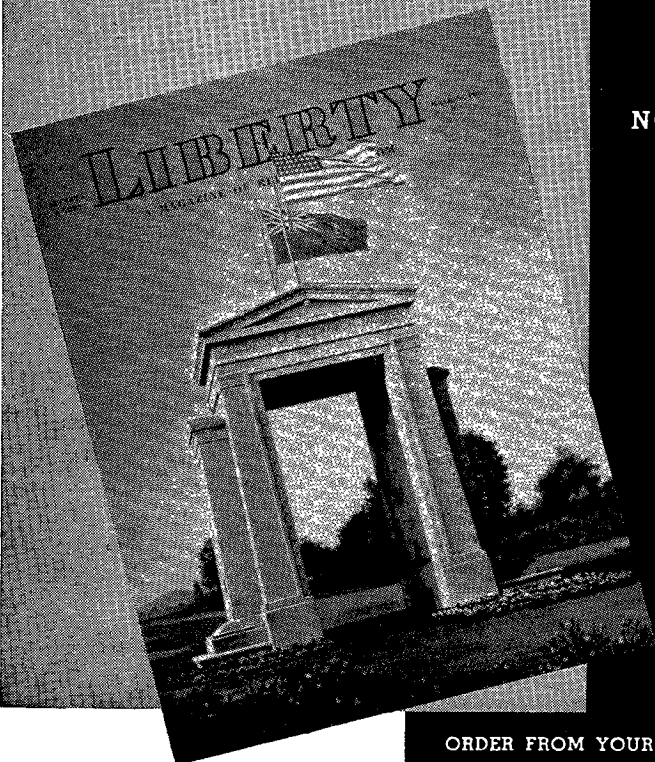
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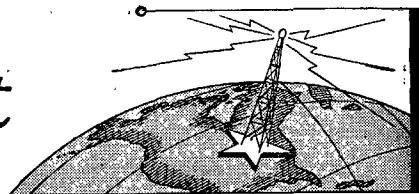
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Items of Special Interest



Tragic News From the South Pacific

A cablegram received December 31, 1952, from Sydney, Australia, brings this sad announcement:

"MISSION LAUNCH LAOHENI 2 BLEW UP OFF PAPUAN COAST MONDAY STOP MISSIONARY LEMKE AND TWO-YEAR-OLD SON RESCUED AND FLOWN PORT MORESBY HOSPITAL WEDNESDAY SUFFERING BURNS AND SHOCK STOP MRS LEMKE AND TWO SONS AGED SIX AND FOUR LOST."
(Signed) JOHANSON."

This brings to our people a very sad message, and connected with it is another story of mission sacrifice and heroism. It takes courage for our missionary families to carry the third angel's message to these out-of-the-way places of the earth. This is the price of missionary advance. We invite our people to pray for Elder Lemke and his son.

D. E. REBOK.

The Australasian Inter-Union Conference

The Australasian Inter-Union Conference Council was held in the division headquarters chapel near the beautiful city of Sydney, December 1-6, 1952. It was a most inspiring meeting. F. A. Mote, the president of the Inter-Union Conference (the Australasian name for the division), is giving strong leadership and is highly respected and greatly loved by his brethren. We have never seen a council more carefully organized and more efficiently managed than was this one. W. L. Pascoe, the treasurer, and H. G. Moulds, the secretary, are giving good support to Elder Mote, and this efficient trio are rallying the workers and members throughout the vast expanse of this division territory.

From the two home base unions and from the South Sea Island unions stretching for thousands of miles out through the Pacific Ocean, came thrilling reports of unusual progress in the work. In some of the island fields the church membership has already trebled since the last General Conference session. Splendid gains are seen everywhere.

We found an excellent spirit of unity and courage among the brethren. Their institutions are prospering, and plans were laid to strengthen them for still stronger work.

R. R. Figuhr, vice-president of the General Conference, was with me in this council and is remaining to visit the various union councils within the division. He will give a report of the work in the Australasian field (see page 15 of this

issue), but I am happy to add my testimony concerning the very fine work that is going forward in this important division.

W. H. BRANSON.

The Call to Advance

As the denomination has grown in numbers and activities, the articles sent to the REVIEW from the world field and from the General Conference staff have steadily increased. The problem has been how to find room for all this added matter within the twenty-four pages of a weekly journal. Particularly has it been difficult of late years to do full justice to the promotion material and projects of the General Conference departments. It is through these various departments that virtually all the major activities of the cause are carried on. They are not incidental but central to the success of the movement.

To give more adequate coverage to these departments, we are opening a new section in the REVIEW. In the third issue each month will appear a feature entitled "The Call to Advance," in which the General Conference staff will tell of plans and progress. This will not crowd out anything else. The issues that carry this new section will contain thirty-two pages instead of the customary twenty-four. These extra pages, filled with most important instruction and news, are a gift from the REVIEW to its subscribers and to the General Conference, which the church paper seeks to serve. We especially invite church officers to read this feature. It appears in this issue, beginning on page 20.

Words of Progress and Gratitude From Korea

Dr. George Rue, writing from Pusan, Korea, sends the following word:

"We have had more baptisms in 1952 than in any previous year in our history. At the present time there are 225 orphans in the Seoul orphanage.

"We have lost two of our doctors this last week to the army. Since the outbreak of the war, eight of our doctors, including one dentist, have been called into service. That really hurts, and we do not know just what we are going to do. We have two men in Seoul now and only one in Pusan, besides a woman intern. We do need another doctor soon.

"I should mention to you how thankful we and our people are for everything that is being sent to them. Twenty-seven

tons of clothing has just been received and is being distributed. During the past months individuals and Dorcas Societies have sent through the international parcel post between 600 and 700 parcels. All this has provided a large amount of clothing. And we have just had word that 25 more tons is on the way. Also tons of food supplies, such as dried prunes, apricots, peaches, milk, eggs, wheat, barley, oats, et cetera, are on the way. All this is of great help and much appreciated. Recently we received 700 boxes from CARE; 500 containing food, 100 blankets, and 100 yarn for sweaters."

C. L. TORREY.

Recent Missionary Departures

Miss Opal Whiteaker, of Los Banos, California, sailed from San Francisco, December 15 on the S.S. *Hoegh Silvermoon*, en route to Singapore to connect with the Youngberg Memorial Hospital nursing staff.

Elder and Mrs. Roger W. Coon, of Southern California, sailed on the S.S. *Queen Mary* from New York, December 23, on their way to Accra, Gold Coast, West Africa. Elder Coon will engage in evangelistic work in West Africa.

Elder and Mrs. D. V. Cowin and daughter Joyce, returning from furlough to West Africa, sailed December 23 from New York on the S.S. *Queen Mary*. Elder Cowin is educational and Missionary Volunteer secretary of the West African Union Mission.

Elder and Mrs. Daniel V. Kubrock and their three children, Charles, Martha, and baby Esther, sailed from New York for Beirut, December 23 on the S.S. *Concordia Star*. They are returning from furlough to another term of service in Iran.

Elder and Mrs. Milton P. Robison sailed December 27 from New York en route to Cape Town on the S.S. *Robin Kirk*. Elder Robison is field secretary of the Southern African Division.

Ripening Harvest in New Guinea

A cable signed jointly by R. R. Figuhr, vice-president of the General Conference, and F. A. Mote, president of the Australasian Division, who are traveling in New Guinea, brings this message of advance:

"HARVEST NEW GUINEA HIGHLANDS FAST RIPENING. RECORD BAPTISMS. GREAT NEED NOW MORE FACILITIES. MISSIONARIES COURAGEOUS AND EXPECTING EVEN RICHER HARVEST. GROWTH DEMANDS CREATION MORE FIELDS."