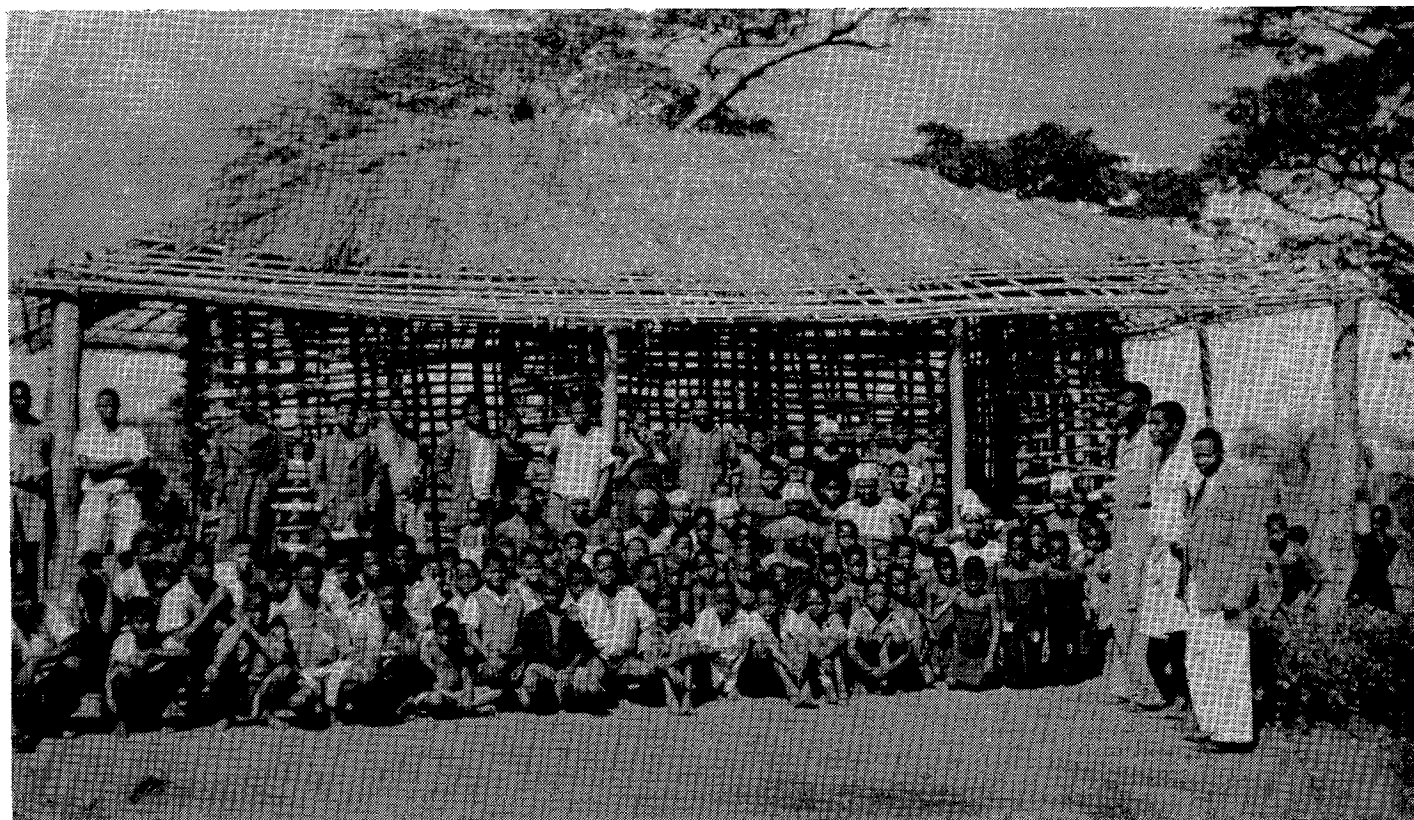


The Advent **REVIEW** *and Sabbath*
HERALD
 GENERAL CHURCH PAPER OF
 THE SEVENTH-DAY ADVENTISTS



Levy, Consecrated Layman of South East Africa (in White Trousers, Right Foreground), and Converts He Has Won to Christ

The Little Thatched Church of Malamulo Mission

By R. E. Jackson

LEVY is the doctor's cook at Malamulo mission, South East Africa, and the elder of a little thatched church in the mission area. He is also the father of nine children and a very important man in his village. Although he is a humble man, he has a shepherd's interest in the spiritual welfare of his African brethren. He and another member of his church started a branch Sabbath school about two and a half miles from his village and six miles from the mission. He first gathered his little flock together two years ago, and a year ago when I visited it for the first time, it had grown to twenty adults and a goodly number of children.

At that time they met in the open air. They erected a kind of booth with a thatched roof for the speakers. A few weeks ago Levy asked me to go with him again to speak to his flock. I am sure he wanted me to see the size of the group and the new provisions for worship.

With the help of W. M. Hofstar, the mission builder, a lively secondary schoolboy for interpreter, a quartet of

musically inclined schoolboys, and a new accordion, we decided to bring Levy's group some lively music. We motored as far as Levy's village, where the little cook was waiting with some young boys to carry the accordion.

The walk was a refreshing experience. The trail followed along the ridge of one of the mountains edging the plain surrounding the Shire (pronounced Shir'ee) River, David Livingstone's highway into the interior of Nyasaland and Portuguese East Africa. One part of the valley, about two thousand five hundred feet below, was covered with a tempestuous sea of billowy white clouds, although the sky was bright blue above us. After walking through many small villages of a half dozen houses each, we arrived at a new prayer house under construction by Levy's converts with the aid of a few of the members of the home church. The walls were a latticework of assorted poles and bamboo tied together with bark string. The roof was only partly thatched, since it was begun in the season when grass was not plentiful. But the new (Continued on page 20)

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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.]

► Spiritual Instruction in New York Prisons

Special instruction in moral and spiritual values, with emphasis on the importance of worship, is being given inmates of New York State prisons under a program instituted by the State's new corrections commissioner, Edward J. Donovan. The course, based on Army, Navy, and Air Force instruction material, attempts to "persuade men and women that the worship of God is a requirement of moral living." It also deals with clean speech, a discussion of honesty, sincerity, development of character, clean thinking, chastity, and the role of the American home.

► Providence Group Proposes Dismissed-Time Program

A compromise solution to the issue of a released-time religious instruction program in Providence, Rhode Island, public schools was suggested by a group of Protestant and Jewish lay and clerical leaders there. The group urged that all pupils be dismissed one hour early on a specified day each week and classes be extended 15 minutes on each of the other four days to make up for the hour. In this way minimum study-hour requirements would not be reduced, the group said, and distinctions between students on a religious basis—apparent when some are released and others kept in class—would be eliminated.

► Armed Forces Called Greatest Mission Field

The greatest mission field today for American churches lies in the armed forces, Chaplain (Maj. Gen.) Charles I. Carpenter, Air Force chief of chaplains, told delegates to the biennial assembly of the National Council of Churches in Denver, Colorado. Chaplain Carpenter, who also is chairman of the board of chaplains of all the services, said: "A great many of the young men and women who are coming into the armed forces are religiously illiterate. A testing of a thousand Protestant men by the chaplains of the Air Force at one of our indoctrination centers showed that in their estimation religious illiteracy is about 28 per cent. If these young people are coming to us religiously illiterate, and if we send them into areas of the world and into situations that will test their best moral understanding, and if we fail to do something about their moral and spiritual protection and development, then we can have as a result a national religious tragedy as well as a personal spiritual tragedy."

► "LeTourneau's Ark" Leaves for Second African Trip

"LeTourneau's Ark" left Vicksburg, Mississippi, on its second missionary voyage to Africa loaded to the gunwales with a cargo that would have nonplused occupants of its Biblical counterpart. The ark is a war-surplus Navy landing craft purchased and converted by R. G. LeTourneau, industrialist and evangelist, to supply the physical and spiritual reclamation project he set up in September on a 500,000-acre tract leased from the Liberian Government. Lashed firmly to the decks of the vessel were three airplanes, an automobile, a jeep, huge oil and gasoline storage tanks, and a deep-freeze unit containing two whole beef carcasses. More conventional ark cargo were several big wooden pens with seven cows and a bull. In the hold were many tons of heavy machines to carry out the mechanized farming program through which Mr. LeTourneau hopes to induce Liberian natives to accept Christianity. "Hungry natives," he has said, "will listen to us about God if we can show them a field of grain with a combine harvesting more in a day than they can eat in a year."

National Council of Churches Meets in Denver

By D. E. REBOK

Denver, the mile-high city of the Rocky Mountain area, was host to 1,835 paid registrants attending the second general assembly of the National Council of the Churches of Christ in the United States of America, December 9-12, 1952.

The Denver weather was at its best. The days were clear, crisp, and most invigorating. Everybody from all over the United States agreed on at least one thing, and there were many others; namely, that Denver is a lovely city in which to hold such an assembly and that the people of Denver, officials and citizens alike, treated the visitors with utmost courtesy and consideration.

The general assembly was preceded by three days of department meetings. W. P. Bradley, one of the associate secretaries of the General Conference, and the writer attended the meeting of the Division of Foreign Missions, in which organization we hold a consultant membership, because of our worldwide mission program. This puts us in very close relationship with all other foreign mission boards, with whom we have many problems in common.

Seventh-day Adventists are not a member organization in the National Council; therefore we attended as visitors, or observers, with seats in the gallery. There were 452 voting delegates, 82 alternates, and 406 consultant member representatives present. These were seated by long tables on the main floor of the new addition to the Denver city auditorium, where the business sessions convened.

A number of special gatherings were held in nearby churches. Several dinner functions, at which special speeches were made by prominent leaders and guests, were held in the dining rooms of various large hotels.

It was fitting that this great attempt at Christian brotherhood, in which 29 of the 258 Protestant church groups, with some 33,000,000 members, should meet in Denver, where Katherine Lee Bates penned her now-famous prayer,

"America, America, God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

Questions Regarding the Council

But you say, What is this National Council of the Churches of Christ in the United States of America? Who runs it? Who sits on the boards and committees that supervise the council's work? What kinds of church people predominate: Clergymen or lay people? board secretaries or local pastors? men or women? young or middle-aged or elderly people?

church people from the East? the West? the South? the Midwest? Are the lay representatives largely from the professions? from business? from housewives? from white-collar workers? from manual workers? from retired people?

Quite an array of questions—all of them good—and good questions deserve good answers. As a matter of fact, the leaders of the NCCCUSA anticipated your questions and presented the answers in a mimeographed document that was handed to each of the almost two thousand people who were present at the assembly in Denver. From this we gather the following facts:

There are 221 boards, committees, and commissions that supervise the work of the councils at various levels of organization. There are about 3,600 separate individuals sitting as members of these bodies.

The average committee has thirty members—twenty-three men and seven women. Ten of the thirty are employed by denominational or interdenominational agencies and boards; five are pastors of local churches; four are housewives; three

are educators; three are businessmen; five come from all the remaining occupations—clerical workers, salespeople, farmers, craftsmen, foremen, operatives, laborers, service workers, students, retired—altogether comprising three fifths of the adult U.S. population.

Seventeen of the thirty members of the average committee are ordained to the ministry and thirteen are not. As to age—one is under thirty-three years of age; four are thirty-three to forty-two; eighteen are forty-three to sixty-two; and seven are sixty-three years old and over.

Geographically—ten of the thirty are from the Middle Atlantic States (New York, Pennsylvania, New Jersey); ten are from the North Central States (Ohio through Nebraska); four are from the South Atlantic States (Delaware through Florida); three are from other Southern States; two are from the Mountain and Pacific States; one is from New England.

Denominationally—six of the thirty are Methodists; four are Presbyterian U.S.A.; two are Congregational Christian; two are American Baptist; two are Protestant Episcopal; two are Disciples of Christ; one is Evangelical and Reformed; one is Presbyterian U.S.; and one is United Lutheran. Seven are from the remaining twenty constituent communions of the National Council, and two are from communions not constituent to the National Council.

Disappointments—God's Appointments

By MERRIE BIRGE COWLES

Are your efforts unappreciated,
And your ways misunderstood?
Have your words been misinterpreted,
Though you've done the best you could?
Take heart, friend, be not discouraged,
Though your efforts seem in vain.
Disappointments?
God's appointments.
Trust in Him and faith regain.

Has remorse oft overwhelmed you,
And it seems that no one cares?
All your plans and hopes been thwarted,
And unanswered are your prayers?
Look up, friend, for God is leading,
Though the way you cannot see.
Disappointments?
God's appointments.
Be assured He'll not fail thee.

If we knew our Father's purpose
In permitting trials to come,
To refine in us the pure gold—
For of dross there shall be none—
We would trust His wondrous wisdom,
Though the fire may seem severe.
Disappointments?
God's appointments.
Courage, friend, be of good cheer.

The Nature of the Council

That gives a very clear picture of the care used in forming the committees of the National Council so as to make sure that all the member groups of the council are represented. The nature of the National Council of Churches is set forth in a document entitled "A Letter to the Christian People of America," prepared by a committee of which John A. Mackay, president of Princeton Theological Seminary, is chairman, and sent out by the General Assembly. It reads:

"This Council, let it be stated clearly, is not a church, but a council of churches. Neither is it a super-church, and does not aspire to become one. It does not legislate for the constituent bodies which compose it, each of which retains its full autonomy. Nor does it claim for its member churches superiority over Christian churches which, for one reason or another, are not a part of its fellowship. The Council does, however, afford a unique medium whereby churches which differ in many respects from one another can meet together, worship together, think, plan, and act together.

"We are, above all, churches of Christ.

The constitutional tie which binds us is our common allegiance to Him as our divine Lord and Saviour. Jesus Christ, crucified and risen, who is for us all the one and only Head of the church, drew us together and holds us together, in unswerving loyalty to Himself and to one another, and leads us to seek an even greater unity."

Objectives of Christian Churches

As to the objectives of Christian churches, this document states:

"Our supreme task as Christians is to be instruments in God's hands to carry forward His purpose in Christ for mankind. Our churches, therefore, cannot be ends in themselves. We dare not, moreover, make them the servants of any one culture, class, race or nation. It is disloyalty to God that Christian churches should pursue a policy designed to bring to themselves mere power and prestige, imperial grandeur or worldly acclaim. The Church of Christ exists to serve God and people, and the churches should be willing, when need be, to suffer the loss of all things in loyalty to their Christian allegiance.

"Speaking more specifically, Christian churches have a mission to fulfill. They must radiate the light of God upon all things human; that is their prophetic mission. They must mediate the love of God to all mankind; that is their redemptive mission."

The General Assembly of the National Council took a decided and definite position on the relation of church and state. The message put it this way:

"Although faith in God is the presupposition of our American tradition, we must never allow our government to be controlled by any particular religious organization. That any church should be given preferential status or be granted a unique distinction or receive special privileges in the national life or in international relations would be a violation of our basic principles and contrary to the best interests of religion and government, and disturbing to the peace of our society."

The National Council of Churches was organized two years ago. It was to be expected that the present meeting would spend much time in appraising the work of the period and in evaluating the machinery of organization set up at that time. A considerable portion of the business of this session had to do with amending the constitution and with ironing out some of the wrinkles.

Comments Concerning the Council

The officers invited comments from those closest to the organization and administration of the council. Some of these comments were mimeographed and distributed. A few of them will show the trend of the thinking:

"The NCCC symbolizes to millions of Protestant Christians a *unitedness* of aim and effort not to be found elsewhere. Potentially it is the conscience and mouth-

piece of Protestant America. One would hope it will increasingly arouse, make articulate, and bring to bear upon American life the finest, noblest thinking and energies of American churches.

"A too-tightly organized machinery, an insistence on too much unanimity before expression, the hampering weight of ecclesiastical conservatism, and the gulf in thinking between any of those who lead and many of those (who) must support that leadership—and follow it—all these are among the obstacles and weights that 'do so easily beset' the NCC's work."

Sitting as a visitor and watching the proceedings from the vantage point of the gallery, I was impressed by the well-ordered program and fine leadership in the conduct of the various meetings. Before us were assembled the great leaders of the Protestant churches in the United States, with some representatives from Canada, all seeking for some form of unity. One could not help wondering on what common denominator the 258 branches, or sects, or denominations



Minute Meditations

By Thomas A. Davis

God's Eyes Are Not Closed

On the study wall of a preacher friend of mine hangs a picture of Christ. Looking at it from a few feet away, one would think that the eyes are closed, but closer examination finds the deep-set eyes open and searching.

Those who believe in a God that set the world in motion and then lost interest and wandered off to another part of the universe are not few. They view the monstrous evils, injustices, and suffering that can be seen all around as tangible evidence for such a belief. They say, in the words of the psalmist, "The Lord shall not see, neither shall the God of Jacob regard it."

But the poet gives a graphic assurance of God's watchcare:

"Truth forever on the scaffold, Wrong forever on the throne,—

Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadows, keeping watch above His own."

Yet many times even those who believe in the constant interest of the Creator are sometimes tempted to wonder whether that interest is an active one. How often trials come. How frequently misfortune and injustice seem to dog their heels. "Why does not help come?" they ask. But we have the pledge that all those things are only God's workmen, ordained to shape and polish us to be pillars in the temple of His glory. So, truly, the eyes of the Lord are not shut that He cannot see, neither is His arm shortened that He cannot help, for, "he ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves." Ps. 66:7.

could unite as *the church of Christ* in the United States and in all the world.

Reasoning from every possible angle I was forced to but one conclusion: There could be but one and only one common denominator—the Sacred Scriptures, the word of God.

Only One Common Ground

That Book declares, "There is but one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:4-6.

There is the common ground. There is the only ground for the union and unity that those hundreds of sincere, earnest, consecrated men and women were so seriously seeking. The trouble is not with the Bible, with the common denominator, but rather with the minds and hearts of the people.

The solution is found in the words of Paul, "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. When every professed Christian in the United States and in the world surrenders, completely surrenders, his heart and mind and body to the Lord Jesus Christ and begins to *think Christ's thoughts, speak Christ's words, and do Christ's deeds*, then, and then only, can there be a *united church* in a united world.

This means the humble surrender of many preconceived ideas, notions, traditions, and speculations. This means a humble willingness to set aside the creeds and traditions set by church councils. It means that a "Thus saith the Lord" and "It is written" must take the place of the catechisms, which are now the basis of belief rather than the Bible.

When *the Bible, the Bible only*, and nothing but *the Bible* becomes the *common denominator*, and that from the first word of Genesis through to the last word of Revelation, then, and then only, can there be an ecumenical movement that will result in a united church—the church of God.

If such a movement developed—but we know from Bible prophecy it will not—Seventh-day Adventists would be in the foreground, enthusiastic supporters and promoters of it. Here is our answer to the question put to us so many times as to why Seventh-day Adventists have not yet joined the National Council of the Churches of Christ in America and the World Council of Churches.

(To be continued)

The greatest victories to the church of Christ or to the individual Christian, are not those that are gained by talent or education, by wealth, or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power. —*Patriarchs and Prophets*, p. 203.

The Beliefs of Modern Spiritualism

By James W. Osborn

Many think of Spiritualism as a heresy based upon one error only, namely, the immortality of the soul. Nevertheless a careful examination of its beliefs will reveal that the foundation upon which it rests is made up of many errors. These beliefs are designed to be a counterfeit of the truth. Though they discard every block in the mosaic of Bible doctrine, yet by subtle delusions Satan makes these errors appear to be genuine.

"Satan himself abode not in the truth; he is the mystery of iniquity. Through his subtily he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that Spiritualism, theosophy, and the like deceptions gain such power over the minds of men."—*Testimonies to Ministers*, p. 365.

To give a clear picture of these beliefs, we begin by presenting the creed of Spiritualism, or as it is called in the *Spiritualist Manual*, "The Declaration of Principles." The nine tenets are as follows:

"1. We believe in Infinite Intelligence.

"2. We affirm that the phenomena of Nature, both physical and spiritual, are

the expressions of Infinite Intelligence.

"3. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitutes true religion.

"4. We affirm that the existence and personal identity of the individual continues after the change called death.

"5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

"6. We believe that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that others should do unto you, do ye also unto them.'

"7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

"8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

"9. We affirm that the precept of Prophecy contained in the Bible is a divine attribute proven through Mediumship."

In these principles God is reduced to an "Intelligence," revealed pantheistically

in the "physical and spiritual" "phenomena of nature" ("spiritual" here meaning spirit manifestations as received through mediums). To spiritualists, true religion is not based upon the instructions of the Word of God, but on these physical and spiritual manifestations of Intelligence in nature. Man is to live endlessly, and after death he can communicate with those on earth. His highest morality is the observance of the golden rule, but no mention is made of any duty to his God. The individual is alone responsible for his destiny, which is determined by his own personal efforts, and these efforts can extend into the hereafter, where the door of reformation remains forever open. Lastly, the gift of prophecy, by which the divine revelations of the Bible were given, is said to be the attribute of the spiritualist medium.

Spirit messages through mediums, therefore, are held to be a divine inspiration, transcending the authority and instruction of the Bible. Faith in these supernatural manifestations makes it possible for Spiritualism to set aside or interpret the Bible as it chooses in support of its delusions. Of this the Spirit of prophecy says:

"And to take the place of the word of God, he [Satan] holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will."—*The Great Controversy*, p. 557.

Spiritualism and Evolution

The teachings of Spiritualism are evolutionary, and recognize no fall of man from a former state of perfection. Therefore these principles ignore the plan of redemption as designed by the Godhead, Christ's vicarious sacrifice and mediatorial ministry, together with the work of the Holy Spirit, for man's spiritual recreation.

Since man's spiritual progress is believed to be ever upward, there is no mention of the new-birth experience of the gospel, whereby human nature becomes partaker of the divine nature; for, according to this teaching, man inherently possesses divinity and immortality. God's law, the Bible standard of righteousness, is set aside, and the belief in an ultimate salvation for all rules out both the judgment and the penalty for transgression.

The student of comparative religions will at once observe that some of these tenets or some variation of them is already accepted beliefs in many orthodox religious groups, and all of them are held by the theosophical and metaphysical cults. That man is immortal has been accepted almost universally, and nearly as popular is the belief that the law of God is no longer binding on mankind.

The popular acceptance of any of these un-Scriptural teachings by other religious groups reveals the success that has attended the efforts of the sire of evil in

GOD'S LOVE NOTES

By Myrtle A. Pohle

I've fallen in love with a Friend that is new;
'Tis Jesus my Saviour, I'll share Him with you.
Creator of hillside, of bird, and of flower—
He whispers sweet phrases of love every hour.

I've fallen in love with Someone that's true.
I'm yearning to share this adventure with you!
Just lift up your eyes to the hillside so fair,
You'll find Him awaiting a walk with you there.

Come meet my new Love at sound of curfew,
And list to the sweet call He sends just for you,
Through exquisite carol of bird on the wing
And share in the sweet peace He's longing to bring!

And look into flowers, whatever their hue;
You'll read there His heart-warming message for you—
A message that's poignant with freedom from care—
As you read God's love notes He's etched everywhere.

the propagation of his heresies among men. Each of these commonly accepted errors becomes a towline upon which the prince of darkness will one day pull to achieve universal religious unity.

The Trinity of Spiritualism

An examination of the beliefs of Spiritualism would not be complete without considering somewhat in detail its teachings concerning the Trinity. Nothing quite so clearly reveals the anti-Christian character of this philosophy as does their teaching about God, and about Christ, His mission and sacrifice. We quote Joseph P. Whitwell, president emeritus of the National Spiritualist Association, in an article entitled "The Trinity."

"Spiritualism, in its Philosophy and its religion, postulates the thought in regard to 'Trinity,' that GOD is SPIRIT, the positive in Nature (the Father) functioning through 'MATTER' the negative in Nature, (the Mother) thus producing the appropriate product of the organism through which Life is made manifest.

"Thus would Spiritualism explain to the enquiring mind 'the mystery of the Trinity.' 'SPIRIT, the Positive, FATHER,' 'MATTER, the negative, MOTHER,' 'CHILD, the Product, the Result of SPIRIT, functioning through MATTER.'"—*The National Spiritualist*, Dec. 1948, p. 5.

Christ in Spiritualism

We read in the Spirit of prophecy that "the name of Jesus, our Advocate, he [Satan] detests."—Testimonies, vol. 1, p. 296. And again, "Satan is Christ's personal enemy."—*Ibid.*, p. 302. This enmity of Satan toward Christ is clearly seen in the teaching of Spiritualism. In its teachings our Saviour is given no place in the Godhead, accorded no divinity above a human being, and His birth considered no more miraculous than that of any child.

"Christ was more spiritually developed than most men, but he was in principle no more God than all men are God."—JOHN C. LEONARD, *The Higher Spiritualism* (Philosophical Book Co.), p. 71.

Ernest Oaten, the British spiritualist and one-time editor of *The Two Worlds*, says of Christ:

"He has much to teach the world which the world can never learn until they take him from the pedestal of worship and idolatry."—Cited in *The History of Spiritualism*, by Arthur Conan Doyle, vol. 2, p. 276.

In the book *Letters From the Spirit World*, by Carlyle Petersilea (page 78), the author records a spirit message concerning the birth of Christ. I quote:

"I have this to tell you, friends, that there have been thousands and thousands of immaculate conceptions, consequently I am constrained to think that Jesus might have been one who was thus begotten. Any child that is begotten by parents who love each other with pure love is immaculately conceived."

Spiritualism teaches that Jesus was a medium, the greatest medium of all time. From one of their much-quoted authorities, Moses Hull, the following is taken:

"The history and development of Jesus as a medium is found in John 1:16, 17. Jesus has now become a medium—become such at his baptism."—*Biblical Spiritualism*, pp. 262, 264.

"After his crucifixion, Jesus made himself visible to his friends and family. When he was on earth, he served as the medium through whom Moses and Elias made themselves visible to Peter, James and John."—ROBERT G. CHANEY, "Christ, the Triumphant Spiritualist," in *Biblical Spiritualism*.

The supernatural manifestations of the power of God through Christ and the prophets as recorded in the Bible are construed to be the product of the séance. They believe that in séance, upon the mount of transfiguration, Jesus caused the

This I Have Seen

About three weeks ago I drove into the city of Wichita, Kansas, for a service. As I was entering the city my heart was greatly cheered when I noticed a Seventh-day Adventist father holding the hand of his little daughter. In the other hand the daughter held an Ingathering singing-band leaflet. The father was carrying more supplies. They were going quickly from home to home, a father leading his child in missionary endeavor for God.

As I continued on my way, quietly meditating, my soul said within me, "*This I have seen*, parents and children going forth, sharing their faith, witnessing for Christ, hastening His coming kingdom." Perhaps the child was leading the father, for I have read, "A little child shall lead them."

R. J. CHRISTIAN.

figures of Moses and Elijah to appear, and that in séance Moses received the law.

"Jesus took Peter, James, and John up the mountain, and through his psychic power, they all beheld the materialized forms of Moses and Elias (long since passed on)."—E. G. BECKWITH, "A Biblical and Scientific Explanation of Spiritualism," in *Psychic Observer*, no. 302, April 10, 1951.

"Does this generation question the Biblical record of the happenings in the Mount of Transfiguration? Does this generation dare to question the record of Moses' séance on the Mount Sinai, when through his mediumship he recorded the Ten Commandments?"—Editorial by Robert J. MacDonald, in *The National Spiritualist*, vol. 33, no. 376, November, 1950.

To learn what Spiritualism teaches about the atonement of Jesus, I quote from one of their most venerated authorities:

"The death of Christ had no possible connection with the sins of the world, nor

with the cause of sin. Sin, indeed, in the common acceptance of that term, does not really exist; but what is called sin is merely a misdirection of man's physical and spiritual powers, which generate unhappy consequences. The death of no being will extirpate these consequences."—ANDREW JACKSON DAVIS, *Nature's Divine Revelations*, p. 521.

Stainton Moses, the British spiritualist, former editor of *Light*, in his book *More Spirit Teachings*, page 18, has this to say on the atonement:

"The life of the Man, Christ Jesus, on earth was a pattern life, intended for the example of man. But, in so far as it was deemed to be an atonement by way of a sacrifice for sin, this was foul falsehood, degrading to God, degrading to that pure, stainless Spirit to whom such things were falsely attributed, and misleading to souls who rest on blind faith, and falsely imagine their credulity would be accounted a virtue."

These are the anti-Christian, pantheistic beliefs of Spiritualism. Paul would call them "doctrines of devils." The entire structure of the plan of redemption is abolished, God is impersonalized, Christ degraded, and His atonement scorned. The Spirit of prophecy has accurately described all this in *The Great Controversy*, page 552:

"The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the deity of Christ, and place even the Creator on a level with themselves."

All Fear of Judgment Banished

Spiritualism banishes all fear of judgment or retribution for sin, because it teaches that man's spiritual progress is ever upward and unbroken by death. Spirit messages and impersonations, which are incidental to Spiritism, are, nevertheless, highly essential to provide proof for their untruths and to confirm their heresies.

By the false premise that man possesses immortality and divinity by natural birth, modern Spiritualism presents to the world Satan's original declarations: "Ye shall not surely die. . . ye shall be as gods."

"Those who oppose the teachings of Spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words, 'it is written.' Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures."—*Ibid.*, p. 559.

[This is the second article in a series on Spiritualism.—EDITOR.]

Why Our Youth Should Attend Christian Schools

By Martha Montgomery Odom

A group of the church people had been invited to the Ross home to see the curios they had brought back with them from foreign countries. Even the juniors had been held spellbound by the interesting stories they had heard that evening about the strange customs in other lands and the marvelous way the Lord is working to transform the lives of the people there. But now the younger members of the group had gone out for a game of croquet on the well-lighted lawn before going home, leaving their parents chatting in the living room, surrounded by the many trophies of foreign service. It was natural that the conversation should turn to the training required for a missionary.

"How happy it would make me feel if Peter could be a foreign missionary someday," reflected Mr. Canton. "Do you suppose, Elder Ross, that I ought to plan to send him to one of our colleges when he is old enough? Would that give him the preparation he would need?"

"Certainly attendance at a Christian college is a help to any youth, whether he plans to be a missionary or not. How old is Peter, and what school is he attending now?" asked the minister.

"Oh, he is only ten, and in the fifth grade at our neighborhood public school. He has two more years to finish there, and then high school, before he will be ready for college," replied Peter's father.

"By that time it may be too late," commented Elder Ross. "After spending twelve years studying in worldly schools, he may not be interested in attending a Christian college. Every Adventist child should have the advantage of a Christian education in our own denominational schools from the first grade up, whether he plans to be a foreign missionary or not. After all, our first duty as parents is to train our children to be Christians, to get them ready for citizenship in heaven, and a Christian education is a most important part of such a program."

"But our public school system is excellent," volunteered Mr. Andrews. "It has modern buildings, splendid equipment, and well-trained teachers. We paid for it when we

turned in our taxes. Why turn around and pay tuition, buy other books, and send our children to a small church school instead?"

"True, we do have a wonderful public school system, and as Americans we are proud of it," replied Elder Ross. "Its goal is to train the children to be good citizens, and this it accomplishes. But our children have a higher destiny before them if they are only trained in such a way that the Lord can use them in His work here, and also take them to heaven with Him when He comes. Let me read you a passage from *Fundamentals of Christian Education*, pages 204, 205:

"Your children should have an opportunity to study the Bible in the school. They need to be thoroughly furnished with the reasons of our faith, to understand the Scriptures for themselves. Through understanding the truths of the Bible, they will be better fitted to fill positions of trust. They will be fortified against the temptations that will beset them on the right hand and on the left. But if they are thoroughly instructed

and consecrated, they may be called, as was Daniel, to fill important responsibilities. . . .

"Consider this, parents, and place your children where they will be educated in the principles of truth, where every effort will be made to help them to maintain their consecration, if converted, or if unconverted, to influence them to become the children of God, and thus fit them to go forth to win others to the truth."

"I shall always be thankful for the Christian education my parents gave me," said Mrs. Ross, "and it wasn't because it was easy for them, either. I never attended public school a day in my life, and neither did my brother. More than once my parents roomed and boarded the teacher, fixing up one of the rooms in our home for the small schoolroom, so that my brother and the few other children of the little church could share the blessings of a Christian school. At that time I was too small to attend. But when I was old enough and we lived too far from the church school, rather than send me to the public school close by, my mother took time out of her heavy program each day to teach me at home. She was not a professional teacher either, but she did her part to see that her child had a Christian education those two years.

"At another time, rather than put me in a worldly school or send me away from home so young, my parents hired a private teacher, so that my Christian education might not be interrupted. When I was old enough to go away to academy and college, I was able to help meet the heavy expense by working some myself—which was also a good training in character development."

"It seems to me," commented Brother Smith, "that if we have family worship at home, and study the Sabbath school lessons each week, the children ought to learn enough about the Bible so we would not have to go to all that extra expense to keep them in our own schools."

"Naturally family worship is a daily necessity in every Christian home. The Sabbath school too is a great strength and blessing," responded Elder Ross, "but it cannot undo in one hour each week the influence of thirty or forty hours spent during the week in worldly schools, under irreligious teachers, whose example is not safe to follow. Children and young people need the inspiration of Christian teachers and the encouragement and friendship of those who are also endeavoring to serve the Lord and prepare for His coming."



H. M. Lambert

One of the Greatest Blessings of a Christian Education Is the Wonderful Fellowship Enjoyed by the Students

"That's right," someone agreed. "One of the greatest blessings of a Christian education is the Christian fellowship enjoyed by the students. We choose our friends from among our associates. And there is no doubt about it, friends exert a tremendous influence on one's character."

"That reminds me of a couple of quotations I copied down just yesterday on this very point," said Elder Ross, as he rose to get them. In a moment he read:

"It is natural to seek companionship. . . . The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful."—*Testimonies*, vol. 4, p. 587.

"God's word places great stress upon the influence of association, even on men and women. How much greater is its power on the developing mind and character of children and youth! The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here, and of their future destiny."—*Counsels to Parents, Teachers, and Students*, p. 220."

"Another serious aspect of this whole question," observed Mrs. Ross thoughtfully, "is that young people select their life companions from among their circle of acquaintances. If they are constantly thrown among worldlings by attendance at public schools, should we be surprised when they select their life mates from that class? On the other hand, if they have been attending denominational schools all their life, most of their friends will be Christians, and the natural thing is to marry in the truth."

Our Mission Appointees

"That's where I found my wife," smiled Elder Ross. "And when the Mission Board is looking for prospective missionaries to send abroad, they don't go to the high schools and universities of the world, but to the schools of the church, and make their selections from the young people who have been educated in our own Seventh-day Adventist institutions."

"Well," admitted one of the members who had been a silent listener during the discussion, "I hadn't any idea so much was involved in this matter of what schools our children attend. I guess my wife and I had better readjust our budget so we can put our children in our own schools. We certainly want them to grow up to be Christians, and even missionaries."

With this the group separated, but it is to be hoped that the church school and academy will have an increased enrollment as a result of the evening's conversation.



What Is True Love?

By Arthur L. Bietz

What is the difference between true love and that which is so often mistaken for it? I am about to be married, and am anxious for your answer.

Many feelings are mistaken for true love. Because an important element of love is feeling, intense feeling of one kind or another is often taken to be an indication of love and devotion. Feelings, however, may have many different causes not at all related to love. Feelings may spring from a sense of loneliness, of unworthiness, of disappointment; feelings may be the result of a deep desire for happiness, which a person has been unable to attain.

A person who is bored with life may confuse love with the feeling of excitement that any promise of change elicits in him.

A person who believes he is misunderstood by everyone may confuse love with

the feeling of understanding he finds in someone who seems sympathetic.

A person who has to struggle to make ends meet financially may confuse love with the feeling of material security accompanying the prospect of escaping the burdens of poverty.

A person tormented by unbearable personal problems may marry in a frantic attempt to bring solution, confusing with love the feeling of relief that comes when he thinks of escaping some of his problems.

"I got married because I was tired of working," confessed one girl. Little wonder that she was soon disillusioned and seeking a way out of an unworthy marital choice. She found that keeping a home was much more exacting than the original work she had been doing on her job. Marriage actually was no escape from work.

Too often marriage is a matter of a problem's marrying a problem. Each person tries to get away from life, and then suddenly finds that marriage is a challenge in living far greater than the former problems from which he sought to escape. Any man or woman driven into a "desperation" union suffers from hidden emotional troubles the best marriage in the world could hardly untangle. Marriages that get off to a bad start because of an attempt to escape some life problem can still have a chance of getting back on the right track if the marriage partners will stop and sensibly consider their situations. "You can't heal a cut finger by bruising your toe," says a man of wisdom. Nor can people adjust an upset emotional condition by an unsatisfactory marriage.

Love and Maturity

Capacity for love does not begin until a degree of maturity has been reached. People just don't marry and then live happily ever after. To be happy in marriage from the start, people must be capable of happiness first. Persons who yearn to tie the marital knot should search their hearts and make certain that their real motive is not to solve some other problem.

Love's ally is confidence, whereas fear's ally is hate. The emotional infant never feels quite safe. He is a person physically and intellectually mature but emotionally still childish. A child has the capacity to receive but lacks the ability to give. Maturity begins when people are able to give as well as to receive. "Perfect love casteth out fear." 1 John 4:18.

God's Call to Youth

By Donald F. Haynes

Joshua, David, Elisha, Isaiah, and Jonah were young men of ordinary capabilities and talents. Their lives began in obscurity. The passing of time found no fame or fortune lingering at their doors.

One was a soldier, another a shepherd, then a farmer, a descendant of royalty, and lastly a man whose situation defies classification.

Every stratum of human life is represented, and they all had this in common: They were headed for oblivion in the records of history until—there was an until, as there may be with every man—until God called them.

After that these common ordinary men became famous. And they became famous only because they answered the divine call. Their seeming mediocrity is no longer apparent. It has been swept aside quickly by the blazing forth of a God-given mission. For this mission God's special endowment brought to each one special talents, and God's hand guided in their use.

It was through these men, and countless others like them, that God wrote the fulfillment of His will for His chosen people.

He has not forgotten you. He has given you the ability to do something special, something wonderful for Him.

There is that word of encouragement to a disappointed comrade, that word of cheer to a discouraged one, that hearty "Good morning" on the way to work, that visit to the sick, that song, hummed or sung—all these talents or perhaps only one of them may be yours and mine.

It is our privilege to use them, while time lasts, to open the way to hearts that need Jesus.

Many mistake a desperate hunger for love with love itself. Starved for love, they go into an emotional tailspin when they meet someone who gives the slightest promise of supplying that hunger. The hunger for love must never be confused with love itself. Two hungry dogs may snarl at each other and tear each other to pieces because of hunger. Two human beings who confuse their hunger and starvation for love with love itself will soon be snarling at each other, because each one will feel himself cheated with respect to the amount of food each thinks he should receive.

Hunger is based on emotional need,

whereas love is a gift. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil." 1 Cor. 13:4, 5. R.V.

Hunger, which many mistake for love, stems from emptiness. It is more of a demand than a gift. Love does not ask to be served, but rather to serve. It does not grab or possess or strangle. It does not regard another person as a god or an idol, but rather as another human being possessing both strength and weakness and needing fellowship and understanding.

When God Asks Questions

By Alger Francis Johns

[Excerpts from a sermon delivered in the La Sierra, California, church.—EDITOR.]

God is the source of all true wisdom, and so it is only natural that men should ask Him some questions. The Holy Scriptures, in fact, are filled with many questions that men ask of God, and the answers He gave.

One of the most important questions was uttered by the jailer of Philippi, who asked of Paul and Silas: "Sirs, what must I do to be saved?" The answer given on this occasion was, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31.

This reminds me of another similar question asked by the rich young ruler. It was addressed to the Saviour Himself: "Good Master, what good thing shall I do, that I may have eternal life?" And once again an answer was given, "Keep the commandments." The jailer of Philippi accepted God's answer; but the rich young ruler asked his question, and went away sorrowful, because he was unwilling to accept all the answers.

Some questions arise from anxiety as to what is right. Such a question is recorded in Psalms 10:1, 2. The psalmist said, "Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble? The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined." In other words, Why, Lord, are you standing by while evil seemingly is winning out over good, while the wicked seem to be prospering?

The prophet Habakkuk showed this kind of anxiety. We read about it in Habakkuk 1:2, 3: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention."

The prophet saw wickedness on every

side. He was afraid that the good was to be extinguished by the evil. God had a wonderful assurance to give to him. He said, "The Lord is in his holy temple: let all the earth keep silence before him." Hab. 2:20. So even today as we see war, suffering, sin, sickness, and death fill the earth, we must believe that God is in His holy temple, watching over the affairs of men.

Yes, God has the answers for our questions. But what do men do when God asks the questions of them? Let us note a few of these questions addressed to His professed followers.

"Will a Man Rob God?"

The first and most important question that we shall consider is, "Will a man rob God?" Mal. 3:8. Startling, isn't it? Will a man rob God? Yes, you say, I am familiar with that question. Perhaps we all are. We are so familiar with the question that it loses its effect upon us. We don't really think about it.

What is its main application? Of course, we know that its main application has been made to tithe. Will any here, members of our church, good Seventh-day Ad-

ventists now in this day and age, rob God in tithe? I honestly think not. I have a confidence in my heart that most of God's people desire to be faithful in this respect.

But God asks this question much more searchingly than that. Let us read Malachi 3:8: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

The Lord required of His people then certain sacrificial offerings besides the tithe. I believe that it is the same today. Shall we rob God in offerings? Shall I? Shall you? Should it not be a pleasure to give to Him according as He has blessed us? Whom do we make first, God or the world?

Closely allied with money is time. Will a man rob God in time? This is a question the Lord puts to us, and it has many phases. Will a man rob God in the time for spiritual reading?

Other Ways to Rob God

Will a man rob God in his time for personal devotions? No giving of Bible studies to others, no missionary endeavor of any type, no religious work, no secular work, will take the place of this. How can we have light to give to others if we have received none ourselves? Will a man rob God in his time for personal devotion?

Will a man rob God in his time for prayer meeting? I wonder about that. Well, you say, there are some other matters that must be taken care of. Yes, I will grant you that. Maybe there is some other more important work. Something else might be more important, but there are not too many such matters. It might be that there would be a Bible study that could not be given on any other night. It might be that that would be the opportunity parents would have to teach the children of the things of God, and that might be a higher work. There might be some other work, but you will have to answer that question.

Will a man rob God in his time for missionary endeavor? There is no substitute for individual personal work for souls. No secular work, no routine work for the Lord, no donation of any amount of money, will substitute for individual, personal work for souls, which God expects of us.

God asks us these questions. We must answer to Him, not to our pastor, not to anyone else; we must answer to Him. What are our answers today?

There are also many other questions God asks His professed followers. We shall not take time to dwell on them in detail this morning, but I want you to think them over.

One question is, "Why sleep ye?" Luke 22:46. Jesus asks this question of His church in the last days just as verily as He asked it of the disciples who were in the Garden of Gethsemane. You remember, they came to the crisis hour in the ex-

Trust

By LUCILLE DOBSON BABIENCO

Whatever comes to us in life,
Though seemeth good or ill,
We are to take no anxious thought,
For us it is God's will.

Then trust in Him through every trial
We may not understand.
If we are His, it followeth
Our times are in His hand.

His presence circles all our ways;
His kindly eye doth guide.
Together all things work for good
If we in Him abide.

perience and ministry of the Saviour. And what did they do in the garden? They slept. How our hearts have been stirred as we have read the story of Christ and His sacrifice for us in the Garden of Gethsemane. And we say, "Oh, if only I had been there, I would have given the Saviour a word of encouragement, of sympathy, or of help. I do not think I would have slept like those disciples." But I wonder. Think of it. "Why sleep ye?"

Then Christ also asks the question, "Will ye also go away?" John 6:67. When we see a leader fall into sin, we may become discouraged. We are tempted to think that there is nothing to the church or to the religion they profess. The Lord asks us, "Will ye also go away?"

Questions for the Unconverted

These are questions God asks those who are professed followers of His. But He has some questions for those who make no profession of serving Him. Here is a very serious one found in 1 Peter 4:18: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" I think every Christian will agree with me in confirming that question. "If the righteous scarcely be saved!" Oh, how we in our own human weakness realize our danger of falling away from the Lord, and we must trust in Him. And

we can scarcely be saved. What about those who have not accepted the gospel invitation? What about those who have known the love of God and have departed from Him. I wonder whether any such are here this morning? If any such are here today, I appeal to you to answer the Lord's question right now: Here am I, Here am I, Lord. The Lord loves you. He offers you salvation that is worth more than anything in the world.

What Shall It Profit a Man?

He asks another question, which is found in Mark 8:36: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" I appeal to you today to decide right now for what you know to be right—make no delay. If we say in our hearts, "Yes, Lord, I know it is right, but I will come later," that is just as serious as saying, "No." If we say, "No," we may change our minds later, but if we put the Lord off, it is just as bad as saying "No," or it might even be worse, if it lulls us into a sense of false security. Won't you now in your heart make your decision for Christ while He pleads for you to come to Him?

We have considered questions that have to do with our eternal welfare. God grant that we will honestly and sincerely give Him at all times an answer that is acceptable in His sight.

Civilian Defense and Seventh-day Adventists

By T. R. Flaiz, M.D.

On a day late in November, Carlyle B. Haynes, Dr. Clifford Anderson, and I were asked to be present at a meeting of the Federal Civil Defense Authority in downtown Washington. Gathered in this meeting was a large group of government officials and laymen, who were concerned with the immediate problem of feeding the population of America's cities in the event of large-scale bombing.

The first speaker on the program, who introduced the problem before this particular council, was an exceedingly well-informed official who led the discussion with no hazy uncertainties as to the possibility of some future national emergency, but with very positive and certain assurance that time is fast running out and that what we do to be prepared for the emergency must be done quickly.

He stated that World War I and World War II had been kind to America—our cities had been spared and our casualties had been comparatively light. He then stated that in World War III, we cannot hope for such an easy time. Previously the targets of war had been military establishments, concentrations of soldiers, mili-

tary equipment, naval installations and equipment, arsenals and storage facilities for war materials.

But one of the deliberate targets of enemy action in any warfare today would be centers of population. He pointed out that population itself is a military asset, and that action which can destroy, disable, or confuse nonmilitary population in the cities would be regarded as legitimate warfare. This speaker pointed out that in the development of the present world tension, certain definite stages had been passed, and that if their understanding of present conditions in the world were correct, we are faced with a very critical situation in the immediate future.

As the object of the meeting was the discussion, not of military tactics, but of the supply of food to the millions of people in bombed-out cities, the lectures that followed were directed toward a specific objective—"survival."

One of the speakers at this conference, a woman widely experienced in relief work during the last war in England, made this very pertinent observation:

"We in England previous to the last War prepared ourselves for the inevitable large numbers of casualties which would result from massive bombings by having in storage several hundred caskets to receive the dead. How much more sensible had we had several hundred thousand tons of vital food stores to take care of the living. In the next emergency, England is preparing with first emphasis on care for the survivors, and care for the dead later."

As this conference proceeded we were much impressed with the attitude of certainty with which this group of workers set about to study the critical questions they expected to be current questions in the very near future. There was no thought of "if this crisis should come"; the emphasis was all on "when the crisis comes," with a prayer that they might have at least a little time in which to prepare. They pointed out that the greatest enemy to security at the present time is the apathy of the public, of the press, and even of many who should be sufficiently informed to know better. They stated that only as Mr. and Mrs. Average America begin to interpret this entire peril in terms of their own town, and their own city block, and their own next door neighbor as the victim of this tragedy, shall we begin to see action toward sensible, realistic preparation for what is inevitably before us.

What have you done to prepare yourself to be of help in your community, yes, even in your own family when the tragedy of atomic war strikes? Are you prepared to do first-aid work? Are you prepared to do home nursing? Are you prepared to step into one of the emergency hospital units and care for the sick? Or are you going to be among those running about wringing their hands, wishing that they might have made some preparation by which they could contribute some little bit in this time of national emergency?

Preparing to Relieve Distress

Seventh-day Adventists ask that they be not required to take life in warfare. Our government has been gracious in making certain concessions to Adventists because of this noncombatant attitude. Now in view of these concessions made to Seventh-day Adventists because of our religious beliefs, what could be more appropriate for Seventh-day Adventists than to fit themselves beyond the qualifications of any other group in preparedness to care for the wounded, the hungry, and the destitute. If we are to be consistent in our profession as noncombatants, and if we are to be consistent in our profession of loyalty to our government and to our fellow men in times of emergency, we will each one of us prepare to the highest measure of our potential to be of use in saving lives when bombs fall.

What have you done personally to prepare yourself for this time? What has your

church done to prepare its members to be of service in such an emergency? Let us as Seventh-day Adventists measure up to our reputation for loyalty to our nation and to our reputation for our concern

for the welfare of our fellow human beings. Let us prepare for survival—survival for ourselves and survival for those who may rightly look to us for the help we should be prepared to give.

Do You Keep the Sabbath?

By J. I. Robison

Some Seventh-day Adventists *observe* the Sabbath, whereas others *keep* it according to the commandment. There is a world of difference. Those who observe the day recognize that the seventh day is the Sabbath. They see and acknowledge its claims and outwardly conform by cessation from labor. They even go to church and take part in the Sabbath school, but this is only a legal conformity to the demands of the fourth commandment of the Decalogue. Such Sabbath observance is a burden. Its restrictions are irksome, and the joy and blessing in keeping the Sabbath are missed entirely.

Those, however, who “remember the sabbath day to *keep* it holy” enter into its joy. To them the Sabbath is a delight, “the holy of the Lord, honourable.” They enter into its spiritual privileges and find in its sacred hours a revelation of the love and care of the heavenly Father, who gave us the Sabbath not only as a day of rest but also as a day of worship and communion with our Creator.

Fruits of True Sabbathkeeping

In keeping the Sabbath “there is great reward.” Its true observance fills the thirsty soul with joy and gladness; it gives spiritual refreshment and new courage to the fainthearted to face life’s burdens with renewed strength. It becomes a benediction for the week that is past and a promised blessing for the week ahead. An oasis in the desert of life, each Sabbath brings to those who *keep* the day a refreshing draught of the water of life and a soul-satisfying portion of the bread of life that give new vigor and vitality to everyone who has learned the true meaning of Sabbathkeeping. In no other experience can a Christian find such sweet communion with his Maker or such satisfying fellowship with his brethren. The Sabbath rest is, in fact, God’s chosen plan to keep us in perfect harmony with Him and at peace with the world.

So let us not *observe* the Sabbath alone but truly *keep* it, and open our hearts to receive its blessings until they become a part of our Christian experience. The keeping of the Sabbath will strengthen us for life’s journey here and prepare us for the larger blessings that will be ours in eternal Sabbathkeeping in the earth made new.

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.—*Patriarchs and Prophets*, p. 144.

A Story for the Children

BY ARTHUR W. SPALDING



True-Fairy Stories—16

Stingaree Fairies

“It hurts!” cried Angela, “it hurts!”

And if you could have seen the tears running down the little girl’s cheeks, you’d have known it hurt. Mother was wrapping a bandage of wet soda around Angela’s hand, and she was saying, “Never mind, my pet. I know it hurts. But we all must get some stings in life, and be brave and smile.

“Naughty ole bee,” Larry sympathized with his big sister.

“Naughty o’ bee,” said Little Sister.

“It wasn’t a bee,” George declared.

“What was it, then?”

“It was—” George began, and stopped; he didn’t know just what it was. But he mustn’t let them know he didn’t know, so he finished with a flourish, “It was a stingaree.”

Elvie hopped up and down, laughing. “Stingaree, stingaree,” she chanted. “It was a stingaree fairy.”

“How’d you like to get stinged?” asked Angela indignantly.

“I don’t know,” said Elvie. “I guess I’d like it. The’s beautiful fairies.”

What had happened was this. Mother and the children had been out on the kitchen porch peeling peaches for canning. Then there was some buzzing around by a lot of pretty winged creatures who liked peach juice too. They alighted on the dishes and the fruit and even on the children’s hands, and began to sip up the juices. Mostly they were black, marked with yellow, and some of them had white faces. They were pretty, but they were very much in the way. And when Angela tried to brush them off the way, that was when she got stung.

“We’ll bring the peaches inside,” said mother. And shooing the insects away with an apron, they got the fruit inside the screen door, and set to work again.

“George was right,” said mother. “At least most of them are not bees; they are wasps. But whether wasps or bees, we may call them stingaree fairies, because they all do sting. Some are more gentle than others; and mostly they are dangerous only if we go near their nests. These are their homes, where their children are, and of course they want to protect them from enemies. Away from their nests they don’t sting unless they are pinched or struck or treated roughly, and not always then.

“The one that stung Angela was a yellow-jacket wasp. She’s a very pretty wasp, black with yellow bands over her back, which give the name. You noticed too that there were

some wasps there with white heads or faces; they are called bald-faced hornets. Both of these wasps make nests of paper, hanging them from branches of trees.”

“Well, what good are they?” asked George.

“Oh, they do a great deal of good,” said mother. “What you named stingaree fairies are of two classes, bees and wasps. Bees are vegetarians, living on the nectar and pollen of flowers and feeding their babies with it. Wasps, on the other hand, are what we call carnivores (kar-ni-vores), which means meat eaters. They prey upon other insects, like mosquitoes, caterpillars, and spiders, and they feed their babies with them, though sometimes with nectar too.

“Now the bees go from flower to flower, gathering nectar, which they make into honey. And when they go in to sip the nectar, the pollen from the flower is brushed off on their hairy coats, and they carry it to the next flower they visit. There it is brushed off on the stigma of the flower, and from that it is carried to the ovules, or little eggs, in the seed room, and that makes the seed. Nearly all our garden plants and all our orchard trees are fertilized in this way. Without the bees most of our food plants would never produce anything to eat.”

“But those old wasps,” said Elvie, “they just eat up other insects. They don’t do anything for us.”

“Oh, yes they do, Elvie,” said mother. “Why just now one of them ate up that mosquito that was going to sting you! Of course it isn’t so pleasant to think about what they eat as what the bees eat, but surely they do a great deal for us too. They destroy a great many insects, either larvae or adults, which infest our gardens and our fruit trees, or that attack us, like mosquitoes. They destroy just hundreds and thousands and millions of these harmful insects, and so keep them from hurting us or ruining our food sources.

“And their stings,” she finished, “are given them to protect themselves and their young from enemies that would destroy them. There’s much for us to learn about all these stingaree fairies. Let’s set out to study them this week, and next, and next, and maybe always.”

“Let’s!” said the little girl who had been stung.

And since Angela, who had more of a grievance against stingarees than anyone else there present, could say, “Let’s!” why, all the others too said, “Let’s!”

EDITORIALS



Our Only Safety as the Advent People

Against the remnant church are arrayed all the agencies of the evil one. It is the purpose of the enemy of truth to hinder or stop the work of the Advent people. This is the meaning of the prophetic word that says, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

God's people are safe only as they remain distinctive in their message and separate from the world in their life and outlook. Only thus can they do the work they have been appointed to do and meet the approval of Heaven. This is the lesson for us that is found in the words that Balaam spoke concerning Israel. When the apostate prophet was called by the wicked king of Moab to curse Israel, all he could say was:

"How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:8, 9.

We are called to live a holy life in the midst of a faithless generation. We are commissioned to give the last call to the marriage supper of the Lamb in a day when men are lovers of pleasures more than lovers of God. If our voices carry any note of uncertainty or our lives do not correspond to our profession, who will heed and believe our message? The danger is that the passage of time will blunt the positiveness of our preaching and affect the separateness of our lives.

Indictment of Popular Churches

Some years ago an editorial in *Fortune* magazine presented a serious indictment of the Protestant churches. It said that the church that once preached absolute values now only preaches relative and secondary values. The editorial continues:

"We are asked to turn to the Church for our enlightenment, but when we do so we find that the voice of the Church is not inspired. The voice of the Church today, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment."—January, 1940.

The message of the Protestant churches has been dulled by the impact of modern thinking. When the preachers speak, they but echo the thinking of the people who listen. They have no positive word for an hour like this.

What the world needs, the editorial states, "is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve."

The *Christian Century*, in commenting on this editorial, said:

"The stark truth is that the Christian church has been led astray by both conservatism and liberalism. And because it has lost its way, it has no commanding word to speak to a Christendom threatened with chaos."—January 17, 1940.

All religious movements begin with holy zeal and a note of certainty. There is a sense of urgency. Great re-

vivals take place. The movements prosper. Then with the passage of time the sense of mission is lost, and they settle down to a routine order of things.

When the world first learned of the atom bomb there was great excitement. Something must be done about it. Scientists sounded dire warnings. Preachers took up the cry. Time was short. We had but five years to straighten out world affairs. Books and pamphlets came forth in a steady stream, announcing the doom of the world unless we changed our ways. A radio drama on the end of the world started a chain of hysteria. Since then seven years have elapsed, and what is the situation now? *The Saturday Review* recently pictured it thus:

"There is something far more terrifying about the hydrogen bomb than the fact that it has reduced the atomic bomb to a .22-calibre rifle alongside a large cannon. What is most terrifying about the hydrogen bomb is its grotesque lack of impact upon the public mind. It can rock the earth but it has yet to make a dent in our thinking. The news of the explosion was a one-day story, like a bank robbery or a love triangle or a veto at the U.N. It had its brief moment of power and glory and horror and then gave way to a crime investigation.

"Is there anything more appalling than the fact that the most significant event in human history should fail to ignite human thought? Man goes into his laboratory and comes out with a device that has stamped upon it a death warrant for at least a billion persons. The device makes it possible to expunge in a fraction of a second what it has taken two thousand years to put together piece by piece. The device is not created and produced on an empty and tranquil stage. It is presented against a background of lit fuses and supercharged tensions. Yet nothing explodes in our minds. Nothing happens. It is a new bomb but it is the same world. The bomb is merely another lump in a continuing crisis; we swallow hard and go on."—December 13, 1952.

In 1946 Bernard Baruch warned of just such a situation as this in an address before the United Nations Atomic Energy Commission. He said:

"Time is two-edged. It not only forces us nearer to our doom, if we do not save ourselves, but, even more horrendous, it habituates us to existing conditions which, by familiarity, seem less and less threatening.

"Once our minds have been conditioned to that sort of thinking the keen edge of danger is blunted, and we are no longer able to see the dark chasm on the brink of which we stand."—*New York Times*, Dec. 6, 1946.

Dangers We Face

Is there not a lesson in all this for us? Two dangers face us as a people commissioned of God to do a special work. One is that we will cease to be alert to the meaning of the times and lose the sense of awareness in regard to the nearness of the end. The other is that we will mute the message for lack of conviction. Did not Jesus indicate that the Advent people would meet such dangers and that some among them would say, "My lord delayeth his coming," and live according to that outlook.

The distinctive note in our preaching will be lost if we forget that we have been called to be a separate people to herald the last warning message to the world. And we must ever remember that such a movement as we represent can never meet with popular favor in the world. Our separateness will often be an offense to worldly-minded ones. We cannot expect to carry on our work and

live our lives as God would have us do and not meet with the disapproval of many about us. This is not agreeable to the flesh and too often we hide our light in order to have the approval of man.

This does not mean that we are to conduct ourselves in a tactless and ungracious manner, or demonstrate a holier-than-thou attitude toward those who do not accept our message. Just what this life of separateness does mean will be considered in another issue.

To this people the inspired word has come:

"The church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind."—*Testimonies*, vol. 8, p. 11.

F. L.

Events of Our Time



Ten Billion Years Remain!

The editors of *Life* magazine, famous for reporting and pictorializing events of our time, have now attempted a series of unique stories that will include events of the remote past and distant future. They will offer their readers widely accepted scientific theories that explain how the earth was born, "the growth and spread of life over the earth—how life began, how primitive forms evolved into reptiles and fishes, birds and mammals," and how the world will burn up when the sun explodes.

To look at the awe-inspiring pictures—nearly seventeen pages of them, in the first article of the series (Dec. 8, 1952)—is to be impressed with the bold and daring lengths to which so-called scientific men will go in describing and pictorializing events of which they know very little, while professing to know very much.

The patriarch Job was a man of great wisdom, but even he could not answer the questions of the Creator who said, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding," Job 38:4. Certainly the editors of *Life*, at least in their first article, "The Earth Is Born," have darkened counsel by words without knowledge.

Regarding the how of our earth's nativity, *Life* explains the theory formulated by the astronomer Gerard P. Kuiper, of the Yerkes Observatory, University of Chicago. This theory suggests the evolving of the stars from "primordial clouds of sparse gas and cosmic dust, drifting randomly in space." These clouds of gas and dust contracted into masses which rotated wildly and became stars. In the case of our sun the cloud formed a single nucleus that grew and developed in a great center of "inchoate matter the diameter of our solar system." Here "the effect of gravity created whorls of denser matter. . . . The whorls collided, intermingled, collecting ever larger masses of matter into ever larger aggregates. In time—perhaps it took 100 million years—the larger whorls condensed into the planets, the lesser into subplanets, satellites and the wandering comets of the outer rim. Inside the whorl from which our earth congealed a still smaller one coagulated into our moon."

We are also asked to believe that "perhaps three to 10 billion years from now" this world will be burned up and become a cinder "dwarfed and featureless, without eminences or air, destined to circle a while longer around its dying sun until some greater catastrophe returns it finally to primordial dust."

Man has gone far afield in wandering away from the Bible story of a literal creation and the glorious restoration of the earth, but the prophecy is fulfilled and the divine foreknowledge vindicated. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. And so, we are told, will the earth go on until it is destroyed ten billion years hence!

Comments on a Catholic Survey

A Catholic journal, the *Catholic Digest*, recently conducted a survey of the religious beliefs and denominational preferences of Americans. The first part of their survey had to do with the question of belief in God. Their report indicated that almost all the citizenry do believe in God. However, we felt that the findings were of doubtful value because of the fact that the word "God" is one of the most elastic in the English language. A man may say that he believes in God, but he means only that he has a vague feeling that somewhere beyond himself there is a Power, a Force, an Influence, that is responsible for keeping the universe going. True, such a feeling definitely lifts him out of the category of infidel, and perhaps even of agnostic, but it hardly places him in the ranks of those who believe in and worship the God of heaven.

The second part of the *Catholic Digest's* survey is of a more factual nature. (See issue of January, 1953.) It subdivides Americans, above the age of 18, into three categories: 1. Protestant, 2. Catholic, 3. Jewish or no religious preference. The initial question asked of each person interviewed was this: "By the way, what is your religious preference, Protestant, Catholic, Jewish, or what?" If the sampling methods of this survey were wholly accurate, 95 per cent of all Americans have some religious preference. This high figure may indicate only that many people have nostalgic memories of their childhood, when they went to church for a time with mother or some other adult. On the other hand, it is all to the good that men and women reveal that their preferences are for rather than against religion in some form.

Per Cent of Active Church Members

The next question was: "Do you happen at the present time to be an active member of a church or of a religious group?" To this question 73 per cent answered Yes. In order to sharpen the definition of "active member," a third question was asked: "Did you happen to attend any Sunday or Sabbath church services during the last 12 weeks?" To this question 68 per cent answered Yes. In other words, a little more than two thirds of the population of the United States makes contact with the church at least to the extent of attending a service once in three months.

Even though we accept without reservation these percentages, there still remain about 28,000,000 people in the country who have no connection with any church, and a much larger number whose connection may be no more real than attendance at divine services once in three months. The survey was unable, of course, to determine the degree of spiritual vitality on the part of those who attend church with more or less regularity. Let us be generous and estimate that half of these are truly active and ardent in their love of God and His work. The net result of such deductions is that approximately two thirds of the population eighteen years old and over maintain no active, ardent relation to the church.

The American Mission Field

What a mission field is America! That is the first and greatest conclusion that one must reach from reading the findings of this survey. According to those who opposed William Miller and the other pioneer Adventists a hundred years ago, the millennial era was then just opening. The Divine Spirit was due soon to transform all hearts, so that ere long righteousness would cover the earth as the waters cover the sea. How foolish and un-Scriptural, therefore, to preach the doctrine of a sudden coming of Christ to destroy all wickedness and restore the earth to its original holiness! Thus they reasoned.

Indeed, Miller's chief opponent among the clergy, a Professor Bush, of New York University, declared that he was ready to have his forecast weighed in the scales of a century. Let time pass judgment! That was his bold challenge. And with him agreed virtually all the clergy of the time.

A century has passed, but the millennium has not arrived, nor is it even in sight on the horizon. In all America only one third might be classed as active church members. And, weird irony, perhaps in that one third may be found at least a few of the brilliant nuclear physicists who have produced the means for blowing the world to pieces. Someone with a faculty for digging out embarrassing facts will want to discover the possible church affiliation of such brilliant men. There is a field for an astonishing survey. This is said with no thought of singling out the physicists as sinners above all men. We do not believe they are. But the fact that such intellectual wizards may be both church members and perfecters of atomic bombs makes the forecast of Professor Bush, and all others like him, seem worse than ludicrous.

A Further Comment

There is a further comment we wish to make on these figures so painstakingly gathered by the *Catholic Digest*. Frequently the Catholic Church defends its repression of Protestants in strongly Catholic countries on the theory that we have no right to upset the social and religious calm of such countries by injecting disturbing ideas. Now here stand out their own figures on the United States that show Catholics as constituting only 20 per cent of the population and Protestants in the overwhelming majority.

What would Catholics think if their doctrine about disturbing ideas was invoked in America? Probably they will remind us that at times in the past attempts have been made in certain spots in this country to drive them out. That is true. But is there anyone in the country who defends those attempts as we think back on them in our history? A few, very few, may, but the overwhelming majority of Americans think back in shame to such incidents. What is more important, the Government, particularly its courts, has upheld the rights of Catholics to practice and propagate their religion. This is as it should be. We disagree with Catholic theology, but we actively contend that Catholics have as much right to live in this land and to spread their religion as we have. That is what the constitution of the United States stands for, and that is what Seventh-day Adventists, along with other Protestants, stand for.

A Glaring Inconsistency

But Catholicism stands for no such view of human rights. Therein lies one of its most glaring inconsistencies. It is sure it is right, and that is its privilege so to feel. We who are Protestants are sure we are right, and that is our privilege so to feel. When the framers of the United States Constitution faced that problem they decided that the Old World method of settling it, by an appeal to arms, was unsatisfactory because it placed God on the side that had the largest battalions. So they separated the church from the state and gave to all forms of religion equal rights under the law, thus employing a new and daring solution to an age-old problem whose history up to that time had been written largely in blood.

And who will say that their solution was not good? How many of the Old World, including millions of Catholics, have traveled to these shores to enjoy the blessings of this land of liberty, and very particularly religious liberty, for in the Old World Catholics as well as Protestants have suffered civil disabilities due to religion!

Let no Catholic spokesman charge that we are stirring the embers of long-dead fires of religious controversy. We repeat: Catholics are entitled to the same rights as Protestants, even in an overwhelmingly Protestant land. If Catholics were prepared to reciprocate, there would be no fires to stir. We ask no more than we are heartily prepared to grant in return. That is the Protestant position in America. But that is not the Catholic position in such lands as Spain, Italy, and Colombia, as Protestant missionaries from America sadly testify.

F. D. N.

"Be Still, and Know That I Am God"

There are some lessons in our devotional relations to the Lord that we need to learn. Sometimes we are anxious and almost frenzied in our desire to be up and at the things that need to be done for God. But there are times when He says to us, "Be still." In the forty-sixth psalm there is wonderful encouragement and comfort for all those who act as though the whole success of God's work depends upon their own activities, for there we are assured that "God is our refuge and strength, a very present help in trouble" (or time of need).

Almost at the close of this psalm (verse 10) are the words, "Be still, and know that I am God." It is just as necessary that the Lord have an opportunity to speak to and commune with us as for us to pray to Him. How does God speak to us? In the experience of Elijah we have an illustration. He had fled away into the wilderness to escape death at the instigation of Jezebel. (1 Kings 19.) After manifestations of wind, earthquake, and fire, the Lord spoke to Elijah by a still small voice. When he heard and recognized that God was speaking to him, he was then ready to do the Lord's bidding. It was then that the Lord could assure Elijah that he was mistaken in his belief that he was the only one left in Israel who remained true to God, but that there were seven thousand others in Israel who had not turned away to Baal worship.

We too need to listen to the still small voice speaking to us. But sometimes it is necessary for us to quiet the sounds and excitement of our own activities, so that we may hear that voice assuring us that the Lord is God, and that He indeed is our refuge and strength. The following impressive words warn of a danger that has existed from the time of Christ to the present time.

"In the estimation of the rabbis, it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. The same dangers still exist. As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a saviour of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work. While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages*, p. 362.

God's work demands our utmost endeavors, our untiring labors. There must be much activity. Many burdens must be borne. The supreme purpose of all our labors must be the winning of souls for the kingdom of God. But in all these experiences we must not make a savior of our own activity, but learn to be still and know that the Lord is our God, and that He has abundant grace for all our needs.

J. L. M.

The Struggle for Man's Mind

Today, as in Christ's day, superhuman forces are at work to gain possession of the mind and spirit of man. "The perils of the last days are upon us," wrote the servant of God. "*Satan takes the control of every mind that is not decidedly under control of the Spirit of God.*"—*Testimonies to Ministers*, p. 79.

Naturally there are varying degrees of surrender to superhuman forces. Neither Christ nor the devil can exercise full authority in a mind that is unacquainted with the true issues involved in the great controversy between good and evil. For those who are fully acquainted with these issues, a deliberate choice to do evil or to hold on to any known sin is a dangerous procedure. One need not deliberately commit every sin of which he is capable in order to indicate clearly the nature of his allegiance. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

Each day we are to choose whom we will serve—deliberately, purposefully. Either we are to volunteer for service in the army of Prince Emmanuel, and by our actions show that we are fighting under His blood-stained banner, or we are to demonstrate by our conduct that we serve as recruits in the dark legions of the devil.

Devil possession in Christ's day took on many repulsive forms, which were characterized by numerous physical afflictions. Doubtless devil possession claims as many victims today as then. But there are few people who conceive of disease as an indirect consequence of resigning the powers of mind and will to the control of evil spirits. Medical diagnoses yield accurate estimates of the nature of the physical or psychical disturbance. Yet underlying it all is the working of a supernatural power pledged to the destruction of man's mind, body, and soul.

The Struggle for Freedom

No one can truly know the power of the devil over the human mind and body until he begins to struggle to find release from his control. Humanity had been bound for six millenniums as bondslaves to the enemy. Think

Others Have Said



We make a living by what we get, but we make a life by what we give.—*Selected.*

It is easy to attract public attention and to forfeit public respect.—*J. Handley Wright.*

Worry is like a rocking chair; it gives you something to do, but never gets you anywhere.—*Raymond Balcomb.*

We ought to know that in the long run, a people with no sense of lift and enthusiasm will be no match for those driven by fanatical devotion to an ideal, no matter how perverted that ideal may be.—*D. Elton Trueblood.*

Tolerance is frequently only a lack of interest in the activities and well-being of others.—*Du, Switzerland.*

Until we have prayed, responsibility for failure or success rests with us; after we have truly prayed, responsibility rests with God, and defeat is impossible.—*Gracia L. Fero.*

of the supreme effort that was required of Jesus to secure man's freedom. The Son of God, with crying and tears, wrestled with the forces of darkness. From Bethlehem to Calvary the enemy of souls sought control of the mind of Jesus. But always His mind was under the control of His Father. Think of His fasting for forty days and forty nights in order to gain the victory over appetite, passion, vanity, pride, and love of the world—a victory that He gained for us. Let your mind contemplate the scenes of Gethsemane and His agony on the cross of Calvary before you conclude that the issues in the great controversy are less dramatic than we have pictured them.

In the words of Paul, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore." Eph. 6:12-14.

Either we are God's servants, or we are not. The implications of this statement can be understood better when we realize that to be halfhearted, double-minded in our allegiance to the Saviour is to indicate a preference for the world and its sinful ways. It means bondage to the prince of darkness.

Subtle Methods of Attack

Satan has two successful methods by which he attacks the mind of man. Each is devastating in its effects, but of the two the second is worse. First of all, he leads us to violate our conscience and to commit sin in some form. This is bad, very bad. But the second assault, that is, the awful condemnation, remorse, and worry that follow transgression are, if anything, even worse—certainly more devastating to spiritual, physical, and mental health. First, the enemy of souls topples us over; then he tramples upon us.

Those who indulge in sin make themselves liable to deception. Satan confuses the mind by making insinuations, telling lies and half-truths concerning the attitude of God toward those who err from a path of rectitude and righteousness. He suggests to the guilty sinner that God's mercy is gone as far as he is concerned. It is too late to be forgiven. He might even insinuate that the guilty one has sinned against the Holy Ghost.

This condemnation and confusion is the work of the enemy. It is not the work of the Holy Spirit. The Spirit of God convinces and convicts of sin, but he does not condemn, accuse, and depress the mind of man. He arouses the conscience to a sense of guilt and judgment impending, but He presents hope through Christ. He lifts up Jesus as the Helper and Saviour of the soul. We should never forget this.

The only safety for any Christian who lives in this fateful hour when the devil has come down upon us having great wrath, because he knows that he has a short time, is to be committed intellectually, physically, and morally to the service of Christ. Heart consecration will bring heart possession—by Jesus. This is the only safeguard against what may very well lead to devil possession. Perhaps it would be nicer to say, the influence of evil spirits. Let us not deceive ourselves into thinking that there is too much difference.

While Satan walks about like a roaring lion, seeking whom he may devour, Christ stands as the conqueror of the great enemy of truth and righteousness. He stands ready to deliver us and to possess us by His Holy Spirit. What a blessed privilege is ours! May we open wide the heart's door for Jesus to come in and to work through our minds the development of that character that will endure the great conflicts that remain before the final victory.

D. A. D.



News From the World Field

The Far Eastern Division Council

By W. H. Branson
President, General Conference

It was good to be in attendance at the recent council of the Far Eastern Division. This important meeting was held in the division headquarters office and chapel in the city of Singapore, December 12-20.

The council work had been well organized by V. T. Armstrong, the division president, and his associate officers. Representatives were present from Korea in the far north, from Japan, the Philippines, Indochina, Malaya, and from the tropical islands of Indonesia.

This great division lies across the equator, and somewhere in the division territory it is always winter while elsewhere it is summer. Here in this vast island division are found 250,000,000 of earth's inhabitants. The presidents' and secretaries' reports showed a present membership of 60,106. Baptisms are taking place at the rate of six to eight thousand a year. Literature is being published in twenty-six languages and is being sold so rapidly that the four publishing houses cannot supply it in sufficient quantity to meet the demands of the colporteurs and laymen for books and periodicals. Annual sales range from seven to eight hundred thousand dollars.

There are 1,960 persons in the working force of the division field, but in comparison with the heavy population and the vast expanse of territory to be covered, this staff is much too small.

Said President Armstrong in his report: "Like other parts of the world field, calls are pressing in upon us from every tribe and nation of our territory. From Korean towns and villages in the north, from isolated islands in the Pacific, from the highlands of the Philippines, from Borneo and New Guinea, from Sumatra, Indochina, and Siam, sounds the cry, 'Send us teachers, medical workers, pastors.' Demands for literature and Bible correspondence lessons clearly indicate that the Spirit of God is being felt in every corner of these Oriental lands. We have never experienced such a time as this.

"During the past year many evangelistic meetings have been conducted. A major effort was held in Singapore by Pastors Detamore and Turner during the first six months of the year, and then they

went to Indonesia for six months, where spearhead meetings were conducted in twenty-five cities. These meetings have been a wonderful blessing to our workers, our church members, and the general public.

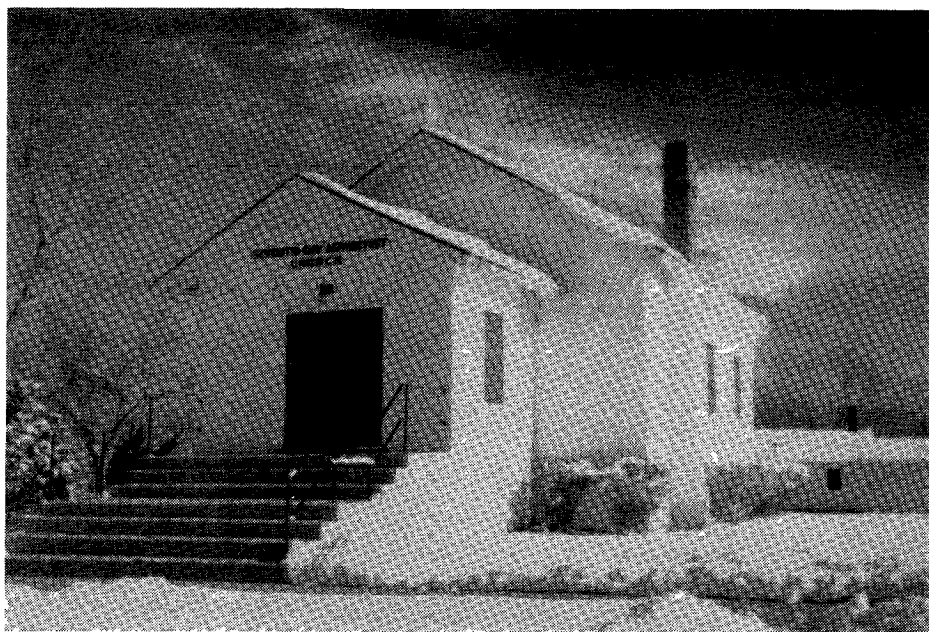
"One newspaper account of the Singapore meetings reported that never in the history of this city had religious meetings so mightily stirred the people. The meetings in Indonesia have attracted large crowds, ranging from five hundred to eight hundred. Many of the leading citizens have attended. We are encouraged

by the large number of Moslems who have attended and because of their deep interest in the message.

"The Bible correspondence work carried on in eleven languages is one of our greatest soul-winning agencies. Many thousands are enrolled, and many graduates have been baptized. The radio also is being used as never before. For the first time we are now broadcasting the message in Japan. Beginning with the new year seven more stations are to be added."

The twenty-six languages in which the division is publishing represent 95 per cent of the entire population of their territory.

Sixteen medical institutions, scattered throughout the division, are exerting a mighty influence on those who come in contact with our medical staffs. These



Rededication of the Alliance, Nebraska, Church

On Sabbath, November 8, 1952, approximately 160 persons assembled from the panhandle of Nebraska in the recently renovated Alliance church for its rededication. R. S. Joyce, president of the Nebraska Conference, was the speaker for the morning and afternoon services.

This little church organization had its humble beginning in a sod house owned by the Albert Hedgecock family, south and west of Alliance. About 1930 an unused school building was purchased by the J. A. Wells family and donated by them for use as a church in Alliance. This is the same building

that was rededicated on November 8. The renovation consisted of new paint inside and out, iron handrails on the front steps, new front doors, oak floors, pews, pulpit, carpeting, drapes, and an organ.

It is a thrill for those who worked on this project and who had donated of their funds for its renovation to see the Alliance church in its present condition. We are now praying that the Alliance church membership will be increased so that many others in and around this community may enjoy this newly decorated church building.

ROBERT W. BOWEN.

institutions are annually caring for some 14,000 bed patients and 330,000 outpatients, and the number of patients is increasing rapidly.

Five thousand students are attending Seventh-day Adventist primary and advanced schools, and these are preparing workers for the various language areas of the division.

The reports of progress coming in from the far-flung sections of the division brought great cheer to the hearts of those in attendance at the council. Evidence of a special outpouring of the Holy Spirit in many places was clearly seen. The thousands who throughout Indonesia thronged the recent Detamore-Turner meetings marked the beginning of an entirely new era in our work in this division.

Though these meetings were continued only two weeks in any given city, yet they were attended by an aggregate of 138,000 people, and 18,000 enrolled in the Bible Correspondence course. More than seven hundred persons signified their desire to receive baptism and unite with the church. Many of these are from the Mohammedan faith. Surely this is indicative of what will be seen all over the world when the Spirit, in its fullness, is poured out upon the people.

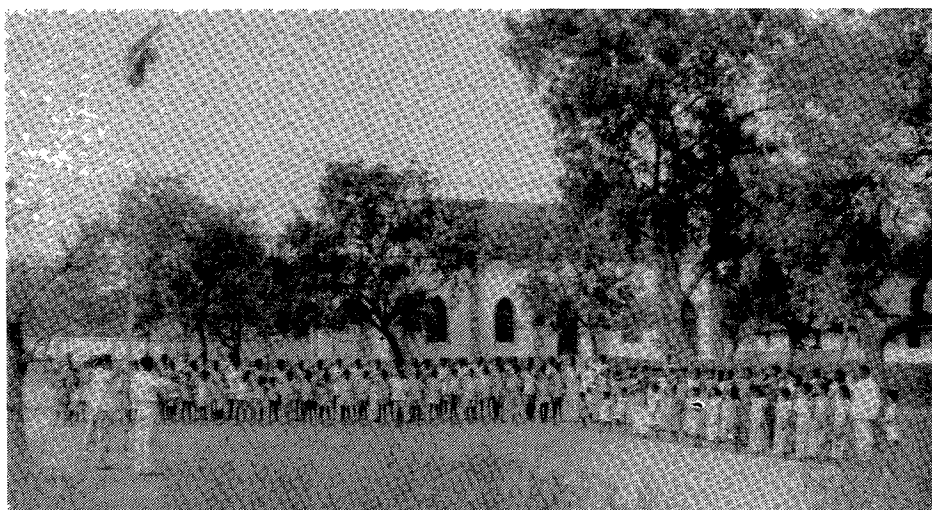
We came away from this inspiring council greatly encouraged and with a firm conviction that the Lord has set His hand to cut His work short in this promising field.

Our Oldest Mission Station in South India

By O. A. Skau

After an absence of a number of years I had the pleasure of again visiting Prakasapuram, our oldest mission station in South India. *Prakasa* means "ever-shining" and *puram* means "village, or city." As far as our work is concerned, Prakasapuram has been an ever-shining place. It was here that our work began nearly half a century ago. In Mukuperi, the adjacent village, there still exists a peculiar religious group called Hindu Christians. This group, years ago, heard about us as a people and wrote to the General Conference to come and teach them the true Sabbath. These people had a tabernacle built according to the instruction in the Bible. They follow the Old Testament carefully.

It was in Prakasapuram, the ever-shining village, that J. S. James and G. G. Lowry began their missionary activities. A young Tamil man, Edward D. Thomas, became their translator and helper. This young man accepted the new faith and became one of the outstanding leaders in our denominational work. Today both he and G. G. Lowry sleep in the same place at



Flag Raising, August 15, 1952, at Our High School in Prakasapuram, South India

Poona, awaiting the resurrection morning. Many have been the interesting stories told by these faithful workers.

It was at Prakasapuram that our educational work in South India had its beginning. The upper grades were shifted to Coimbatore, at the foot of the Nilgiri Hills. From there the school was moved to rented quarters in Bangalore. Later the committee having obtained a 23-acre plot at Krishnarajapuram, seven miles out from Bangalore, the school moved out to the permanent location. Krishnarajapuram means "the village of King Krishna." At Krishnarajapuram the school grew and trained students that came to it from all over India, Burma, Ceylon, Mauritius, Fiji, and Ethiopia. In the year 1929 it became the junior college for the Southern Asia Division.

But now back to Prakasapuram. At the time of our annual school inspection there were crowded together in the small compound a large group of boys and girls—eighty-nine boarders. Our Prakasapuram schoolsite consists of about five acres; and on this plot of land we have a big church, boys' and girls' dormitories, two classroom buildings, two teachers' quarters, and a hospital building. Every plot of land is used for rice and garden land with a small playground for the boys and girls. Surely we need another. Once again the school has become "too straight," and soon the high school section will be moved to the new Tamil Mission School site, seven miles out from Tanjore. To complete the construction of this new project, the thirteenth Sabbath overflow for the fourth quarter of 1952 was used.

Out of the Tamil Mission School many students have gone on for college training and have taken their place as leaders in our work as teachers, office workers, colporteurs, and evangelists. What would we do if we did not have our schools? Christ's first counsel to Peter after the resurrection was, "Feed my lambs." May we, as Peter's successors, feed the lambs and at the same time not neglect the flock.

Experiences From Brazil

By A. C. Harder

After twenty-five years of active service in Brazil, my wife and I returned to the homeland early in 1948. Our three sons, however, are all active in the work in the country we left. We wish to share a letter recently received from one of them who at present is laboring in the North Brazil Union Mission, with headquarters at Belém, state of Pará. He writes:

"A few years ago the governor of the state of Pará, who is a four-star general of the army, was touring the state on an official trip. Somehow he came down with malaria, far out in the jungles. It so happened that our *Luzeiro II* came along, so Elder and Mrs. L. B. Halliwell stopped at this same place, not knowing that the governor was there also. When the governor learned that the *Luzeiro* was in port, he immediately found his way to the mission boat, and like any other man, asked for help.

"The Halliwells have a wonderful medicine for malaria. Three pills will bring a person back to normal within a few hours. The general received his treatment, and in but a little while he was up and normal again. Sister Halliwell prepared a nice dinner for him. He appreciated this very much, and said he would always remember the *Luzeiro* on its medical trips.

"This year when we had the Ingathering we went to see him at the governor's palace. As we sent in our card he called us in at once, although there were many ahead of us. Before we had a chance to say anything, he began talking, and gave us no chance to say a word. He said that the *Luzeiro* had saved his life while he was out on a trip far from medical help. He said he had received a good meal when he was sick, which no one else could have given him.

"Then he said, 'I know you are engaged in your Ingathering work, so I will see that you get Cr. \$100,000 (\$5,000). That

was the biggest offering we had ever received, and we did not even ask for it."

"Last month [September] Elder Rabello [our Voice of Prophecy speaker for Brazil] came to Belém for a spearhead effort, promoting the Voice of Prophecy work. He wanted a large hall for his meetings. Since Elder Halliwell was gone on a long trip with the boat, I had to see what could be done. In company with the church pastor, Walkirio Souza, we tried to find a place. But there was nothing available except the big opera house, Teatro da Paz. This is one of the nicest opera houses in all Brazil.

"The opera house belongs to the state, and any program given there is authorized by the governor. So we wrote up a petition directed to the governor, and handed it over to him personally. When we returned to see him the next day, he handed us the petition signed and stamped according to Brazilian custom. It was necessary to see some of the other dignitaries, but there was no more difficulty.

"When the minister of education, who is responsible for the character of the programs that are being put on in the theater, heard it was to be a program by the Voice of Prophecy, he was much pleased, and the theater was given us without charge. The newspaper did all the advertising and publishing free of charge during the three days of the meetings. When we visited the radio station, we were told, 'The Voice of Prophecy is the best program we have on the air, and we will advertise your meetings free as our gift to the Voice of Prophecy.'

"We invited the authorities to attend the meetings and asked the general secretary of the municipality to introduce the speaker, Elder Rabello, which he did. The first night Elder Rabello spoke on Daniel 2. These authorities heard this subject for the first time. The mayor was much impressed and congratulated Elder Rabello on his presentation. He said, 'I have studied the history many times, but never thought that the Bible would confirm it.'

"The second night he spoke on the signs of the soon coming of the Lord, and the last night he spoke on the manner of His coming and the reward of saints and sinners. The theater was about full the last night, and many wanted us to continue with the good meetings. The following Wednesday night a number of families came to prayer meeting, and are now in the baptismal class, getting ready to be baptized. About one hundred asked for studies and wanted to be visited, so our pastor has more than he can do."

May God roll a burden upon our hearts for these thousands across the waters and in benighted countries and jungles, that these souls with us may learn of the Master, and be prepared to meet Jesus when He shall come to gather His children home.

Press Workshops Meet in the South

By J. R. Ferren

Newspapers in Georgia and eastern Tennessee will be carrying more reports of Seventh-day Adventist church activities as a result of three press relations workshops recently held in Macon, Georgia, and in Chattanooga and Knoxville, Tennessee.

Sponsored by G. R. Nash, president of the Georgia-Cumberland conference, also director of press relations, these four-hour instruction institutes were attended by the majority of district ministers and pastors and the church press secretaries of the conference. More than sixty were present to enter into the study, practice, and discussion of news procedure, news writing, and ways of working intelligently and successfully with the public press.

How religion today is becoming a No. 1 subject of news interest was featured. A writer in the October issue of *Editor and Publisher* stated, "More newspapers are giving more space than ever before to proclaiming 'glad tidings of great joy to all people' and the people are responding warmly with increased readership."

A Faithful Colporteur in Santo Domingo

By Fred B. Moore

Francisco Estrella, one of our colporteurs in Santo Domingo, decided to visit a small secluded place known as La Costa. No colporteur or worker had ever been in this place. He had to make the long journey on foot.

Brother Estrella worked all day and part of the night, and finally decided to try to find a place to stay all night. The next house he came to was small and humble, but the colporteur greeted the people in a cordial way. He told them that if they wished, he would tell them some stories and sing for them. He told them of the love of God and taught them several hymns. The man of the house had been blind for several years, but he ordered a Bible. The colporteur saw his opportunity, and offered to read each night to the gentleman. A number of neighbors came in each night to the studies held with the blind man.

After the colporteur left, there arrived at this town representatives of another faith, but the people would not listen to them. They kept saying, "No, we want the man who sells books."

When the colporteur returned for his delivery the people flocked to him, anxious to get the books they had ordered. The colporteur stayed with them a few days after his delivery and taught them from the Bible. Then he asked some of our church members to go to this place and take over the responsibility of continuing his work. They organized a Sabbath school of twenty-six members. Six of these have already been baptized.

New Church in the Heart of South America

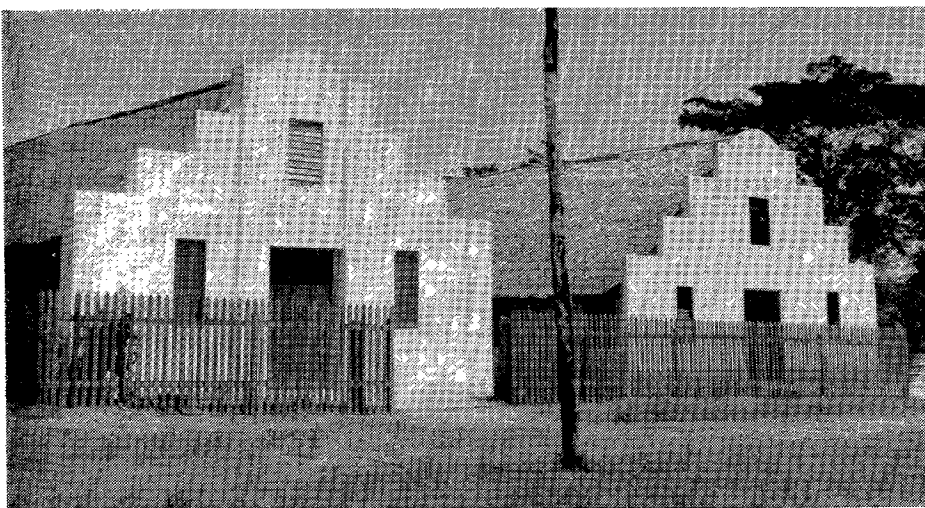
By Edmond D. Clifford

The Beni, the river and jungle section of Bolivia, has long presented itself as a challenge to the advance of God's work. In order to locate this section of the world field, just place your pencil point right in the middle of a map of South America, and you have it just about on the great Mamoré River that runs between Bolivia and Brazil. This great jungle section of Bolivia, much larger than the better-known highlands of the Bolivian Altiplano, for years was accessible only by long weeks of slow muleback and boat travel. Today the airplane has brought the most remote point within four hours of our main office, with regular plane service three times a week.

In 1945, with the cooperation of the American Government, Bolivia built a hospital in the most remote little village of this jungle section, a little grass-roofed settlement called Guayaramerín. Dr.



Beautiful Theater in Belém, Brazil, Where Spearhead Meetings Were Held by R. M. Rabello, Voice of Prophecy Speaker for Brazil



New Church and School in Guayaramerín, Bolivia

Harry T. Pitman took charge of this new hospital, but was cut short while in the prime of his missionary service when he met his death in a plane accident.

Dr. Elmer E. Bottsford took over the institution and has carried on excellent work in this interesting section of the world field. Dr. Bottsford invited people to the little Sabbath school as he carried on a wonderful program of medical missionary work. Soon the need was felt for a church and a school, so that our work would be on a more stable basis. After much hard work on the part of Dr. Bottsford and his associates and the kind co-operation of friends in the homeland, we now have a lovely church and school in Guayaramerín.

We hope soon to have a mission launch stationed in Guayaramerín, to use in treating the sick and in carrying on an evangelistic program along the banks of the rivers in the heart of South America.

During the series of meetings held by the writer in our new church building in July and August of this year, we had a splendid interest. Soon we should see a rich harvest of souls in this rich land of opportunity.

We wish to thank those who have made possible our missionary program and assure you that even though we may be working in out-of-the-way places, sometimes under very trying circumstances, we are enjoying it to the utmost.

The Mount Hagen Leper Hospital

By L. H. Barnard

On September 25 a function was held at the Mount Hagen Hansenide Colony in New Guinea to celebrate the moving of one hundred of the Hansenide patients, or lepers, into their permanent timber buildings. This institution is being operated by Seventh-day Adventists for the government. The assistant direc-

tor of the public health department, Dr. May; the district commissioner, Mr. R. R. Cole and his wife; and several other government officials were present. It was a most happy occasion, and all the officials were outspoken in their surprise at the amount of medical work done here and

The Reward of Faithfulness

Mr. and Mrs. Stanley, a lovely young couple, began coming to our meetings at the Victoria Theatre in Singapore months ago.

"The very first night I attended I knew it was the truth," Mr. Stanley later testified. "The Spirit spoke to my heart. Now my wife and I both want to come in. But you see, it's the Sabbath. She is a government stenographer and makes big wages. She'll lose her job. I'm new in the motor firm, and they'll surely dismiss me. We are greatly convicted, but what shall we do?"

Weeks later they both took their stand. When she wrote her request for the Sabbath off, after an interview she received one of the shortest, crispest "No" letters you've ever read. She couldn't keep the tears back. But quietly, courageously she wrote out her letter of resignation. Then she was called in by a British personnel director. After questioning, he said, "Let me talk to your preacher. Tell him to come to my home Friday evening." So before the sun set that evening we went, but the outcome was not encouraging.

With Mr. Stanley the results were different. He had asked for his Sabbath off, and to his surprise the British manager said immediately, "Indeed you may have your Sabbaths free. I think the Seventh-day Adventists are right. I call it my church!" He then told Mrs. Stanley that he wanted her in the motor firm, with Sabbaths free.

But it didn't turn out that way, for the government official for whom Mrs. Stanley worked, decided to give her every Sabbath free. And now, every Sunday, a government car goes to her home, picks her up, and takes her to the governor's house for dictation.

The other day I passed through Singapore. It was a thrill to see the Stanleys teaching in the primary division of the Sabbath school. Surely God has blessed their faithfulness.

F. W. DETAMORE.

the number of permanent buildings erected since our work began.

To erect a group of buildings is no mean feat in these days of restrictions, limited supplies, and labor; but imagine doing it where everything but the timber has to be flown hundreds of miles under the world's worst flying conditions! Then too, the nearest store is 150 miles away, and that can only supply a few of the items needed, so the rest must be shipped from Australia.

Yes, there is plenty of timber in these mountains, but our nearest sizable supply is obtained by going down a gorge 4,500 feet and over a river that is often transformed into a raging torrent as it races down from the 12,500 foot Mount Hagen range.

The completed patients' quarters comprise two wards 60 by 20 feet, and eight wards 28 by 16 feet. A large clinic with office is also ready for use, and the 60 by 25 foot building containing theater, main office, medical store, dispensary, and laboratory has been in use for several months. These last two buildings only are iron roofed. Then our non-Hansenide clinic 40 by 25 feet is also functioning. J. K. Aitken, who came to us from the Bismarck Mission, led this building program for sixteen months. He is now in Australia enjoying a well-earned furlough.

All these buildings were closely inspected by our distinguished visitors and favorably commented on by them. It was only a few weeks ago that His Honor, the Acting Administrator visited us, and as he left he congratulated us on our attainments. After the many frustrations of the past, we received pleasure from these remarks, and are grateful to God for His continued overruling guidance, which has enabled us to make this progress. We deeply appreciate the consecrated help of all our workers.

Our many readers will be interested in the number of Hansenides we have treated. Since we started admitting them thirty months ago we have treated 376 cases, discharged 164 cases, and at the moment have 212 cases in the hospital. Next month we shall be admitting another 50 cases, and next year we plan on having 300 patients.

Besides these, we treat more than four hundred non-Hansenides each month, quite a number of them for minor ailments, as outpatients, but usually we have thirty men, women, and children staying here for treatment for pneumonia, malaria, injuries, and many other conditions. If we were not here to treat them, many would die. The other week a nine-year-old girl was brought to us. She had been viciously attacked by a wild cassowary and stabbed ninety times. She had deep gashes, from two of which protruded an abdominal organ. We had to operate to repair the damage. Only last night I incised a deep abdominal abscess in a

woman, from which a pint of pus was taken. During the last few days we have also had to attend to a broken leg and operate on a man who had hobbled over a nine-thousand-foot range to have a foreign body removed from a gash in his foot that had caused him great suffering for a month. All these have recovered or are progressing favorably.

These achievements in the physical realm may be worthy, but the real satisfaction comes from deeper healings. We have celebrated our first baptism, and a number of patients and members of the staff expressed their desire to follow their Lord fully after witnessing this rite. We have a large baptismal class at present, and bright eyes and alert ears testify to opening hearts.

Good Influence of Hospital

E. A. Boehm, A. J. Campbell, and L. I. Howell, who have been selecting a site on which Brother and Sister Stafford can begin a new mission station in this area, can testify to the marked influence of this hospital. Large tracts of land have been offered to them, and different tribes have been vying with one another to have our mission start on their ground.

But in case you may think a missionary's life is an unbroken series of triumphs, perhaps I should recite some of our disappointments. When a Hansenide in this colony gives birth to a child, we take the child away from the mother till she is no longer infective, and we find a temporary foster mother. One such mother had proved herself wholly incompetent or unwilling to care for one of the infants, although being paid, so we selected a woman who was an ex-patient living on the station, to care for the child. She accepted it reluctantly, and to show her dislike of the task, totally neglected the child all night, till in the early morning it was discovered by an orderly almost dead from exposure to the cold and lack of attention. Our efforts failed to revive it, and the poor mite died. This woman had received months of kindly treatment, but she had absolutely no remorse for her criminal neglect.

The move into the new buildings marks a milestone in our work, but we cannot rest till we have all patients living in proper buildings. The local area within a radius of ten miles is comparatively free of Hansenides now, but the vast territory of this wild hinterland of New Guinea, extending a hundred miles east and west, holds hundreds upon hundreds of cases that present a mighty challenge to us. We need more nurses, because our number of patients is increasing. Thanks to the wonderful and practical assistance that you dear folks in the homeland have given, the goal of eradicating the disease now appears possible with the use of modern medicines. Forward we must march together till the task is done.

The Little Thatched Church of Malamulo Mission

(Continued from page 1)

thatching season was soon to come, and the *abombo* (adult men) would then have a grass-collecting bee and finish the job. With the aid of the women and older children, the walls would then be mudded, and except for the making of pews (low walls of dried mud), the prayer house would be finished.

As we entered, Levy took his place before his beloved congregation, and we Europeans were offered two of the only six chairs in the structure. Cool, misty air was blowing up from the river, and we pulled up our coat collars to ward off chill. The open walls were no protection to the thinly clad natives squatting on the hard-packed mud floor. The important men claimed special places along the side walls, seated on large rocks. The children crowded close to the front, where they would not miss anything, and the mothers stayed to the rear.

The order of Sabbath school was much like home, except for a greater amount of repetition in teaching the children. The boys' quartet sang two selections, and after the mission story from other lands was told, all filed outside to meet in small groups for lesson study. The children began to sing their memory verses, and repeated them until they knew them thoroughly. As Sabbath school continued, some curious natives trickled in. They wore trinkets fixed in the fleshy parts of their noses and many-colored beads around their necks and wrists. Many had beauty scars on their faces and chests. They all listened politely and intently to what was said. Some of the girls who took part in the service were very shy. As Sabbath school came to a close, the children sat with their mouths agape as we played

a hymn on the accordion, probably the first one they had ever heard.

It was soon time for church service, and as the breeze was still briskly moving through the building with a refrigerating effect, we decided to hold it outside in the warm sunshine. The boys carried out the chairs and the rough table that served as a pulpit, and arranged them under a large tree. The people gathered around in a semicircle, children crowding up close to the front.

We threaded our way through the crowd sitting on the grass and began church. Another accordion special, singing by the congregation, a prayer, a song by the quartet, and we proceeded to tell them the captivating story of Jesus' great love for them.

It is difficult to know what goes on in the minds of these poor natives, but the gospel story is for all people. Proof of the power of God was right before me. I could easily pick out Levy's converts from the heathen merely by looking at them. He told me afterward that fifteen more intend to be baptized at the next camp-meeting. This is a real miracle when one considers the great passion that most of these Africans have for their beer dances and wild drum music. Many have also become addicted to tobacco. This is a tobacco-growing country, and local tobacco companies are selling cigarettes to the natives for a penny a pack in order to encourage them to form the habit.

As the meeting draws to a close, their appreciation of our visit is felt as they coax me to play one more number on my "squeeze organ." We finally say good-by and start back up the mountain ridge. Many children follow us, every one of them shouting "Go thou well" (*Pitani bwino*).

After we returned to the car Levy came to me and said, "Bwana, my people enjoyed very much your visit. Please come again soon. There is much they need to learn about Jesus."

Brief Current News



OVERSEAS

Australasian Division

● One of the most important milestones in the history of Australian nursing was the investiture of Fellows of the New South Wales College of Nursing at the Great Hall, Sydney University, on Thursday, September 18, 1952. Sixty-four nurses with distinguished army or civilian careers to their credit were invested as Fellows of this college, founded three years ago for postgraduate work in the nursing profession. Among these was the matron

of the Sydney Sanitarium and Hospital, Mary J. Burnside. This is the highest honor in the nursing profession, and was awarded to Matron Burnside for the high standard of our training school and for the special service she has rendered to the college of nursing since its inception. Sir Charles Blackburn, chancellor of the Sydney University, officiated at the ceremony and carried out the investiture of the nurses.

● Several of our workers were recently itinerating in the cannibal country of the New Guinea highlands. Pastor E. A.

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Boehm, the mission president, is a robust man. The cannibals rolled up his trousers and inspected what they called in pidgin English his "beef" and his arms and chest, their mouths watering! Piani, a native teacher, is of a similar build, so they looked him over the same way. S. A. Stocken was then likewise examined, and was pronounced "bone nothing"—too thin even to be interesting! And so the work goes on, and men and women of the cannibal peoples are being won to the message.

● When the Australian delegates visited the Betikama Missionary School, Solomon Islands, students in white shirts and lap laps, with shining faces and glistening white teeth, rendered a special item, "Betikama Welcomes You." We then shook hands with 670 of God's people who had come to share in the blessing of the camp meeting, this being the first to be held in the Eastern Solomon Islands Mission.

NORTH AMERICA

Atlantic Union

● R. G. Burchfield, secretary-treasurer of the Wisconsin Conference, was elected secretary-treasurer of the New York Conference, succeeding F. R. Aldridge, who is now auditor of the Atlantic Union Conference.

● A Pathfinder institute was held at the sanitarium church in Stoneham, Massachusetts, in December for the benefit of those wishing to learn how to work for junior young people. Some of the special speakers were L. A. Skinner, of the General Conference MV Department; Lester E. Harris, naturalist, of Washington Missionary College; and Mrs. Helga Esteb, of the Browning Memorial Training School in South Lancaster.

● The junior class of Atlantic Union College organized with 39 members, and chose the following officers: president, Louis Canosa; vice-president, Bertram Beisiegel; secretary, Rowena Rick; treasurer, Doris Doellner; sergeant at arms, Fred Dietrich; pastor, David Cummings; sponsor, Prof. O. R. Schmidt.

● The senior class of Union Springs Academy is planning its yearbook, the *Memoria*, and has chosen Joyce Chisholm as editor in chief, and Judson Jamieson as senior editor.

Central Union

● Friday evening, December 5, Union College School of Nursing held its annual capping program in the Seventh-day Adventist church at Boulder, Colorado. Twenty-nine members of the class of '55 experienced the thrill of being capped by the upper classmen, lighting their lamps, and taking the Nightingale pledge. Thus they dedicated themselves to the service of God and man.

● The Jerico Springs, Missouri, Seventh-day Adventist church was dedicated to the furtherance of the kingdom of God on earth on Sabbath, December 13. W. A. Dessain, president of the Missouri Conference, was the speaker at the morning

worship hour, and M. V. Campbell, president of the Central Union Conference, delivered the dedicatory sermon that afternoon at three o'clock. J. Howard Matthews, district leader, had planned the entire program with special care.

● H. M. S. Richards, of the Voice of Prophecy, spoke to a capacity crowd at a city-wide meeting in the Denver Central church Wednesday evening, December 10. There were a large number of non-Adventists in attendance, and at the close of the meeting approximately 300 enrollment cards were passed out for the Voice of Prophecy Correspondence School.

● Ellsworth Reile, secretary of lay evangelism in the Colorado Conference, informs us that 44 baptisms have been reported as a direct result of work done by the laity during the first eleven months of 1952.

Columbia Union

An audience of music lovers filled the sanctuary of the Glenville, Seventh-day Adventist church in Cleveland, Ohio, Sunday evening, December 14, 1952, to listen to an inspiring musical concert. The senior choir featured Miss Vivian Weaver, harpist, as guest artist. The financial efforts were a grand success. Three thousand dollars was raised for the church building fund.

● A church of 17 charter members was organized October 4 in Beaver Falls, Pennsylvania.

● L. W. Brantley is the new manager of the Allegheny Conference Book and Bible House. He was formerly associate manager.

● A youth rally was held in the Roanoke, Virginia, church recently.

● The Silver Spring, Maryland, MV Society has placed temperance poster sets in all the public high schools in populous Montgomery County, the total enrollment of which is over 11,000. The society plans to construct a billboard on one of the busy highways in the county.

Lake Union

● In the early part of December, 1952, the Dorcas group of the Emmanuel Missionary College church had gathered and shipped 65 bales of clothing to Korea. These bundles made up a total weight of 2,400 pounds.

● J. O. Iversen, of the Illinois Conference, reports that the Pathfinder Clubs in the Chicago area are an active group. Many of them are joining together in conducting their weekly programs and activities, such as hiking, crafts, hobbies, et cetera. Recently they held a regional meeting in the Broadview Academy gymnasium, with a singspiration led by Max Weichert, a knot-tying contest, and motion pictures by Elton Dessain, including junior camp pictures.

● The Sabbath school Investment figures for the Emmanuel Missionary College church have grown to the goodly sum of \$2,530 as of December 20, 1952. It is expected that before the end of the year this figure will be rounded out to \$3,000.

Pacific Union

● The Southern California Conference is moving to a new location at 1535 East Chevy Chase Drive, Glendale, California. The mailing address is Box 969, Glendale. The move was necessitated by overcrowding in the old location and rezoning as a manufacturing area.

● The response of the churches in Central California to the appeal for food for our members in Korea is described as a landslide. The request had been for 10 tons of food within 15 days to meet a shipping schedule. Eighteen tons of food and nearly \$9,000 was received, making possible a shipment of 50 tons of food.

● Darrell Kenney, pastor of the Las Vegas, Nevada, church has accepted a call to work in the Hawaiian Mission.

● Evangelistic meetings conducted in Stockton, California, by Weiland Henry and associate workers were closed November 23. Nineteen were baptized and two others joined the church on profession of faith, with others in a baptismal class.

Northern Union

● A. V. Wallenkampf, from Union College, conducted the Week of Prayer at Sheyenne River Academy in North Dakota, and M. C. Horn, pastor at Sioux Falls, South Dakota, spoke at Plainview Academy for the Week of Prayer.

● The senior class of Sheyenne River Academy, Harvey, North Dakota, was entertained by the seniors of Maplewood Academy at Hutchinson, Minnesota, on December 7 when they stopped at Maplewood en route to the twin cities.

● A new church school has been opened this year at Wahpeton, North Dakota. Adjoining the new church building a room was provided for the school. Miss Elsie Opp is the teacher, with six pupils in her care.

Church Calendar for 1953

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

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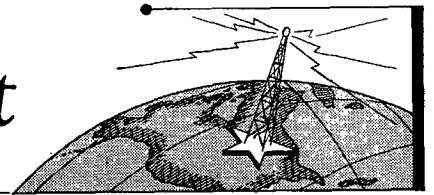
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Items of Special Interest



Death of Dr. Ollie Tornblad

We regret to announce that Dr. Ollie Tornblad, a former medical missionary in Burma, died suddenly January 7, at Hollister, California. Another of our tried and worn workers in the cause of God who found pleasure in service dies in the hope of the first resurrection.

D. E. REBOK.

Adventist Army Chaplains Serve American Youth

During the year 1952, four Seventh-day Adventist¹ ordained ministers were commissioned as first lieutenants in the Chaplains Corps of the United States Army and assigned to active duty. They are Chaplains Carl R. Holden, Joseph T. Powell, Glenn Bowen, and J. E. Kepingler. The first two are now en route to the Far East Command (FECOM). The two latter are presently attending the Chaplains School at Fort Slocum, New York. Upon its conclusion early in February, they will be assigned respectively to Fort Ord, California, and Camp Pickett, Virginia.

We expect that two more of our ministers will be receiving their commissions soon—in time to enroll in the Chaplains School the middle of February. With Chaplains Bresee, now in Japan, and Walsh, currently in Germany, we shall have a total of eight Seventh-day Adventist ministers serving our own boys and others in the American armed forces who are scattered widely throughout the world field.

The officers in the Office of the Chief of Chaplains of the Army, Pentagon Building, Washington, D.C., have been most cooperative and considerate with respect to these new chaplains. Let us remember to pray for our soldiers, sailors, and airmen, and for their officers.

J. C. THOMPSON, *General Conference War Service Commission.*

World Bible School Wins Souls in Restricted Lands

From a part of the world where religious liberty is not practiced, we have word of the remarkable growth of the Bible school. Two years ago the enrollment in the correspondence school was 3,000. It was suggested that the personal

solicitation method be tried out. This was new in that field and demanded the training of the laity and workers to go out and interview the public and get enrollments to the Bible school. Our brother who writes of this goes on to say that "we toured the division in the interest of increasing our enrollments, and the Lord greatly blessed. The growth of the school was phenomenal. The enrollment grew from 3,000 to 100,000. Where we used to correct about 1,800 lessons a month, we now have to correct more than 10,000. It is remarkable to note that one fourth of our graduates are Mohammedan. Those who followed up the interests created by the correspondence course were greatly rewarded. One of our members—a woman on sustenance—saw seven of her Voice of Prophecy interests baptized."

Thus we see how in such lands as this, the mailman may become the agent in spreading the message as he delivers the Bible correspondence school lessons to the homes.

PAUL WICKMAN.

Largest Camp Meeting in Australasia

No, our largest camp meeting in Australasia wasn't held in Sydney or Melbourne, as might have been supposed. It was held at Kukundu, on the island of Kolombangara, in the Western Solomon Islands Mission, from October 7 to 13. There were over 3,500 people in attendance, and all were camped on the grounds. For weeks before the meeting, sections of the great congregation had been gathering from the various islands comprising the western Solomons. A few came by plane, many came by canoe, but our three mission ships brought by far the greatest number.

When the Coral Sea headquarters brethren and the Australian delegates were brought to the landing by boat from the nearby airstrip at Barakoma, they were warmly welcomed by that veteran minister, Pastor Ragoso, who used a microphone to reach all his hearers. The value of this piece of equipment was further emphasized when the vast congregation overflowed the large meeting-house. The morning devotional services were held in three sections. About 2,100 people met in the large pavilion. Five hundred young people were crowded into the lovely church near the Amyes Memorial Hospital, and about six hundred children gathered in the schoolhouse.

Navaho Mission and Clinic

In a recent letter from our Navaho mission and clinic in Monument Valley, Arizona, Marvin Walters writes:

"It has given us great pleasure to be able to pass on to the poor Navaho families around us the physical blessings of clothing, food, and medicine provided for our work among the Indians. From Sabbath to Sabbath thirteen and fourteen gather in our home for Sabbath school. Anita Binale acts as our interpreter for the Sabbath school and often on other occasions. Many families are waiting for us to come to their camps to hold Bible studies.

"We were glad to move into the new clinic building the first of September. The little trailer clinic was fine until we outgrew it. When we held special clinic this week our first patient had come eighty-five miles. Hundreds were taken care of during the three days that the clinic was held. One doctor and one dentist from California and two student nurses from the White Memorial Hospital in Los Angeles were here to assist us.

"When we moved the clinic out of the trailer house our home school moved into it. It will have to serve as such until we can secure funds for a school building. There are many of the local children who are waiting to come to the school as soon as the new building is ready."

Northeast Luzon Academy

Vicente L. Gaspar, director of the Northeast Luzon Academy, in the Philippines, reports 26 students baptized so far this school year, with about 15 more in prospect, when they have been thoroughly prepared. This is campus evangelism of the sort that justifies our system of schools.

The academy buildings are of native construction, with floors of packed earth, and the director says that teachers and students are powdered with dust when the wind blows. They are looking forward to better buildings and equipment when circumstances permit, but meanwhile they are carrying on an academic program of a high order. In the recent national survey of private schools in the Philippines, the Northeast Luzon Academy scored second highest in the entire province of Isabela, with 138 points out of a possible 200. This academy's little band of Christian teachers merits our prayers.

KELD J. REYNOLDS.