

The Advent **REVIEW** *and Sabbath* **HERALD**

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



John Van Der-Lyn, Artist

On the Island Where Columbus Landed in 1492 Adventists Have Now Established a Growing Christian Mission

Adventist Missions on San Salvador Island

By R. E. Gibson, President, Bahamas Mission

[This report is part of a letter written by Missionary R. E. Gibson to his parents in the United States. The itinerary reported here took place in the isolated islands of the West Indies and is typical of the frontier work done by many of our faithful overseas missionaries.—EDITOR.]

LAST Tuesday I left Nassau on the regular mail boat for San Salvador. After two days and two nights I arrived at a little town known as Riding Rock, the capital of the small island that was the landing place of Columbus a little more than 460 years ago. Almost in sight of the monument erected in honor of this famous discoverer, we have a little church that was established about thirty-four years ago by James Smith. He and his wife and little daughter came here to preach the gospel in 1918.

I am writing this story while staying in the home of Paul Ward, who was a member of the first baptismal group organized by Seventh-day Adventists on this island. In those days it took from eight to fourteen days by sailboat to reach here from Nassau, the capital of the Bahamas group; and when one landed here, there was no telling how long it would be before another boat would call—perhaps weeks or months. Today we have regular weekly mail service, although the sea is still very rough. This little bit of rock island is far out in the Atlantic.

Just a few hours after my arrival the storm flag was raised on the weather pole, and precautions were taken for the oncoming hurricane. A storm of more than 120 miles per hour was headed our way, but we were all thankful about twelve hours later to learn that the storm had moved on to the northeast of us. The sea raged and there was some heavy rain, but otherwise no damage was done.

I could get no word to my family in Nassau, so my only resort was to pray that the storm would not strike there and that God would keep them safe till my return. Another storm warning was received this morning, but I hope to get back to Nassau before this storm arrives. It is about 1,400 miles southeast of here and not expected to arrive for two or three days.

Even in these isolated little islands the stir of war preparations is seen on every hand. What contrasts we see! Great modern construction engines are landed by barges. Planes are now making daily landings. Heavy equipment has been placed ashore, and the whirl of machines is everywhere. But the natives have only their machete. This tool is used throughout the whole West Indies. It is a long, heavy knife, measuring from eighteen inches to twenty-four inches, kept very sharp on one side. It is used to clear away the dense undergrowth, to make holes to plant seeds, to harvest bananas or cane, to chop wood for the kitchen fire, to cut grass for the animals, to chop palm thatch used for roofing or rope making and basketry, along with one hundred and one other daily uses. In contrast, just a few weeks ago heavy bulldozers and tractors were landed here, and already an airstrip to accommodate large planes has been pushed into shape. What a change since the time of Columbus' landing more than four centuries ago!

Our work has been advancing slowly here. We have two fine little churches, but because they are so difficult to reach, the work has been left to the local laymen, who though very faithful have had to spend much time earning their (Continued on page 18)

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FRANCIS D. NICHOL, Editor

FREDERICK LEE, Associate Editor

W. H. BRANSON, Consulting Editor

D. A. DELAFIELD, Assistant Editor

J. L. McELHANY, Contributing Editor

PROMISE KLOSS SHERMAN, Editorial Secretary

SPECIAL CONTRIBUTORS

C. H. WATSON, D. E. REBOK, C. L. TORREY, L. K. DICKSON, R. R. FIGUERR, W. B. OCHS, A. V. OLSON, H. L. RUDY, PRESIDENTS OF ALL DIVISIONS

BRIEF CURRENT NEWS CORRESPONDENTS

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CIRCULATION MANAGER - - - - - R. J. CHRISTIAN

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► Three More Churches Join World Council

Three more churches were accepted as members of the World Council of Churches by the Council's Central Committee at its meeting in Lucknow, India. This brings the total number of member churches to 155. The new members are the Church of the Province of West Africa (Anglican), with headquarters at Lagos, Nigeria; the Presbyterian Church of the Gold Coast, with headquarters at Accra, Gold Coast, Africa; and the Russian Orthodox Greek Catholic Church of North America, with headquarters in New York.

► Quakers Warn of Danger "Sparks"

The United States must act in a positive way to reduce the danger of four "sparks" that could touch off a third world war, the Friends Committee on National Legislation said in a statement issued in Philadelphia, Pennsylvania. These "sparks" were described as the present "suicidal arms race," immigration and tariff barriers, political tensions in countries throughout the Near and Far East and Central Europe, and the revolt of many of these peoples against their second-class, underprivileged status.

► New Cardinals Installed at Solemn Consistory

Pope Pius XII, in a solemn secret consistory, formally created 24 new members of the Sacred College of Cardinals. The tinkling of a little silver bell by the Pontiff concluded an ancient Latin ritual that brought the college to its full strength of 70. Immediately, papal messengers were dispatched throughout Rome with *bighiettos di nomina*, or certificates of appointment, for the newly created princes of the church, who did not take part in the consistory. Among the 17 new cardinals present in Rome to receive them was James Francis Cardinal McIntyre, archbishop of Los Angeles. He becomes the fourth U.S. member of the Sacred College.

► Mayor Asks Clergy Aid in Reducing Arrests

Proper spiritual guidance can do more to reduce minor crimes resulting from marital misunderstandings than "all the policemen in the city," Mayor Irving C. Freese told clergymen in Norwalk, Connecticut. Members of the Norwalk Ministers' Association, meeting with the mayor at his request, were urged to actively cooperate with the city government in reducing the welfare case load and the number of arrests made by police in domestic relations cases. "I believe that many of the evils now bringing people into our Welfare Bureau and our Police Department can be traced to the lack of what might be called 'church homes' or the lack of any religious background," Mayor Freese said.

► Okinawa Called Fast-growing Christian Center

Okinawa is the center of "one of the fastest-growing Christian missionary enterprises in the world," Dr. Thoburn T. Brumbaugh, associate secretary, told the Methodist Board of Missions at its annual meeting in Buck Hill Falls, Pennsylvania. He said that American Protestants had joined in forming a new church of Christ with 43 congregations on Okinawa and about as many more on other islands of the Ryukyu chain. The Methodist missions official praised American chaplains and GI's now on Okinawa. The chaplains have interested themselves in helping missionaries and native pastors in promoting church and school work, he said, and the soldiers have "shown kindness and given physical aid to the Okinawan people."

Valorous Conduct of Adventist Medic at Korean Battle Front

By CARLYLE B. HAYNES

It has been demonstrated again and again during the war years and since, that conscientious conviction against bearing arms is not rooted in cowardice. It may, and often does, accompany the highest bravery.

To go undefended, without arms, where danger is greatest, and to go to save life and not take it, may require greater devotion and higher courage than to go there well armed.

The most recent example we have had of this is the experience of one of our Adventist men who took Medical Cadet training and was drafted into the Marine Corps. I can best give you his story by quoting from an article that appears on the front page of the *Detroit Free Press* (Detroit, Michigan), written by Frederick C. Painton, a special correspondent of the United Press, with the First Marine Division in Korea.

Stirring Front-Page Story

Under date of Sunday, January 18, 1953, and under a four-column headline, entitled "War Objector Decorated," the Press story read:

"A husky young sailor told Saturday how he became the first conscientious objector of the Korean War to win a medal for heroism in combat.

"He saw his best friend killed in a Communist ambush. He does not hate the enemy. He carries three pieces of shell fragments in his body, but he never tried to kill a man.

"In a quiet but positive way, Hospital Corpsman Alvin Joyner, 23, of Madison, Wisconsin, is a Seventh-day Adventist. His religion forbids violence.

"But during two months at the front, Joyner has won three Purple Hearts, a Silver Star and a Bronze Star. He never carried a weapon.

"It makes you old in a hurry,' he said. 'But when you think back it seems like a nightmare, not something that really happened.'

"At the Battle of Bunker Hill Joyner was blinded temporarily under his first Communist artillery barrage.

"We had 31 men hit in the first half hour,' he said. 'I couldn't leave the guys lying there. There was a barrage coming in every five minutes. I was trying to get one man with his arm half blown off. Then in came another shell.'

"Joyner started to crawl to the wounded Marine, then 'realized I couldn't see.'

"He had been blinded by powder burns from the flash of the exploding shell.

"For the rest of the night, Joyner kept giving blood to the wounded, feeling his way with his hands. Finally his company commander ordered him back to the rear.

"Joyner refused to go.

"I couldn't have stayed back,' he said. 'The cries I heard—you just couldn't if you had any conscience at all.'

"Coming out of a bunker, Joyner stumbled and fell flat on his face.

"Can't you see?' a sergeant asked him.

"I haven't been able to see in some time,' Joyner told him.

"Joyner was evacuated but after quick treatment was returned to his company, still with only blurred vision.

"The first night back he was wounded again.

"My eyes started bothering me again,' he said. 'Everything was beginning to catch up with me. The company commander personally conducted me to the battalion aid station.'

"They gave him a Bronze Star for Bunker Hill. He got the Silver Star for a combat patrol that 'never had a chance.'

"They spotted us before we ever got to the objective,' he said, 'and dropped

in mortars. A little guy we all liked was hit. A man trying to carry him was hit, too.

"I ran to them and was giving this little guy some plasma when a mortar blew the plasma bottle out of my hand. He had enough in him to get over shock.'

"With both patrol leaders killed or wounded, it was Joyner who led the men back through a maze of mine fields to Allied lines, carrying 'the little guy.'

"Joyner still says he does not deserve the Silver Star just for that.

"If he's lucky he will go home soon, because he has three Purple Hearts for wounds.

"Even after a year in Korea he doesn't smoke, drink, or swear.

"I was pretty lucky in boot camp,' he said. 'They didn't make me fire the weapons. Around here I don't have to carry a weapon either.'

"I'm not trying to be different. It's just the way I feel. I think you can be a conscientious objector and still be a good citizen.'"

Story Appears in Many Papers

The foregoing story also appeared in many other United Press newspapers.

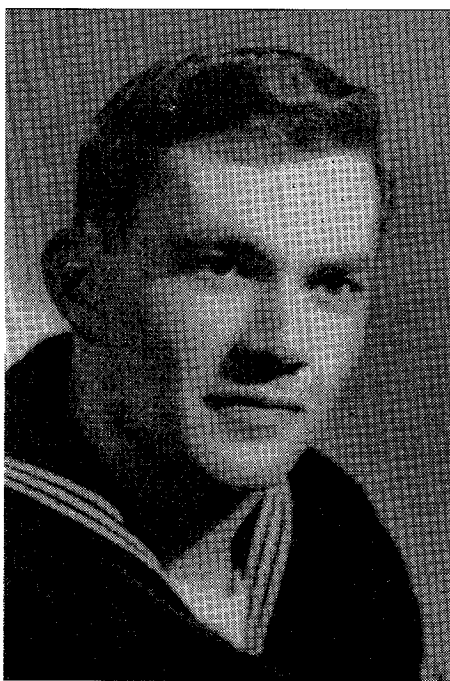
When news of the exploits of their son reached the parents of Alvin Joyner, who are Seventh-day Adventists, living in Madison, Wisconsin, and was publicized in the local newspapers, they received many letters of congratulation, including one from the pastor of the First Congregational church, Madison, Wisconsin, in which he said: "Let me be among the many who must rejoice with you in the possession of a son like Alvin Joyner, whose story of courageous medical service in Korea is related on the front page of Sunday's Wisconsin State Journal.

"Had the world more of this testimony it would be a much better place.

"I rejoice in the religious impulse which bids him heal and help the wounded and broken, with no weapon at hand but faith and love."

The religious press representative with the First Marine Division also wrote a story, saying in part:

"Mr. Joyner was injured with shrapnel and powder burns of the eyes while administering blood albumin to a comrade whose life was slowly ebbing away. Realizing the situation and its seriousness and disregarding his own safety, the young corpsman carried his patient to



Hospital Corpsman Alvin Joyner, Honored for Heroism in Korea and Presented With the Silver Star

the nearest means of evacuation nearly a mile from their former position.

"At the time this is sent to you of the Wisconsin Seventh-day Adventist Conference, I can say in happiness that this young Christian is nearly restored to original health.

"He still remains in Korea assisting the many wounded in the capacity of X-ray technician at 'A' medical company some four miles to the rear of the front battle lines.

"As a member of a Christian faith and also religious press reporter, I send this report with the belief that it will be welcome news to Mr. Joyner's many friends there and elsewhere in the denomination.

"I have personally become acquainted with the above gentleman and know that anything said in this statement is but small tribute to him.

"For his part in the story of Korea he has been awarded the Silver Star for bravery and courage above and beyond the call of duty.

"Remaining always an admirer of the Adventist men and their accomplishments in our service contacts,

"Sincerely,

"Martin P. Hoyle, T/Sgt. U.S.M.C.
Rel. Press Rep.

1st Marine Div. F.M.F."

There were approximately twelve thousand Seventh-day Adventists in the military forces of the United States in World War II. Forty-five of these were awarded the Bronze Star Medal, six of whom also received Oak Leaf Clusters. Twelve were awarded the Silver Star Medal, two of whom also received Oak Leaf Clusters. One was awarded the Gold Star Medal. Six received Special Commendations. One received the Air Medal. Sixteen were awarded Presidential Citations. Three received Meritorious Service Plaques. Three were given Legion of Merit Awards. One received a Certificate of Merit. Five were given the Soldier's Medal. One was awarded the Croix de Guerre. And one received the highest award within the gift of the nation, the Congressional Medal of Honor.

These were not all who performed deeds of valor and heroism at posts of danger. But these are enough to disclose that noncombatancy is not destructive of the highest courage and devotion.

most need strength in spiritual things. Clear discernment is needed that things new and strange shall not be laid alongside of truth as a part of the burden of the message to be given at this time. The very messages we have been giving to the world are to be made prominent."—*An Appeal for Canvassers*, pp. 1, 2.

Warning Against Side Issues

Leaders in the work of God need to be on the watch constantly that they do not allow themselves to be turned aside to side issues. They need to watch also for every such development in the churches under their care. Satan is ever active. He will try every avenue to disorganize the church and to bring in differences, especially on minor points of interpretation. Many have a keen, active imagination, and they "seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible."—*The Great Controversy*, p. 521.

"There are little companies continually rising who believe that God is only with the very few, the very scattered, and their influence is to tear down and scatter that which God's servants build up. Restless minds who want to be seeing and believing something new continually are constantly rising, some in one place and some in another, all doing a special work for the enemy, yet claiming to have the truth. They stand separate from the people whom God is leading out and prospering, and through whom He is to do His great work: They are continually expressing their fears that the body of Sabbathkeepers are becoming like the world. . . . Some of these profess to have the gifts among them; but are led by the influence and teachings of these gifts to hold in doubt those upon whom God has laid the special burden of His work, and to lead off a class from the body. The people, who, in accordance with God's word, are putting forth every effort to be one, who are established in the message of the third angel, are looked upon with suspicion for the reason that they are extending their labor and are gathering souls into the truth. . . . One man arises with wild, erroneous views, and claims that God has sent him with new and glorious light, and all must believe what he brings."—*Testimonies*, vol. 1, pp. 417, 418.

It is the studied and determined effort of the enemy of souls to bring into our churches fanciful interpretations of the Scriptures, and to lessen the confidence of our believers in the leaders whom God has chosen to direct His work.

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths

Counsels to the Church—3

Avoid Side Issues and Fanciful Interpretations

By W. E. Read

We have surely come to the last days, and we need to be on our guard continually, because the enemy of our souls is ever seeking to disrupt the church and to lead men and women away from allegiance to their Lord. Sometimes his approach will be that of "a roaring lion, . . . seeking whom he may devour" (1 Peter 5:8); at other times, however, Satan will be "transformed into an angel of light" (2 Cor. 11:14). If he cannot succeed one way, he will attempt the other. It is certainly true that "the devil is come down unto" the earth "having great wrath, because he knoweth he hath but a short time." Rev. 12:12. Hence it behooves us to watch and to pray constantly, "lest Satan should get an advantage of us"; we must not be "ignorant of his devices." 2 Cor. 2:11.

At such a time as this God calls for stalwart leaders in His cause. He calls for men who are sound in the faith, leaders who are of a "sound mind." (2 Tim. 1:7.) Both ministers and church elders need to be sober and of good judgment, men who know how to "take care of the church of God." (1 Tim. 3:5.)

The preaching of the gospel naturally gathers men of varied minds into the church, men who have had their experi-

ence in the world or in other Christian communions. Some of these are inexperienced, and at times indiscreet and not too careful in their expressions. Many try to run before they have learned to walk. Some aim all too early to be teachers of others; even before they have learned the first principles of the truth of God, they feel fully competent to instruct others in matters of prophetic interpretation, in the application of Old Testament prophecies, as well as in doctrine.

It would be well for such individuals to move cautiously and discreetly, and with due humility become learners at the feet of the Master. Let them not exalt themselves, and feel that if their brethren do not accept their interpretations, the church is at fault, and that God's people are backsliding. This is a danger regarding which many need to exercise the greatest care.

There is a danger also that our minds be diverted from the great message and also from the worldwide task God has committed to His church.

"The danger that threatens our churches is that new and strange things will be brought in, things that confuse the minds of the people, and give them no strength, at the very time when they

of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work."—*Special Testimonies*, Series B, No. 7, p. 17.

Many years ago counsel came through the Spirit of prophecy to a man who had yielded to the temptation to criticize the leaders of God's work.

"You have presented the truth in almost every objectionable light. This is the work Satan is doing. You have no occasion to be proud of your words; for they will bring confusion of face, shame and despair, in the day when every man shall receive according to the deeds done in the body. . . .

"You are now sowing seeds of unbelief, and they will produce a plentiful harvest by and by, in the reaping of which you will take no satisfaction. You have lent yourself to the enemy to be his agent to lead souls to doubt and unbelief. Your whole work has been to scatter from Christ. You glory in your sharpness, your aptness in confusing minds. . . .

"You are just as surely doing the work of Satan as is any one of his open agents. The doubts which you have introduced into many minds will bear fruit. Your harvest is ripening for the final gathering. Will you be proud of it then? You may turn to the Lord; you may find rest in him. But you have so long educated yourself to criticize, to turn and twist everything in a false light, that it will require earnest prayer and constant watchfulness to break the habit which has become second nature. My heart yearns over you and your family. The Lord is displeased with you; he is grieved every day. You must be a thoroughly converted, transformed man, or you will never have the precious gift of everlasting life."—*Testimonies*, vol. 5, pp. 288, 289.

Misapplying Counsels Given

Another of the plans of the archenemy is to take expressions or cull paragraphs, not only from the Scriptures, but from the writings of the Spirit of prophecy, and misapply them, or so weave them into a framework of error that they mean something different, and in most cases the very opposite of what their authors intended.

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the 'Testimonies' of Sr. White, and use her name to give influence to their work. They make such selections from the 'Testimonies' as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God."—*Testimonies to Ministers*, p. 42.

"Those who are not walking in the

light of the message, may gather up statements from my writings that happen to please them, and that agree with their human judgment, and, by separating these statements from their connection, and placing them beside human reasonings, make it appear that my writings uphold that which they condemn."—*The Custody and Use of the Ellen G. White Writings*, p. 20.

"Satan will use every mind to which he can attain access, inspiring men to originate false theories, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing.

"It makes me feel sad indeed that you should be deceived in any way by the suggestions of the enemy; for I know the theory that you are advocating is not truth. In advancing the ideas you do, you will do great injury to yourself and to others. Do not seek to misinterpret, and twist, and pervert, the 'Testimonies' to substantiate any such message of error.



Minute Meditations

By Thomas A. Davis

Tempting the Tempter

Our little one-year-old boy, like most one-year-olds, I suppose, used to enjoy getting at daddy's books and scattering them all over the floor. After some weeks of patient training he finally learned that such things were not to be done—or we thought that he had learned.

But one day he slowly approached those tempting books and stood for some moments looking at their many-colored backs. Then cautiously and hesitantly his tiny hand went out and touched one—and his fall was complete.

With a great deal of patience God teaches His children the necessity of leaving certain things alone. Perhaps, as in the case of my little lad, it is forbidden books. Or it may be other kinds of amusement or business. There are a thousand things that Christians dare not meddle with. And sometimes it may seem that God has succeeded, when one day we go and stand right in front of the very things that caused our fall so frequently before, and tempt the devil to tempt us. It is little wonder that we fall.

The other day a friend was telling me how vividly he was conscious of his guardian angel's presence. If he would linger for a moment at some forbidden thing, he could almost hear his angel say, "Now, Jim, you know very well that you shouldn't stay here. But if you insist, I'll go on a little way and wait for you." Then he seemed to feel the withdrawal of his angel's presence.

We need to pray for, and cultivate, such a consciousness. And we need to keep afar off from temptations, for experience teaches us abundantly—our own experiences and other's—that to linger and look is in far too many cases to gamble, to fall.

Many have passed over this ground, and have done great harm. As others have started up full of zeal to proclaim this message, again and again, I have been shown that it was not truth."—*Testimonies to Ministers*, pp. 59, 60.

We have come to the time when the members of the church will be severely tested. Specious doctrines will be presented, and under a show of godliness men will pose as teachers of a reform message. They will claim that the church has backslidden and is in need of reform. They will proclaim that God's call to us today is either to leave the church and join with them or maybe to remain in the church where they have their membership, so as to have more influence with their fellow believers whom they seek to win.

Let us be on our guard. Let us bear in mind the comforting counsel God has given to His church.

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. 'Wilt thou then that we . . . gather them up?' was the question of the servant; but the master answered, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them.' The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are His."—*Ibid.*, p. 61.

"God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body. In every reform men have arisen making this claim."—*Testimonies*, vol. 5, p. 291.

Thank God, the Lord has His church on earth, not a perfect church it is true, but still a church that God dearly loves.

"I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—*Testimonies to Ministers*, p. 15.

Church Object of Supreme Regard

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproofed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. . . . There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren."—*Ibid.*, pp. 49, 50.

Let's Not Train to Kill

By Jan S. Doward

"Bang, bang!" shouted a young voice. "You're dead!"

I looked up from my work and watched for a moment. It was the typical worldly youngsters' game of cops and robbers, only this time it was our own church school children. Seventh-day Adventist young people absolutely lose their identity when playing such a game; and if I had not recognized them, I would have classed them with the hundreds of other children who love this unwholesome form of play.

"Oh, but boys will be boys," side-step the accused parents. "They all have to go through the cap-gun stage sometime, so why not let them get it out of their system now?"

As a church school teacher I can wholeheartedly agree that boys are all boys sometimes and that they can try the very soul of any parent or teacher, but this does not settle the question as to whether cap guns and toy weapons are proper playthings. Anyone versed in the Spirit of prophecy knows well enough the effort, skill, patience, kindness, prayers, and guidance it will take to bring these last-day youth of ours into the kingdom; but calmly and coolly to pass off the craze for guns, be they toy or real, as some natural and wholesome thing to be encountered the same as freckles or six-year molars is a viewpoint that may ultimately send some promising souls to perdition. This may sound much too strong for some, but in the final analysis there is no other conclusion to be reached.

The philosophy of many parents runs in a three-base play that sounds something like the following:

1. Most normal boys want a gun, toy or real.
2. Cap guns and toy pistols are harmless.
3. Therefore, all boys should have a cap gun or toy pistol to satisfy this natural urge.

They do not stop to ask themselves these questions: What is the purpose of any gun, to give or to take life? Does the sixth commandment include even the thought of killing? Are playing games that foster the baser passions a part of Christian training, regardless of how harmless they are physically? Will the boy's natural urge be satisfied at the end of the cap-gun stage, or will he want a real gun and more than an imag-

inary victim? Which nature am I feeding, the carnal or the spiritual, when I allow my boy to have such a toy?

This latter question is to my mind the key that will solve any truly honest quest for truth in this matter and also recreation in general. Are we not feeding the carnal nature when we allow our boys to go bang bang at every animal, bird, and brother? If we agree that this urge is not prompted by the Holy Spirit, then we must also agree that in order for our children to be fitted for translation, this unholy desire has to be overcome. When can we as parents be of more help or exert a stronger influence than during the tender years while our children are still under our guidance and control? Is it not our duty to aid them in overcoming rather than to foster this desire in the hope that someday they will outgrow it? I fear that there is a misconception on the part of parents when it comes to this question of guns.

In passing, it is worth while to note that no real marksman trains his child to shoot by first giving him a toy gun to handle carelessly. A real hunter demonstrates the proper use and danger of the weapon and trains the child to handle it with due respect for the power of life and death that he carries. Proof of the thoughtless cap-gun training that many youngsters receive is found in the statistics of the number of people who are unintentionally killed or wounded by carelessly handled guns. Every day many of God's creatures are also heartlessly destroyed for no reason but to satisfy some craving to shoot.

"But," cries the parent, "even if we ban all weapons, he'll play guns anyway."

May I say that with no amount of mathematical juggling can two wrongs

make a right. It is up to each parent to explain earnestly and prayerfully the eternal issues and to do all he can to foster Christlikeness and love in the home. There is the surety that all Christian parents will have to stand before the God of the universe very soon and give an account of the training of their flock.

Too long have the standards and practices of the world been the guiding influence of our training. So long have we beheld the things from the land of the Philistines that our thinking is often warped. There is a way that seemeth right unto a parent, but the end thereof is the ways of death. What our dear mothers and fathers need to behold is the Lord Jesus Christ. Behold Him as He was a boy with the same characteristics of us all. With no stretch of the imagination can anyone feature Christ going about as a lad with a toy sword, swinging at branches or stabbing at bushes. Behold Christ in all of His loveliness throughout His earthly life, and these thoughts will be transmitted to the children, who must with us reflect His image perfectly before they can go home.

Our Little Hero Worshipers

By Myrtle Meyer

A child's first heroes are his parents. He tries to imitate them and thus learns to walk and talk and go to church or not go to church and smoke and drink and swear, depending on what the parents do.

His next heroes and heroines are close acquaintances of the family, and then his teachers. As he gets older he imitates those he sees on television, hears on the radio, or reads about.

One day four little street urchins entered the welfare center conducted by the Worcester, Massachusetts, church. Each had a piece of cowboy equipment of one kind or another, such as a hat, a shirt, or chaps. But one was dressed in poor, unkempt clothing. They came in to ask whether we had any cast-off cowboy paraphernalia. I asked the first little boy who he was. He said, "I am Roy Rogers." The next was Hopalong Cassidy. The third one said, "Gene Autry." Then I asked the little ragged one who he was, and he said that he was Uncle Miltie. This would have been funny if it had not been so tragic. The only one he could imitate was a television character who made people laugh by dressing up in ridiculous clothes.

One of the main objects of the Sabbath school is to di-



Am I Feeding the Carnal or the Spiritual Nature When I Allow My Boy to Have a Toy Gun?

rect the minds of the children toward the right kind of heroes. The Sabbath school teacher must be chosen with care, for he is likely to be some child's hero. All the songs and finger plays and various other exercises of the Sabbath school are designed to point the minds of the children in right directions. The desirability of becoming missionary doctors and nurses or preachers and teachers is held before them.

Emphasis is placed on the good characteristics of the people they study about in the Bible. All of this is channeled together to create in the child a desire to imitate the greatest Hero of all time, Jesus Christ our Lord.

Your child is under this kind of influence just one hour a week at Sabbath school. What heroes is he worshiping the rest of the week? The Sabbath school is

doing its best to save your child. Can you say the same? Do you direct your child's mind away from the funny books, the television gangsters, and the radio horror stories, giving them instead something worth while?

Do you take time to make sure your child knows and understands the Sabbath school lesson each week? Do you teach him his memory verse well enough for him to remember it? His teacher can tell whether you do or not. Do you teach your child to put aside some of his own allowance each week to help support his missionary hero? Do you introduce him to real live missionary heroes and tell him what wonderful work they are doing? If a child knows a missionary, he will gladly give his pennies to help him with his work. Instead of criticizing the church officers, do you praise them, so your children will look forward to growing up and joining the church, that they too may become church officers and thus serve the Lord?

Parents, do you get down on your knees and pray with your little hero worshipers every day? The Sabbath school will appreciate your cooperation in training your child for God, and God will bless you and your child.

Spiritualism and Religious Unity

By James W. Osborn

It is Satan's plan to unite the world spiritually into one religious group. Students of prophecy are looking for such a religious confederation, the unusual aspect of which will be the various branches of Christianity, both Catholic and Protestant, forming a union with Spiritualism.

The common ground upon which such a union could be formed is, first, the theology of Spiritualism. Nearly every religion today accepts one or more of its tenets. The immortality of man, for instance, is part of all Oriental religions, of all theosophical and metaphysical cults, and is believed by Mohammedans, by Catholics, and by most Protestants. Other un-Scriptural teachings of Spiritualism concerning God's law, the judgment, retribution for sin, creation, and the deity of Jesus have likewise become part of many other creeds. All such commonly accepted beliefs are ties that Satan will one day use to draw all religious groups toward one common theological center.

Particularly impressive are the apparently beautiful spiritual lives of Spiritualists. Joy, peace, kindness, brotherly love, and confidence in the future seem to mark these persons who are under spirit control. By its false communion a semblance of all the fruits of the Spirit seem to be developed in these believers, and this spiritual experience is part of Satan's deceptive plan to duplicate apostolic Christianity.

A Story for the Children

BY ARTHUR W. SPALDING



True-Fairy Stories—19

Friends of Flowers

"I just love clover," said Elvie as the whole family stood at the edge of a crimson clover field. "Isn't that beautiful!"

"M-m-m," murmured Angela, "how sweet it smells!"

George plucked a head, pulled some of the florets out, put them in his mouth, and sucked the nectar. "How sweet it tastes," he said.

"You're not the only ones that love clover," said daddy. "Just look at the bees at work on it. Hear their hum. Let's stop a minute and watch. You see one alight on a blossom, fuss there a bit, and then fly to the next one. What's she doing? She has a long tongue that she carries all coiled up until she reaches a flower, then she unrolls it, runs it down to the nectary, and sips up the nectar. But to do this, she has to poke her head and body far into the flower. That dusts off on her some of the flower's pollen, which she takes to another clover blossom to fertilize the ovules, to make seed. If it were not for the insects and mostly the bees, we should never have much seed. Of course the wind carries some pollen, chiefly of trees and grasses, but we depend a great deal on the bees."

"See that big fellow there," said George. "Isn't he a beauty, big and furry, black with gold bands across his body!"

"Yes; only it's she, not he. It's a native bee, a bumblebee. All our honeybees were imported at the beginning; that is, they were not native, but they were brought from Europe when our forefathers first came to America. The bumblebees were the chief pollinators of flowers before that. Now there are not so many of them, because they have been killed off."

"What killed them?" asked Angela.

"One great killer is the poison sprays that men use on fruit trees and garden crops. They use these to kill insects that are eating the plants or infesting the fruit. But they kill the good insects too. There are other ways to control insect pests, and if we want to keep our bees, we must not use poison sprays."

"Do you know, children," mother asked, "that the bumblebee is the only bee that can fertilize red clover? This field is of crimson clover, not red clover. There is not

so much red clover grown now as there used to be, because it doesn't set seed so well. And the reason is that there are fewer bumblebees. In the red clover blossoms the nectar is so far down that the only bee with a tongue long enough to reach it is the bumblebee."

"Bumblebees don't all live through the winter, as the honeybees do," said daddy. "Only the queens live through. So in the spring a queen finds a good place to build a nest in the ground, perhaps a deserted mouse's nest. Then she goes out and gathers pollen and nectar until she has enough to make of it a loaf of beebread, about as big as a bean. On this she lays a few eggs, and covers them with wax.

"Nearby she makes an urn of wax, about as big as a thimble, and fills it with honey. This is for emergencies—for her to eat when the weather is stormy and for her children to eat when they are very small. Then she sits on her eggs, just as a hen does on the eggs in her nest.

"By and by each egg hatches into a little grub, which begins to eat the beebread on which it is hatched. That makes a little hole in it, and in this it lives until it is grown. Then it spins a cocoon about itself, changes to a pupa, and finally comes out a bumblebee, but smaller than the queen, its mother. All the first little bumblebees are workers, and they take over the job of feeding the next larvae that hatch. They go out and gather the nectar and pollen and make the beebread, then feed the little grubs. The queen now stays at home, and does nothing but lay more eggs. Some of the later eggs hatch out into drones, or male bees, and some into queens. So their family grows and works all through the summer. But since they lay up no honey for the winter, as the honeybees do, all but the queens die from the cold; and these mother bees have to begin over in the spring."

"I should think the honeybees would teach them," said Elvie.

"Suppose we ask the honeybees to teach us something," said daddy. "Maybe someday this week mother can take you over to visit Uncle John, who keeps lots and lots of honeybees."

"Oh, let's do!" pleaded all the children.

Spiritualism, in its various phases, seems to have all the gifts of the Spirit. Represented in the activities and practice of Spiritualism are the gifts of prophecy, gifts of healing, diversities of tongues, and the spiritual leadership of teachers and workers of miracles. As these supernatural powers are exercised in performing works of charity and benevolence, the weight of influence they carry is beyond estimate.

With this three-point program of theology, alleged spiritual grace, and the counterfeit gifts of the Spirit, Spiritualism is beginning now to stand out as the supreme achievement of religion. Articles and editorials in their publications are calling attention to this as the evidence of a second Pentecost. In the modern trend toward denominational agreement decadent Christianity will bow to this spiritual counterfeit, and welcome it into unity and fellowship, considering its power an indispensable necessity for effective evangelism.

Preparation for Unity

Since the creation of man Spiritualism in some form has contended with true religion and fought against the purposes of God. Our first parents met it in Eden, Moses found it in Pharaoh's court, its practice brought ruin to Israel and Judah, Jesus faced it in the wilderness, and the apostles fought to prevent its defeating their ministry.

Satan's tireless efforts to oppose and subvert the plan of redemption have succeeded in bringing his heresies into the religious beliefs of most of the world's population; and today the worship of non-Christian, pagan, and heathen peoples has much in common with Spiritualism. The final objective of the great deceiver's master plan is to conquer the Christianity of the Reformation, which came to its full flowering in the present Advent Movement that was born in 1844. Very shortly thereafter Spiritualism made its appearance in America.

Spiritualism in Protestant Countries

After its appearance in the United States, American mediums took it to England, and from there it spread quickly to all countries on the Continent. In Europe it was critically investigated by the foremost scientists and scholars. As a result of their painstaking examinations such men as William Crooks, Arthur Conan Doyle, Alfred Russell Wallace, Sir Oliver Lodge, and others of note gave their endorsement to this new movement and adopted its practice. This fact alone gave Spiritualism the highest social rating. In England today it is deeply entrenched, and in addition to the many occult and psychic societies, there are institutes and schools for the study and development of mediumship and other psychic powers. The influence of this is felt throughout the entire British Empire.

Even the Jews of England have a psychic society of their own, and there are leaders among them that are influencing their people to accept Spiritualism. In support of this we present a note that appeared in *Light* (London), of January, 1950, in which a Jewish rabbi used Jewish law to defend communication with the dead.

"Before the Jewish Psychic Society, Rabbi Silverstone gave arguments to show that communication with the dead is both possible and, in Jewish law permissible. He referred to the Old Testament prohibition against consulting with a 'familiar spirit, or a wizard, or a necromancer,' (Deuteronomy 18:11), and said that this

This I Have Seen

Just a few days ago, as I was driving into the small city of Emmett, Idaho, my eyes wandered from side to side to read the highway signs, and suddenly I saw a nicely arranged sign reading, "Welcome to the Seventh-day Adventist Church of Emmett." The address was also given. It cheered my heart. Though I was on a heavy program, I turned aside and drove to the Seventh-day Adventist church, parked my car, and walked around the church. As I viewed the condition of the lawn and the yard in general and the outward appearance of the church, I came to the conclusion that there was a small church that I, as a Seventh-day Adventist, would be happy to worship in. I pictured a happy, eager, and energetic congregation worshipping from week to week.

As I got back into my car to go on my way I said within my soul, "This I have seen, a Seventh-day Adventist church with a welcome big enough, broad enough, and comprehensive enough to reach out to the city limits to welcome passers-by and invite them to the warmth and the friendliness of their services."

R. J. CHRISTIAN.

was to be interpreted as Maimonides has shown, as a ban on certain forms of ritual that partook of the nature of idolatry which was forbidden by God. Nowhere did Judaism say that a man must not use his brain; they were allowed to investigate anything."

In the United States as well as in England there are many occult societies that are now engaged in research into every phase of psychic phenomena. The mediums that are doing this work are producing some of the greatest results and most startling manifestations that have yet been produced. The spirits, indeed, seem eager to cooperate in producing evidence that will convince every doubter and skeptic. Periodicals and books are carrying the reports of these advanced activities of Spiritualism to all the world.

Two indications of the increased popularity and change of status of Spiritualism in America should be noted. First,

there is its newspaper coverage. Press reports of its meetings, conventions, and demonstrations were formerly treated with satire and caricature, but now their stories are accorded a dignified and respectful attention. Second, there are men high in the affairs of state and nation who seek its prophetic ministry for advice and counsel before making their decisions on matters that concern their personal as well as their executive decisions.

Thus it is that in Protestant countries, enjoying the highest Christian culture and heritage, Spiritualism by one or more of its ministries is gaining the approval of, and being accepted by, great numbers of men and women in all walks of life. By surrendering to the control and guidance of its power, many thousands are transferring their Christian loyalty to Spiritualism.

Spiritualism in Catholic Countries

Of equal interest is the manner in which Spiritualism works and succeeds in lands where Catholicism has held forth a solid front against any religious invasion. An example of this activity is to be found in Mexico City, where there is a Spiritualist healing center known as the Temple of Faith. Attached to this temple are 518 trance mediums (*facultades*) that deliver lectures and minister healing to sufferers who visit the temple. Hundreds visit this center daily, and are treated without charge, no money or gifts ever being accepted for these services.

James Crenshaw, writing about this, says that he "saw 100 mediums in trance at one time," all healing the people. In describing the activity of this temple of healing he writes:

"We passed among small knots of people waiting in the courtyards into the main assembly hall. There we who are used to strange sights and incredible phenomena saw perhaps the strangest sight of all our varied experiences: not less than 100 *facultades*, or mediumistic healers, each in deep trance, lined up along one wall, ministering to the needs of long lines of suppliants.

"There was a line in front of each healer, with others waiting on the nearby benches. As the special treatment was given, the *facultad* patted the face and body of the suffering one to administer the healing power, at the same time emitting a hissing sound. This was explained as being a part of the procedure to drive away negative forces around the individual being treated. The intermittent hissing of all the *facultades* produced a sibilant chorus, both eerie and awesome.

"During the treatments, the entities manifesting through the mediums spoke constantly, advising, encouraging and recommending other measures of treatment to be undertaken between visits to the temple. Assistants stood by with jars of balsam or charged water, attractively scented, which was sprinkled on the patients at the conclusion of the treatments. Reports of hundreds of successful cures are on file with the temple."—"The

Temple of 500 Mediums," *Psychic Observer*, June, 1951.

A healing center of exactly this kind does not seem unusual to Catholics, for they are familiar with the famous grotto of Lourdes, France. There the virgin Mary is believed to have revealed herself, imparting healing virtues to the waters of the spring, and to this grotto multitudes still resort for healing.

Not infrequently the virgin is reported to have made her appearance in different places, and also others of the Catholic saints. Many miracles of healing are claimed to have attended these apparitions. This, together with their belief in the existence of man after death, will make it difficult for the Catholic Church to resist union with Spiritualism. The words of Sir Arthur Conan Doyle concerning the Catholic Church and its attitude toward Spiritualism are of special significance.

"The *Acta Sanctorum* are one long chronicle of psychic phenomena with levitations, apports, prophecy, and all the other signs of mediumistic power. This Church has, moreover, always persecuted Spiritualism. *Powerful as it is, it will find in time that it has encountered something stronger than itself.*"—*The History of Spiritualism*, vol. 2, p. 189. (Italics supplied.)

The ministry of the Spiritualist medium finds its counterpart in the pir of

the Moslems and the gurus of the Hindus. These mediums are said to possess great powers of healing and clairvoyance, and are often in trance. (See "Kashmir," by Mir Bashir, in *Psychic Observer*, April 25, 1951.) Lady Drew, while visiting among the Hunzas and Nagars, witnessed a *daynal* (medium) in trance. These *daynals* are possessed of the spirits in childhood, and have an honored place in every community. Every raja retains one, and nothing is undertaken without first consulting the *daynal*.

Satan's Benediction

Clearly can be seen the progress of the world toward its confederation with a pseudo-Christian Spiritualism. When this has been consummated, we may expect to see Satan reveal himself in magnificent pageantry as the returning Christ. He will give his benediction to his followers and leadership to his last objective, the destruction of Advent Christianity.

The issues of this last struggle will be decided upon the plain text of the Word of God, not upon spectacular miracles; and our triumphant survival of that hour of temptation, which is to try the world, will be our faithful obedience to "every word that proceedeth out of the mouth of God."

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

develop to successfully endure trials and dangers through which we must pass. "The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried."—*Ibid.*, p. 621.

Faith and love will enable us to obey God at all costs. Faith and love in our hearts enable us to cast away all fear, as in self-forgetfulness we share our faith to save others.

The only alphabet modern man seems really to have mastered is the A B C of self-destruction, defined as Atomic, Biological (or Bacteriological), and Chemical warfare. A fear-filled world hastens its feeble defenses against certain destruction. But Advent youth, fearing only God and giving glory to Him, with faith and love, can say with the apostle, even in this dark hour, that if life itself is sacrificed we have "an house not made with hands, eternal in the heavens." 2 Cor. 5:1.

Relating the Last Supper to the Jewish Passover

By F. H. Yost

[A correspondent raises a question about Christ's Last Supper and the Jewish Passover feast. We have asked Elder Yost, of the Theological Seminary, to reply. This is his answer.—EDITOR.]

Here is my personal understanding of the order of events during those final days of Christ's suffering.

1. The fourteenth of Nisan, the preparation, night of Thursday and day of Friday.

a. Ate the Passover on the fourteenth. (*The Great Controversy*, p. 399) in the evening (Matt. 26:20; Mark 14:17).

b. During the dark part, the first part, of the night He was arrested, and His illegal trials were begun.

c. At daylight He came again before the Jewish council. (Matt. 27:1; Mark 15:1; Luke 22:66.)

d. Christ was then taken before Pilate. (Matt. 27:2; Mark 15:1; Luke 23:1.)

e. At the third hour (about nine o'clock in the morning) Christ was hung on the cross. (Mark 15:25.)

f. The awful darkness fell at the sixth hour (noon) and lasted until the ninth hour (about three o'clock). (Matt. 27:45; Mark 15:33; Luke 23:44.)

g. About the ninth hour Jesus began the utterances of His last awful cries, and after these He died. (Matt. 27:46; Matt. 15:34.)

h. Before sunset, His death had occurred; at that time the veil of the Temple was rent, and there was a great earthquake. (Matt. 27:50, 51; Mark 15:37, 38.)

i. At the same time the lamb of the evening burnt offering escaped unscathed from the "nerveless hands" of the officiating priest. (*The Desire of Ages*, p. 756.) This was also the time when the Jews were slaying the Passover lambs. Josephus,



Conquering Your Fears

By Curtis Quackenbush

Fire threatened a second-floor apartment, and a woman was seen frantically throwing dishes, pictures, mirrors, and lamps out of the windows. When she made her breathless escape downstairs she carried clothing, bedding, and a pillow with her. Perhaps you smile, but it is possible we may act as foolishly in the face of sudden danger.

The best way to meet danger is to expect it, and as far as possible plan for it. Unpreparedness invites danger. Mental or spiritual unpreparedness has been known to cause great tragedy. Hundreds are crowded in a public hall. A cry of fire is raised, and in the resulting panic and stampede someone is killed and several are injured. Investigation may later prove that a small blaze, starting in a trash basket, had been extinguished the same moment the cry of fire had been made. Not the danger itself but sudden uncontrolled fear brought the tragedy.

Adventist youth may and can fortify themselves against a growing epidemic of

fear now sweeping the world. The prophecy of Jesus is being fulfilled: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

As the end approaches, our godless world has reason to be afraid. The messenger of the Lord says, "It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal."—*The Great Controversy*, p. 622.

To unprepared multitudes, being "scared to death" will no longer be a mere figure of speech but a terrifying death-dealing reality. As young people we must prepare now to make that spiritual defense against the coming danger. We are told that "those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless."—*Ibid.*, p. 620.

Faith and love are the traits we must

j. Christ was buried just before sunset. (Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:31-42.)

k. In addition to the spices provided by Nicodemus (John 19:39) the women prepared spices, and "rested the sabbath day according to the commandment" (Luke 23:56).

The "High Day" of John 19

2. The fifteenth of Nisan, the Sabbath, both the seventh day of the week, and the first Sabbath of unleavened bread, hence the "high day" of John 19:31; the night of Friday, and the day of Saturday.

a. At midnight the Passover lamb was eaten according to the law while Christ was in the tomb. (*The Desire of Ages*, p. 774.)

b. In the afternoon the Jewish leaders secured a guard of soldiers from Pilate (Matt. 27:62-66) and put them to watch Jesus' tomb.

3. The sixteenth of Nisan, the day after the first Sabbath of unleavened bread, the day of the wave offering, the first of the fifty-day period, the fiftieth of which was the Feast of Weeks or Pentecost: the night of Saturday and the day of Sunday.

Very early "upon the first day of the week" the women find Christ arisen and notify the disciples. (Matt. 28:1-8; Mark 16:1-8; Luke 24:1-9; John 20:1-10.)

Therefore Christ died at about the time the Passover lamb was slain (*The Great Controversy*, p. 399), near the close of the fourteenth of Nisan, and was lying in the grave that night, the fifteenth, when the Passover lamb was eaten (*The Desire of Ages*, p. 774).

But Christ *did* eat the Passover with His disciples. The previously cited texts show this, and the Spirit of prophecy affirms it. (*Ibid.*, pp. 652, 653.) But this supper was before the Passover. (John 13:1.) Christ had declared to His disciples, "With desire I have desired to eat this Passover with you *before I suffer*." (Luke 22:15.) His death was to take place when the Passover lamb was being slain. If He would fulfill this great longing He had, to eat the last Passover with His disciples, before He suffered, He must eat it twenty-four hours early, for His suffering would culminate fifteen to eighteen hours later, before sundown of the fourteenth of Nisan. So arrangements were made on the thirteenth; and on the evening of the fourteenth, that is the dark or first part of the fourteenth, around midnight, He ate His supper with the disciples, and ended it with the Passover meal, which He deftly turned into the Lord's Supper, thus establishing the great new Christian institution of love and thanksgiving.

Human love may change; but Christ's love knows no change. When we cry to Him for help, His hand is stretched out to save.—*Ministry of Healing*, p. 72.

An Infallible Book

By Harry W. Lowe

If there is a Supreme Being in control of the universe He created, then He must be able to reveal Himself to man in any manner He pleases. That was a statement in Christian apologetics that more than forty years ago enabled me to accept the word that "holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

I was reading modernism, and finding it difficult to decide how much of the Bible was written by these holy men of God. Then I fell in with an Adventist preacher who, unlike many of us today, never went before a congregation without preaching the Word, and who never missed a chance to study it with people in private. "All scripture is given by inspiration of God" (2 Tim. 3:16), was soon the foundation on which I accepted the blessed Advent message.

The Standard of Truth

All the fundamentals of this message are found in the Bible. "Those who feel that they must seek elsewhere for present truth need to be converted anew."—*Testimonies*, vol. 8, p. 192. During the years I have found a deepening love for the infallible book that is our standard of truth, our rule of conduct, and our unerring guide.

There is need for preachers and laity

today to study the Word more thoroughly. We cannot "lift up Jesus . . . in sermon, in song, in prayer," aside from deep and constant study of the Word. (*Gospel Workers*, p. 160.) The staple diet of every church should be the expository sermon; and nothing else, however important and entitled to its proper place, should be allowed to displace the revelation of Jesus Christ through His Word.

Personal Study Necessary

"The life of Christ . . . is in His word"; and if that life is to flow through us to men, our study of the Word must be personal, careful, and daily. (*The Desire of Ages*, p. 390; *The Great Controversy*, p. 598.)

The atheistic defiance of Voltaire and others, in addition to the even more dangerous undermining of higher critics and the deadening influence of materialism, has produced an age in which our seats of learning, our church pulpits, and our nominal Christian homes are half-hearted or wholly afraid to set forth clearly the verities of the infallible Word. Yet we are approaching the climax of the ages, when "only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive."—*The Great Controversy*, p. 625.

In this distraught age we need as never before the glowing hope, the assured faith, the redeeming love, of God's Christ-centered, infallible Word to cheer us on our way.

We rush from place to place. We fret and fuss over this and that, till it almost seems that we have lost tranquillity of mind, poise of spirit, peace of heart. And as for depth of thought and the reflective, meditative soul, they seem to have abandoned us to our own poor superficiality. Yet all these can be restored to us if we will company with Him who moves in majesty, unhurried and serene, strengthening and consoling, across the pages of that infallible Word, one sentence of which is of more value than the ideas and arguments that are driving men to distraction.

"Father of mercies! in Thy Word
What endless glory shines!
Forever be Thy name adored,
For these celestial lines.

"Here the Redeemer's welcome voice
Spreads heavenly peace around!
And life and everlasting joys
Attend the blissful sound."

—ANNE STEELE.

Echoes

By Alfonso N. Anderson

Uncanny, as from eerie haunts
Speak echoes through the wild,
Resounds the bugle's martial voice,
Or laughter of a child,

Or cowbells tinkling merrily,
Or serenader's flute,
Or lullaby at eventide,
Or lover's wooing lute.

Or detonation from the blue
Blasts town and countryside,
As tumults echo through the earth,
And death stalks far and wide,

And mourners weep throughout the
night.

The hills give back again
The wail of bitter anguish felt,
With outcry shrill of pain.

Enough of hate and din of strife!
He maketh all things new—
That better land where songs of peace
Will ring the whole earth through.

EDITORIALS



Fifth National Conference on Church and State

Protestants and Other Americans United for Separation of Church and State (POAU) held its fifth national conference in Washington, D.C., January 15, 1953. This is an independent organization consisting of individuals from various groups—religious, educational, fraternal, and others—who are concerned about violations of the principle of the separation of church and state, whether by church or government.

At the time of its organization in November, 1947, it issued a manifesto in which it disavowed any prejudice against Protestants, Catholics, Jews, or others, and stated that it was solely intent on seeing that any threat to religious liberty in this country was challenged.

At the recent meeting the Advisory Council of POAU issued a statement in which it reviewed the developments of the past five years. The statement refers to two current subjects of contention: the relation of the church to the public schools and the sending of an ambassador to the Vatican.

The Church and Public Schools

Concerning the relation of the church to public schools, it pointed out that Protestants laid themselves open to criticism when they initiated the practice of released time for the teaching of religion in churches during school hours to pupils who were released from school to receive such instruction. The statement says:

"The Supreme Court of the United States declared this practice unconstitutional. . . . The court said [in the *McColum* case]: 'Neither a state nor the federal government can . . . pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither a state nor the federal government can, openly or secretly, participate in the affairs of any religious organization or groups, and *vice versa*. In the words of Jefferson, the clause against establishment of religion by law was intended to erect a "wall of separation between church and state."'

"Many Protestant churches accepted this decision as the law of the land and abandoned the released time practice. . . . It must be said to the shame of Protestantism that some continue to carry on the kind of released time specifically disallowed by the Supreme Court in the *McColum* case. In some states practices even more flagrantly violative of the Supreme Court mandate are to be found.

"From the Roman Catholic side came an explosive reaction of resentment and resistance to the Supreme Court's ruling. Roman Catholic authorities had cooperated with Protestants in the released time project, and continue to cooperate in communities inadequately supplied with parochial schools. They have no deep interest in it as religious education. They have, however, a vital stake in the legal principle which it involved. If the courts would finally approve this minimum union of the churches and the civil law, represented by released time, the way would be opened for the hierarchy to press its ultimate claim for the parity of its parochial schools with the public schools, a parity which would entitle them to tax support."

The statement calls to mind a pronouncement made by the National Catholic Welfare Conference on November 20, 1948, in which it bitterly attacked the Supreme Court decision in the *McColum* case.

"It declared that the court's conception of church-state separation was a 'novel' interpretation of the Constitution, that it is of recent origin, that it lacks historical background, that it is a modern invention of the opponents of religion—a mere 'shibboleth of doctrinaire secularism,' and that the court's ruling is itself unconstitutional. On these grounds the hierarchy announced its determination to work 'peaceably, patiently and perseveringly' for its reversal. This it has every right to do. But no American citizen is left with any excuse for not understanding that the Roman Catholic Church intends to eradicate the principle of church-state separation from our Constitution and our American tradition."

Again it recalls a pronouncement made by the body of Catholic bishops in America on November 20, 1952.

"In this document it is plainly argued, though in cryptic language, that it is the 'duty' of the government of the United States to give recognition and aid to the Roman Catholic Church and its schools. . . .

"Seeking historical justification of their position on state aid, the bishops repeated the familiar allegation of church-state unionists that the Founding Fathers in adopting the First Amendment meant only to prevent the establishment of a single religion, but not to prevent the government 'from encouraging and even aiding religion, so long as no particular form of religion should be established by the state. . . . ' The truth is that the Founding Fathers specifically rejected two proposed alternatives for the First Amendment which would have limited the scope of the Amendment so as to ban establishment of a single church only."

An Ambassador to the Vatican

Concerning the sending of an ambassador to the Vatican, the POAU statement says:

"POAU has consistently opposed the sending of an ambassador to the Pope, the head of the Roman Catholic Church. . . . Why should American citizens be exercised over this issue? The answer is that a diplomatic relation with the Vatican, whether with or without Senate approval, is contrary to the American Constitution. It creates an official commingling of the legal processes of the American state with the official processes of the Roman Catholic church. This is a flagrant violation of the First Amendment which forbids the making of any 'law respecting an establishment of religion,' and, by implication, forbids the use of any legal power for this forbidden purpose.

"By an ambassadorship to the Vatican the Roman Catholic Church would be given a unique position in the American state, a secret access to the ear of the government, a power or influence over policy and to that extent over the whole life of the nation, which no other church enjoys or would accept. Obviously, this would be a discriminatory curtailment of the full religious liberty of all other churches. Their religious liberty would be impaired and curtailed because they would be compelled to pursue their work in the shadow and against the unique prestige created by the special privilege and the official status enjoyed by this particular religious institution. . . .

"Virtually all non-Roman religious bodies in the United States have joined with POAU in protesting against an ambassadorship to the Vatican. They should not be deceived by the present apparent quiescence of this issue. The strong desire for an ambassador is very much alive in the Vatican and in the American hierarchy."

On the evening of January 15, 1953, a large mass meeting on the separation of church and state was held by POAU in Constitution Hall, Washington, D.C. Dr.

Leland F. Stark, a leading Washington churchman, spoke on the subject "Another Vatican Envoy." He made it very clear that an ambassador would not be sent merely to the sovereign state of Vatican City as some have contended, but that he would in verity be sent to the Roman Catholic Church. The small Vatican state is not much larger than an average American farm, and would not merit such procedure on the part of the United States Government if it were not closely connected with the Roman Catholic Church, he said. Dr. Stark called attention to the fact that the Vatican City does not even fulfill the basic requirements of a sovereign state. Its citizens, including the Pope himself, are citizens of another state, the country of Italy.

After Dr. Stark's address Dr. Charles J. Turck, president of Macalester College, St. Paul, Minnesota, spoke on the subject "The Impregnable Wall." He rehearsed the history of the growth of religious liberty in the world and particularly in the United States. In closing he discussed the use of public funds for private and parochial schools. In conclusion he said:

"The time has come for Protestant Americans to say that they do not want ever to interfere with any man's religious freedom, that they do not want any form of tax aid whatsoever, that they do not want any kind of legal or social discrimination practiced against any person, no matter what god he worships, no matter if he worships no god at all. The time has come, likewise, for the Roman Catholic hierarchy to make the same statement, and both groups should unite in saying to the world, 'This principle of a true separation of church and state has enabled Americans of all kinds and varieties of opinion and background to live in peace and harmony, one with the other. We commend this plan to the nations of the world. We know of no other plan on which the unity and peace of every nation can rest.'"

Seventh-day Adventists believe strongly in the principle of the separation of church and state. We should ever be on the alert to defend this great principle, for upon it depends our free course to the people of this nation in preaching the last message of salvation. We need to watch carefully the trends in this regard and be quick to act when any threat to our liberties appears. F. L.

Lessons We Should Learn From the Modernist Apostasy

Since the latter part of the last century a very great apostasy has been developing in Christendom. Most of the primary truths of Scripture have been abandoned, or at least watered down until they no longer have power. This apostasy has been gradual, often those involved in it have scarcely realized the destination to which their path was taking them. The importance of definite beliefs was first minimized, followed by the elimination of one after another of those beliefs because they seemed to be contradicted by the findings of evolutionary science, or by the conclusions of Biblical higher critics.

Various of our Adventist writers have commented on this apostasy, for it is indeed a fulfillment of prophecy. But have we seen in it the lessons and the warning it has for us? We also are but flesh and blood and subject to the constant temptation of the evil one who seeks to turn all men from the path of truth. We would be the most deceived people in all the world if we permitted ourselves to go along serenely believing that we are immune to the varied temptations to apostasy that have ensnared most of the religious world.

If this apostasy teaches us anything, it teaches us that the parts of Christianity are all interlocked. We cannot undermine or abandon one part without endangering the whole structure. That should be true, of course, of any logically knit system of belief. Canright declared,

on leaving us, that he could not give up part of his Adventist faith and hold on to the rest. He had to hold all or none. He never made a truer statement. It is imperative that we guard every part of our belief.

If this apostasy teaches us anything, it teaches us that doctrines, well defined and explicitly stated, have a most important place in the life of the church. Modernists frankly confess that it was the weakening of doctrinal belief that paved the way for the new theological ideas to come in. Thus they fulfilled the last-day prophecy that men would "not endure sound doctrine." 2 Tim. 4:3. When one of our workers says that his hope and salvation are in Christ and not in doctrines, we can agree with what he really means, but we always wish he would say it a little differently. It is unquestionably true that in Christ alone is found salvation. But to set Christ against Christian doctrine in the plan of salvation is to create a false antithesis, a false contrast, and a false conflict.

Events of Our Time



The Coelacanth of Madagascar

Not long ago, while fishing off the islands of Dzaoudzi and Anjouan near Madagascar, an African fisherman landed a queer fishlike creature with arms and legs like fins, and with eyebrows and a mustache. He was alert enough to recognize that he had an extraordinary oddity in the nightmarish-looking creature before him, and immediately made known his discovery to scientific authorities.

When Prof. J. B. L. Smith, of South Africa, arrived in a special South African Air Force plane, he identified the fishlike monster (five feet long, weighing about one hundred pounds) as a coelacanth, and then wept for sheer joy. Evolutionary scientists had taught that coelacanths had become extinct fifty million years ago. They were thought to be a sort of missing link between sea and land creatures. Three hundred million years ago, so the theory goes, they began to forsake the ocean for the dry ground, and after the passing of many eons of time, finally disappeared.

If the coelacanth is a link in the chain of evolutionary development of sea and land creatures, why did not all the coelacanths die out as the scientists themselves supposed? But here is one lone coelacanth that was caught alive. In common with the character of sea denizens, it probably has many brothers and sisters swimming around off the coast of Madagascar. Certainly it has a father and a mother, perhaps even grandparents. There must be more than one coelacanth. There might even be two, three, or four families of coelacanths, perhaps four or five hundred families, maybe many thousands, who knows, in the sea.

The fact that this creature and others like it are still living, it seems to us, would prove that there has been no evolutionary change at all, but that these rare creatures are either survivors of Flood days, preserving a natural line straight down through the millenniums from creation, or a sort of hybridlike creature within a kind that still bears most of the original marks.

The doctrine of evolution is built on the basic idea of change from one kind to another. Progress is vital to the theory. Then why isn't this outmoded creature dead along with its ancestors? It should be according to the evolutionists. But it is still alive. Instead of providing evidence in favor of the evolution theory, it seems to us to offer the strongest arguments against it.

The Creator's word in Genesis was, "Let the waters bring forth abundantly the moving creature that hath life. . . . And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind . . . : and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas." Gen. 1:20-22.

The coelacanth doubtless belongs to a sea "kind" that does not possess the reproductive fertility of such fish as the salmon and the cod. If it does possess such fertility, it must be a very timid fish or a sort of scaly isolationist dwelling alone in the dark places of the deep. In any event we know it is not a "missing link."

Modernists assert their belief in Christ. But what do they mean when they say they believe in Him? We cannot know until they tell us precisely what they believe and teach concerning Christ. And when they have done this we find that their conception of Christ and His salvation is worlds apart from ours. But what disclosed that difference? Their statement as to what they teach regarding Christ, in other words, their *doctrine* of Christ. Our doctrine of Christ is different from theirs, and so long as we hold that doctrine we hold to a concept of Christ that enables us to secure from Him the salvation that the Bible sets forth. We pray God that we shall never abandon that concept of Christ that is embodied in our doctrine of Christ. Here apply the words of Holy Writ: "Speak thou the things which become sound doctrine." Titus 2:1.

If we are to have a stable and satisfying religion, we must think straightly in our minds as well as feel deeply in our souls. We grant that a doctrine, in and of itself, can provide us no comfort, no protection from the storms of life. Neither can a set of blueprints of a house provide us comfort, or protection from the literal storms that beat. So long as we simply hold onto the blueprints, and gain nothing more than a mental picture from them, we secure no protection. But if we exercise our will and put our heart into the task of possessing a home, those blueprints will enable us to make that home what it ought to be. Thus with doctrines. So long as we simply hold to the doctrines as so many mental concepts, we have no salvation. But if by faith and the exercise of our God-given free will we appropriate to our hearts the divine Saviour who is so clearly revealed in those doctrines, we shall be saved.

Let us never forget that our Adventist doctrines were forged in the furnace of bitter opposition from enemies and apostates in the early days of this movement, when it was imperative that we know of a certainty and most precisely what we believed. We as verily need to know today, in this age of apostasy, what we believe and why we believe it. And by Advent doctrines we mean the basic elementary teachings that have distinguished us from the beginning. We need not minimize doctrine in order to magnify Christ.

Must Be Ready to Give Answer

If this apostasy teaches us anything, it teaches us that we need to be set for the defense of the faith once delivered unto the saints. We live in a world of apostasy, often in most subtle form. We need to be prepared more definitely than ever before to give an answer to every one that asketh us a reason for the hope that is in us. We never make a visit to an outside center of learning, either secular or theological, without being impressed anew with the greatness of the gap between our Adventist views and those of others around us. And also how subtle is the reasoning employed by them in support of their views, either religious or scientific.

We advocate no militant campaign, no invectives, no reckless denunciations. But after studying the endless works of those who have produced the apostasy today, and after talking with numbers of the theological spokesmen of Modernism, we would be false to our sense of duty if we did not declare with earnestness of soul that our ministry should be trained more fully, more adequately than ever before. We are not on the payroll of our Theological Seminary. But we thank God every time we think of what it can do to prepare our ministry more adequately to meet the issues of today. Let us not have less study, but more, on the part of our ministry. Let us have more research, more investigation, that will strengthen our faith and establish our heavenly teachings. The times demand it.

F. D. N.

Are You Asking Jesus to Depart?

One of the most astonishing requests in the Biblical record is found in Matthew 8:34: "And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts." (See also Mark 5:1-20; Luke 8:26-37.)

Jesus had crossed the sea to bring help and blessing to these people. The thanks He received for the miracle He had performed in their midst was a request that He leave.

As Jesus landed from the ship two men possessed by devils had rushed out to meet Him. They were dangerous characters, and were so regarded by the people of that region. All attempts to restrain them had failed. They dwelt naked among the tombs. As Jesus and His disciples approached, they rushed out in demoniacal fury, but found themselves in the presence of One who had mastered the devil and all his wicked hosts. Jesus cast out the evil spirits that possessed them, and permitted these evil spirits to enter into a large herd of swine that were feeding nearby. As a result of this, the herd ran violently down into the sea and were drowned.

The herdsmen ran hurriedly into the city and spread the word of what had happened. Then the whole city came out to see Jesus. They saw the demoniacs sitting before Jesus clothed and in their right minds. They also saw that the large herd of swine had perished in the sea. When they realized what had happened "they began to pray him to depart out of their coasts." Mark 5:17. His presence cost them too much. They could not endure having Him in their midst. In their state of mind they preferred to have the demoniacs among the tombs and their swine on the mountainside than to have Jesus remain with them.

Jesus Not Welcome in Gadara

Imagine the scene as that crowd of people stood there watching Jesus enter again into the ship. They were relieved as they saw Him sail away. Jesus does not stay where He is not wanted, so He answered their request by departing. Think of those poor lost souls standing on that shore shouting for Jesus to leave. They preferred their devils and their swine. But Jesus did not leave these poor benighted people without hope. That brief visit had transformed one devil-possessed man into a mighty witness of Jesus' power to save. (Verses 18-20.)

It will not be out of place to inquire whether there are modern Gadarenes in the world today. Indeed there are so many of them that we must be watchful lest they sometimes be found even in the church. We must be watchful of ourselves lest we partake of the spirit and attitude of the Gadarenes. If Jesus revealed Himself to us personally, or came into our church, into our club, into our social set, or into our community, would we have our plans upset? Would we be inconvenienced by His presence? Would it be necessary for us to change our line of business, our methods and contacts? Would any of us, like those Gadarenes, beg Him to leave us alone with our cherished sins, with our love for the world, with its society, its pleasures, and its amusements?

Are any of us, by the way we live and act, really asking Jesus to go away and leave us alone? Are there things we prefer to do, or to be, or to have rather than to have His abiding presence with us? Our fitness for a part and place in His eternal kingdom depends upon our answers. He is the only one who can prepare us for the kingdom. He says, "Abide in me, and I in you. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:4-7. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." John 2:28.

J. L. M.



News From the World Field

Medical Ministry in the Far East

By Ralph F. Waddell, M.D.

[The following report of medical missionaries' activities in the Far East during 1952 was presented to the workers of the Far Eastern Division at a recent council meeting.—EDITOR.]

Our ever-expanding medical missionary program affords Seventh-day Adventists the greatest opportunity that has ever come to any denomination in any age to demonstrate true sympathy and love to our fellow man. God has placed in our hands a mighty tool in our medical missionary work, and has brought us into possession of numerous institutions spread throughout this Far Eastern Division for the purpose of bringing to the millions of these lands Heaven's truths in their most attractive way.

This past year has been a year of progress, a year crowned by success, the greatest year that this division has ever seen, *and the end is not yet*. Our eleven sanitariums and hospitals, our five dispensaries, and our five schools of nursing have made a tremendous impact upon the thinking of the peoples of this portion of Asia. Our medical missionary program is being received everywhere with enthusiasm. Doors have been opened not only to us but also to the non-Christian people of these lands who are literally plunging into our arms, there to find healing for their diseases and balm for their souls. The one-third of a million patient visits last year represent contacts between the gospel in practice and sin-sick humanity.

The year 1952 has been a good year in most respects, but it has brought with it sorrows and losses. Early in the year Miss Ruby Barnett was taken from us. While serving at her post of duty as a true medical missionary, she was involved in a traffic accident that took her life. Her unselfish service, prolonged beyond her term and dedicated to the Master, shall ever remain embossed in the hearts and souls of those for whom and with whom she so nobly ministered.

Dr. Everette Dick, his wife, and their two children readily responded to the urgent call of service and entered wholeheartedly into an intense program of medical ministry. They were loved by all who were privileged to know them. Their future was bright as the hopes and aspirations of our workers were intent upon the glowing success we knew would accompany their consecration, devotion, and

outstanding ability. But then the adversary stepped in and cut short a life of dedicated service. Dr. Dick was taken from us. In his passing the cause of God has suffered a tremendous loss. Anterior poliomyelitis is a killer of men's bodies but not of their souls. The memory of the doctor's kind and gentle manner and his determination to excel that his Master might be better served, coupled with the calm confidence and trust of his bereaved wife and family, has done much to strengthen and establish those who have been left behind to sorrow.

In many fields our staffs have been so busily engaged in caring for the sick who have come for help that but little time has been allowable for definite evangelism. This should not be. The majority of our sanitariums, hospitals, and clinics either have chaplains or Bible instructors, or have such on call. The coming of these workers has and will contribute much to the success of our soul-winning medical institutions. Our chaplains and other gospel workers were responsible for ministering to thousands of hospitalized individuals during this past year.

But we must do more along this line. If we allow those who have come to us for restoration to leave our portals without having had the opportunity of learning Heaven's way, how can we answer before the judgment bar of God? It may be that



The Coral Sea Union College

The Coral Sea Union College, at Kambubu, near Rabaul, New Britain, serves many islands and peoples. It has been chosen as the senior educational institution of this union mission, and will draw students from New Guinea, Papua, Solomons, and Bismarck Archipelago. Each of these local missions has its own training school, but it is planned that graduates from these schools will go to Kambubu to take higher grades of work and prepare for teaching, preaching, and business subjects.

Instruction is given in English, and there are high hopes of developing in a short time a strong national leadership. As an indication of the type of native found in this union mission college, we present the accompanying picture, which shows student representatives from thirteen different islands,

any of whom would be unintelligible to any other if he were to speak in his own tongue. They come from as far north as the Admiralty Group, from far western Papua, from the eastern Solomons, and are veritably a partial fulfillment of the messages of the three angels, which go to every nation, kindred, tongue, and people.

If the Lord tarries, all these young men will go back to their homelands prepared to teach or to preach. They will be ready for service as missionaries even among island groups that are foreign to them. God is blessing this educational venture and using this branch of our work to help double the church membership.

EDWARD E. WHITE, Associate Secretary,
Department of Education,
Australasian Division.

we have been too busy; it may be that we haven't made provision for the giving of instruction and the preaching of the Word. Whatever it may have been in the past, let not their blood be required of the hands of any of us.

God has graciously given the Far Eastern Division five fine schools of nursing. Last year these schools graduated several score of nurses, and sent forth into this field a new band of gospel workers who have completed a training comparable to that given by our schools of nursing in the United States. We sincerely hope that this number of evangelistic training centers can be increased to the extent that we have at least one school of nursing in each major language area of the Far Eastern Division.

Every section of this great field would be manifoldly blessed if it could send a consecrated nurse into its villages who would there conduct home nursing classes, classes in care of the baby, in healthful cookery, and in the prevention of disease—and then couple with this the wonderful story of Jesus and His redeeming love.

Public health education must be fostered in our nursing schools here in these mission lands in a more positive manner than ever before. Emphasis and re-emphasis must be placed upon this type of pioneer work, and consecrated young men and women trained to go out into the villages, and in conjunction with our evangelistic workers build up memorials for God. "Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord."—*Medical Ministry*, pp. 26, 27. Where such types of training are not given, let us lengthen our cords and strengthen our stakes, that God's work may be speedily finished.

An Unusual Ingathering Victory in Kansas City

By Al Cossetta

An inspiring and enthusiastic spirit was manifested in the Kansas City Central church, in Kansas City, Missouri, on Sabbath, December 27. The reason for this special rejoicing was the fact that in a little more than three weeks the goal of \$9,750 was surpassed by bringing in \$10,200 in cash. This was an average of more than three thousand dollars a week, and the largest amount ever raised in the Kansas City Central church. Gratitude to our heavenly Father was expressed by our pastor, G. R. Freeman, for the rich blessings received during this work.

On November 29 Elder Freeman, with the church elders, launched the campaign by organizing the church members into small groups of five, each headed by an officer or Sabbath school teacher. Every night, with the exception of Friday, eight

bands or more, with our hard-working pastor, met at the church. Here in their cars the singing bands and solicitors would leave for their respective districts, bringing the beautiful Christmas carols to the people as they solicited for funds.

Also our Kansas City Junior Academy students played an outstanding part in helping to reach our goal. The amount raised by the students was one thousand five hundred dollars, and we believe this to be a good record for this school.

House-to-House Visitation in the Lushai Hills

By Henry F. Brown

E. M. Meleēn, long-time missionary in India, sends in a paragraph that he has copied from a letter just received from his daughter, Mrs. W. G. Lowry. She and her husband are the pioneer missionaries in the Lushai Hills of Assam in India. She describes a Big Week field day as follows:

"Yesterday the first Big Week field day for Aijal was held. Sixteen people turned

up at 9:00 A.M., and Zuala, the leader, gave them some instruction. Then they were given their 'books' to sell. The 'books' were old *Sabbath School Quarterlies*, old *Youth's Instructors*, Voice of Prophecy souvenir books, Hindi and Nepali Gospels, two copies of *The Way Out*, one old *Health and Longevity*, four old *Toward a Better Day*, two Hindi *Three Ways to Health*. It was all the literature available, and not a very imposing collection.

"They were sent out two by two, and at the end of the day they came back happy, full of good experiences, and with about one hundred rupees. Zuala himself sold more than forty rupees' worth of old *Youth's Instructors* and old pictures. It was wonderful, and the first Big Week. Suppose that they had had some Lushai books to sell!"

Thus the good work goes on. Those redeemed long to redeem others and bring to their fellow mortals the glorious hope that floods their own soul. This is the genius of Christian witnessing. Each man tells what Christ has done for him in his own way, and with such instruments as he finds at hand.



Lincoln, Nebraska, Health and Welfare Center

Monday, November 10, 1952, marked a new phase of missionary work in the city of Lincoln, Nebraska, when our new health and welfare center was opened. The general public has hailed this project with enthusiasm.

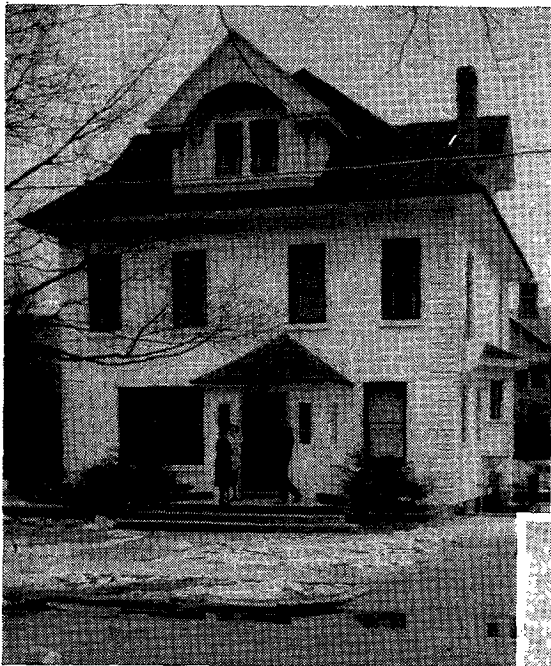
Mayor Victor Anderson, of Lincoln, officially welcomed our organization to the city by placing his official blessing upon our undertaking. He publicly contributed a generous personal gift to our center.

M. W. Deming, College View minister, gave the service pledge. Mrs. H. Prince, of the State board of control, responded to our pledge to serve the city and the community. She gave a glowing report of what Adventists

have been doing for their community in the cities and towns across the State.

The invitation to inspect the facilities of the welfare center was made by the writer. During the remaining portion of the day of opening the public leisurely inspected the entire establishment. Our center is on the main thoroughfare of Lincoln, O Street. We believe that God is leading in this new project. We have definite reason to believe that this method of reaching the public will bear abundant fruit for God in the near future.

M. DONOVAN OSWALD,
Home Missionary Secretary,
Nebraska Conference.



New Faith for Today Headquarters Building, Forest Hills, New York

Have you ever stopped to think of what goes on behind the scenes of a telecast? When people view the screen in their homes, and see how easily the actors and performers do their part and the musicians bring their interpretations of music, little do they know of the hours and hours of preparation necessary for this event. They seldom think of the staff personnel, cameras, lights, studio space, sets, carpenters, and other factors necessary in order to carry on. For example, the carpenters in a television center construct enough back scenes, equipment, and staging for various telecasts over a period of weeks to build several houses, were all the material put together in one place.

The problems, pressure, and responsibility in the production of Faith for Today, our denominational television program, are no exception. We can safely say that for every minute the television staff is on the air, there has been a rehearsal for one hour.

Some time before the week begins, the necessary preparation of the script takes place. The script consultants include W. A. Fagal, Miss Elaine Giddings, and Miss Grace Fields. The latter two are also the script writers. These consultants discuss the various types of subjects—doctrinal, inspirational, and practical. After they decide the objectives for the weeks to come, they settle on the script for the approaching Sunday and determine the type of adults and young people necessary to fill the parts. They are constantly on the lookout for personalities who can be drawn upon from time to time as they are needed. This has proved to be one of the strongest influences to bring laymen into close coopera-



Mrs. Ardice Branson, Editor of "Telenotes"

tion with this important project. The participants are church members, and many times contribute the better part of a week's time to preparation and rehearsals.

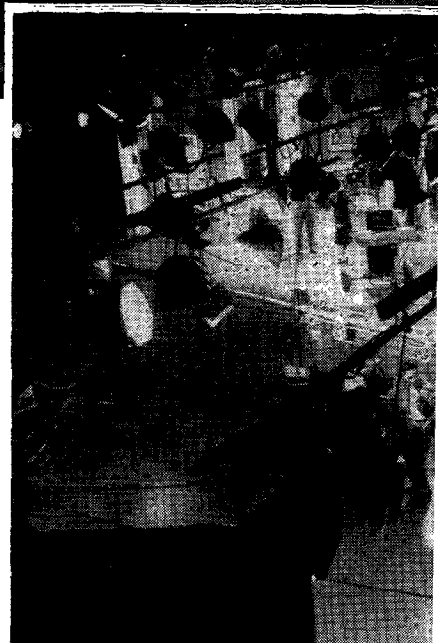
In order to get a wide range of objectives, these consultants do not limit the TV story each week to the life of one person or family, but strive to appeal to the widest possible variety of ages, and types of culture and education.

Marilyn Dillow, soloist in the trio, types the first draft of the script, which must be ready by Friday noon. Copies of the first draft go to the ABC television director, the agency, and the cast. On Sunday after the telecast the script for the following week is studied. The director, the agency representative, the script writers, and the cast are all present, and this meeting takes place in the ABC television center in New York City. The director says, "I am your sounding board. If your message for next Sunday is not clear to me, it will not get across to your viewers." He realizes that the clarity and forceful-

Behind the Scenes

A WEEK AT OUR TEL

By Paul Wickman, Secretary, Radio and



Upper: Faith for Today Operating Board, Standing, R. E. Crawford, W. B. Ochs, W. A. Fagal, Charles O. Franz. Seated, L. E. Lenheim, Chairman, Illuminate a Practice

ness of the message presented are even more important than the perfection of facial expression, mechanical details, and harmony in musicians' voices.

Monday morning finds the director busy giving orders to the ABC office for sets and scenery. Art work and construction by the station personnel are in process during the week. Rehearsals at the Faith for Today office begin at an hour suitable to the cast. Sometimes rehearsals go on in the evening, in order to accommodate conference workers or laymen who work during the day. As the practice continues, the wording is often

th Faith for Today

ON HEADQUARTERS

vision Department, General Conference



Right: T. L. Oswald, E. R. Walde, M. V. Camp-
hs, E. L. Branson, M. L. Rice, Paul Wickman,
r Missing, W. H. Williams. Lower: Kleig Lights
in the TV Studio

Wednesday is almost the deadline for the script to be memorized. Portions are rehearsed in sections, and the participants become accustomed to carrying the conversation without hesitation or dragging.

Thursday is the week's longest and most important rehearsal. The ABC director stays at the Faith for Today office the entire day. Participants arrange for four solid hours of rehearsal, for this day the program must take its final shape. The cast learn their changes in position, crossovers, and direction to look, so that the camera can pick up the proper expression. The musicians also rehearse with the director. He takes note of solo passages in the songs, so the cameras can pick up the face of the soloist. He plans with the musicians the formations they will take for their songs. If there is a solo,

he tries to find ways of making it a real production rather than just a series of musical notes and sacred words. The director marks his script for all moves of the performers and musicians, in preparation for directing cameras and lighting on the final rehearsal just before going on the air.

The kinescope of the preceding week's program is viewed by the staff, and all are invited to participate in a discussion, giving constructive suggestions and comments. Nobody has personal feelings at such a time. Everyone is interested in perfecting the program, so the kinescope is criticized unmercifully in order that full benefit will be derived from this viewing. The transitions, angles, sets, music, commercials, lighting, camera work—everything comes in for its share of scrutinizing. The important question asked is, Did the message get across to the viewers?

Friday finds the script writers, the director, and the cast rehearsing for two hours or more. The musicians have been memorizing and practicing, so that by Friday they are ready for their final rehearsal before cameras. Copyrighted music is cleared with the ABC-TV music department.

We can imagine that after this strenuous program the Sabbath would be welcome. But on Sabbath you often find the

Fagals, the musicians, and others present at TV rallies in our churches and seeking to enlarge the listening audience.

Sunday comes, and this is the day that climaxes the efforts of the previous week. The entire cast, script writers, and ABC personnel arrive at the TV center on Fifty-sixth Street in New York City. They take

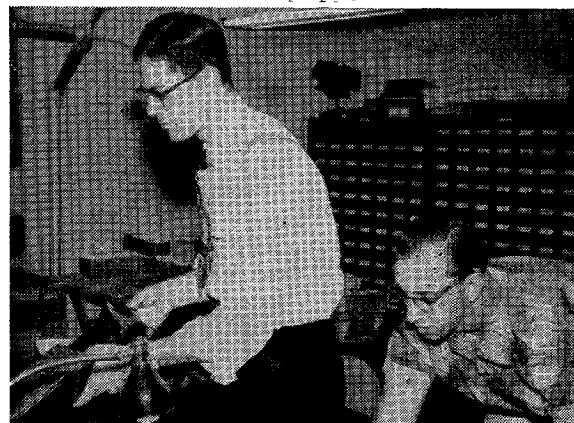


Above: E. R. Walde and Cora Thurber Studying the Faith for Today Correspondence and Interest Graph. The Graph Shows Encouraging Trends in the Upward Direction

changed and adapted to the participants and their language habits. The members of the cast become familiar with their lines during the week. The success of a telecast depends largely upon the amount of preparation and the familiarity with the subject. The nervousness of the participants is greatly minimized by their feeling that the subject is completely in hand.

Tuesday finds the script revamped, and it is prepared and used for the Tuesday rehearsal. Each day the rehearsal is more specific as emphasis and objectives to be gained are brought out.

Right: Quartet Member Lyle Jewel (Left) and Organist Melvin West at Work on the Addressograph Machine. The Busy Faith for Today Staff Finds Little Time for Relaxation



their positions as they rehearsed at the office, while the property men set up the scenery in the studio. They now go through the program in the new environment. This procedure is called the "dry run."

From 10 to 12 A.M. the staff rehearses with the cameras. The floor director, light technicians, three cameramen, two boom microphone men, the technical director and program director, and the participants in the program—all are busy with their different responsibilities. The technicians mark their script for changes in camera and light positions. Chalk markings are made on the floor. The musicians also are trying out in this interim for best microphone position and flood-lighting effect. During the rehearsals a photographer is watching constantly for good shots for use in material that goes out to the churches. When 12 noon comes there is a break for a few moments.

"On the Air"

At 12:15 the musicians don their robes if that is the scheduled costuming. At 12:25 the complete staff gathers together for prayer, for this program is dedicated to the service of God. The technicians in the studio pause and listen reverently while Pastor Fagal asks for God's blessing upon the program, the technicians in the New York studio, and all other technicians down the line who are responsible for the transmission of this program. At 12:28 comes the announcement, "QUIET." The members of the cast are in their places. At 12:30 the signal "ON THE AIR!"

As a result of this program, telephone calls and letters begin to come in. At the office of Faith for Today three telephone operators stand by to receive the calls. Some viewers call long distance—from Washington, D.C., Chicago, or Philadelphia. One called from California in response to the program on alcoholism.

Offers for the Bible correspondence course bring an ever-increasing volume of mail from telecast viewers requesting the lessons. This means an increasing responsibility for the staff, who, in most cases, double at the office as well as on the program. From the mailbag come letters and gifts that must be acknowledged, questions that must be answered, requests for prayer, and requests for the gift book or other literature.

The members of the trio are busy with stenographic work during the week. The soprano works for Miss Giddings, the mezzo-soprano for Pastor Fagal, and the alto for the Bible school. They each take turns at the telephone switchboard also. The first tenor of the quartet helps answer questions in the Bible school. The second tenor operates the mailing machine. The basses operate the graphotype. The organist runs the addressograph and helps in the file room. Everyone works; nobody is lazy.

There just aren't enough hours in the day to accomplish all that needs to be done. The manager and treasurer, the publicity director, and the rest of the unseen staff are spending their full time taking care of supplies, paying bills, summing up reports, and attending to the many details behind the scenes. The operating board, consisting of busy union presidents and officials from the General Conference, are faithful in their attendance at the monthly board meeting.

Yes, and our faithful people across the nation are in a large way responsible for the success of the program from week to week because of their prayers and gifts.

How well I remember when we went on the network two years ago. We were thrilled with a response of mail totaling from three hundred to eight hundred a week. The mail has continued to increase, so that now we are receiving nearly four thousand letters a week plus telephone calls, mostly from non-Adventists. We are buying time on eleven television stations and are carried free on twelve additional ones, with Hawaii now on the list of free transmission.

It is not time, but a task, that separates us from the fulfillment of the precious promise made by Jesus, "I will come again, and receive you unto myself; that where I am, there ye may be also." The church is obligated to use every instrument at hand to finish this task. And television—the little magic box that fascinates millions—is being used to the glory of God in the proclamation of the gospel for these last days.

Adventist Missions on San Salvador Island

(Continued from page 1)

own living. They have large families and live on rocky little farms. In recent years radio sets have been purchased by many of these families, and the Voice of Prophecy broadcasts with the correspondence lessons have reached the remotest part of our scattered island field. Prejudice has broken down, and there are many homes proudly displaying one or more graduation certificates from the various Bible courses offered by our mission radio Bible school. And these courses are bearing fruit. We sent a young worker into this district who has worked for several months among these people, and yesterday I conducted two baptisms, one in each of the churches.

Before the sun was up yesterday morning our church members were astir, and at six o'clock about forty of them and their friends left the church singing our well-known hymns. We walked a quarter of a mile through the settlement to the seaside. There we were joined by a number of the curious spectators while six young people were buried with their

Lord in the waters of baptism. At nine o'clock we all joined in the Sabbath school.

By ten-forty-five we were ready for our midday service. The church was beautifully decorated with a profusion of flowers and palms and was well filled with regular members along with several who had grown cold and were now returning. Many non-Adventist friends joined us. After the receiving of the newly baptized members into church fellowship, we conducted a consecration service, followed by the ordinances of the Lord's house. The Spirit of the Lord was present and a real spiritual feast was enjoyed by all. Wrongs were made right and a genuine spirit of Christian fellowship was manifested.

After lunch we borrowed a small truck, and with several of the other members, drove twelve miles over very rocky roads to the little church erected near the site of Columbus' landing. Here another baptism was celebrated. When a call was made, six not of our faith stood for Christ. Bible studies have been arranged for these dear people. After the baptism we all enjoyed the communion service in our church. We returned home very tired but feeling joyful of heart after a full day of service in this little corner of God's great harvest field.

Later I spent ten days in a village with an island worker who is holding an effort there. During our stay the whole village came out to the meetings, and it looks as if we will be raising up a new church there. About thirty-five are attending the Sabbath services. But we were faced with the false teaching "once saved, always saved," which has deceived so many of these dear people. Men and women are very religious of mouth, but their lives are preaching another sermon. While teaching our doctrine we must at the same time clearly answer from Scripture those teachings that have been ingrained in the very thinking of the people. Most of the popular preachers have adopted what is called "go easy religion," save the heart, but don't touch the life enough to drive the individual out of the church. Live as you please, attend church regularly, pay your dues, and shout long and loud of your "saved" condition, but that is as far as your religion goes.

The moral standards are very low, and the general knowledge of the Bible is almost nil. But our weekly Voice of Prophecy broadcasts are awakening the public, and our local broadcasts are touching problems that have never been solved before. Our greatest need today is consecrated men to go to these islands to carry on the work. We have thirteen outisland districts and only two outisland workers. This year some of our outisland districts will not receive so much as one brief visit from a worker. How we would rejoice to be able to answer the calls that come to us for help.

Just recently a stranger dropped into my office and introduced himself. He had been one of the first in his community to enroll in the Bible school when we opened. He lives in one of our unentered island fields. He has graduated now and has been a follower of our doctrines as best he can under the circumstances. He has bought our church hymnal and several other books. He gives out quantities of *Signs* and other papers as we furnish them to him. I have been in frequent correspondence with him and

was very happy to meet him. After a few words he looked straight at me and said, "Why don't you come over to Abaco and preach to us? We love your radio messages. They are from the Word of God. We want straight preaching, and you Adventists have it. But you never even visit us. You can stay at my home, and the large school auditorium will be open to you. When can you come?" I was forced to put him off with the conditional promise of a visit next year. Where are the workers to enter these fields now?

Brief Current News



Atlantic Union

- Sabbath school members of the New York Conference gave \$79,975.53 in Sabbath school offerings to missions during 1952, an average of 42 cents per week per member. V. A. LaGrone is secretary of this department for the conference.

- C. M. Pike recently baptized six new members into the Attleboro, Massachusetts, church. Elder Pike has been leader of the Pawtucket, Rhode Island, district for several years, but is transferring to the pastorate of the Stoneham, Massachusetts, church.

- The REVIEW campaign of the Southern New England Conference closed with a total of 1,245 subscriptions, 343 of which are new.

- Donald Goodness, senior theological student at Atlantic Union College, has been chosen to serve an internship in the Southern New England Conference after his graduation at the end of May.

Canadian Union

- On Sunday, January 18, G. E. Taylor, president of the Alberta Conference, began a series of evangelistic meetings in the city of Calgary, in the Al Azhar Temple.

- A youth rally and district meeting was held in Winnipeg, Manitoba, January 23-25. Visiting speakers included V. W. Becker, Missionary Volunteer secretary of the Northern Union Conference; L. E. Smart, Missionary Volunteer secretary of the Canadian Union Conference; and W. G. Soloniuk, Missionary Volunteer secretary of the Manitoba-Saskatchewan Conference. G. S. Remick, pastor of the Winnipeg English church, was in charge.

- C. S. Cooper and his family who have recently returned from mission service are now living in the Alberta Conference. Elder Cooper is to be the conference evangelist and will begin evangelistic meetings in Red Deer immediately.

Central Union

- Bernard J. Furst baptized seven in Sheridan, Wyoming, on Sabbath, January

10. This was Wyoming's first baptismal service for 1953, and it is interesting to note that the same number of believers were baptized during the whole first quarter of 1952.

- The Nebraska Conference reports a total of 282 baptisms during 1952 and an increase of \$20,198.76 in tithe, \$5,473.61 in mission offerings, and \$12,984.59 in literature sales during the past year.

- Although the broom shop of Union College has been in operation for only one year, it now employs 22 students to put out 200 dozen brooms each week and pays out \$1,750 monthly for student labor.

- The Kansas Conference reports an increase of 18 per cent in tithe during 1952 as compared with the total receipts for 1951.

Columbia Union

- The new church building in Barberton, Ohio, was dedicated January 3. This group had its beginning in the summer of 1933, when L. C. Evans conducted evangelistic meetings in this place.

- More than 200 colporteurs met in the Takoma Park church January 4-10 for a colporteur evangelistic convention for the entire Columbia Union Conference. A new record in achievement was reported for the year 1952, with 161 baptisms resulting from the efforts of the colporteurs, and more than \$600,000 in deliveries.

- The Allegheny Conference reports that Bridgeton, New Jersey, church members are happy over the prospect of soon having a church building of their own. Eight persons have been added to their membership, and six more await baptism.

- New desks, flooring, Venetian blinds, and numerous other improvements have been made in the Toledo church school under the leadership of the pastor, F. F. Bush, and the teachers, W. A. Moore and Miss Opal Winterfeld. Of the \$1,500 expenditure for improvements, nearly half was gathered by the 41 students.

Lake Union

- Several more baptisms were held in Michigan toward the end of the year. Lawrence Kagels reports 16; E. H. Knauff, 12; J. C. Klose, 12 at Ann Arbor; R. H. Clausen, 7 at Petoskey; H. G. Ruthertford, 6 at Flint; Gordon Creighton, 14; Dwight Wallack, 10 at Kalamazoo; and A. A. Douglas, 8 at Muskegon.

- W. D. Forde, of the Detroit East Side church in the Lake Region Conference, recently held a baptism for 18 persons, which brings his total for the year up to 35. Seven were baptized by H. J. Fordham in the Saginaw district, and on December 28 J. W. Allison baptized 11 in Detroit, which brings his total to 63 for the year. Three of these were for M. C. Van Putten.

- During the year 1952, 47 persons have been added by baptism to the churches in Wisconsin as a result of the Wisconsin Bible correspondence school. There were 42 baptized in the year 1951.

- Birdie Hamblett, a member in the Lake Region Conference and a veteran colporteur, is truly an untiring worker for souls. Many attribute their first knowledge of this truth to the work of Sister Hamblett. She sold a book to an accomplished musician who is now a member and the church pianist at Shiloh. She had another candidate in this same baptismal class. She had three more souls in the baptism held December 28.

- T. M. Rowe, pastor of the Shiloh church in Chicago, has been conducting a Bible school at the church's new location, 70th and Michigan. As a result he recently held a second baptismal service baptizing 22, and there are more than 25 others who are still studying.

North Pacific Union

- E. H. Tucker, who has been publishing department secretary of the Washington Conference, recently accepted an invitation to the same position in the Montana Conference.

- K. Inoue, pastor of the Japanese church in Seattle, reports that although they are few in number the members are large in faith. Every Sabbath is doorbell day for them as they visit the sick, give Bible studies, make missionary visits, and so forth. As a result of the fall evangelistic meetings that were completed December 21, a number of prospective converts are worshiping with the members each Sabbath. The pastor plans to introduce the third angel's message to every Japanese home in Seattle and vicinity in 1953 through newspaper evangelism.

- The members of the Antelope, Montana, church are experiencing a twofold blessing from the Investment plan—a blessing to those who invest and form a partnership with God, and a blessing to those who will more speedily receive the gospel message as a result of funds added to His treasury. Paul Johnson, pastor of the church, reports a total of \$1,605.30, which is a per capita of more than \$32.

- After spending eight years in pastoral work in the Idaho Conference, Elder and

(Continued on page 26)



The Call to Advance

The General Conference Staff Tell of Plans and Progress

Harvest Before Nightfall

By R. H. Adair, Assistant Treasurer, General Conference

As we contemplate the great task given the church, to take the gospel message to all nations, even to the uttermost part of the earth, our minds tend to dwell upon two statements made by Jesus with regard to the great responsibility.

He had been ministering to the spiritual needs of the Samaritan woman at the well.

"As Jesus still sat at the well-side, He looked over the fields of grain that were spread out before Him, their tender green touched by the golden sunlight. Pointing His disciples to the scene, He employed it as a symbol: 'Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.' And as He spoke, He looked on the groups that were coming to the well. It was four months to the time for harvesting the grain, but here was a harvest ready for the reaper."—*The Desire of Ages*, p. 191.

The words spoken on another occasion apply very aptly to our situation today: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

We are living in a world that is beset with a spirit of tenseness and uncertainty. This spirit tends to enter into the experience of the individual in his attitude toward life and its responsibilities. It also enters into the experience of nations.

The principles of our message are so diametrically opposed to the spirit of the age that it is not difficult for us to appreciate the statement found in *Testimonies*, volume 5, page 463: "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."

Thank God we have not reached the depths of darkness and perplexity that this old world is yet to experience. In most countries it still is "day" and the "night" has not yet come. But there are millions of people who do not have the light of the gospel. They have been shut away from the influence of the foreign missionary. I wonder what would have been our attitude toward some countries and peoples had we been permitted to look into the future and see how soon the foreign missionaries' influence would be cut off. I feel sure that this missionary-minded people would have heeded the words of Jesus:

"Work . . . while it is day: the night cometh when no man can work." No sacrifice would have been too great in order to give the gospel to those who so soon would be cut off from the Christian blessings and privileges we all so much appreciate.

We live in a world when this same restrictive situation can be repeated at any time. We know not what a day will bring forth. It is possible for fields to be closed to our great gospel missionary service for men and women who know not the true God.

From reports that come in from the great world field we are encouraged to believe that we are living in the day of the whitening harvest.

One of our esteemed leaders once said that the church in the world will greatly prosper when the spiritual and financial elements of the church are in proper balance and relationship. When one stops to consider that statement, how true it is! When an individual member of the church is a faithful steward, presenting to God an honest tithe and liberal offer-

ings, it can be said almost without exception that he will also have a well-balanced Christian experience. Let us look at the matter from another viewpoint. If our hearts are in tune with God, His great work will not want for the means needed for the carrying out of the great gospel commission.

Not all can go to foreign countries to labor in the whitening harvest fields, but we can all have a part in this great effort. Today hundreds of native people who have come out of heathenism are willing and waiting to be trained and made ready to go out and minister to their own people. It is a pitiable experience to sit with committees in lands afar and to be made aware of the whitening harvest, when there is no way of providing the funds necessary to make possible the training and equipping of workers to go out and gather it. We have read of the scores of thousands in Africa who have been brought out of heathenism, but they are not being shepherded as they should be. Hundreds of workers are needed in this one great field; but the need remains, and the brethren hope and pray that help will come before the daylight fades and the night cometh.

The plan of finance that has been built up by the brethren for the care of this



Ewing Galloway

The Leaders of the Church, No Less Than the Leaders of Industry and Commerce, Must Lay Vigorous and Thoughtful Plans for the Prosecution of Their Work, and Since the Work We Are Called to Do Is the Most Important Business on Earth, so Our Plans for Action Must Be the Best

great body of members throughout the world is wholly dependent upon the systematic liberality of the membership in every land. God has wonderfully blessed us as a people, and we can truly say as did Joshua of old when he laid down his burden of leadership, "And ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14.

The Greatest Cause on Earth

During these closing days when daylight is fading and night is coming on, it is possible for the evil one to tempt God's signally blessed people to fall under a spell of selfishness or covetousness. The apostle Paul says, "For we brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6:7. The world recognizes that Seventh-day Adventists are the most liberal givers to the cause of God, but as we read the exhortations given to the church we realize that we have not yet reached the limit in supporting the greatest cause on earth. When the church is so often asked to support liberally the plan of systematic giving in order to provide for the urgent needs of the Advent family in all lands, a question is sometimes raised about the pressure brought upon the membership to give. The answer to such a question comes to us from the Spirit of prophecy:

"It was by the Lord Jesus Christ Himself, who gave His life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside His honor as Commander of the heavenly host, who clothed His divinity with humanity in order to uplift the fallen race; He who for our sake became poor that we through His poverty might be rich, has spoken to men, and in His wisdom has told them His own plan for sustaining those who bear His message to the world."—Mrs. E. G. WHITE in *Review and Herald*, Feb. 4, 1902.

Means and Consecration Required

"God's people are called to a work that requires money and consecration. The obligations resting upon us hold us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength.

"There are only two places in the universe where we can place our treasures,—in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause. The Lord designs that the means entrusted to us shall be used in building up His kingdom. His goods are entrusted to His stewards that they may be carefully traded upon, and bring back a revenue to Him in the saving of souls. These souls in their turn will become stewards of trust, co-operating with Christ to further the interests of God's cause."—*Ibid.*, Dec. 24, 1903.

Home Missionary Department

National Field Adventuring Day

Sabbath, March 7, has been chosen as the date for the first National Field Adventuring Day in 1953. In recent years we have found these visitation experiences so fruitful that now many churches go out in organized bands every month, some churches go out every other week, and, many others engage in organized visitation evangelism at least once every week. Many of our faithful laymen now dedicate at least one hour a week to visiting and one night a week to giving studies.

As we draw near the end we are emulating more and more the apostolic church whose evangelistic fervor burned with flaming love for Christ. Those early Christians were ablaze with zeal for God. They went out field adventuring every day, not just one day a week or one day a month. Notice the divine record: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42. As a result of their evangelism the "Lord added to the church daily such as should be saved." Acts 2:47.

This general return to the pattern of lay evangelism as set by the apostolic church is bringing rich blessings to the remnant church as it did to the early church. From all over the world come thrilling reports of increased laymen's activities. Many churches and, indeed, whole mission fields report that they have doubled their membership since the last General Conference session.

These national field adventure dates as set for the spring and the autumn of each year are not intended to limit this "most essential" work to only twice a year. But it does provide for at least two days a year when organized, concerted campaigns can be conducted in every church in North America.

This concerted action is important. "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Christian Service*, p. 75.

We hope to see concerted action in every church in North America on March 7. Many of our members will gain such a rich experience on that day that they will want to go out often and not wait until the next National Field Adventuring Day. If church members today would go out "daily" and cease not to teach and preach Jesus "in every house" as the early church members did, would not the Lord add "to the church daily" such as should be saved?

Many Dorcas Societies are finding the weekly visitation program a great blessing to the church as well as to the community. We find many needy families while visiting the homes, and thus the challenge can be brought to the church to supply these needs. "We know very little of the human suffering that exists everywhere about us, but as we have opportunity we should be ready to render immediate assistance to those who are under a severe pressure."—*Welfare Ministry*, p. 137.

This was the method employed by Jesus, and it cannot be improved upon.

"Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unfailing tenderness and gentleness, He met every form of human woe and affliction."—*Christian Service*, p. 114.

It was a successful method. Out of those homes where Jesus had visited, where He had blessed the children and prayed for the sick, came the people that made up the three thousand who were converted on the day of Pentecost.

Christ's Method Will Give Success

This house-to-house visitation evangelism is still a successful method. "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*Ibid.*, p. 119.

It is so successful and so important that the Spirit of prophecy calls it the "most essential work that can be done." Let us read the entire statement: "House-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done."—*Evangelism*, p. 431.

We hope to see every church in North America thoroughly organized for this home visitation effort March 7. Let us plan to visit every family in each community where we have a church. Remember, we are not responsible for conversion, but we are responsible for contact. It has pleased God to save men through the medium of other men. We must deliver God's message! Acceptance of the message depends upon the person to whom it is delivered. But "how can they hear without a preacher?" "In every one of His children, Jesus sends a letter to the world. If you are Christ's follower, He sends in you a letter to the family, the village, the street, where you live."—*Steps to Christ*, p. 119.

May God bless you as you deliver the message March 7.

ADLAI A. ESTEB,
Associate Secretary.

Temperance

Department

Drive the Temperance Question to the Hilt!

"Drinking has become a national menace," says the *Christian Century* (Jan. 14, 1953). Then it adds, "It is very rare . . . to hear a sermon on the temperance issue." Perhaps this is true of some Adventist pulpits.

Favorite Theme of Mrs. White

Temperance was a favorite theme of Mrs. Ellen G. White. "When asked to speak on temperance, I have never hesitated," she said. In her volume, *Temperance*, she wrote: "For many years I was known as a speaker on temperance. . . . Many invitations were tendered me to speak on temperance in various cities and towns. . . . Generally, when I spoke to the people on Sunday, my theme was health and temperance."—Pages 259-262. In the early days of Adventism, "during some of the camp meetings, daily instruction was given on this subject."—*Ibid.*, p. 262.

Don't you think that if Mrs. E. G. White, who had seen the importance of this work in vision, devoted so much time to telling the world about it, we today should show a still greater interest in it?

Yet, looking at our people as a whole, she says:

"I am sorry that there has not been a more lively interest among our people of late years to magnify this branch of the Lord's work. We cannot afford to lose one opportunity to unite with the temperance work in any place."—*Ibid.*, p. 225.

"We should . . . take up the temperance question in all its bearings, and drive it home to the hilt."—*Ibid.*, p. 240.

What You Can Do Personally

1. Purchase a copy of the book *Temperance* by Mrs. E. G. White and read it thoughtfully. It costs but two dollars through the Book and Bible House.

2. Sign the pledge annually, and renew your membership in the American Temperance Society.

3. Endeavor to get one other to sign each week and join the American Temperance Society.

4. Protest to grocery stores if they sell beer, wine, or whisky.

5. Protest to police repeatedly of laxity and law violations.

6. Report to authorities taverns selling to minors.

7. Write letters to editors concerning violations.

8. Get acquainted with police authorities and editors.

9. Write your favorite magazines and newspapers protesting liquor advertisements and proliquor editorials.

10. Write your Senator and Congressman, urging laws against liquor.

11. Refuse to eat where liquor is served.

12. Protest to radio and TV stations of liquor-sponsored programs.

13. Become a qualified voter by meeting the personal registration requirements.

14. Vote for local option or any anti-liquor measure.

15. Put temperance mats in newspapers.

16. Put up antiliquor posters on bulletin boards.

17. Put posters in busses and streetcars.

18. Use antiliquor stickers.

19. Tell groups of children of effects of alcohol, and secure their pledges not to use it.

20. Give a liberal offering on World Temperance Sabbath to the American Temperance Society.

21. Secure sponsors of *Listen to:*

High school students
High school teachers
Public school teachers
Ministers and priests
Libraries
Police officials
Judges
Sunday school leaders
Juvenile homes

22. Become an active member of the Spotters' Club and send in clippings regularly.

23. Recruit members for the American Temperance Society.

W. A. SCHARFFENBERG, *Secretary*.

Publishing Department

A Larger Colporteur Ministry

Mankind is now passing through the most dangerous days since the Flood came upon the earth and nearly destroyed the race. With a constantly accelerated pace world-shaking events come one after the other, and man seems incapable of handling the intricate and delicate matters they present. While one situation is being met, a score of new ones are in the making and threatening to break the dikes of our civilization.

A Clear Voice Needed

Never before was there such a need for a clear, certain voice to be heard bringing hope and comfort and light to this darkened generation. No voice of man has yet been heard that can lead the world back to normal life and sweep away the fear and apprehension that distresses mankind. Every effort of man, every combination yet formed, has failed to stop the

steady, strong pull toward another hideous, devastating war more terrible than the imagination of man has yet conceived. The most learned of earth are declaring that doomsday is near at hand. The learning and wisdom of men have turned out to be foolishness and unavailing, and the dikes of civilization that men have erected are as ashes in their hands. If ever the Word of God and the truth that we hold should be given to the world, it should be given now. And our literature ministry is a most effective way of doing it.

Colporteur Ministry supremely Important

The ministry of the Christian colporteur has always been of supreme importance, and today it must rise to its zenith in power and accomplishment in spreading the truth like the leaves of autumn. It is our duty in every possible way to announce to men that these terrible clouds have a silver lining and that what is so frightening to the human mind today is but the portent of a better day about to dawn.

The possibility of the sale of our literature is on the increase continually. Instead of single volumes, our colporteurs are finding it comparatively easy to sell our literature in sets, which mount up the sales of the colporteurs far beyond anything that has been possible heretofore.

Many are the evidences that God is guiding in this great colporteur ministry, and we must hasten now to do our most effective work in scattering our truth-filled books as far as possible into the homes of all the people. Wonderful opportunities are now possessed by the church to make possible a greater and a more prosperous colporteur ministry. Very soon we will have to face trouble and great perplexity, on to the very close of the work, but God has made it plain through His messenger that this mighty colporteur ministry will continue on.

Says Mrs. White on this point:

"As long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing."—*Testimonies*, vol. 6, p. 478.

Day of Great Challenge

This is our day of greatest challenge. What we intend to do for the enlightenment and salvation of lost men and women cannot be safely delayed. These are the days when, under God, we are to finish His work. There are still hundreds of our faithful men and women whom God is calling to lay down their present occupations and enter this ministry. It is a serious matter to turn a deaf ear to the Spirit's voice when He calls us to labor in His vineyard. How can we be clear in the day of judgment if we fail

to respond when God calls? How can we be assured of His blessing upon our life and undertaking if we recognize the movings of His Holy Spirit but fail to respond to His clear voice?

In a special way God is calling upon our youth to give their entire lives to the colporteur ministry. There is no better avenue of ministry for lost souls than through the sale of our truth-filled books. Without delay hundreds, yes, thousands, should now respond to God's call, and go forth with these mighty instruments of truth in their hands and let God's great power work through them as they labor for the lost and the dying.

Will you not this very day, upon bended knee, ask God, "What wilt thou have me to do?" Have you fully considered the question, "How much do I owe my Lord?" Not one redeemed soul has been left out of God's plan in the finishing of His work. He has given to every man his work. Just as surely, then, as Christ died for you and for me, He has a plan whereby you and I may lay our lives on the altar of service for Him. Ask God to guide you into His service. Will you not ask Him whether the literature ministry is the work He wants you to do? Let it never be written in the record books in heaven, "He gave more of his service to self than to his Saviour."

LOUIS K. DICKSON,

Vice-President, General Conference.

Educational Department

A Century of Progress in Christian Education

This year, 1953, marks the one hundredth anniversary of Seventh-day Adventist education. It began in a small way when the first church school opened its doors at Buck's Bridge, New York, under the leadership of Martha Byington. Though this school did not continue long, yet from its humble beginning we look with awe and astonishment at what God has wrought through the years. As we consider the extent of our great educational program in every part of the world today, let us ask ourselves these questions: Why did it start? How did it begin? What has caused it to grow to its present proportions?

Our program of Christian education began from a definite conviction. Seventh-day Adventist parents realized that when they accepted the call of the third angel's message to come out of the world, it meant the whole family. If they were to save the children, they must separate them from the world; for if their children associated with worldly children, under the influ-

ence of worldly teachers, they would be lost. So, the parents from the very beginning of the Advent Movement saw the necessity to train the youth within the church.

To do so, the leaders recognized that such a program would be a considerable expense. James White had the typical Seventh-day Adventist attitude toward this problem when he said, "What if it be extra expense? Will parents push their dear children into channels of vice, for the sake of saving a few shillings? God forbid!"—*Review and Herald*, Aug. 20, 1857. Seventh-day Adventist parents have always recognized that it costs to have our own schools, but they have also seen that it is much less than the cost of losing our young people for eternity.

Small Beginnings

The educational work began in a small way, with starts and stops, ups and downs, disappointments and victories. Through it all Ellen G. White kept the subject alive and was continually bringing the matter before the church. It was not until 1872 that a school was opened under the direction of the denomination, with Prof. Goodloe H. Bell as the first teacher. There were twelve pupils. Interest in this school grew rapidly, and by 1873 the enrollment was 110.

As we look back today and see what has been accomplished, we pause to pay our respects to these great leaders who had a vision of the great possibilities in our educational program and had so much to do with the shaping and developing of it. Foremost among these is Mrs. E. G. White. She clearly states the philosophy of our educational program. Her writings and inspiration have been most valuable, and are as applicable today to our problems as they were when she wrote under the inspiration of God years ago.

A Tribute to Great Educators

Though it is impossible to pay tribute to the hundreds of men and women who have made contributions to the cause of Christian education, yet we should mention a few: Goodloe Bell, Frederick Griggs, W. E. Howell, Miss Sarah Peck, the latter because of her contribution in writing Bible textbooks for elementary grades. While we remember these, we also think of that army of teachers—more than eight thousand, from the bush schools among primitive people to the most highly developed colleges—serving God and rendering his or her contribution to the great cause of Christian education and the preparation of our youth for God's kingdom and His service.

That small seed of Christian education has grown until it reaches every part of the world. Not only do we have a well-established system of Christian education in North America, but in almost every part of the world we find schools and teachers. For example, in Africa alone we

have about a hundred thousand students in our schools, and the work is growing. In a recent report from E. W. Tarr, educational secretary of the Southern African Division, he said, "The present enrollment shows an increase of ten thousand over that reported at the time of our division council, a little more than one year ago."

Student Enrollment Potential

Around the world today, it is safe to say, we could increase our student population by one hundred thousand in two years' time if we had the teachers and the means to pay them. What a challenge to the church! What a challenge to our youth to prepare to meet the needs for teachers and workers! What a field for evangelism! Our possibilities are limited only by the extent of our vision. What can be said more than that which was said years ago by Mrs. White: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come!"—*Education*, p. 271.

E. E. COSSENTINE,
Secretary.

Radio—TV Department

Faith for Today Offering

We would like to emphasize our television project and call attention to the special offering on February 28 that will be taken for the support of our Faith for Today television program. Little do we realize the impact television is making on life today and its far-reaching influence. It is said that "no other force in so short a time has ever exerted such a widespread impact on the home."

The growth of the television mail response for Faith for Today has been gratifying. Not so long ago there was great rejoicing when six hundred letters were received at the Faith for Today office in one week. We have almost reached the mark of four thousand letters in one week. The program is telecast over twenty-three stations—twelve of them free.

A Glimpse Into the Mailbag

People from all walks of life find inspiration and help from the Faith for Today telecast, as is shown by a glimpse into the mailbag.

A Methodist couple write, "We support our own church, but we have been much impressed with the way you put on your TV program. Please find check for fifty dollars to help in this great work."

The educational secretary of a local union of the Brotherhood Railway Car-men of America asks to be enrolled in the Bible course—"for my own use, and I have in mind presenting some Christian views to our members in our meetings."

A letter accompanying a gift to help keep Faith for Today on television says, "I wash and iron for people, and this is part of my earnings."

Zealous TV Workers

One who wants to share the inspiration of Faith for Today with neighbors and friends writes: "I made a contract with myself that I would visit every house in — supporting a television mast and give out your log and Bible school card. My record shows I have made 1,074 calls. Still those masts seem to keep springing up."

An inquirer writes: "I was much inspired by your program on Sunday. Would you please explain what is meant by Seventh-day Adventist?"

We solicit your prayers that God may direct in the use of the medium of television for His glory in the presentation of the message for this hour.

PAUL WICKMAN, *Secretary*.

Sabbath School Department

Did You Know—

That we were adding an average of two new Sabbath schools a day? This is revealed by the world Sabbath school report for the third quarter of 1952, which shows an increase of 783 Sabbath schools over the number reported for the third quarter a year ago. We now have 17,925 Sabbath schools.

That our Sabbath school membership now stands at 1,096,644—a gain for the year of 86,678, and that this gain is equal to our entire Sabbath school membership in 1907?

That the Sabbath school, with an attendance of 856,953, reached 107 per cent of the church membership?

That 14,353 Sabbath school members were baptized during the third quarter of 1952, an average of 156 for each day of the quarter?

Centenary Offering Breaks Record

That our centenary offering broke all previous thirteenth Sabbath records, totaling \$341,686.21, with an overflow of \$58,347.24 for Central European church rehabilitation?

That the third quarter's Sabbath school offerings averaged 17 cents for every second of the quarter, making a total of \$1,384,056.86, and a gain over the corre-

sponding quarter of 1951 of \$143,019.64?

And isn't this something to be very, very thankful for?

ERIC B. HARE, *Associate Secretary*.

Sabbath School Cooperation

"Parents have a serious responsibility resting upon them to cooperate with the teachers in the Sabbath-school."—*Testimonies on Sabbath School Work*, p. 25.

One of the most important ways that parents can cooperate with the Sabbath school is for them consistently to follow the instruction from the messenger of the Lord:

"Parents, set apart a little time each day for the study of the Sabbath school lesson with your children."—*Counsels on Sabbath School Work*, p. 41.

"Even greater care should be taken by the parents to see that their children have their Scripture lessons, than is taken to see that their day-school lessons are prepared."—*Ibid.*, p. 57.

The cradle roll lesson should be read to the tiny tots from their little paper *My Bible Story*. Kindergarten and primary children should be helped through their lessons, in *Our Little Friend*. All the children should be drilled on their memory verses. Thus parents will be contributing to the character building of their children and will be rendering a great service to the Sabbath school.

LOUISE MEYER, *Assistant Secretary*.

New Wine in New Bottles

For a long time the General Conference Sabbath School Department has been implored to improve the *Senior Sabbath School Lesson Quarterly*. After a period of careful study by the department, wide counsel with field leaders, and detailed planning with the publishers and lesson writers, a new type of lessons in a new format was developed as a part of our centennial activities and was ready for release the first quarter of 1953.

A Calculated Risk

As this change was planned, we recognized that it probably would not meet the approval of all. This eventuality was a thoroughly calculated risk. We all know that some people are constitutionally allergic to change. I can sympathize with such persons when I consider how I hold on to my old shoes even after a second half-soleing. We have not been surprised, therefore, to receive a few letters taking us to task for departing from the old order of things. A few have been disturbed because the new *Quarterly* is too large to fit into the old cover.

Others have felt that there is too much material. This too has been deliberately planned to meet the oft-repeated request for more material. We dare hope that after a little more familiarity with the new plan the dissidents will share the

opinion of the many enthusiasts as expressed in the following message from a long-time Sabbath school leader:

"Just a few words to express appreciation of the *Senior Quarterly* for the first quarter of 1953. Thank you for the new format and excellent internal features that you and your associates have worked out. You have done an outstanding piece of work for the denomination in this and other publications of your department. Blessings on you and your associates in days to come."

It is our earnest hope that the new *Quarterly* will contribute to more diligent and meaningful study of God's holy Word.

L. L. MOFFITT, *Secretary*.

Missionary Volunteer Department

MV Legion of Honor

The Missionary Volunteer Department executes a bold stroke destined to hold in check the threat of lowered standards. Listen to the covenant: "I volunteer now to join the MV Legion of Honor, and by the grace and power of God solemnly promise to:

"HONOR CHRIST in that which I choose to BEHOLD.

HONOR CHRIST in that to which I choose to LISTEN.

HONOR CHRIST in the choice of places to which I GO.

HONOR CHRIST in the choice of ASSOCIATES.

HONOR CHRIST in that which I choose to SPEAK.

HONOR CHRIST in the care I give my BODY TEMPLE."

The Missionary Volunteer Department is the church working for and through its youth. God's call to youth includes separation, preparation, and diffusion. These three experiences fulfill the divine plan for young people today.

Separation, Preparation, Diffusion

Separation is a response to Christ's call, "Follow me!" It is a recognition that we are pilgrims and strangers here. Heaven is our home. We join heaven's colony here in an alien world. We turn to walk against the current of world behavior. We have been delivered from the bondage of sin. We are eager to honor Christ, whom we have chosen as our Master.

Preparation means the development of our talents in the new setting of Christ-centered living. It means the sinking of our roots deep in the nourishing soil of God's grace. It is storing the Word of God in our hearts that we may not sin.

It is being drilled in the best ways to share our faith.

Diffusion is the response to a needy world. Jesus said, "Ye are the salt of the earth." We cannot remain isolated from humanity. We must mingle with people. But this association results in blessing to others while we come through with armor untarnished.

Today evil forces have produced powerful temptations in an attempt to break down the ideals of youth. Allurements, subtle and attractive, face the child of God on every hand. In too many instances Christians are yielding to this pressure.

A Rendezvous for Youth

The MV Legion of Honor is a rallying rendezvous for earnest youth who are determined to exalt Christ and the Bible standards of conduct. Thank God, there are thousands of them! In joining the MV Legion of Honor a decided campaign is launched to uphold the hands of those who decry the tendency to compromise. It constitutes a clarion call to separate from careless, lukewarm professors, and search diligently for God's way in daily living.

In the small villages and rural areas, in the cities and institutional centers, the call will receive a hearty response. In our colleges and academies sturdy Adventist youth will welcome the opportunity to join and champion the cause. Everywhere along the line destructive forces will be driven back, and loyalty to Christ will be strengthened.

Soldiers Will Welcome Appeal

The young men in the service of our country will welcome the appeal. It offers an opportunity for them to reaffirm their loyalty to the high ideals that characterize our Advent youth in this generation. These men are scattered throughout the world: Germany, Japan, Korea, and many parts of the United States. Although separated from home, loved ones, and fellow Adventists, by joining the MV Legion of Honor they will feel a sense of solidarity in upholding the principles of the kingdom of God. The attractive wall card displayed at the head of a barracks bed or the personal covenant card pasted in the Bible will have its influence in holding the soldier true no matter where he may be.

Autumn Council Adopts Plan

Since the adoption of the MV Legion of Honor plan by the Autumn Council of 1952 a number of overseas divisions have indicated enthusiastic acceptance. South America has responded. Pastor Dario Garcia was instrumental in having the division council adopt the plan for 1953 in that great territory. In the Middle East College a large poster was prepared on the basis of the Autumn Council minutes. Elder Dunbar explained the plan, and students and faculty signed the MV Legion of Honor covenant. This sets

the pace for that division and we know other fields will follow.

It is anticipated that nothing in recent years will so reinforce the elements of strength among our youth and weaken the power of evil as the launching of the MV Legion of Honor. Thousands of lives will be affected for good as we unite in searching out the instruction that pertains to the six phases of daily life outlined in the covenant: "I volunteer now to join the MV Legion of Honor, and by the grace and power of God solemnly promise to HONOR CHRIST."

L. A. SKINNER,
Associate Secretary.

Medical Department

Army Service and Medical Missions

With the exception of a few areas where British medical qualifications were required, we have not in times past experienced any great difficulty in recruiting adequate physician personnel for our mission institutions. Present mobilization of medical men calls for Army service by physicians to the age of fifty years. After the Army medical man has put in his two years in service, he has available to him three years of GI subsidized study. This post-service training must be begun within two years, or this valuable opportunity is lost.

Dearth of Medical Men

This Army service and training program has created a serious dearth of medical men in the country generally. The Army is looking for the physically fit young physicians, and so is the church. The reason for the recent shortage of mission doctors is easily understood in view of Government service requirements.

We feel, however, that there must be a considerable number of young physicians who have completed their Army service, who are looking toward mission field work. New and urgent calls for doctors have come to the General Conference even in the past few days. Korea, South America, Burma, India, Iraq, Africa, Mexico, and Southeast Asia are some of the fields that are now urgently calling for physicians.

If your circumstances permit you to serve in the mission field, or if you are acquainted with a physician whom you believe to be interested in such service, please communicate at once with the Secretarial Department of the General Conference. T. R. FLAIZ, M.D., *Secretary.*

Religious Liberty Department

Sowing the Seed

In a Southern city one of our magazine workers was selling *Liberty* magazine together with another of our journals when her joyous work was suddenly interrupted. An official of the law asked her to come to the police station. There she learned that the city council had enacted an adaptation of the Green River ordinance, and that she must not only discontinue her work but was under arrest.

The case was brought before the judge and the charge introduced. The worker was asked to give the name of the publication she was selling. This she did, and when she gave the name of *Liberty* magazine the judge asked her to show him a copy. Upon seeing the magazine he at once recognized the publication as the very one he had been receiving and had learned to appreciate. He stated that he was a reader of the journal, mentioned its fine qualities, and dismissed the case.

A modern Nicodemus, this judge had been brought in touch with the true principles of religious liberty and proved a benefactor in an hour of need.

A Work of Faith

The work of the sower is one of faith. He sows beside all waters, not knowing which seed will yield a harvest—this or that. He remembers God's promise and proceeds to work faithfully, with the assurance: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. In the seed as in the soil there are wonderful possibilities. These possibilities are realized only when the two are brought in contact with each other. Other factors are necessary, to be sure, such as warmth, sunshine, and moisture, but it is the contact of the seed and the soil to which we wish to give present emphasis.

The *Liberty* with all of its potentialities is barren if not brought in contact with the soil—the human heart. Likewise the heart of a judge, lawyer, public official, or educator, with its possibilities, will remain barren until the seed is put into the furrow. In the incident cited here, someone made the contact possible. In the laws of nature "effect follows cause with unvarying certainty."

Should the judge of your town have brought before him a similar case, would he have had the opportunity of becoming acquainted with *Liberty*? Are the seeds of liberty being sown in your community?

A. H. RULKOTTER,
Associate Secretary.

Brief Current News

(Continued from page 19)

Mrs. A. E. Hempel have responded to an invitation to labor in the British Columbia Conference.

- The membership of the seven churches of the Springfield and Eugene districts of the Oregon Conference met in a joint all-day session on Sabbath, January 17, in the Eugene church. Seven men and four women were baptized by D. D. Doleman as a result of the evangelistic efforts of the workers and laymen in that area. C. Lloyd Wyman and Lyle W. Cornforth are associated with Elder Doleman.

Northern Union

- H. R. Coats reports that 35 persons have been baptized in Iowa during 1952 through the work of their Bible correspondence school.

- H. R. Trout, who has been an assistant in the publishing department of the Michigan Conference, has accepted a call to connect with the Iowa Conference as publishing department secretary.

- The Iowa Conference reports that the Fort Dodge church was the first to become a double Minute Man church with a per capita of \$40.76 for Ingathering. The Glenwood, Iowa, church is also a Minute Man church.

- Three young people were baptized on December 13 by E. R. Osmunson, the Minnesota Conference president. Paul Scofield, the district leader, reports that two of these young people joined the Palisade church and one the Hinckley church.

- Dr. H. A. Fandrich is conducting meetings every Sunday night in the Kulm, North Dakota, church, using a tape recorder and projector. N. L. Doss, the district pastor, reports that there is a good attendance of nonmembers.

Pacific Union

- David L. Bauer, of Cottonwood, Arizona, accepted a call to pastor the Everett, Washington, church. C. B. Harris, a ministerial intern, will be in charge of the Cottonwood church.

- Lawrence E. Davidson, pastor of the Southside Phoenix and Tempe churches in Arizona, has been called to service in the Hawaiian Mission. He and his family sailed for the new field January 5. W. W. Scott, chaplain of the Tempe Hospital, will also serve as pastor of the church in Tempe.

- At the workers' meeting of the South-eastern California Conference, January 12, two young men were ordained to the gospel ministry, Kenneth Perry and H. G. Vences. J. L. McElhany preached at the service preceding the ordination, the ordination prayer was offered by Meade MacGuire, and the welcome to the ministry was given by H. H. Hicks, president of the conference.

- The Southern California Conference has added a Sabbath school in Culver City, with the expectation that it will soon result in a church organization. A

new church was organized at Temple City, January 17, with Kenneth Hoover appointed as its pastor.

- At the close of a week of revival-evangelistic meetings at Babbitt, Nevada, C. F. Phillips baptized three who united with the church.

Southern Union

- William E. Peeke has accepted a call to the Alabama-Mississippi Conference to serve as pastor of the Montgomery, Alabama, district. For the past eight years Elder peeke has worked in the Potomac Conference.

- Henry J. Carubba, of the Nebraska Conference, has accepted a call to the Alabama-Mississippi Conference as pastor of the Jackson, Mississippi, district.

- Wallace O. Coe has accepted a call to the Alabama-Mississippi Conference to serve as pastor of the Meridian, Mississippi, district. He will assume his new duties on February 1.

- Miss Betty Rushing, of Pensacola, Florida, has joined the staff of the Alabama-Mississippi Conference office for secretarial work.

- M. B. Elliston was recently elected as home missionary and Sabbath school secretary of the Carolina Conference. This position was recently left vacant by the untimely death of L. D. Pratt.

- Preston Wallace, of the Northern California Conference, has joined the evangelistic forces of the Georgia-Cumberland Conference. He is now singing evangelist with the effort being conducted in the Atlanta First church by W. B. Johnson.

Southwestern Union

- Up to the time Stanley Harris and his associate workers discontinued their meetings for the holiday season, there had been baptized 77 who have been added to the churches in the Houston, Texas, area. A second series of meetings was begun early in January with even greater interest than was shown during the first 15 weeks' meetings.

- Recent baptisms in Oklahoma total 25, these new members distributed as follows: 9 in Oklahoma City, 4 at Ardmore, 6 at Bartlesville, 1 at Nowata, 1 at Miami, and 4 at Muskogee. At this latter church 2 others were accepted on profession of faith.

- Oklahoma's Twentieth Century Bible Correspondence School reports 32 of its students baptized in 1952.

Obituaries

LUND.—A. O. Lund, born in Sweden, July 30, 1878; died at the home of his daughter and son-in-law, Dr. D. A. Smith, of Oshawa, Ontario, Canada, Dec. 15, 1952. At the age of 14 he came to Brooklyn, N.Y., where he learned and followed the trade of carpentry. He was converted at the age of 21 and accepted the Seventh-day Adventist faith in 1900. Because of the death of his father, who was buried the same day Elder Lund was baptized, he returned to Sweden to care for his mother. There he did colporteur work during the summers and attended the Swedish mission school for three years, after

which he returned to his trade in New York. In 1906 the conference invited him to assist G. E. Nord in work among the Swedish people. In 1909 he accepted a call to New Jersey, where a Swedish church was organized the following year. From 1917 to 1929 he labored in Pennsylvania and New York among the Swedish people. He worked until 1941 in New York and Brooklyn, and then in Chicago from 1941 till 1949, when he retired. In 1903 Elder Lund was married to Selma Christina Carlson, and 5 children were born to this union. He is survived by his companion and 4 children: Esther Smith of Oshawa, Ont., Oscar, Dr. Carl Eno, and Kenneth, of California, 10 grandchildren, and 1 sister.

TORNBLAD.—Ollie Oberholtzer Tornblad, M.D., born June 14, 1868, in Owen County, Ind.; died at Hollister, Calif., Jan. 8, 1953. The daughter of an Adventist minister, David H. Oberholtzer, her early study of the Scriptures led to her appointment as a Bible instructor for the denomination in Indianapolis, Ind., where she also attended business school. After serving as Bible instructor for a time she enrolled for nurses' training at the Battle Creek Sanitarium. During her training she contracted the dreaded typhoid fever and was obliged to temporarily withdraw from the school. Upon recovering she returned to Battle Creek Sanitarium as a medical student under Dr. J. H. Kellogg. She later transferred to the medical school of the University of Arkansas, from which she graduated about 1905. The Foreign Mission Board invited her to pioneer our medical missionary work in Moulmein, Burma. Early in her mission service she met an Adventist businessman, Carl Tornblad, whom she married. Together they established a rest home for missionaries at Kalaw, among a Burmese hill tribe known as the Shans. The pioneer work done by the Tornblads at this place brought important recognition to our medical work in that part of the world. The association of Dr. Ollie and Carl was soon cut short by his untimely death, but she carried on alone as an indefatigable medical missionary until 1932, when she returned to the United States after 26 years of mission service. An outstanding Bible student, she was later employed by the Central California Conference as a part-time Bible instructor, and gave unstintingly of her time and effort to bring the Advent message to the people of Santa Cruz, Soquel, Monterey, Pacific Grove, and Hollister. She is survived by her two brothers, Maurice Oberholtzer, of Mo., and Elbert Oberholtzer, of Hollister, Calif., and many nieces and nephews.

COLCORD.—Ivory Celian Colcord, born Aug. 14, 1869, in Sterling, Ill.; died at Scappoose, Oreg., Nov. 17, 1952. At the age of 15 he came west to attend Milton Academy, where his uncle, G. W. Colcord, was principal. Here he met Margaret Beck, and they were married in 1893 in Chattanooga, Tennessee, where Mr. Colcord had gone with his uncle to start a new school, Graysville Academy (now Southern Missionary College). In 1896 Prof. Colcord was called to the Upper Columbia Conference to open a new school at Kettle Falls, Wash., which was called Columbia Academy. Four years later he was called by the Pacific Union Conference to join the faculty of the Chinese Mission School in Honolulu, T.H. Later he became its principal. Upon returning to the mainland in 1905 he headed up the Oakland, California, church school, but the earthquake the next year closed it. The next 5 years he spent as educational superintendent of the Northern California Conference. In 1910 he was elected principal of Lodi Normal Academy, which position he held for 3 years, after which he served as superintendent of schools for the Southern California Conference. In 1917 Prof. Colcord was called to Portland, Oreg., to become principal of Doremus Union School, now Portland Union Academy. He was later elected church school superintendent of the Oregon Conference, a position he held for 17 years. Nineteen years ago Prof. and Mrs. Colcord retired to a country home near Scappoose, Oregon, where they lived until Mrs. Colcord preceded him in death in 1950. He is survived by his 2 daughters, Mrs. Marcello of Portland, Oreg., and Mrs. Palmquist of Scappoose, Oreg.; 1 grandson, and 2 sisters.

ASHLEY.—Clyde L. Ashley, born Oct. 27, 1878; died a faithful member of the White Memorial church of Los Angeles, Calif., May 25, 1951. His education was in our denominational schools in Battle Creek, Mich. His first connection with denominational work was as stenographer to W. C. Sisley, manager of the Review and Herald. After a few years he served as treasurer of the Good Health Pub. Co. In 1907 he was married to Miss Lavina Franz. In 1910 he was called to the treasurer's office at the Review and Herald and after serving there for more than 10 years was asked to serve as treasurer of the newly opened publishing house in Oshawa, Ontario. After 4 years in Oshawa and an auditing trip to our Eastern Conferences, he returned to Battle Creek, where his aged parents were still living. He is survived by his wife and 4 children, 5 grandchildren, and a brother.

JACOBS.—Lewen A. Jacobs, born in Fontanella, Iowa, June 14, 1876; died at Graysville, Tenn., Jan. 9, 1953. He came to Graysville in 1896 to attend the newly established Southern Training School. In 1908 he married Bertha C. Lea, of Cleveland, Tennessee. Their lives were given to teaching in our schools in the Southland, and for a short time in Canada. He is survived by his wife; 2 sons, Carl L. Jacobs, manager Book and Bible House, Meridian, Miss., and Ray L. Jacobs, president of the Inca Union Mission, Lima, Peru; and 4 grandsons.

The Soul-winning

MAGAZINE ROUTE PLAN

★ Something NEW! ★ Something DIFFERENT! ★ Something YOU will enjoy doing!

HOW THE PLAN WORKS

Call upon your neighbors and offer them an enrollment in the Home Health Education Service, which is sponsored by LIFE AND HEALTH, the National Health Journal. The enrollment fee is just 25c and entitles them to a FREE question-and-answer service by our qualified experts in the following departments:

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- THE DIETITIAN
- THE MOTHER'S COUNSELOR
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An attractive membership certificate is presented them, stating that they may write concerning their problems as often as they desire, and that counsel is sent them without further cost.

Then each month you bring your regular customers the latest issue of LIFE AND HEALTH, for which they pay you 25c per copy, 50 per cent of which is yours.

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ACKERMAN.—Verna Jane Belle Bee Ackerman, born in Shinnston, W. Va., Aug. 9, 1915; died in Orlando, Fla., Dec. 25, 1952. She was married to James Irvin Stealey, who graduated from Washington Missionary College in 1944 and was called into the ministry by the Georgia-Cumberland Conference to intern at Albany, Ga. He died of a heart attack one month after his arrival there, and Verna went to Southern Missionary College to train as a Bible instructor. In 1948 she was married to J. M. Ackerman, now principal of Forest Lake Academy. She leaves also her father and mother, Mr. and Mrs. Ralph Bee, of Shinnston, W. Va., 1 brother, and 4 sisters.

MUNN.—Clinton Smith Munn, born at Corinth, Vt., Aug. 25, 1893; died at Clinton, Mass., Jan. 9, 1953. He completed the commercial course at South Lancaster Academy with the class of 1916. He served in the Tract Society of the Massachusetts Conference about 9 years, then as treasurer and assistant business manager for Atlantic Union College. Next he took over the management of the college farm and dairy, his service for the college covering a period of 14 years. In the last 7 years he operated a successful grocery business at South Lancaster. He is survived by his sister, 2 half-brothers, and a half-sister.

DURST.—Josina Ruhamah Durst, born Jan. 17, 1884, near Tunnelton, W. Va.; died Nov. 29, 1952. She accepted the truth in 1908 and was married to Windom T. Durst in 1910. Together they labored in various places in the colporteur work. Beginning in 1912 Brother Durst was secretary-treasurer of the Chesapeake Conference for 3 years. During her illness her faith was strong.

HARRIS.—Elizabeth S. Harris, born in Jersey City, N.J., March 6, 1887; died in Nashville, Tenn., June 28, 1952. She joined the remnant church 36 years ago and was a very active worker. She is survived by her husband, 3 sons, 4 grandchildren, and 1 brother.

BATTON.—Blanche Fletcher Batton, born Dec. 15, 1878, in Lebanon, Wis.; died Nov. 26, 1952, in Milwaukee, Wis. She was baptized and united with the church in 1900. She is survived by 1 daughter, 5 grandchildren, and 1 brother.

INGOLD.—Milo Ingold, born in Iowa, April 21, 1860; died at Loma Linda, Calif., Nov. 30, 1952. He accepted the Advent message in 1889. He is survived by his wife, 6 children, 9 grandchildren, 8 great-grandchildren, and 1 sister.

KELLEY.—Eva Edith Kelley, born in 1885 in Missouri; died Dec. 2, 1952, at Loma Linda, Calif. She is survived by 1 son, 1 grandson, 2 great-grandchildren and 1 sister.

MAXWELL.—Clara Estelle Maxwell, born April 10, 1876, in Beaverdam, Wis.; died Dec. 5, 1952, at Loma Linda, Calif. She is survived by her husband, 3 children, 11 grandchildren, 7 great-grandchildren, and 1 sister.

SIMPSON.—Raymond Wilton Simpson, born in Glendale, Calif., March 20, 1931; died in Reading, Pa., Sept. 22, 1952. He was graduated from the theological course at Washington Missionary College in June of 1952 and began his ministerial internship in the East Pennsylvania Conference. He is survived by his wife, Ruth Coon Simpson, and his father and mother.

RANDALL.—James Allison Randall, born at Jackson, Ohio, July 11, 1881; died in Mt. Vernon, Ohio, Dec. 4, 1952. He accepted the truth in 1926. He is survived by his wife, Mary, and 2 sons, one of whom is the Book and Bible House manager of the Greater New York Conference.

MILLER.—Josephine Hildley Miller, born in Albany, N.Y.; died in Los Angeles, Calif., Dec. 10, 1952. She is survived by her daughter, 1 grandson, and 2 brothers.

BRYANT.—Bird C. Minnie Bryant, born April 16, 1870, in Lake Ariel, Pa.; died Nov. 24, 1952, in Honesdale, Pa. She was a faithful member of the denomination for over 50 years. She is survived by 2 daughters, 9 grandchildren, 14 great-grandchildren, 3 brothers, and 2 sisters.

HOOD.—Hayden Archibald Hood, born Sept. 29, 1895, in Taylor, Pa.; died Dec. 18, 1952. Using his experience as a borough engineer, he helped to do much building and repairing in many of our churches. He is survived by his wife, 1 daughter, and 2 sons.

WHITEIS.—Dr. Dee Whiteis, born in Battle Creek, Mich., April 21, 1892; died suddenly in his office in Columbus, Ohio, April 18, 1952. He is survived by his wife, 3 sons, 1 daughter, 2 grandchildren, and his mother.

PORTER.—Thomas Porter, born in Scotland, Jan. 21, 1865; died in College Place, Wash., Dec. 22, 1952. He was baptized and joined the church in 1947. He is survived by his wife, Edith Wood Porter.

KELLOGG.—Sanford L. Kellogg, born Feb. 24, 1870; died at Carson City, Mich., Dec. 31, 1952. His father was Lucius Kellogg, one of the pioneer Adventist ministers in Michigan. He is survived by a daughter and a son.

JOSLIN.—Fannie Louise Williamson Joslin, born at Providence, R.I., Feb. 4, 1877; died in Mechanic-

ville, N.Y., Jan. 1, 1953. She accepted the faith in 1915 and was very active in missionary work. She is survived by her husband, 1 daughter, 3 sisters, one of whom was her twin sister and the wife of Elder Joseph Schnetzler, and 3 grandchildren.

MINNER.—Violet Mae Minner, born in Wichita, Kans., Dec. 26, 1917; died in Vinita, Okla., Dec. 29, 1952. As a small child she spent several years in the mission field with her parents, who were missionaries to British, Dutch, and French Guiana. She became a member of the church at the age of 12, and was a successful nurse. She is survived by her father, Dr. Ira V. Minner, her mother, 3 brothers, and her grandfather and grandmother.

NOLAND.—Ermal Idella Cornish Noland, born in Jay County, Ind., Aug. 15, 1902; died Dec. 17, 1952, and was buried at Nowata, Okla. She was baptized at the age of 15. She is survived by her son, a grandson, her parents, 2 sisters, and 4 brothers.

SHANKEL.—Stewart Wilson Shankel, born Sept. 12, 1863, at Greenfield, Nova Scotia; died at Leduc, Alberta, Canada, Dec. 22, 1952. He joined the church in 1915, and served as a member of the Alberta Conference committee for a long period of years, of the Western Canadian Union Conference committee, and of the Canadian Union College board for a shorter period. He is survived by 6 children: George, dean of Atlantic Union College; Cecil, associate professor of chemistry at Walla Walla College; Reuel, of Leduc, Alberta; Harold, of New Westminster, B.C.; Mrs. Nellie Sharman, assistant dean of women at Walla Walla College, and Mrs. Mildred Lange, dean of women at Oshawa Missionary College; also 9 grandchildren, and 1 great-grandchild.

RILEY.—Delia Kuhn Riley, born July 28, 1889, at Stark, Mich.; died Dec. 28, 1952, at Fresno, Calif., where for 17 years she operated the Riley Rest Home. She is survived by her twin sister, Mrs. Dora Turner, and her brother.

HIGGINS.—Charles L. Higgins, born Jan. 24, 1863, in Freesburg, Ohio; died Nov. 29, 1952, near Waynesboro, Pa. He is survived by his wife, 1 daughter, 2 step-daughters, a step-son, and 5 grandchildren.

DAHL.—Hilma Constance Dahl, born Feb. 7, 1889, in Oslo, Norway; died Jan. 3, 1953, in Denver, Colo. Coming to this country at the age of 2 she attended the first church school operated by Seventh-day Adventists in New York. She attended Hutchinson Theological Seminary, where she met O. J. Dahl. After their marriage, they pioneered in ministry among the Scandinavian peoples of Minnesota for 13 years. Then they served successively in Brooklyn, and in the Illinois and Colorado conferences. She is mourned by her husband, now pastor of the York Street church in Denver, Colo., and the Byers church, and by their 3 sons and 4 daughters, and 13 grandchildren.

GOODFELLOW.—John A. Goodfellow, born Nov. 14, 1885, in Salt Lake City, Utah; died Nov. 30, 1952, at Portland, Oreg.

MARTIN.—Laura Zachry Martin, born March 8, 1874, in Atlanta, Ga.; died at Madison, Tenn., Dec. 11, 1952. She accepted the Advent message in 1916. She is survived by her husband, one daughter, Anita, now a Bible instructor in the Kentucky-Tennessee Conference, 3 sisters, and 4 brothers.

JONES.—Leatha Mae Brown Jones, born in Montrose, S. Dak., Sept. 6, 1891; died at Mountain View, Calif., Jan. 6, 1953. She came to Mountain View in 1914 and was employed by the Pacific Press as secretary to James H. Cochran. She was married to J. L. Jones in 1920. She is survived by her husband, superintendent of the Pacific Press Publishing Association, 1 son, 1 granddaughter, her mother, and 2 brothers.

STUTSON.—Emily Francis Warren Stutson, born in Colono, Ill., Aug. 5, 1864; died at the Azusa Valley Sanitarium, Dec. 28, 1952. She was married to Charles Stutson in 1891, and in 1921 the family moved to Glendale, Calif., where Brother Stutson was employed by the Glendale Sanitarium until his death in 1942. She is survived by 2 sons, her daughter, and 14 grandchildren.

DANNELLS.—Samuel Byron Dannels, born Oct. 9, 1849, in Logansport, Ind.; died at Mountain View, Calif., Jan. 19, 1953, aged 103 years. Brother and Sister Dannels joined the Adventist church in 1882 and spent some years in the South in self-supporting missionary work. The church paper was found in his home through all the years. He was faithful in Sabbath school attendance until after he was a hundred years old. He is survived by his widow, 4 children, of whom Walter has been connected with the Pacific Press for many years; 8 grandchildren, 11 great-grandchildren, and 1 great-great-grandchild.

BURWELL.—Thomas Landon Burwell, born March 29, 1868, at Hidalgo, Ill.; died Jan. 11, 1953, at Loma Linda, Calif. He has been a loyal Adventist since 1903. He is survived by his widow, 2 sons, 1 daughter, and 3 brothers.

McCUMBER.—Florence Dickens McCumber, born Aug. 29, 1868, at Dexter, Minn.; died at Lakeport, Calif., Dec. 24, 1952. She was baptized at the age of 15 and was a faithful Seventh-day Adventist throughout her life. She is survived by 2 sons, 1 daughter, 4 grandchildren, and 1 great-granddaughter.

WILLETT.—Celesta Clara Willett, born March 1, 1891, in Rose City, Ill.; died in Glendale, Calif., Jan. 5, 1953. She had been identified with the church for nearly a half century. She is survived by her companion, 4 daughters, and 2 sisters.

NOTICES

Literature Wanted

Floyd J. Deadmong, Box 461, Townsend, Mont., requests for missionary purposes, small paper-bound books, Crisis Series books, Voice of Prophecy literature, Little Giant Pocket Companion Series, and other soul-winning literature.

T. M. Chu, Pioneer Memorial church, 17 Venties Road, Happy Valley, Hong Kong, requests tracts especially, and also back numbers of periodicals for missionary distribution.

Christine Bigard, Star Route, Clemenceau, Ariz., a blind sister, desires literature for missionary purposes.

Dr. M. D. Smith, 3865 Nakoma Ave., Riverside, Calif., requests a large and continuous supply for free distribution of *Signs, These Times, Present Truth, Message Magazine*, small books, and tracts. Please send no others.

J. H. Monsegue, No. 65 Broadway, San Fernando, Trinidad, B.W.I., thanks all who have kindly sent literature for the missionary labors of their church and appeals for a continuing supply of *Signs*, tracts, *Message Magazine*, *Our Times*, *Liberty*, *Little Friend*, *Instructor*, *Review*, *Life and Health*; and for their circulating library, *Crisis* and *Conflict* series, also *Bedtime Stories*, all in the English language.

Mrs. Guy Butler, Route 4, Box 296-A, Kannapolis, N.C., requests *These Times*, *Signs*, and *Life and Health* regularly each month for reading racks.

Requests for Prayer

A sister in Iowa who has suffered an uncommon disease for more than ten years desires the prayers of readers of the *Review* for her healing.

One of our sisters asks special prayer that God will save her home, which is threatened by divorce.

A mother whose daughter is about to marry out of the faith requests *Review* readers to join with her in prayer that God will help the daughter to make the right decision about her marriage.

A brother in Inter-America requests prayer for the healing of his brother, who is seriously ill in a hospital in the States.

Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle. Those who are actuated by true love are neither unreasonable nor blind. Taught by the Holy Spirit, they love God supremely, and their neighbor as themselves.—*Messages to Young People*, p. 435.

Church Calendar for 1953

Feb. 14-21	<i>Signs of the Times</i> Campaign
Feb. 28	Television Offering
Mar. 7	Dorcas Welfare and Visitation Evangelism
Mar. 14-21	Missionary Volunteer Week of Prayer
Mar. 28	13th Sabbath Offering (Far East)
Apr. 4	Ingathering Day
Apr. 4-May 16	Ingathering Campaign
May 2	Medical Missionary Day
May 23	College of Medical Evangelists Offering
June 6	Literature Evangelism
June 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 Countries
Aug. 29	Riverside San. Offering (colored churches)
Sept. 5	Neighborhood Evangelism
Sept. 12	Missions Extension Offering
Sept. 26	Sabbath School Rally Day
Sept. 26	13th Sabbath Offering (Southern Africa)
Oct. 3	Colporteur Rally
Oct. 10	Voice of Prophecy Offering
Oct. 17-24	<i>These Times</i> Campaign
Oct. 17-24	Message Campaign
Oct. 31	Temperance Offering
Nov. 7	Witnessing Laymen and Home Visitation Day
Nov. 7-28	<i>Review</i> and <i>Herald</i> 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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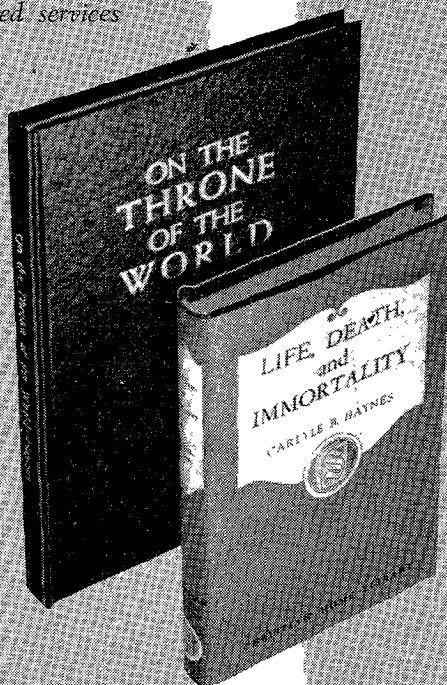


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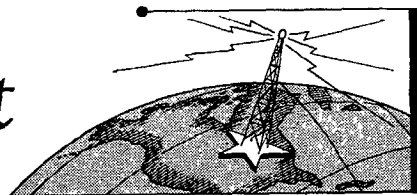
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Items of Special Interest



Death of J. J. Ireland

We regret to announce the death of J. J. Ireland on February 9. Brother Ireland served for many years in the treasury department of the General Conference. We extend sympathy to relatives. A life sketch will be published later.

Keep Television on the Air

The sum of \$100,000 is needed to keep our television program on the air.

Many viewers consider Faith for Today the best religious program on television today and more than 22 station outlets bring the Advent message within reach of 13 million TV sets out of a total of 20 million available.

Already 23,463 enrollments for our Bible correspondence school lessons have come in from TV listeners.

Many listeners have been baptized into the church. Millions have been favorably impressed with the message.

Adventists are pioneers in broadcasting religion by TV.

Let us keep our splendid program on the air.

The special 1953 offering for television is to be taken in all our churches on Sabbath, February 28. We earnestly request an unusually liberal offering. At least \$100,000 is needed.

Let everyone do his best.

W. H. BRANSON.

European Flood Relief

Another major disaster has left thousands dead and hundreds of thousands homeless in the Netherlands and Great Britain. Breaking through protecting dikes, ocean waters have inundated a thousand square miles in Holland alone. Many have lost all earthly possessions.

Even before losses suffered by our members could be assessed, the Famine Relief Committee of the General Conference instituted immediate relief measures. An initial appropriation of \$5,000 was made to the Northern European Division for use in areas most affected. Two hundred bales of warm winter clothing, weighing 20 tons, and 26 bales of bedding, were shipped to Europe from our clothing warehouse.

Dorcas Welfare Societies in two union conferences on the Eastern seaboard were asked to send individual parcels of bed-

ding and clothing to our headquarters in England and Holland.

Any of our church members in the North American Division who wish to make cash contributions for the relief of these flood victims may do so, sending them to the Treasury Department of the General Conference, marked "European Flood Relief."

After detailed information is received from the Northern European Division, further notice will be sent out as to additional help needed.

C. L. TORREY, Treasurer,
General Conference.

New Name for Canadian Publishing House

In a letter from C. G. Maracle, manager of our Canadian publishing house, we are informed concerning a change of name for the publishing house. The two names under which this institution has been operating are the Signs of the Times Publishing Association, for trading purposes, and the Canadian Watchman Press, for legal matters. The use of both these names has now been discontinued, and the official name of this publishing house is to be the Kingsway Publishing Association.

Phenomenal Book Sales

The records of the past year indicate the most successful and prosperous year ever recorded in total book sales by our four publishing houses in North America, with gains ranging from 10 per cent to 21 per cent in dollar-volume business. In total it represents more than \$7,500,000 in sales volume, and when we add the periodical sales for these houses, the results will be remarkable. Many overseas publishing houses will also present outstanding records, but their reports will be coming in later.

The book sales for the four North American publishing houses in 1952 are listed as follows:

Pacific Press	\$2,880,772.25—gain 12%
Review and Herald	2,866,884.95—gain 21%
Southern Pub. Assn.	1,489,388.74—gain 10%
Canadian Press	425,703.09—gain 13%

Surely the Lord has prospered these houses, indicating well-organized plans and promotion in both the houses and the field. These institutions today are strong working units in giving our message to the multitudes. E. E. FRANKLIN.

Improvements at Malamulo Mission

Word just received from Miss Muriel Howe tells of changes at old Malamulo Mission in Africa. A move is on to strengthen this institution with facilities to match the demands made upon it. A new X-ray machine has just arrived and will soon be installed in the new administration building now under construction. Indian patients are taking a special interest in their ward, and plans are under way to make this section of the hospital more adequate to the needs of the Indian community. With its training schools, its outschools, its hospital, and its leper work, there is still a great future for our fine old mission station at Malamulo in Nyasaland.

T. R. FLAIZ, M.D.

Branch Sabbath Schools in Inter-America

Inter-America now leads all our world divisions in the number of branch Sabbath schools. According to the last report, branch Sabbath schools in the division total nearly 700—697 to be exact. However South America is coming forward rapidly. One church in Argentina recently organized 11 branch Sabbath schools; Central church in Lima has 19, and Quayaquil carries the lead, with 28 organized branch Sabbath schools. A few faithful sisters on the Amazon are conducting 23 branch Sabbath schools in one city. Branch Sabbath school work is an effective method for winning souls to Christ and doubling our membership.

W. J. HARRIS.

Recent Missionary Departures

Dr. Maher Bishai, a recent graduate of the College of Medical Evangelists, left New York January 31 on the S.S. *United States*. He is returning to the Middle East to take charge of a new medical unit in Benghazi, Lybia.

Elder and Mrs. C. G. Gordon and their children, Calvin and LaVona, left Miami for San José, Costa Rica, February 2. Elder Gordon was president of the Texico Conference, and is to serve as president of the Central American Union, with headquarters in San José.

D. E. REBOK.