

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL

SPIRITUAL RECOVERY

By LOUIS K. DICKSON

There is no place in this climax hour for thinking, planning, or living as usual. As a result of the tremendous crisis in which we find ourselves, the world has been turned upside down, and no casual, disinterested, indifferent spirit and attitude will measure with the present need.

No measure of spiritual power possessed in the past will suffice now. Nothing but a return to primitive godliness will answer now. Only a return to the Saviour, with our whole hearts, to the Bible, with our undivided allegiance, to prayer, with unprecedented apostolic fervency, will bring us the requirements for scaling the walls of darkness before us now.

There is now a great work to be done according to God's own planning, a Word to be heeded, a standard to be met, a way to be followed by the people of God, and the windows of heaven will surely open unto us.

There must be seen in each one of our lives now a certain rising to the supreme challenge of this historic hour. God has put within our reach weapons more powerful than the might of armies. Because of this, God now expects a great uprising of the church in a final demonstration of His matchless power over the world, the flesh, and the devil.

Too many feel that this is an exceedingly difficult time for the church. That mood must be banished. Dismay at the widespread destitution and suffering, collapse of confidence in things men thought were established, and the confusion of world affairs, frown down upon our faith. Nevertheless we must "look up," for history reveals that the eras when Christianity was most certainly believed and sacrificially supported, when it made its greatest advances and won its resounding victories, were not prosperous times but chaotic days like these.

Have we not treated the church too casually? Have we not taken our membership in it too lightly? Do we not have all the answers to the present situations but fail to put them into practice before the eyes of men? Have we not often given liberal collections for sending to the heathen a gospel which we ourselves have neither experienced nor practiced?

If the church today is to recover its ancient power, it must lay fresh hold upon Him who is its living Lord.

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:1-3.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isa. 52:1.

HEART-TO-HEART TALKS

By the Editor

The Spirit of Compromise

Joining Affinity With Ahab

AS we review the history of the church of God through the centuries, we see where, again and again, that church was led to compromise vital truth and its allegiance to the worship of the true God.

A notable example of that is found in the experience of Jehoshaphat, the king of Judah. Ahab was the wicked king of Israel. The king of Judah visited the king of Israel at a time when he was about to engage in a war with the king of Syria. Ahab invited Jehoshaphat to join forces with the armies of Israel in this warfare. The response of Jehoshaphat revealed the influence of this evil association which was working in his life. And Jehoshaphat "joined affinity with Ahab" and declared to him, "I am as thou art, and my people as thy people; and we will be with thee in the war." A most unfortunate affinity, and one which proved a fateful one—fatal to the king of Israel and nearly fatal to Jehoshaphat himself. Ahab was slain and Jehoshaphat barely escaped with his own life. On his return to Judah the prophet of the Lord came to him and said, "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." 2 Chron. 19:2.

This experience of Jehoshaphat has been duplicated again and again in the history of the church, not alone in the experience of the children of Israel, but in the Christian Era as well. We who read these words are connected with the great second advent movement that was started under great stress of circumstances. The spirit of the pioneers was characterized by consecration, by simplicity, and by sacrifice. They believed that the Lord was coming in their day, and they dedicated all that they had—their property, their very lives—to the promulgation of the advent doctrine. But the coming of the Lord was delayed, and that generation has been laid to rest. Another generation has come on the stage of action, the children and grandchildren of those pioneers. Upon the present generation rests the burden of the finishing of the work. We can see today that there is a much greater work to be accomplished than our pioneers realized during their lifetime. As we go forward with the work to which we have fallen heir, will we preserve in our lives and in our

experience the same spirit that characterized the founders of the movement?

Are We Forgetting?

The messenger of the Lord has told us that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us." Are we forgetting? If we are, then we have much to fear. If we prove true to the trust committed to us, then we can leave the future with God, knowing that in all its revealings He will be our guide and will lead us on step by step until we reach the Land of Promise. We feel assured that there are thousands of Seventh-day Adventists who are not forgetting. We have a loyal church. They are found in every part of the world. We have men and women who are giving their very lives to the promulgation of the gospel message. Some are going to foreign lands, and they are watering the gospel seed sown by their own lifeblood. Others are doing equally faithful work in the various home fields. Consecrated young men and women who have dedicated their lives to God for sacrifice or for service as He shall lead and guide by His Holy Spirit, are constantly coming out of our schools.

And then we think of the faithful fathers and mothers who have given their sons and daughters for this service. We think of those who are following various vocations, trades, and professions, not alone to earn a livelihood for their families, but to give, many times out of their penury, for the carrying forward of the gospel message. We know that God must regard with favor and approbation the spirit of sacrifice which characterizes these various believers.

But as suggested last week, there are two classes in the church. Another class than the one we have just discussed is a class who have received the truth only as a theory, who have not been sanctified by its power, but who are permitting seductive influences to draw them away from God. And so we feel constrained, in this editorial, to sound a warning against this compromise with which we are faced today. What do I mean by compromise? The dictionary defines "compromise" to be "a committal to something derogatory, hazardous, or objectionable; a prejudicial concession; a surrender; as, a compromise of

character, right, or principles." We cannot enumerate all the angles by which this spirit of compromise seeks entrance into the church, but only a few representative ways by which it seeks to corrupt our Christian experience.

Our Relation to the World

In the purposes of God we have been placed in this world. We must live here until the end of our days or until the coming of the Lord. But while we must live in the world, we are not to be of the world. We should recognize that our citizenship is in heaven, that we owe allegiance to Christ the Lord, that in our Christian life we have been given a knowledge of the way of life, of the will of God, of the principles of the heavenly kingdom, in order that we may impart the knowledge we have unto those still in darkness.

In the notable prayer of Christ, just before His crucifixion, He petitions the Father, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:15-18.

And in the divine commission which He left His followers just before His ascension, He declared, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." In this same connection He declared to the disciples, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. This is the work given to the children of God, the work appointed to every Seventh-day Adventist, to every reader of these words. And this is to be their relation to the world. Every other relationship in this world must be subordinated to this primary and paramount command.

We are here to represent the Lord Jesus Christ, and we are to represent Him in all our association with our fellow men. We cannot lay aside our religion for some occasion in order to follow the impulses of our own natural hearts. We are to go to no place and form no relationship in life that is not worthy of the blessing of Christ. No Christian can kneel down and ask the Lord to accompany him to the theater, to the movie, or to the worldly party of pleasure, and when he attends these places, he compromises his holy faith. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is

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Denominational Crises

A Footnote to the Story of Modern Spiritualism

IN speaking of the coming of the great deception of modern Spiritualism, we may note that the ancient phase of the dark art still persists in regions where the light of the gospel has not penetrated. In dark places of earth our missionaries have been face to face with it all these years. And not all the dark places are in distant lands.

The core of the spiritistic delusion is in the original words of Satan to Eve in Eden: "Ye shall not surely die." Denying death as the penalty of transgression of the command of God, Satan has had evil angels play the part of the spirits of the dead. Thus men have been led to believe that the dead are really alive and taking part in earthly scenes. One meets the teaching in the newspapers, in books, in religious groups, as well as in non-Christian circles. It is everywhere. Poets have put it into pleasing verse:

"There is no death;
What seems so is transition."

They have put it into the hymns of many of the churches. It is the first article of belief, apparently, of the pagan deism that has grown up in Christendom as higher criticism has destroyed faith in the Bible. When Hitler, in 1934, officiated at the funeral of General Hindenburg, the German military leader in the first World War, he cried out:

"The Herr Reichs President, Field Marshal General von Hindenburg, is not dead! He now wanders above us, surrounded by the great spirits of the past, as an eternal patron and protector of the Reich! Great chief, enter Walhalla!"—*Associated Press, Berlin, Aug. 6, 1934.*

Walhalla was the spirit world of Teutonic paganism. It is ancient spiritism and modern spiritism, uniting pagandom and Christendom. The prophet on Patmos, in a vision of the last events of time, saw evil spirits proceeding from the fields of three great religious divisions which we readily recognize from the symbols used as representing the fields of paganism, Catholicism, and recreant Protestantism. (Revelation 16.) These evil spirits can be recognized as already abroad in these three fields.

1. In Paganism

Among the Islands.—One finds ancient spiritism brought down to date in all parts of pagandom. In the

South Pacific islands our missionaries are facing it. One Christian chief, Rangosa, who has rendered strong service in this wartime in taking over the direction of our Solomon Island work when the foreign missionaries had to evacuate, once held up an island idol before the Avondale school, in Australia. He said:

"It is through these idols that the evil spirits communicate with the priests who deliver the messages to the people. They follow in every detail the commands given by the spirits; to refuse would mean to them torment and even death."

The island converts have had many a battle with unseen agents as they turned to Christ. But faith is always victor. "We have found out how to drive away the spirits!" was the glad cry of a student group. "It is *tepa, tepa* to Jesus" (praying, praying to Jesus!). They had begun to learn the power in "The Name." When evil agencies stormed about their huts or rocked their canoes at sea, they prayed in the name of Jesus, and the evil spirits fled.

In Ancient Chosen (Korea).—The late C. L. Butterfield, one of the pioneers of our work in Korea, told me, as I visited there, of the prayers of our brethren and sisters of a country church for a woman who had come to them possessed, as in New Testament times. They held on in prayer, asking that the five demons in control might be cast out. At last the evil spirits had to surrender.

"Where will you send us?" they said (speaking by the victim's voice).

"Jesus sent evil spirits into the swine," the elder replied.

But the spirits begged to enter someone else. The praying group stoutly refused. As earnest prayer continued, the spirits seemed at an extremity.

"We will go in three days," they said, "and will go to a barren rocky gorge in the mountains."

The believers prayed the more importantly. And on the third day the poor woman was thrown into contortions, pitiful to see; then she sat up calm and thankful. She was free, and gave her heart to Christ and the message.

In China, in India, these conflicts and victories are recorded. Missionary McClements, of Nigeria, Africa, on a furlough visit to Europe, told us in Sweden of a famous witch doctor, feared by all for his magic powers.

Convicted by the Holy Spirit, he came to the mission and accepted Christ publicly. He asked the workers to burn his idols and his juju instruments and trappings. Everything was piled up and the torch applied. As the flames leaped up our believers marched round the pile, clapping their hands and singing—

"All to Jesus I surrender,
All to Him I freely give."

The former necromancer changed his name to James and at once began to work for others. The first to surrender all with him were two men who had been his assistants in the witchcraft work.

2. In Catholic Lands

Haiti, in the West Indies, has been under Catholic teaching for generations. Spiritism abounds. It is customary there for our evangelists, after a service, to call for those to come forward who want prayer for deliverance from spirits. The superintendent wrote:

"It is known through the island that Adventists have power with God to deliver from these evil spirits. Often God uses the most humble members of a church group to deliver dozens of people from this terrible bondage. No one can understand the suffering and agony of poor souls possessed unless he has witnessed the battle for deliverance."

In an area of East Africa where Catholic influence is dominant, a heathen woman was possessed of an evil spirit. Her chief, also a heathen, said to her:

"You must go to the Sabbath mission. You will come first to the Catholic mission. Do not stop there. They do not hold to the words of God. Go on to the Sabbath mission. They hold fast to the words of God. They can help you."

On she came, and found one of our outschools, with an African teacher-evangelist in charge. He prayed for the woman, and God then and there set her free from the evil spirit.

In Europe, Catholicism is a fruitful soil for spiritualistic growth, and in Latin American also. A Brazilian correspondent of a Chicago paper wrote:

"In 1941, 20,000 people attended a single spiritualistic meeting in the São Paulo municipal stadium. Brazil has 7,000 legally incorporated spiritualistic societies, which follow the

teachings of Allen Kardek, and 15,000 nonincorporated societies. . . . The Theosophists also are growing rapidly."—*Miguel Rizzo in Christian Century, March 31, 1943.*

3. In Protestant Lands

The origin of modern Spiritualism in North America marked this continent for a vast constituency. We know how the root ideas of this cult have permeated thought. In Britain the president of a spiritualistic society said that a Church of England clergyman reported a survey he had made:

"He said that of recent years he had spoken in six hundred Anglican pulpits; that he had discussed Spiritualism with all the clergy concerned; and that apparently ninety per cent of these clergymen had had psychic experiences. He spoke of the way in which Spiritualism today is opening the eyes of the world. By gradual permeation we shall leaven the thought of humanity, but in the end it will not be called Spiritualism."

Thus, in areas of paganism, of Catholicism, and of recreant Protestantism—in all three those spirits seen by the apostle in vision of the future are evidently already at their preparatory work. Theosophists have been proclaiming the Coming One, as they say. They find the expectation of a Great Teacher at hand in all great religions. The late Mrs. Annie Besant, once of London, then leader of Theosophists of India, wrote a few years ago of such expectation:

"It was very widely spread in the old Roman world before the last coming of Christ." "You will see the same signs of expectation all over the world, the same idea that some great teacher is again going to manifest." "We have to prepare for the return of that same Great Being who in Christendom is called Christ, who among Buddhists is spoken of as the Bodhisavatta."—*The Coming Generation, Theosophical Publishing House, Adyar, India, 1928, pp. 15, 25, 26.*

How clearly Spiritualism and the many mystic cults related to it are preparing the way for the closing deceptions that the Scriptures and the writings of the Spirit of prophecy in our own day have all along been preparing the advent people to meet. It is a wonderful armor of truth that the advent message has prepared for this time. We are not left in the dark as to the workings of the great deception. Read the whole chapter on this in *The Great Controversy*. One paragraph says:

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mor-

tal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, 'This is the great power of God.'"—*Pages 624, 625.*

These things are before us. May we be forewarned and ready as they break upon the world. A knowledge of the Bible doctrines of the state of the dead and the ministry of evil angels is not enough. We must know the truth that those islanders of the Solomon group found in their need. "It is *tepa, tepa* to Jesus," they said; "pray, pray to Jesus." If we but keep the word of His patience, He also will keep us in the hour to come. W. A. S.

The Advent Movement Enters Its One Hundredth Year—Part V

The Historical Roots of Seventh-day Adventism

ALARGE and increasing number of our membership today have only the haziest picture in their minds of the historical background of this Seventh-day Adventist movement. Too many, including even some among our ministry, seem altogether willing to leave this historical background almost untouched when they are discussing the truth with others. Some even go so far as to insist very definitely that the Seventh-day Adventist movement is really something quite different from the religious movement known as Millerism, which movement constitutes the true historical soil out of which Seventh-day Adventism has grown.

Two Reasons for Wrong Attitude of Mind

There are two reasons for this attitude of mind, this disposition to separate Seventh-day Adventism in a

rather definite way from its historical connections with Millerism. The first reason is an inadequate knowledge of denominational history. Only thus is it possible to explain how anyone would think of separating, as though they were two rather distinct things, the religious movement under William Miller in 1844 and the Seventh-day Adventist movement in the years following.

The second and more pressing reason is that through long decades since 1844 the wildest stories about Miller and the Millerites have been circulated. If one were to believe even a tithe of these stories, he would have to conclude that the religious movement which expected the Lord to come in 1844 was doubtless led by a "crackpot" and drew its followers largely from the lunatic fringe of society. Is it not a fact that the Millerites wore long ascension robes? that they filled

the asylums with people driven mad by their preaching? that they engaged in wild religious dances on mountaintops and in graveyards, to say nothing of a host of other irrational acts? The answer to these questions on the part of most people in the world would be Yes. And many among us, not knowing the facts, fear that perhaps this is really a more or less true picture; hence we would disclaim any connection with Millerism.

Is this a true picture of what happened under the preaching of William Miller and others in 1844? Does it describe the spirit and genius of that movement? If so, then all honor and praise to any among us who might attempt to provide proof that we have little or no connection with the Millerites. But it is a simple statement of fact that no valid proof can be provided. It would be just as reasonable for a man to seek to disown his poor

relations as for anyone among us to seek to disown the Millerites as spiritual relations, and very close relations at that.

Who was Ellen Harmon, better known to us as Ellen G. White? A great leader among us, we reply. Very true. Her own writings reveal that she was also an ardent follower of William Miller. She and her parents were cast out of the Methodist church in Portland, Maine, for no other good reason than that they were Millerites.

Who was James White? We say he was a pioneer in the Seventh-day Adventist movement and a mighty preacher among us. Yes. He was also a preacher in the Millerite movement. In a letter published in the March 22, 1843, issue of the Millerite paper, *Signs of the Times*, he tells of his preaching appointments in various cities, of his sense of urgency in anticipation of the coming of the Lord within the year. Says he in that letter: "God forbid that I should fold my arms in lazy-lock while sinners are sinking to eternal night."

Who was Joseph Bates? A pioneer in the Seventh-day Adventist movement, we say. That is right. He was also an ardent preacher in the Millerite movement. He was either a vice-chairman or held some other office in connection with various general conferences held by the Millerites in the years preceding 1844.

Our First Converts

For whom did the pioneers of Seventh-day Adventism labor exclusively in the first few years after the disappointment? Their mistaken idea for a time, that the door of mercy was shut in 1844 to all who had rejected the advent truth, caused these pioneers to restrict their labors to those who had been definitely a part of the Millerite movement—God's "scattered, torn, and pealed people," as they were described. In an editorial in *THE REVIEW AND HERALD* of May 6, 1852, James White, in sketching our beginnings as a distinct Sabbathkeeping body, declares that "from the time of the great disappointment in 1844, to 1846, a number of advent brethren in different States embraced the Sabbath." That was the nucleus of the present movement of which we are a part. And that nucleus consisted of "advent brethren," Millerites.

The very fact that our work was first confined to those who had a part in the advent movement of 1844 made it necessary for James White to explain in this editorial that *now*, 1852, "This work is *not* confined to those only who have had an experience in the past advent movement." (Italics ours.) In fact, by this time we had so spread and increased our membership that James White could say in the next sentence: "A large portion of those who are sharing the blessings

attended the present truth were not connected with the advent cause in 1844."

What Does the Written Record Reveal?

And what did the pioneers of Seventh-day Adventism put on record in the very first publications they sent forth? Our first paper was the *Present Truth*, brought out in 1849. In the issue of December of that year is an editorial statement entitled "Who Has Left the Sure Word?" We quote the first three paragraphs:

"We are often charged with following our experience, instead of the unerring Word of God; but such a charge is unjust and untrue. It is true that we 'hold fast' our holy advent experience in the past, which has so perfectly fulfilled prophecy; but in doing so, we do not neglect nor depart from the sure Word. The Bible is our chart—our guide. It is our only rule of faith and practice, to which we would closely adhere.

"In order to show the fulfillment of prophecy, we have to refer to history. To show the fulfillment of prophecy relating to the four universal kingdoms of the second and seventh chapters of Daniel, we have to refer to the history of those kingdoms. Deny the history, and the prophecy is of no use. Just so with the prophecies relating to the second advent movement.

"If we deny our holy experience in the great leading movements, in the past, such as the proclamation of the time in 1843 and 1844, then we cannot show a fulfillment of those prophecies relating to those movements. Therefore, those who deny their past experience, while following God and His Holy Word, deny or misapply a portion of the sure Word."

Here is language so clear that it hardly calls for comment. Note that our pioneers did not speak of the "holy experience" of the Millerites, as though merely referring to an incident in church history, quite unrelated to us. Instead, they spoke of "our holy experience." It is an interesting fact that in the early days these pioneers carried on a rather animated discussion with various first-day Adventist groups who were also connected with the Millerite movement as to who were the true spiritual descendants of Millerism. It was the ardent contention of our pioneers in those days that Seventh-day Adventists were the true successors.

Further Testimony From the Record

The argument in support of this, which we have just quoted briefly from *Present Truth*, was taken up again in Vol. I, No. 1, of *The Advent Review* published in Auburn, New York, August, 1850. The opening words in the first issue are these:

"Our design in this review is to cheer and refresh the true believer, by showing the fulfillment of prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour."

The article then goes on immediately to discuss the same point brought out in *Present Truth*; namely, that the pioneers of Seventh-day Adventism believed they were most fully and truly the spiritual successors of the Millerite movement. After quoting the text in Hebrews which gives the promise that "yet a little while, and He that shall come will come," the article declares that these "are words applicable to our case, and were designed for our instruction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord." Quite evidently our Seventh-day Adventist pioneers went on record in our earliest publications to place themselves as a definite part of the Millerite movement. It was not some other people, called Millerites, who "passed the point of time" in 1844; it was "we." It was not some separate and detached group with whom Seventh-day Adventists have only a bowing acquaintance, who "confidently looked for the Lord." No. The writer in the *Advent Review* says it was "we."

Still Further Testimony

Four years later in *THE REVIEW AND HERALD* of April 18, 1854, James White returns to the question of who are the true spiritual descendants of William Miller and the advent movement of 1844. We quote the closing two paragraphs of his editorial:

"We claim to stand on the original advent faith, therefore do not reject the past movements on this great question, which have called out a people to prepare for the coming of the Lord. And as to the great fundamental doctrines taught by William Miller, we see no reason to change our views. We claim all the light of past time on this glorious theme, and cherish it as from Heaven. And we cheerfully let the providence of God, and plain Bible testimony correct our past view of the sanctuary, and give us a more harmonious system of truth, and a firmer basis of faith.

"While the *ADVENT REVIEW* occupies its present position, it may be expected that its columns will be enriched with spirited articles upon the second advent from the pens of William Miller, Litch, Fitch, Hale, Storrs, and others, written ten or twelve years since."

The position taken by Seventh-day Adventist pioneers back in the earliest

days was the position taken and maintained by all our pioneers who lived down to our very own time. All of them spoke and wrote in support of the simple historical fact that the roots of the Seventh-day Adventist movement go down deep into the soil of the Millerite movement.

A Distinction to Be Remembered

In so speaking and writing, of course, our pioneers were thinking of that movement when it was a united, quite closely knit body before the disappointment in October, 1844. After that there was the almost inevitable wide divergence of viewpoint and loyalties, as different individuals and groups sought to find their way through to a satisfactory basis for their religious thinking. Some took one interpretation of Scripture, others took another. There were, for example, those who rallied around the doctrines of the sanctuary and the Sabbath and became known, finally, by the name of Seventh-day Adventists. It is evident, therefore, that though our relationship to the Millerite movement, which came to its climax in October, 1844, is very real and obvious, we are in no way responsible for the divergent beliefs of others, or the erratic acts in which some unstable individuals may have engaged, in the years following the disappointment.

When history is in transition, as was the case in the fluid years following 1844, names and labels generally lose their definitive quality. In such transition periods it is almost necessary to evaluate the acts and beliefs of each man individually. We are sure that other individuals and groups that came out of Millerism would not wish to be held responsible for our beliefs simply because we also were of the same movement. The rule should also work in our behalf. We mention this point in passing to prevent any wrong conclusion's being drawn from the

fact that we affirm our close relationship to the Millerite movement.

Returning now to the thread of our argument. We are truly spiritual descendants of Millerism. Hence we cannot escape from the embarrassment of the fantastic charges and stories about Millerism by soft-pedaling the past and halfway disowning our spiritual forebears as a group of poor relations. How then shall we proceed? The answer is ready. It is found in the course followed by the pioneers of this movement from the earliest days right through the length of their long lives. Go through the volumes of *THE REVIEW AND HERALD*, and you will note from time to time a withering rejoinder, cogent and logical, to the various fantastic charges against Millerism. The pioneers of this movement were not only ready confidently to go on record that Seventh-day Adventism is the spiritual successor of Millerism; they were equally ready to contend that Millerism was a sober movement led of God, not a wild excitement instigated by an alleged fanatic.

The Facts Available

As the years have lengthened, our memory of the pioneers and what they wrote has faded, but the facts are still available. We purpose to bring forth those facts, along with others drawn from various libraries, in this centenary year. In order that the Millerite movement may be seen in all its true proportions, and the absurdity of the charges may stand most clearly revealed, we shall seek to give a more or less comprehensive survey of the movement from the very beginning of William Miller's life. It is necessary to study the lives of men even when we are studying a movement led of God, for God uses men.

We have nothing to fear when the facts are presented concerning the 1844 movement. There is no skeleton in the denominational closet to frighten and embarrass us at this late

date. If our pioneers believed it was impossible to have a true conception of the significance of the Seventh-day Adventist movement except as the prophetic outflowing of Millerism, then how can we hope to have a true idea of the significance of this movement unless we likewise understand its proper relationship to Millerism? We are on the way to losing our moorings and drifting when we let go our historical connections, for though a movement is born of God, it is anchored to history.

A Personal Testimony

In advance of our presentation of Millerite history we wish to offer our personal testimony that we have received from our study of this history new fervor and conviction and a new realization that God was in the work back there in 1844. And we have received likewise a renewed conviction that this Seventh-day Adventist movement today is the outflowing of that God-inspired movement which began over a century ago.

We have the world, the flesh, and the devil to face as we look into the days ahead. Why should we weaken our hand with the lurking fear that if we look back at the past we shall find only fanaticism, the specter of ascension robes, and innumerable other unheavenly proofs of the devil's activity? No army can long maintain its fighting courage against the enemy in front if it is constantly haunted by the fear that the enemy has already worked havoc in the rear.

If we would be sure that God is leading us today, we want to be very sure that God started us on the way at the very beginning. That we started out from the Millerite movement is an undebatable, historical fact. Therefore, we repeat, it is of prime importance that each one of us know the truth concerning that historical movement. We shall seek through these columns to give these facts in the weeks and months that follow. F. D. N.

The Impending Conflict—No. 2

How Do We Know That This Conflict Is Impending?

WHAT warrant have we to say that the final conflict with the people of God concerning their faith is *impending*? What is meant by impending? The dictionary defines the word "impend" to mean "to hang over threateningly, to be imminent," as something that is about to happen. It refers to something that may happen without much delay. It means that when a certain situation has developed in accordance with what is necessary to bring about an expected event, we may know that that event is impending or may happen at any time.

The fact of imminence or impend-

ency should lead one to be alert and keen to the situation. If it is an event that calls for bravery and faith, one must then be in a constant state of courage. If it is an event that will bring rejoicing, then one would be in a constant state of joy. The days ahead call for both courage and joy, but the joy that awaits us is dependent on our courage to face the issues that must be met before we may see the object of our hope.

The Time of Fulfilled Prophecy

What reason do we have to believe that the climax in the great controversy between good and evil is impend-

ing, and may in a time not far distant break upon us? We answer that the largest portion of every prophecy of the end found in the Word of God has been fulfilled. Only the very final events are yet to occur, and every sign of the end referred to in the Scriptures is now almost everywhere in evidence. We have almost passed one hundred years beyond the end of the longest time prophecy in the Bible. Every other time prophecy was fulfilled long ago. Let us quickly and briefly refer to these prophecies of the end, and note the portions that have been fulfilled and those that are yet to be fulfilled.

The prophecies that most definitely tell of future events down to the end of human history are those found in the books of Daniel and Revelation. We need not point out that they were written in order that the people of our day might know the momentous time in which they live. Daniel was told to "shut up the words, and seal the book, even to the time of the end;" and again, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Dan. 12:4, 9. John the revelator was told, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3.

Prophecies of Daniel

Four lines of prophecy are found in the book of Daniel. The first is found in Daniel 2. This is the dream of the great image portraying the rise and fall of nations from the time of Babylon until the day when the God of heaven shall destroy the nations of earth in preparation for the setting up of His kingdom. Every part of this long prophecy has been fulfilled except that which deals with the destruction of the nations in the very day in which Christ shall appear.

The next prophecy is found in Daniel 7. This prophecy also depicts the rise and fall of kingdoms until the final judgment and the deliverance of the kingdoms of earth to the saints of the Most High. The special emphasis in this chapter is on a new power, different from purely political powers, which makes a large mark on history. Again we find that it is only that portion which deals with the final judgment and the coming of Christ that has not been fulfilled.

We come to the next prophecy in chapters eight and nine. Here we have a description of events from the time of Medo-Persia to the time when the investigative judgment shall begin just previous to the coming of the Lord. Everything in this prophecy has been fulfilled. The judgment, in which this prophecy culminates, has now been going on for nearly one hundred years.

The next prophecy of successive events until the day of the Lord, is found in Daniel 11. This, the most detailed prophecy in the Bible, extends throughout forty-five verses and includes the first two verses of the twelfth chapter. Only the very last phase of this prophecy is yet to be fulfilled before Michael shall stand up and end His mediatorial work as described in the next chapter.

The book of Daniel contains four time prophecies: the 1260 years (a time and times and the dividing of time) of Daniel 7:25, ending in 1798; the 2300 years of Daniel 8:14, ending in 1844; the 1290 years of Daniel

12:11, ending in 1798; and the 1335 years of Daniel 12:12, ending in 1843.

Prophecies of Revelation

We now turn to the book of Revelation. In this book of visions of things to come we have five chain prophecies: the seven churches of chapters two and three; the seven seals of chapters five and six and verse one of chapter eight; the seven trumpets of chapters eight, nine, and eleven, verses 15-19; the prophecy of the dragon and the beast of chapters twelve and thirteen; and the prophecy of chapter seventeen. These prophecies are interspersed by other important events, such as the scene of the mediation of Christ in chapter four, the sealing work of chapter seven, the French Revolution of chapter eleven, and the three angels of Revelation 14 and 18:1-7. All of these either have been fulfilled or are now being fulfilled. The remaining parts of the book have to do with the seven last plagues of Revelation 15, 16, 18:8-24, and the events in connection with the beginning and end of the thousand years found in chapters nineteen to twenty-two.

The prophecy of the seven churches has all been fulfilled, except that portion which is now being fulfilled in the seventh and last church. All the seals have been opened but the seventh. Only the last part of the sixth seal and the seventh seal are yet to be fulfilled. These portions of the prophecy refer directly to the second coming. All the trumpets have sounded, and we are now living under the seventh trumpet, in the time when the nations are angry, and the temple in heaven has been opened into the inner sanctuary and the ark of God's covenant is seen. All but the last part of the prophecy of Revelation 12 and 13 has been fulfilled. But we now see the shaping of events for the fulfillment of this portion of the prophecy. Only the last phase of the prophecy of Revelation 17 is yet to be fulfilled, and that has to do with the final conflict.

The book of Revelation mentions only three extended time prophecies: one concerning the 1260 years—"a thousand two hundred and threescore days" (Rev. 11:3 and Rev. 12:6); "a time, and times, and half a time" (Rev. 12:14); "forty and two months" (Rev. 11:2 and Rev. 13:5); all referring to the same event, which ended in 1798. One concerned the five-month (150 years—Rev. 9:5, 10) period of Ottoman (Mohammedan) depredations upon European territory, which ended in 1449; and one of "an hour, and a day, and a month, and a year" (391 years and 15 days—Rev. 9:15) referred to the work of the same people after the Ottoman Empire had become strong.

There are no time prophecies that lead up to the day of Christ's coming, but they do lead to a period known as

the time of the end. These prophecies have all been fulfilled. We are therefore in the time of the end and have been in it many years. Surely we have come to the day in which the very final events are about to take place. How could they be delayed much longer?

Signs of the End

But we have further evidences that we are in the day of which Christ said, "When ye shall see all these things, know that it [the coming of the Lord] is near, even at the doors." Matt. 24:33. What are all these things that are to be signs of the soon coming of Christ? Christ referred to some of them, as follows:

1. Increase of war—civil and international. Nations to become greatly distressed and perplexed. Matt. 24:6, 7; Luke 21:25. The prophet Joel refers to the large-scale preparation for war as a sign of the last days. Joel 3:9-11.
2. Increase of famines, pestilences, and earthquakes. Matt. 24:7; Luke 21:11.
3. Disillusionment and fear. Luke 21:26.
4. Increase of lawlessness. Decrease of religious zeal. Matt. 24:12.
5. The gospel of the coming kingdom to be preached in all the world. Matt. 24:14.
6. Rise of false christs and false prophets. Matt. 24:24.
7. Specific signs that marked the time of the beginning of that period referred to in the Scriptures as the time of the end: darkening of the sun, May 19, 1780; falling of the stars, Nov. 13, 1833.

Other signs to be added to those mentioned by Christ:

8. The peace-and-safety cry. Isa. 2:1-4; Micah 4:1-5.
9. Moral and religious decline in society, the church, and the home. 2 Tim. 3:1-5, 13.
10. Rise of Spiritualism. 1 Tim. 4:1.
11. The struggle between capital and labor. James 5:1-7.
12. The skeptical spirit fostered by the rise of the evolution theory. 2 Peter 3:1-7.
13. The awakening of all peoples of earth and increase of knowledge. Dan. 12:4; Joel 3:12.

Where is there to be found a sign of the end that has not yet been revealed? The signs of decay in this old world have become so apparent as to alarm most thinking men today. Every sign mentioned above is today being multiplied in intensity or extent. We may well say without a shadow of a doubt, "This is the day to which all prophecy points. It is the day in which all signs were to be revealed." By this we may surely know that the coming of the Son of man is near, even at the doors.

(Continued on page 21)

Advent Ambassador at Large

By RUTH CONARD

OF all the ambassadors of Christ who were called to give the first angel's message, none journeyed so far nor preached in so many different countries as did Joseph Wolff. Born in 1795 into a devout Jewish rabbi's family, he early became a sincere follower of Jesus Christ, and during his lifetime traveled thousands of miles to carry the gospel message to remote sections of Asia and Northern Africa.

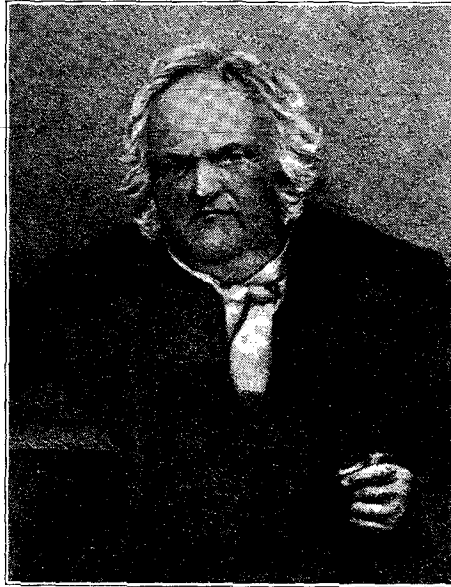
His catalogue of hardships reminds one of the experiences enumerated by that great Jewish foreign missionary of the first century, the apostle Paul. At the close of his missionary journeyings, Wolff tells of having "traversed the most barbarous countries for eighteen years, without protection of any European authority whatsoever, and having been sold as a slave, thrice condemned to death, attacked with cholera and typhus fever, and almost every Asiatic fever in existence, and bastinadoed and starved."

His special mission—announced when, as a boy of thirteen, he declared to his family his intention of accepting Christianity—was to carry the gospel of Christ to his fellow countrymen, wherever he might find them. He was particularly interested in searching out the ten lost tribes of Israel, and found people whom he believed to be their descendants in Bokhara and Afghanistan, as well as out toward the borders of Tibet and down in Arabia. However, he did not limit his ministry to any one race or nation. To barbarian chiefs, in their castle strongholds; to Mohammedan servants; to fellow travelers as he jogged across sandy desert wastes; to Arab nomads whose tents might happen to be pitched near his at night; to tyrant rulers in their palaces—as well as to the Jews in their synagogues and homes—this earnest missionary gave his message.

He knew twenty-seven languages and could speak in the native tongue of almost everyone whom he met on his extensive travels.

When a lad of seven, Wolff—as he was then called—had an elderly Christian friend with whom he often talked of the great Jewish hope, the coming of the Messiah.

"Dear boy," the friend said one day, "I will tell you who the real Messiah



Joseph Wolff in the Latter Part of His Life

was. He was Jesus of Nazareth, the Son of God, whom your ancestors have crucified, as they did the prophets of old. Go home and read the fifty-third chapter of Isaiah, and you will be convinced that Jesus Christ is the Son of God."

Stunned and speechless, the boy went home and read about "the man of sorrows," who "was wounded for our transgressions," and by whose "stripes we are healed." The words burned themselves into his heart. He sought out his father.

"Tell me," he implored, "of whom does the prophet here speak?"

The rabbi made no reply. He merely stared at his son. Feeling that his father's silence gave him his answer, the boy went into another room and wept.

"God have mercy upon us," the father said in sad prophecy; "our son will not remain a Jew."

In reality, the break with the religion of his ancestors had already been made. Within the next day or two the lad presented himself to the Lutheran minister with the words, "I will become a Christian."

Learning his age, the minister replied, "You are too young; return to me after a few years."

When he made his open declaration of belief in Jesus to his family six years later, he had to flee from home to escape persecution. He turned first

to the Catholic religion, and was baptized at the age of seventeen. To prepare himself for missionary service he went to Rome, and there attended the College of Propaganda, where young Catholics were trained to be missionaries. However, though his pleasing personality and keen intellect won him many friends among the prelates in the Holy City—and even the personal favor of the pope—his independence of thought and freedom to express his convictions soon caused him trouble. The doctrine of the infallibility of the pope was especially repulsive to him, and he had many heated arguments with his teachers and fellow students regarding it. He was finally dismissed from the school. He next entered a monastery in Switzerland. But he was irked by monastic life and ritual, and was soon forced to leave.

When he was twenty-three years of age he went to England. Here, under the direction of the Society for Promoting Christianity Among the Jews and of Henry Drummond, noted English statesman and author, whom he had met previously in Rome, he spent two years at Cambridge, preparing for missionary service. In 1821 he set out on his first missionary journey.

An Ardent Student of Scripture

From childhood Joseph Wolff had been an ardent student of Scripture. Just when his examination of unfulfilled prophecy led him to the conclusion that the second coming of Christ was near at hand is not certain. He mentions in his journal that before he ever went to England, while visiting a monastery in Austria, he met the great Oriental scholar, Sandbichler, who was engaged in the study of the prophecies of the second advent. When Wolff stopped at Gibraltar soon after he left England the first time, he tells of explaining to a group of Jews about the first and second comings of Christ. In 1826, while in England, following his first missionary journey, he attended the Albury Conference, sponsored by Henry Drummond. This meeting called together about twenty-five ministers for the purpose of studying prophecy—particularly those prophecies concerning Jesus' second coming. This meeting gave a great impetus to the preaching of the advent message.

Wolff's extensive personal investigation of the prophecies of Daniel and the Revelation finally led him to the conclusion that the year 1847 would mark the close of the 2300 days. He made the same mistake as did William Miller in the event that was to occur. He believed that at that time Christ would come from heaven, judge the world, and provide for all faithful Christians—both Jew and Gentile—a home in the earth made new. His later study convinced him that "of that day and hour knoweth no man," but he continued to preach its imminence.

From his headquarters in England, Joseph Wolff embarked three times on extended journeys. In addition to giving the message by word of mouth as he traveled from place to place, he distributed hundreds of copies of Bibles and Testaments in the languages of those for whom he worked, trying especially to interest the Jews in reading the New Testament.

On his first missionary tour—from 1821 to 1826—his primary objective was Palestine. He went there by way of Malta and Egypt. He was the first Christian foreign missionary to preach Jesus in Jerusalem. Before his return he traversed Persia and Mesopotamia.

Prior to setting out on his second missionary tour, Joseph Wolff was married to Lady Georgiana Walpole. She was heart and soul in sympathy with his missionary endeavors, though she was, of course, unable to go with him on many of his journeys.

In 1830, while Wolff was visiting a friend in Malta, he expressed his desire to make a journey to Timbuktu.

"If you go there," his friend warned, "you will dwindle away into a simple traveler." Then taking out a map, he continued, "I will point out to you the road to Bokhara and Afghanistan, where you will find not only Jews but traces of the ten lost tribes of Israel."

The missionary studied the map for a few moments and then shouted enthusiastically, "To Bokhara I shall go!"

An Intrepid Traveler

Thus with no more hesitancy than someone who might make up his mind to go around a city block, Joseph Wolff decided on a journey into one of the most dangerous sections of the entire globe. On the road to Bokhara there were tribes who made a business of robbing caravans, who saved the lives of their captives only to sell them as slaves, whose chiefs killed in cold blood anyone who displeased them, who delighted in torturing their victims by gouging out their eyes or cutting off their noses and ears.

However, armed with the sword of the Spirit, which is the Word of God, he ventured forth. This expedition

took him first to Constantinople. From there he traveled by caravan across Mesopotamia and the northern section of Persia. Part of this journey he made in winter, and in addition to undergoing countless hardships at the hands of bandit gangs, from whom many times only the providence of God saved him, he had to endure the fury of the elements. Icy winds churned up the desert sands. Snow clogged the mountain trails. He had to make his way on foot and by mule or camel back for hundreds of miles before he finally reached Bokhara, land of wild desert regions, inhabited by still wilder people. After remaining there for some time, he crossed over into Afghanistan, with its contrasting scenery of rugged mountains and fertile valleys. By way of the famed Khyber Pass he entered India. After he had been for months in almost constant danger of his life, the security of the British government was indeed a welcome relief. He made a side trip into Kashmir, country of beautiful shawls, beautiful women, and beautiful valleys. Then he crossed India to Calcutta and made his way by boat back toward the west. This lengthy itinerary also included two trips into Abyssinia, and a visit to the Rechabites and the Arab tribes of southwestern Arabia. Then he sailed for the United States, where he spoke in the halls of Congress and dined with President Van Buren.

In 1838 the wandering Jew returned to England and settled down as a parish clergyman. He made one more trip abroad—to Bokhara in 1843, in an attempt to rescue two British government officers who had been captured by the king of that barbarous country. The prisoners had been killed before Wolff reached there, and Wolff himself was imprisoned and in grave danger of his life before he was finally released. For the remaining eighteen years of his life, Joseph Wolff, wearied with his years of exhausting travel, was satisfied with the oversight of the parish of Isle Brewers in his adopted homeland, England.

In all his journeyings his trust was in the Lord. Once advised by an Arab ruler not to go to Abyssinia, because of the danger, he replied calmly, "I am provided with arms."

"With what kind of arms?" the ruler inquired in astonishment, knowing that the missionary carried neither gun nor sword.

"With prayer, zeal for Christ, and confidence in His help," was the reply.

The thrilling experiences which this intrepid missionary had on his travels would fill several books. As he sailed up the coast of Asia Minor at one time, his boat was attacked by death-dealing pirates; and he escaped only by leaping out and fleeing barefoot into the hot, rugged mountains skirting the shore line, and hiding in the clefts of the rocks for thirty hours. A cruel

Mogul chieftain of Afghanistan robbed him of everything he had—even his clothing—and he had to walk naked six hundred miles. Part of the way was through a snowstorm, and more than once, hurrying along to keep from freezing, he fell into a snowbank and had to be dragged out by his Afghan traveling companions. His preference to sleep out in the open saved him from almost certain death by an earthquake which demolished the city of Aleppo, in Mesopotamia. He was horsewhipped by an Arab tribe, and given two hundred lashes across his feet by a band of Kurds.

One cruel band of outlaws in Khorasan robbed him of everything he had, stripped him, tied him to a horse's tail, and then flogged him. To torture him they made him ride a wild horse. He was later thrown into prison, chained, and left to starve. Only the arrival of a Persian officer to release him saved his life.

Preaches on the Second Advent

But in all these experiences Joseph Wolff never lost sight of his mission. Even in times of great personal danger—even when his life hung precariously on the caprice of an unprincipled barbarian ruler—he confessed boldly that he was a follower of Christ. He seized every opportunity to preach his solemn message of the approaching judgment at the Lord's second coming, and the need for repentance.

On his way to Bokhara he was captured as a spy and dragged roughly into the presence of the amir of Burchund, in northern Persia. The ruler sat in state, surrounded by his chiefs and holy men. The missionary, dressed as was his custom when traveling, in the Persian costume, and carrying his Bible under his arm, stood calmly before him.

"Where do you come from?" the amir asked suspiciously.

"I come from England," Wolff replied, "and am going to Bokhara."

"What do you intend to do in Bokhara?" The amir looked keenly at his unusual prisoner.

"I wish to see whether the Jews there are of the ten tribes of Israel, and to speak to them about Jesus." The missionary spoke without a quaver, though well he knew that mention of the name "Jesus" might cost him his life at the hands of the fanatical Mohammedan tribunal which he faced.

"Why do you take such trouble?" came the next question. "Why not remain at home, eat and drink, and live comfortably in the circle of your family?"

"I have found out, by the reading of this Book"—Wolff held up his Bible as he spoke—"that one can only bind one's heart to God by believing in Jesus; and believing this, I am as one

who walks in a beautiful garden, and smells the odor of the roses, and hears the warbling of the nightingale; and I do not like to be the only one so happy; and therefore I go about in the world for the purpose of inviting others to walk with me, arm in arm, in the same beautiful garden."

Pleased with the speech, the amir, his chiefs, and his holy men with one

accord arose and exclaimed, "A man of God!—drunk with the love of God!"

The missionary was invited to read to them from his Holy Book. For days he remained with them as an honored guest and a mullah, or religious teacher, telling them of Jesus and His soon return to this earth, before he traveled on to share with still others the message of the first angel.

The Sabbath—No. 4

By A. E. PLACE

NO one can keep the Sabbath, or any other commandment, until he has been saved through faith in Jesus Christ. There is one thing the law cannot do: it cannot say to a sinner, "You are righteous." But Christ came to do for us and in us that which the law cannot do. He lived a righteous life for us and died for us, that, through faith in Him, the righteousness of the law might be fulfilled in us, "who walk not after the flesh, but after the Spirit." (Rom. 8:1-4.) And there is no other way. It is our business to help poor sinners to see, to understand, and to accept these saving truths.

We as a people have been told that the time will come when we shall go forth and preach the Sabbath more fully. I believe we are beginning to fulfill that prophecy. But "more fully" must mean that we are to understand Christ's relations to us and our relations to Him and to the Sabbath more fully, and, emphatically, that we reveal Him more fully.

The same truth may be expressed as follows: Christ's purpose in making the Sabbath was, and still is, that all that He did to make the seventh day His Sabbath must be done for everyone who desires to be a true Sabbath-keeper.

My special thought and burden, which I believe should be the special burden of every minister or teacher of this judgment message, is that Christ must be made the center and life of every truth we teach.

Our ministers, evangelists, and teachers all know these fundamental truths, and they are doubtless trying to so teach, but, as James wrote, "In many things we all offend," or fail.

From the way the law and the Sabbath are at times presented, the newcomer arrives at the conclusion that our great burden is the law and the Sabbath. We strongly stress the day. We place much emphasis upon "obey" and "obedience," and also upon the text, "Here are they that keep the commandments of God," but often fail to finish the verse—"and the faith of Jesus." At times it has seemed that we were calling attention to ourselves as a fulfillment of that scripture.

Thus those who have not heard our sermons on justification by faith, etc., naturally decide that we depend upon obedience to the law for salvation.

I have more than once almost trembled as I have heard powerful appeals to obey, without reference to a text that shows the only way by which anyone can obey.

The same text says, "Here is the patience of the saints." My dear brethren, how many in your church, how many in my church, are much more patient than members in some other churches? That we have commandment keepers and patient people in our churches, I firmly believe. That the number is increasing, I also believe. It must be so, or we can never give the loud cry of this message.

Now is our time to reveal a willingness and a determination to pray for and accept the divine power which is necessary to fulfill Revelation 14:12.

I believe that the success of everyone who reads these lines depends upon his giving more careful and prayerful study to these principles, until we are moved to arise and in a new way walk in the light. In union there is strength, and our God is still ready to hear and answer prayer.

In my experiences of more than sixty years—studying and comparing my many miserable mistakes with some victories—I have sensed more and more clearly that my ability to impress and draw people to the truth has corresponded to my ability to reveal the Spirit and the principles which I have already set before you; that is, the relation that Christ sustains to every Bible truth, and His relation to me, not simply in the pulpit but out. Success does not lie in one's brilliant thoughts or literary attainments.

I love to hear and to read carefully prepared sermons, well-chosen words, polished sentences; but many of these reach and please the ear and draw people to the speaker, but they do not reveal the effects of hours spent in pleading with God for the ability to reach hearts and save souls.

"An aged Scotsman was once asked if he remembered the famous preacher, Robert Murray MacCheyne. He re-

plied, 'Oh, yes, I remember him well.'

"Do you remember any of his best sermons or thoughts?"

"The old man replied, 'No, I have forgotten them all.'

"But can't you remember anything special about him?"

"The old man's face brightened as he replied, 'Ah, that is different. I remember well how one day when I was playing by the roadside, he came along, and he said, 'Jamie, I've been to see your sick sister. I'm glad to do all I can for her.' Then, looking into my eyes he said, 'And, Jamie, I'm very much concerned about your own soul.' I have forgotten his fine sermons, sir, but I still feel the tremble of his hand on my head, and I still see the tears in his own eyes.'"

One of the greatest needs of this hour is the yearning of soul for the needy little Jamies and Marys that brings our hands in love upon their heads, as with tears in our eyes we say, "My boy, my girl, my brother, my sister, my friend, I am very much concerned about your soul."

May the heart cry from every pulpit and from every pew and from every secret place of prayer, be for power that will enable us not only to preach the Sabbath more fully, but to reveal more fully the spirit of its Maker.

Rome, New York.

The Spirit of Compromise

(Continued from page 2)

not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

Sad to say, there are some professed Seventh-day Adventists who are denying their faith and giving the lie to their holy profession by relating themselves to the world in ways that the Word of God forbids. Letters from the field tell us that some of the leaders of our church attend the movie. And sad to say, some of our Sabbath-keepers bring into their own homes worldly parties of pleasure where the whole evening is given up to mirth and revelry and God is forgotten. We believe in social gatherings. We believe that innocent amusements should be provided for our children, that our young men and women should come together in social gatherings. It would be difficult to lay down a definite set of rules governing these activities. However, no gathering of this sort should be of such a nature that the blessing of God could not sincerely be asked upon it. Of the character of Christian social gatherings we shall speak later.

F. M. W.

Prayer and Repentance

By TAYLOR G. BUNCH

REPENTANCE is a change of mind toward God, just as conversion is a change of life or character. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19), was the message of Peter to the Jews who had rejected and crucified the Lord. This is virtually a quotation from Ezekiel 18:30: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

Repentance is the result of a conviction of sin. Through the preaching of the gospel, or the study of the Word, the Holy Spirit convinces the sinner that he is going in the wrong direction; that he is traveling the broad and easy and liberal road that leads to destruction. This conviction leads to a change of mind and attitude toward God and His Word which is an essential prerequisite to a change of character. This turning of the mind leads to the turning of ourselves into a new and different course of life and conduct.

True repentance is accompanied by feelings of regret, remorse, sorrow, and contrition, with a desire to make amends for the mistakes of the past. It is defined as "a sincere and thorough changing of the mind and disposition in regard to sin, involving a sense of personal guilt and helplessness and apprehension of God's mercy." When a person repents he goes into reverse and starts in the opposite direction. Repentance is therefore the essential prelude to a reversal of life and conduct so that the things we once loved and in which we found delight become repulsive to us, and what once loomed large in importance loses its significance. Likewise those things that we once despised and deemed unnecessary become the all-important things of life.

True repentance is the result of sorrow for sin. The apostle Paul wrote: "Now I rejoice, not in your grief, but because the grief led to repentance; for you sorrowed with a godly sorrow, which prevented you from receiving injury from us in any respect. For godly sorrow produces repentance leading to salvation, a repentance not to be regretted; but the sorrow of the world finally produces death. For mark the effects of this very thing—your having sorrowed with a godly sorrow—what earnestness it has called forth in you, what eagerness to clear yourselves, what indignation, what alarm, what longing affection, what jealousy, what meting out of justice! You have completely wiped away re-

proach from yourselves in the matter. . . . I rejoice that I have complete confidence in you." 2 Cor. 7:9-11, 16, Weymouth.

Surely such a change brought about by godly sorrow leading to repentance would restore our confidence in the worst of transgressors. While Paul does not specifically mention prayer in connection with the experiences of character transformation as the result of godly sorrow and repentance, we know that it plays a very important part. Prayer is the natural outlet of the pent-up and overflowing waters of grief over sin. "God be merciful to me a sinner," was the cry of the sin-burdened and repentant publican. "Lord, save us, we perish," has ever been the plea of men and women under conviction of sin.

Repentance, like pardon, is a gift of Christ. Peter said: "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31.

"Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts."—*Steps to Christ, p. 26, Army and Navy edition.*

"The prayer of David after his fall, illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened, inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness,—to be restored to harmony and communion with God."—*Id., pp. 24, 25.*

Out of the depths of a grief-stricken and repentant heart David prayed: "Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions. . . . For I acknowledge my transgressions: and my sin is ever before me. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." Ps. 51:1-12.

This is the cry of all who get a vision of the exceeding sinfulness of sin and

who truly repent. If we could only realize the malignant character of sin, we would learn to love righteousness and hate iniquity. In the work of repentance we are told that "to spare any sin is to cherish a foe that only awaits an unguarded moment to cause our ruin," and that "one defect, one secret sin indulged, will prove to the character what the worm-eaten plank does to the ship,—utter disaster and ruin!" (*Testimonies, Vol. V, p. 175, and Vol. IV, p. 90.*)

In the light of the needs of God's remnant people, as set forth in the Laodicean message, do we not all need to pray most earnestly for the gold of faith and love and truth to bring to an end our spiritual poverty? for the robe of Christ's righteousness to cover our spiritual nakedness? for that spiritual anointing and enlightenment that will enable us to "see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it"? (*Id., Vol. V, p. 233.*) Does not the church need the spirit of contrition and repentance in preparation for that spiritual revival and reformation that will bring a second Pentecost and a completed work? Let us pray for such an experience.

My Prayer

BY BONNIE VERA SNIDE

To Thee, O God, my prayers ascend,
To Thee, I lift mine eyes.
May Thy sweet grace on me descend,
That I may realize
That though I've sinned in times gone
by,
And have not heard Thy call,
I may on Thy dear love rely
To find in Thee my all.

Dear Jesus Christ, who died for me,
Though oft from Thee I roam,
I only ask that I may see
The way that leads me home.
I fight life's battle day by day,
I know I'm not alone;
With humble heart to Thee I pray
I'll reach Thy glorious throne.

Faith

It's faith in the thing you're doing,
It's faith in all things you plan,
It's faith in your heart a-brewing,
That writes "success" and "you
can."

—J. Rajal Zeiss.

The Gold Coast, Africa

By WILLIAM McCLEMENTS

It has been the privilege of the writer to attend two of the annual camp meetings in the Gold Coast and meet with our fellow missionaries and believers in that field.

The advent message was first brought to the Gold Coast about the year 1894, but for a number of years our work there did not make much progress. In 1915 headquarters were established at Agona, Ashanti. Since that date a steady work has been done, though not without some setbacks, owing to the frequent changing of missionaries, which was necessitated by health considerations. The work has grown in an encouraging way so that today we have 1,344 baptized believers and about five thousand Sabbath school members.

Four annual camp meetings were arranged for this field. Unfortunately, I was unable to arrive in time for the Koforidua district meeting, but Pastor Stokes, who is in charge of this section of the mission, reported having had an excellent camp meeting.

The work in Koforidua is but seven years old, and at present we have twenty-three well-established companies, with more than two hundred baptized believers and close to a thousand Sabbath school members. Pastor F. Stokes has done faithful evangelistic work in producing these results. It was a great pleasure to spend twenty-four hours with Elder and Mrs. Stokes and their family, at their well-kept station two miles from the town of

Koforidua, before proceeding to Agona.

A seven hours' journey by train, through heavily wooded country, brought us to Kumasi, the capital of Ashanti. There J. Clifford, the union superintendent, met me with his car, and soon we were at Agona—just in time for the beginning of the camp meeting. It was good to see Pastor and Mrs. T. H. Fielding and their family again, and to become acquainted with their work on that pioneer station.

More than two thousand people were present and the camp meeting offering amounted to £40. A large circular booth had been neatly prepared by the members, and as the different churches came marching in each company stood in the center and sang a hymn before taking its allotted place. A number of school bands contributed their quota toward the success of the camp meeting. The Agonahene, or paramount chief, was present at the Sunday thanksgiving service, with many of his chiefs. He is friendly toward the mission, and his personal gift when the offering was taken was £10.10.0. While with us he read an address of welcome, and addressed an appeal through to the General Conference for a hospital for his people.

Ashanti is a land of much gold, and this was well displayed by the amount of solid gold worn by the Agonahene and his subchiefs. Alongside the Agonahene a man crouched, with

hands outstretched to support the weight of the valuable metal on the Agonahene's arm. This may have been a relic of olden days more than an absolute necessity on this occasion. All these valuable bracelets and rings belong to the stool, or chieftaincy, and not to the individuals in office, and it not infrequently happens that a chief is destooled for giving way to the temptation to misappropriate the state jewelry.

One interesting feature of the camp meeting was the public thanksgiving service at which four of our local church elders led out in the preaching. There was nothing formal or stereotyped about their preaching. One man aroused the attention of his audience by calling out, as he walked to the speaker's platform, "Ashantis, get hold of this," holding high his large Bible, "Ashantis, get hold of this." He then proceeded to present the reasons why Adventists observe the seventh day. The themes presented by these church elders were: "Why I Do Not Believe in Juju," "Why I Look for the Return of Jesus," "Why I Attend Church on Saturday," and "Why I Want to Go to Heaven." We have some strong lay preachers in this field.

Forty-two believers were baptized and received into church fellowship at this meeting. It was a most inspiring time we spent together, and we believe the members have gone back to their homes determined to be more faithful in witnessing for the Master. Pastor and Mrs. Fielding have been located in this station for a good number of years and the Lord has blessed their united labors. Mrs. Fielding cares for the dispensary work, and Elder Fielding, in addition to his field work, helps in the Standard VII school operated on the mission compound.

Following this meeting Pastor Clifford and I motored down to Bekwai—our present headquarters for the Gold Coast Union Mission. Here it was a pleasure to renew acquaintance with Mrs. Clifford and Elder and Mrs. C. A. Bartlett. Elder Bartlett is principal of our academy at Bekwai, and as the school year had just closed, he and his wife were going off for needed rest and change on the coast.

Our mission sites at Bekwai have been well chosen and neatly laid out—on a hill about a mile away from the town.

A plot of land was secured in the



Group of Believers in the Gold Coast, West Africa

town on which to hold our camp meeting. This gave the meeting good publicity. Three hundred believers were present from a scattered area—as well as the Omanhene, or chief, and some of the townspeople. As at Agona, the different companies marched through the town chanting and singing hymns, and in this way witnessed to their faith in the advent message. On the Sabbath afternoon, following the Bible study period, the believers divided into groups and preached in practically all the native compounds of the town.

Next week end, Pastor and Mrs. Clifford are going further north to Tekiman district for the last meeting. This district is under the supervision of Pastor Essien, one of our African leaders. The work is showing a steady growth under his care and the blessing of the Lord.

A good work has been developed in the Gold Coast field, and the prospects for a still greater work are excellent, provided we can develop a larger training center with a staff of trained teachers. We need more evangelists and fully qualified schoolteachers to carry on our full program in this colony and protectorate.

From Ivory Coast and Togoland comes word of new interests springing up and of faithful believers building churches, purchasing Bibles, and waiting for missionaries to come and teach them the truth from the Scriptures. They are calling us to "come over and help."

Let us remember in our prayers Elder Clifford and his co-workers in this difficult but very promising field.

Uganda Calls for the Message

By J. M. HNATYSHYN

It grieves me to report that we have only one family and one single worker in all this large territory of Uganda. Owing to serious illness and coastal furloughs, the two families who were there have had to leave the field. We know we have the true light, and the people are anxious to learn of this light, but how can they hear or be taught unless someone be sent?

At a recent camp meeting which I attended at Katikamu, our first four Baganda evangelists were ordained to the gospel ministry. These four brethren have had excellent results in their work. The eldest of these, Henry by name, during his first few years of work was instrumental in winning two of the other ministers who were ordained with him. These brethren have a number of churches with a fair membership. Oh, if only we had more workers to direct and assist these brethren and others who are doing their best in a humble way!

I was impressed with the people of the Baganda tribe. During the several days of the camp meeting when I was with them, I found them most attentive, and willing to sit by the hour drinking in the words of life. They are ready and willing to accept our message. The inhabitants of Uganda as a whole are an intellectual and progressive people. I met the chief of one district who speaks excellent English and who is ruler over 10,000 people. He is willing to assist us in obtaining land and in establishing schools, but we must be responsible for the salaries of the teachers and workers. In another locality a believer has given several acres of fertile land near a village school for a new mission site, on which to erect a training school. Here again the need is for men and means.

Our greatest need is for more schools, and especially a training center where we can train native youth to be teachers and evangelists. Surely the time is at hand when we should answer this urgent need. It is certain that the youth in this land are willing to be witnesses for Him who is the true light. I met a young man who accepted our message and was baptized. He prayed that God would help his friend, who lived some three hundred miles away, to find the truth. This friend was impressed by the Spirit of God to be dissatisfied with his heathen customs and beliefs, and to go to his praying friend. Upon his arrival he found his friend praying for him. He stayed with him long enough to learn the third angel's message, then went back to his home, and today he is a baptized member, doing a wonderful work among his people. He is now calling for a school and teacher. God certainly is leading these people to seek the true light.

There is also a crying need in the medical phase of our work. In this entire field we do not have one hospital, doctor, or nurse. The few dispensaries that are operating are doing good work under native supervision. Our medical work has been the right arm of the message in other lands, and certainly it should be in Uganda. An interesting experience regarding the good that one small dispensary was able to accomplish was brought to my attention. A young girl came for treatment, and as she received medical aid, a native worker taught her of the Great Physician. Her heart was touched, and when she went home she told her parents of what she had heard. Her father, a strong believer in witchcraft, greatly opposed her and warned her not to go to the dispensary any more. The girl, however, kept up with her treatment and studies. The father, after consulting the witch doctor, gave the girl a severe beating. But this did not keep her from studying the truth. The father was urged

by the witch doctor to torture her further, which he did in a most cruel manner. The girl bore her punishment bravely, but continued to study the Bible. Her Christian example in the home was such that the father ceased his persecution and began to study the truth with her. He has now been baptized, and this year paid his tithe of thirty-two head of cattle, amounting to approximately \$400. Today in this area the truth is spreading through these villages as a result of the faithfulness of this young girl and of her father's experience.

We hope and pray that through the Thirteenth Sabbath overflow the immediate educational and medical needs of Uganda may be met. These people who were in darkness are really pleading for help, for they are eager to learn of the true light. May God impress your hearts to give liberally to this new and promising work in East Africa.

Haste Thee

BY MARGARET LOCKE

O GOD, is Thine own heart unstirred
By bitter cries of human woe?
Are agonizing prayers unheard,
While battles rage and blood streams
flow?

Should earthly parent hear the plea
Of stricken child, no tie would hold,
But to his aid would quickly flee,
And in his fond embrace enfold.

Thine own are crying, "Come, Lord,
come;
We languish here in grief and pain.
Take us to that eternal home
Where sin will ne'er molest again."

But wafted down from courts above,
The answer comes to you and me,
"Have I not My deep longing proved?
Hast thou forgotten Calvary?"

"Far deeper than thine own desire
Is Mine for thee, whom I have
bought;
I deeply long to bring thee higher,
When all My life in thee is wrought.

"But thou art slow, Mine own beloved,
So slow to learn, so slow to take
My words, My life, so little moved
Each needful sacrifice to make.

"Rouse thee, Mine own, I long for
thee;
Shake off the shackles that repress
The soul's fond hope. Give all to Me,
And I'll bestow My righteousness.

"Haste thee; the golden city waits.
Haste thee, Mine arms are open
wide.
I long to welcome through the gates
The ones for whom I lived and died."

Conducted by Nora Machlan Buckman

A Saturday Preacher Sows Seed

By AVA COVINGTON WALL

At the invitation of several of his friends, Tom attends some meetings of the Saturday preacher. He becomes interested and begins to study his Bible faithfully. The opportunity comes for him to attend a camp meeting, and during the meetings he becomes very enthusiastic. When he returns home he gives Bible studies to all who will listen. His parents, alarmed at his devotion, begin to make things difficult for him, and try in every way to dissuade him from his beliefs.

WHEN Tom was in the eighth grade, his teacher was the daughter of a Baptist minister, who, as many another innocently ignorant person has done, attempted to get the boy over his Adventist ideas by proving that he was wrong, or rather, by attempting to prove him wrong. One day, when Tom had finished his lessons and was reading his Bible in school, the teacher stopped at his desk and asked him to stay awhile after school and study the Bible with her.

"Here's where I shall be able to witness," said Tom to himself, and up went a silent prayer for help that he might teach his teacher.

After the students were dismissed, Miss Whithall called Tom to her desk. He brought his Bible and sat down opposite her.

"Tell me, Tom," she said, "why do you persist in this Saturday-keeping idea? Don't you know that if Saturday were the Sabbath, intelligent people would keep it? Why, don't you know that Christ did away with that commandment?"

"But the Bible says the seventh day is the Sabbath," was Tom's reply, and he quoted Exodus 20:8-11.

"Ah, but that's the Jewish law," she told him. "Christ gave us a new Sabbath by rising on the first day of the week." And she turned in the Bible to the passages referring to the first-day meetings held by Jesus and His disciples.

Opening his Bible, Tom turned to John 20:19 and read that the disciples were assembled "for fear of the Jews," and not to commemorate the resurrection of Christ. And in answer to his silent petition for help, he found other texts that were conclusive. In none of the texts the teacher read was sacred significance attached to the first day of the week.

"I'm going to prove that the ten commandments, including the seventh-day Sabbath, have been nailed to the cross. There will be a meeting in my home next Wednesday evening and each evening thereafter until you have

been convinced that this is all wrong. I'd like to have you come."

Tom went to the meetings, for the most part sitting quietly, speaking only when he was questioned. One evening, after a study during which time was wasted in trying to do away with the law of God, one of those present asked, "How can we understand the Bible, anyway?"

No one answered. Tom looked at Miss Whithall, who seemed to be at a loss to know what to say, and then came to her rescue by referring to Psalms 111:10. One of the women turned in her Bible and read, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments."

The class was then thrown into such confusion that the teacher was unable to keep order. There was sentiment in favor of Tom's ideas, and there were those present who refused to accept the "Thus saith the Bible." As discussion died down, Miss Whithall suggested that they dismiss the meeting and study that point the next time they came together.

Tom was at the door when the time came for the next meeting, but no one answered when he rang. The studies had ended.

These experiences, and others, only strengthened Tom's faith in the truths of God's Word. They strengthened his determination to study the Bible more diligently. He studied it in school. Whenever he had a few moments at home, he spent them in reading and studying the Bible and books and tracts he had. Soon they were dog-eared. He had to get a new Bible. The boys and neighbors referred to him as "Preacher."

He made a tract rack which he kept filled with literature, and when his father and mother had callers, not one of them went home empty-handed unless he had refused to take a tract, or tracts. All had opportunity to take with them the precious message of the second coming of Christ, of the Sabbath, or literature on other topics that Tom thought would interest them. He went on missionary tours of the little town, leaving the printed pages in the homes of his neighbors. His mother could not help feeling the influence of his new religion. She observed his increased thoughtfulness and helpfulness in making light her tasks. When

Christmas came he presented her with a gift, which brought tears to her eyes. The Gartners were not a demonstrative people, and sentiment had little place in their lives. Tom's friends gave gifts to their mothers; so he saved part of his earnings to buy one for her.

As Mrs. Gartner went about her work, she thought over the things Tom had said. She had also been impressed by the little box fastened onto the wall beside the tract rack with the word "Tithe" in schoolboy print on the front of it. "Tithe"—that meant a tenth. She found a tract that took up the question of tithing. As she saw Tom count out his money when he had earned some, and drop a coin or coins into the box, she knew that he was returning to the Lord the portion that belonged to Him.

Occasionally she would stand before the rack on the wall, hesitantly, and then take from it a tract which she read secretly. She studied the Sabbath. Tom's happiest moment was when she told him that she believed he was right and that she was going to keep the Sabbath also. As she read and studied further, she saw the glorious light of the three angels' messages. No longer did Tom study alone. On Sabbath morning he and his mother held Sabbath school together. As they talked of what he would do as he grew older, she urged him to become a preacher. That meant more to Tom as a lad than any other experience, aside from his realization of God's love for him. It was only natural that such a relationship should develop as his mother learned the message, for always there had been a very close understanding between them.

Where Tom lived, the favorite winter sport was skating. In the winter the boys played hockey. Tom had saved money to purchase a fine pair of shoe hockey skates, something not very plentiful in those days. He made his own stick from the branch of a tree. Evenings, after chores were done, the boys would meet at the home of one of them and then go to the pond. One evening they met at the home of a friend of the family, a woman who was a socialist and a Catholic. Tom was on hand at the appointed time, and was greeted by Mrs. Long.

"By the way, Tom," she asked, "when are you ever going to get over

that silly religion you've been talking so much about? Don't you know the biggest crowd always goes skating on Friday night? You'd have a lot more fun if you would go with them," and she laughed.

Out came Tom's pocket Bible, and in gross ignorance of the proper method of teaching the Bible to a Catholic, he went right to the heart of the matter, giving her a study on Revelation 13. Soon the other boys arrived, and, seeing "Preacher" and Mrs. Long in the midst of a Bible study, realized that Tom wouldn't be interested in skating as long as he could find someone to talk religion to.

When the study ended, Mrs. Long wished to continue.

"This is the most profitable hour I've ever spent," she said. "I've never before studied my Bible, but now that I see such a wonderful thing in it, I must study it more."

Tom, hoping all along that something like this would happen, replied, "Let's study it together again next Wednesday evening. I can come on Wednesday, if that is all right with you."

It was all right with Mrs. Long to study on Wednesday; so for weeks

those two, mature woman and adolescent lad, studied the Word of God together, and, with the help of the literature Tom had stored up, were able to understand much concerning the signs of the end and other pertinent Bible topics.

Mrs. Long's family, all Catholics, listened. There were times when they had considerable amusement at the expense of the two; nevertheless, they were convinced of the truths to which they listened as they heard them emphasized over and over again. Soon Mrs. Long was keeping the Sabbath, having given up all connection with her former church. In due time a conference worker stopped by to see Tom and his mother. He was told of the new Sabbathkeeper and met her.

"I have talked with many people and traveled much," she said, "but Tom's influence has been more helpful to me spiritually than that of anyone I have ever known."

As she was being baptized into the Adventist faith, to which she remained true for more than twenty years—until she fell asleep in the hope of the first resurrection—Tom's heart almost burst with joy. He had witnessed for the Master in the best way he knew, and now twice he had reaped of his

sowing. God was indeed good to him.

Of course Tom's hero in the message was the "Saturday preacher," the man who had first opened God's Word with its wonders and mysteries to him. Shortly after Mrs. Gartner began keeping the Sabbath, word came that Brother Burtness was returning to town to hold a third series of meetings there, and he was to preach in the same hall. Tom was an excited lad when he told his mother.

"And now, Mother, you will go with me, won't you? I'm so glad he is coming back, for now you can hear him preach and see how well he knows his Bible."

But Tom was disappointed as the man gave his message. He didn't preach with the same conviction that had impressed the boy so much on the other two occasions. The fire that was in his message seemed to have died out. And as he talked, occasionally Tom could detect a difference from some of the points in his tracts and books. They had been printed by the Adventist publishers, the Review and Herald Publishing Association. He even omitted some of the things that he had made seem so important on his former visits. Mrs. Gartner failed to detect these things, of course, and wondered at Tom's quiet thoughtfulness following the meetings. He seemed to lose his enthusiasm; yet she didn't say anything until after they had heard their third or fourth sermon.

"What's the matter with you, son?" she asked when she came from her room, ready to go the next time. "Aren't you going tonight?"

"Well, Mother," he said, "I don't like to go. Brother Burtness doesn't sound like an Adventist any more. Besides, he doesn't use the Spirit of prophecy books now, either, and I can't understand it. I've written to Elder Thomas, the conference president, to find out what is the matter."

Mother went alone that night. She did not sense just what Tom meant, but she did think she detected a note of insincerity, a lack of conviction, on certain points. In a few days a letter came from the conference president, saying that Brother Burtness was no longer in denominational employ. It seemed that he never had fully accepted the writings of Mrs. White. He would not believe that she was the prophet of God. That was why he did not tell Tom about her when he first taught him the message. Tom concluded rightly then that one just could not be a loyal member of the Seventh-day Adventist Church if he did not believe in the Spirit of prophecy.

Mrs. Gartner continued attending the meetings, however, and one evening the minister asked her about Tom. Where was he? He must be ill, for he hadn't been coming lately.

LIFE'S PATTERNS



"KNOCKIN' SOMEBODY"

It was a crispy, cold afternoon in our little Colorado town, and Friday at that. In the wintertime the sun goes down very early; so the last-minute touches had been put on the house, and we were to drive to the little bungalow across the tracks to get the laundry. Just as we were leaving home, our five-year-old neighbor girl, Dorothy, spied the car and begged to ride with us. She climbed into the back with me, and grandmother, who was visiting, rode in front.

For some reason the laundry was not quite ready, and we had to wait a little longer than usual. Dorothy grew tired of sitting, and leaned over the front seat, teetering back and forth and kicking her heels in the air. Suddenly she stopped and, as if seeing it for the first time, began turning the steering wheel as fast as she could, all the while informing us that she could drive a car. Grandmother told her that that was nice, but we would take her word for it. Would she please leave the wheel alone?

"But I just want to show you how I can drive," Dorothy pouted.

"No, Dorothy, you mustn't touch anything."

"But I CAN drive, and I want to show you."

Dorothy kept insisting and grandmother continued to refuse. Finally Dorothy could stand it no longer and burst out with, "Oh, I just feel like knockin' somebody."

"What did you say?" gasped grandmother.

"Oh, I didn't say you; I said somebody."

It occurs to me that once in a while we are just like Dorothy. If we can't have our own way or if things don't work out exactly the way we think they should, we begin to "knock somebody."

Haven't you known people who "knocked" the school or its principal when their Jack or Jane got into trouble? Sometimes part of the trouble at least could have been eliminated before Jack and Jane went to school.

Or it may be that someone doesn't like the way the church is run, now that Pastor Blank has taken over, and he or she proceeds to inform everyone else of the pastor's failings and the general disintegration of the church as a whole.

Again we sometimes find that the people we work with don't quite suit us. Maybe they feel the same way.

Remember how you used to stand by the door every now and then, and father would take his pencil and make a mark to show you how much you had grown since the last time? You'd look at the quarter of an inch with disdain and wish you knew how to stretch yourself a little more.

Wouldn't it be a good idea, the next time you feel like "knockin' somebody" or something, to first measure yourself by the mark that God has placed for you? When you have time to think about it you'll probably say, "My, I don't seem to grow much. Almost looks as if I'd shrunk. Hardly come up to last year's mark." You'll suddenly feel rather small, and quietly slipping the little ruler you have been using on others into your pocket, you'll determine to do something about your height. Fortunately, unlike our physical stature, which must await nature's time, our spiritual stature can be stretched perceptibly by diligent effort. The Master has given us a great deal of material for spiritual growth in His Word, and it just remains for us to partake of it.

N. B.

Hesitantly, she replied, "Tom does not come because he says you do not teach things in harmony with the Bible, for the Bible teaches that there is to be a prophet among God's people in the latter days, and that doctrine is in the books they print."

"That's too bad," he said. "Some-

day the denomination will find out that their books are wrong."

And that reply destroyed her faith in him. He no longer had any influence over her. Mrs. Long would not attend the meetings either. They thanked God that they had been saved from the dangerous teachings not in

harmony with the Word of God. Their faith was ever established in the simple Bible teachings, minus man's interpretation of them. They were confident that God would lead His people through the last days and prepare them for the glorious second coming.

(To be continued)

Sabbath Memories

By MARY MILES

WAKE up, little daughter! It is Sabbath morning, and the sun is shining."

The little girl, wakening to see the loving face above her, never could decide which was the more beautiful—the sweet smile or the quiet, sunny morning in its dewy freshness. The morning kiss, the songs of birds in the orchard trees, the songs of mother as she prepared the simple breakfast, the Sabbath peace—all were part of those Sabbath mornings that are precious in memory to her.

Then there was the ride along the country road to church. Eagerly the little girl watched. Yes, the violets growing near a small stream still carpeted the wet ground with blue and white, making a lovely picture. Up the little hill the trilliums grew thick through the woods to the roadside. At the turn of the road the bird chorus high in the trees sang alleluias, and the little girl was sure the angels sang with them. The church bell sounded over the hill. The friendly greetings, the songs, the classes, the long sermon, the ride home again—these are more memories of those early Sabbaths.

But best of all were the long afternoons that seemed so short when, with books and papers, she walked with mother down the lane to a grassy little glade surrounded by the tall trees of the woods. The slow walk was interrupted constantly to see a bird, a flower, a leaf, or while mother patiently answered her eager questions. There were the stories read and told until the shadows were long across the glade. Then came the walk home again through the woods, with the pause at the lane gate for sundown praise. All these made the sacred hours loved, with eager counting of the days from one Sabbath to the next.



J. C. ALLEN

This Boy Has Learned to Love and Care for His Pet

The winter Sabbaths, too, are beautiful memories. The stories before the cheerful fire; the study of snowflakes and of trees; and the songs as the sun dropped below the horizon.

Linked with these are the memories of the coming of the Sabbath hours. The little girl carefully placing the chairs to face the western winter sky. The song to greet the Sabbath, "Welcome, welcome, day of rest." The softly repeated Shepherd Psalm. Mother's arms about her as she compared the glory of the sunset to the greater glory of the new earth. The prayer as the last bit of color faded into night. How can one efface from the mind and heart such pictures as these?

Oh, parents and teachers, if you would bind the hearts of the children to the Sabbath, give them beautiful memories of its sacred hours. From babyhood make the beauty of flower and tree and bird song a part of Sab-

bathkeeping. Never, in afteryears, will they walk through the woods or gaze at the sunset but pictures of those early Sabbaths will flash on memory's screen. And those pictures, those early influences, will hold them with cords that never can be broken, that will keep them through all the experiences that come to them.

"I counsel you, my brethren and sisters, 'Remember the Sabbath day, to keep it holy.' If you desire your children to observe the Sabbath according to the commandment, you must teach them by both precept and example. The deep engraving of truth in the heart is never wholly effaced. It may be obscured, but it can never be obliterated. The impressions made in early life will be seen in afteryears. Circumstances may occur to separate the children from their parents and their home, but

as long as they live, the instruction given in childhood and youth will be a blessing."—*Testimonies, Vol. VI, p. 359.*

The last Sabbaths we spend on this earth will not be different from our first ones in the earth made new so far as the spirit is concerned. If we do not make the Sabbaths here a delight to our children—give them memories of their sacred hours more precious than the fairest jewels of earth—how can we expect them to enjoy the Sabbaths of the hereafter? We owe to them these blessings.

GOD grant that I may live upon this earth

And face the tasks which every morning brings,

And never lose the glory and the worth Of humble service and the simple things.

—Edgar A. Guest.

OUR WORK IN AUSTRALIA

Sixty Years of Progress

By A. W. ANDERSON



Sydney Sanitarium, Wahroonga, New South Wales, Australia

AWAY in the antipodes, a strange land whose fauna and flora are unlike those of any other country on earth attracted the attention of Mrs. E. G. White some seventy years ago. This country had been shown to her as a place where many would accept the message. At that time there were no Seventh-day Adventists in Australasia; now they number 21,645 church members and 32,874 Sabbath school members.

In 1885 S. N. Haskell, J. O. Corliss, M. C. Israel, Henry Scott, a printer, and William Arnold, a colporteur, sailed from San Francisco for Australia to proclaim the judgment message. They began their work in a very humble way in one of the suburbs of Melbourne. In less than a year they were able to organize the first Seventh-day Adventist church in Melbourne, with a membership of twenty-nine. Within six months the membership had expanded to ninety-five.

From that small beginning the work grew so rapidly during the first fifteen years, in spite of much opposition and prejudice, that the membership of our churches in Australia had reached almost 2,000, of whom no less than 350 persons were devoting their entire time to the carrying forward of our evangelistic or institutional work.

Valuable Counsels Given

During its pioneer stage the cause in Australasia was greatly benefited

by the valuable instruction and guidance which Mrs. White was able to give personally during her nine years' residence in that field. Her public preaching at camp meetings and her wise counsel given concerning the development of the publishing work and the medical and educational phases of the message, were a great inspiration to the brethren and sisters, who, in spite of the smallness of their numbers, embarked upon institutional projects which seemed far beyond the capacity of their financial resources, but which have since grown and prospered to an amazing degree.

Shortly after Mrs. White arrived in Australia, in 1891, steps were taken to establish at Melbourne a training school for workers. In 1893, at the first camp meeting held in Australia, Mrs. White urged upon the brethren the importance of securing a large area of land, far away from metropolitan influences, where our young people could receive manual training which would enable them to lead an active, energetic life. After considerable searching for a suitable site, a tract of land comprising about fifteen hundred acres was purchased at Cooranbong, New South Wales. This land was heavily timbered and appeared at first to be unsuitable for either horticulture or agriculture. However, when the timber was cleared and the land cultivated, all that Mrs. White had said about its possibilities

proved to be true, for today that farm is a veritable picture of fertility.

Many Workers From the College

Students from the Australasian Missionary College are not only carrying on the work in all parts of Australasia and the great island field of the South Pacific, but they are to be found in many of the mission fields of Asia and Africa, while some of them are bearing heavy responsibilities in various places, and even at the General Conference office, Washington, D. C.

This division was greatly blessed in having as its president for more than twenty years such a great organizer and leader as the late A. G. Daniells. Those of us who had the privilege of laboring with Elder Daniells in those early years will never forget the wonderful influence he exerted in establishing educational and medical institutions in Australasia, when there was so little prospect that those institutions would ever be successfully operated. Not only were there but few Sabbathkeepers in Australasia at that time to support or man these new institutions, but the country was experiencing an acute financial depression, which added to the fears and perplexities of our people.

At a time like that it required much courage to go ahead with such large projects as the Avondale school and the Sydney Sanitarium. But the messenger of the Lord continually mani-

fested her sublime faith in the future of the work in Australasia by urging and encouraging the brethren to build and equip institutions where hundreds of young people could be trained and educated for the work.

Educational Work

In his report to the General Conference in 1899, Elder Daniells said: "We in Australasia have been slow to grasp the meaning of God's providence in keeping His servant, Sister White, in this country. Ever since she came, God has been instructing her regarding the work here. . . . He has given His servant a great burden regarding the educational work. The struggle it has taken to carry out what God has plainly revealed should be done, has been terrible. Satan has contested

dents, and one in New Zealand with 75 students. This gives a total of 453 young people who are in training for the work of God in our colleges in this division.

Another strong feature of our educational work is found in our church schools, of which there are thirty-four, imparting instruction to 1,258 pupils, from the kindergarten up to the university matriculation standard. Sixty-five teachers are employed in these schools, and two thirds of their total wages are provided from union conference funds, the remaining third being supplied from fees and state conference funds. The union conference funds from which the two thirds of the church school teachers' wages are drawn are allocated from the profits of the health food department.

Thus one phase of our work helps another in a very practical way.

To those of us who have lived to see the work in Australasia grow from its humble beginnings to its present proportions, it is a source of great gratification to know that, as in days of old, "not one thing hath failed of all the good things which the Lord . . . spake;

. . . all are come to pass, . . . and not one thing hath failed thereof." Joshua 23:14.

As we call to mind the struggles through which we passed in order to establish our educational work in Australasia forty-five years ago, it just seems incredible that we now expend in the education of our young people almost \$200,000 a year. Surely we can exclaim, in the words of Balaam, "What hath God wrought!"

Medical Work

In 1896 our medical work began to operate in a humble way in one of the suburbs of Sydney. The site which

was chosen in those early days for the erection of a sanitarium is now universally recognized by the patients and visitors as one which is eminently suitable for a medical institution. Our sanitarium at Wahroonga stands on an eminence from which most extensive views are obtainable in every direction. In fact, the building is a landmark, visible for many miles, and the delightful surroundings amidst which it is set are a constant source of satisfaction to lovers of nature. We are told in the writings of the Spirit of prophecy that "God desires that the places chosen for sanitarium work be beautiful,—that the patients be surrounded with everything that delights the senses."—*Testimonies, Vol. VII, p. 79.*

"It is the Lord's will that these institutions shall be established outside the city. They should be situated in the country, in the midst of surroundings as attractive as possible."—*Id., p. 80.*

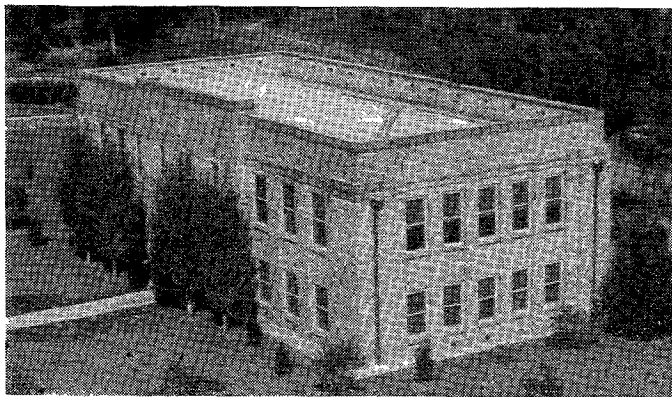
Fortunately, both of our sanitariums in Australia comply with this instruction, and we are constantly hearing from our patients comments which indicate that they consider much wisdom was shown in selecting the sites which are occupied by our sanitariums at Wahroonga, New South Wales, and Warburton, Victoria.

The sanitarium at Wahroonga is our training school for medical missionaries. At present there are sixty-four nurses in training at that institution, and during the past four decades we have sent out 386 graduate nurses to minister to the sick and afflicted. It is gratifying to report that one hundred per cent of the nurses who have taken the state board examination have passed.

Four qualified medical practitioners are employed at Wahroonga and two at Warburton, and we have accommodations at these two institutions for about two hundred patients.

The accommodation for patients at our sanitariums is in great demand by the general public. There is always a long waiting list of people anxious to obtain admittance to these institutions.

(To be concluded)

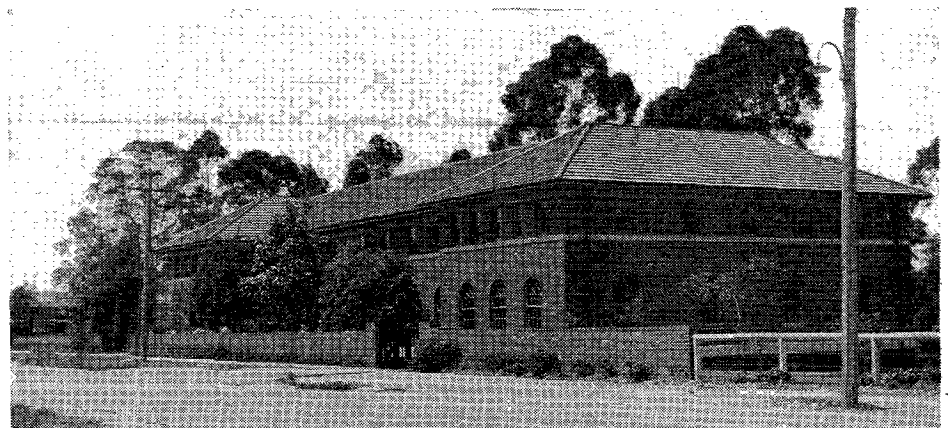


Administrative Office of the Health Food Factory at Avondale, New South Wales, Australia

every inch of ground, but God has given us many victories. He has planted the Avondale school, and we have the plainest evidences that He will be glorified by it. He has given minute instructions regarding its location, object, and management. Now He is telling us that if we will walk in the light He has given, *Avondale will become the training ground for many missionary fields.*"

That was forty-five years ago, when the Avondale school was in its infancy, struggling hard to get a footing, and possessing meager facilities, while facing a most forbidding financial outlook. But, notwithstanding all these adversities, God has abundantly fulfilled all that the Spirit of prophecy told us would follow the establishment of the Avondale school; for, as we have already said, students from that missionary training center are now to be found in many parts of the world, carrying heavy responsibilities in the work of God. At the present moment 275 students are in training at this school, which, when it was opened forty-six years ago, began with but ten students.

In addition to the Avondale school, now known as the Australasian Missionary College, there are two other colleges operating in this division—one in Western Australia with 103 stu-



Headquarters of Australasian Division Conference in Wahroonga, New South Wales, Australia

Laymen and Literature Evangelism

THE art of soul winning is manifested by all those who have the spirit of consecrated service and a compelling passion to tell someone about Christ and His message. Many simple little gestures of such commonplaceness that they do not impress the doer as being worthy of notice have resulted in winning souls and have led hungry hearts to the feast of truth within God's remnant church.

Before me is a sheaf of stories that illustrate this noteworthy fact. One comes from New England, written long ago by a Brother William Covert, who has the following to say:

"Some years ago a farmer living in the Green Mountains of Vermont went to a near-by village one Friday afternoon to attend to some business matters and to make necessary purchases for the convenience of the home. Among other things he purchased a butter tub, and after placing it in his wagon, proceeded to transact other business without taking further notice of the tub.

"Unnoticed, an Adventist who was distributing a tract, 'Which Day Do You Keep, and Why?' put one of the tracts in the butter tub. When the farmer arrived at his home, he handed the tub to his wife and drove out to the barn to attend to the chores about the premises. After these things had received due attention, he went into the house and found his wife greatly interested in the tract that she had found. She asked her husband if he knew they were keeping the wrong day for the Sabbath. He said he did not know it, but she said they were, for she had just learned about it from a tract that he had brought home. They soon agreed to study the subject together from the Bible, assisted by the tract, and they proceeded to do this without delay. The result was that they promised the Lord and each other that they would keep the Sabbath. They learned that the Sabbath began while he was out doing the chores, but agreed to regard sacredly the remainder of that particular day and to keep every succeeding Sabbath day.

"The brother remarked that his neighbors did not know about the Sabbath truth which they had just learned. He said that it was too late to tell them about it that day, but that he would teach them all during the coming week, so that they would not break another Sabbath. He said he felt certain that

all his neighbors would be keeping the next Sabbath day with him. He did as he had planned, but not one was willing to join them in obedience to God; yet later on the writer had the privilege of teaching the people of that community, and there organized a church."

Another story that seems to have escaped publication down through the years is one written by J. O. Corliss. He says:

"Early in 1877 I set out on horseback from New Market, Virginia, on a trip up the great Shenandoah Valley, to look for a neighborhood in which the people desired to hear the message. Arriving at the little village of Dayton, I was entertained at the home of a Mr. Miller, the keeper of a general store. That evening the story was industriously circulated that I was a Mormon, and deserved to be ducked in the millpond. I was, however, protected by my host and his friends. The next morning, upon going to visit near-by hamlets, I left my saddlebags, containing much reading matter, lying on the floor of the room I had occupied. After the demonstration of the evening before, Mr. Miller became curious to learn more of me, and wondering if my saddlebags contained any compromising documents, proceeded to investigate.

"The result of his curious prying is thus summed up, from his confession to me at nightfall, on my return from my day's ride. The first article meeting his eye upon opening my bag, was a tract entitled 'Seven Reasons for Sundaykeeping Examined.' Struck with the strange headline, he sat down and read the tract through. So impressed was he with its contents that he immediately carried it into the store, which was well filled with customers, and called their attention to the reading of the document. The crowd agreeing to this, he mounted a nail cask and read the tract to them. All agreed that what they had heard was wholly true. Mr. Miller, however, was the only one of the number who had the courage to obey. Selling out his business soon after, he went to Washington, D. C., and began a systematic canvass for readers of the truth.

"Following Brother Miller's labors, W. H. Saxby and his wife worked in that city, and later I was called there. Public hall meetings were held on Fourteenth Street, N. W., followed by the organization of a church of thirty or forty members.

"How little one knows of the possibilities bound up in a single tract,

placed in the hands of the right person."

F. I. Mohr, director of the British Honduras Mission, tells about the partial results of some literature work by a layman as follows:

"There is a small village between this colony and Mexico, called Douglas, to which one of our Spanish brothers, who runs a little store, moved some time ago. In connection with his business he gives out tracts in Spanish and sells Spanish magazines. As a result of this work, our minister had no difficulty in persuading nine persons to take their stand for the truth. We shall baptize them very soon, and we hope to organize a church in this new place. Not long ago I visited Douglas and found our brother much encouraged. He took us a little distance away, where we found a thatch-roofed house which a man has repaired and in which he allows our people to meet. They are in need of benches, but at present are using blocks of wood for supports, with rough boards laid across them. The floor is only the ground. The place presents a neat appearance."

From South America another interesting story comes, written by Manuel Perez:

"While canvassing with my wife in Bahía Blanca (Argentina), we gave a tract to a woman who had a stand in the market. She was a Protestant who had recently moved to this city. Before coming here the woman had asked her pastor if there were any Protestants in Bahía. She was told that there were some, but was warned to keep away from them.

"The tract we gave to this woman was about the Sabbath. She was very much surprised when she read it. A few days later she met my wife and said to her, 'I have been anxiously waiting for you to explain the tract to me. Do you keep the Sabbath?' My wife told her she did, and explained why.

"As the woman wanted to know more in regard to the Sabbath truth, a time was set for us to visit her home. When we arrived she had many questions to ask. We had a good Bible study, at which the woman who owned the house was also present. I asked her if she had enjoyed the study, and she replied in the affirmative, stating that we should bring her a Bible the next time we came, because she was anxious to learn more about the truth.

"We continued visiting these persons, and it was not long before they joined the church. A daughter of the first-mentioned woman took her stand,

and after a little while another woman and her daughter, all living in the same house, followed their Lord in baptism. Five people are rejoicing in the truth as a result of the message contained in one little tract."

Many thrilling stories may be told about souls won to the message by tracts that were placed within their reach. Tracts are so inexpensive that it is possible for almost everyone to engage in literature evangelism. Tracts are short. Busy people can read them in brief periods; indifferent folk may take time to get their short message. It is wise to have tracts at hand wherever one may be.

R. G. STRICKLAND.

Pvt. Dile E. Bennett
Sgt. Bruce Brown
Corp. Cooper Brown
Sgt. Mun On Chang
Capt. (Dr.) Marcus Ching
Major (Dr.) Samuel Ching
Sgt. Chas. L. Conley
Corp. Jack Elvin
Capt. (Dr.) W. H. Emery
Pfc. Eugene Fenley
Pfc. Fred Gerling
1st Lieut. George D. Guernsey
Pfc. Emanuel Heinrich
Pvt. Howard Huggard
Master Sgt. Alger Jones
Pvt. Vincent Jones
Pvt. Albert E. Kephart
Capt. (Dr.) Monroe F. Loy
Sgt. Fred McDonald
Pvt. Earl Mears
Pvt. Joseph C. Meek
Pvt. Charles Mercer
Pfc. Clarence O. Mitchell
Corp. Leslie V. Morris
Pvt. Harris E. Nelson
Pvt. Ivan Peacock
Pvt. Frederick E. Reiss
Pfc. Fay H. Roberts
Corp. Norman A. Rogers
Pfc. Orion Sickler
Pvt. Fred Sindorf
Pvt. Donald K. Smith
Pvt. Donald O. Smith
Pvt. William E. Spencer
Pvt. Arthur Stumpf
Pfc. Ivan Sykes
Pvt. Vernon Townsend
Pvt. Martin I. Vasquez
Corp. Raymond D. Kindropp
Capt. (Dr.) Arthur Kirk
Pvt. Peter Kish
Capt. (Dr.) E. E. Klahr
Corp. Elwood L. Leicy
Pfc. Vern R. Libby
Pvt. Jacob Vigil
Capt. (Dr.) A. J. Welebir
Staff Sgt. Charles E. White
Pvt. Jacob L. White
Pvt. John D. Wooden

Pvt. Russell Benedict
Pvt. Louis Bennett
Pfc. Fletcher Blalock
Pvt. James H. Blew
Pvt. Hugh M. Coy
Pfc. Woodrow Diaz
Pvt. Carl L. Gross
Pvt. E. C. Hackett
Corp. Wilbur Hainey
Pvt. Richard W. Hill
Pfc. Robert C. Hinton
Pfc. Cestel Jennings
Corp. Eldon A. Jones
Corp. George R. Kendall
Pvt. Cleo Lyle
Pfc. Wm. W. Oakes
Pvt. Lloyd Pelton
Corp. Edward H. Reynolds
Pfc. Alfred N. Riggins
Pfc. Stanley Schleifer

Elder Guilliard mentions that Seventh-day Adventist soldiers in Australia constantly visit the headquarters office, and that it is always a delight to be of service to them.

CARLYLE B. HAYNES.

Servicemen in Australia

RECENTLY the REVIEW published a list of names of church members who are in service in Australia and who had been visited by our camp pastor in that area. The latest information is that Pastor E. H. Guilliard has been successful, in an extensive tour which he has made in the north of Australia, in meeting and visiting the following American soldiers:

2d Lieut. Delora J. Abbey
Pfc. Paul Arkebauer
Sgt. Emanuel Backey
Corp. Leslie R. Behner

In addition to the above list, other workers in the Australasian field have met and visited the following:

Pvt. Roland W. Adams
Pvt. N. R. Baraudi
Pvt. Albert Barcelow
Sgt. Russell H. Behner

Staten Island Church

NEW YEAR'S DAY, 1944, was baptism day in the new Staten Island, New York City, church. It was the fifth baptism in the history of the new church. The new church spent the summer of 1943 building a three-foot stone wall around the church and playground, planting eighteen evergreens and trees, building the new lawn and playground, erecting the steel flagpole, building bookshelves and cabinets. It is God's beauty spot in the community. It is built in ac-

DOCTOR SHORTAGE

... will soon be the nation's most serious war problem."

Says Thomas Parran, M. D., Surgeon General of the U. S. Public Health Service.

- The Surgeon General's prophecy has been borne out with a vengeance in the flu epidemic, and it is wise to emphasize again his statement in the December, 1936, issue of LIFE AND HEALTH that "the most adequate Health Safeguarding will come only through personal interest and effort." This personal interest and effort will count for the most in homes where there is knowledge of the principles of healthful living as given in LIFE AND HEALTH.
- You can serve your community and add to your personal income by placing LIFE AND HEALTH subscriptions in the homes of neighbors and friends. The yearly rate is only \$1.50, and you will receive a liberal commission. Ask your field missionary secretary or Book and Bible House secretary for further information, or write to—

Life & Health

TAKOMA PARK,
WASHINGTON 12, D. C.

cordance with all the building ordinances of the city.

But above all the material benefits, there are the spiritual blessings attending the church. The second year of the new church finds us with a fine, successful church school with an enrollment of twenty-three pupils. Miss Elaine Landgrebe is the teacher. The Ingathering campaigns of the past seven years have increased in spiritual interest. Each year we are a Minute-Man church on time. At the present moment we are a radio church. On New Year's Day we had our first baptism as a result of radio work. Members are canvassing their neighbors to secure new pupils in the WHN 20th Century Bible Course. This is the most encouraging missionary endeavor in our history. We are sure that Elder McElhany would be happy to visit the Staten Island church, which he organized when president of the Greater New York Conference in 1913.

All our boys are in uniform, and we keep in touch with them along the battle fronts of the world. The Seventh-day Adventist men in uniform who are located on Staten Island use their talents in our Sabbath school and missionary endeavors.

B. M. HEALD,
Pastor.

Favorable Publicity

ONE of the leading officials of the Catholic Church in South America became aroused over the matter of the large circulation of our publication called *El Centinela* and published the following in one of their papers:

"It is a matter that can be fully proved. To do so one needs only to pass by the Plaza Bolivar, or its immediate surroundings, on Saturdays (nights). A group of winsome young ladies will approach the pedestrian, and in a manner that is correct and attractive offer him a magazine. The price—one bolivar for two copies. As by nature we are a very courteous people, the bolivar passes from our hands to the young ladies, and the magazines pass from their hands to ours.

"By taking advantage of the appeal made by the feminine graces of the young ladies who carry themselves correctly, they are in this way injecting Protestant virus; and, it is a sad thing that this is taking place precisely where the father of our country [Bolivar] raised the standard recommending the close union of the sword and incensory [church and state] as the foundation of unity for the nation. Now they are attempting to work up sentiment here against this sacred

union and bring about a separation of families and disrupt communities. This is what Protestant propaganda produces. We give this note of alarm and ask the Catholic people to abstain from buying such magazines, even though they are offered by the good graces of well-educated ladies."

Needless to say, this warning was not heeded, and our good magazine is purchased in larger numbers than

The Impending Conflict

(Continued from page 7)

Let not the passage of a few brief years in this waiting time cause you, dear reader, to grow weary or to be filled with doubts. As said of one prophetic vision, "Though it tarry, wait for it; because it will surely come, it will not tarry." Though God seems to tarry beyond the time appointed, wait for Him. He most surely will meet His appointment. He will not tarry forever. This is the day of His appointment; let us wait for Him with hope and trust filling our hearts. Only thus will we be prepared to meet the test of our faith in the conflict that is just ahead.

F. L.

Sermon Material ON 24 CARDINAL DOCTRINES



Nearly everyone who has prepared a Bible study has struggled with the problem of presenting the subject in pleasing language that will carry a strong appeal. Lay preachers, Bible instructors, and all others who endeavor to persuade men to accept the teachings of the Bible will find helpful information conveniently arranged for ready reference in the bound volume of PRESENT TRUTH.

When you study the increase of knowledge you may save hours of research by using the information in No. 1; the four universal empires are pictured and described in No. 2; in No. 7 there is a beautiful appeal to accept Christ as the divine Saviour. And so on through the entire volume you will find a storehouse of Bible treasures, things new and old, to draw on as needed.

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by B. G. WILKINSON, Ph. D.

- To whom does the world owe the preservation of the Bible and the treasures of truth through the Dark Ages?
- Can we know the real history of God's true church from the times of the apostles to the present?
- Read the answer in the connected story of these true Sabbathkeepers:

Patrick of Ireland
Lucian of Syria
Columba of Scotland
Dinooth of Wales
Aidan of England
Columbanus on the Continent
The Silent Cities of Syria
The Waldenses
The Age-Long St. Thomas
Christians of India
The Evangelical Churches of
Persia, Scythia, China, etc.

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A Book of Gripping Interest

Doctor Wilkinson—for many years connected with Washington Missionary College as professor of Languages and History, Dean of Theology, and now President—conducted the researches for this book in the libraries of Europe and Asia. His gripping, scholarly story reveals that "the church in the wilderness," and not the proud hierarchy" ("The Great Controversy," p. 64), is the connecting link between apostolic Christianity and the remnant church. The closing chapters on "Japan and the Philippines" and "The Remnant Church Succeeds the Church in the Wilderness" disclose the noble past and the solemn task ahead of Sabbathkeeping Christians. Of interest to laymen—invaluable to students of church history.

READ IT AND PRESENT IT TO YOUR FRIENDS

COMPLETE
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Full Index

Sheds Great Light

UPON HISTORICAL TRUTHS VITAL TO THE FAITH OF ALL

» ORDER FROM YOUR BOOK AND BIBLE HOUSE «

Latest Sabbath Rulings

THE recognition of the rights of conscience by military authorities continues to be manifested in the United States Army. In addition to over one hundred Sabbath rulings in Army camps already received, the latest which have come in follow:

"NEW ORLEANS PORT OF EMBARKATION Daily Bulletin "No. 210 2 September 1943

"The official policy of the War Department has been set forth in WD Cir. No. 244, 25 Nov., 1941, as follows:

"In addition to services on the Sabbath, commanding officers are authorized to excuse from duty soldiers who desire to attend religious services on other days which in the liturgical churches carry the ecclesiastical obligations of Sunday, or on occasions recognized as of special religious importance in nonliturgical churches. Those desiring to attend such services, either on the post or in the adjacent community, may be absent for such period as will enable them to be at their place of worship as publicly announced, provided no serious interference with their military training is occasioned thereby.

"The foregoing provision applies likewise to religious groups observing as their Sabbath a day of the week other than Sunday. It should be understood that when soldiers are thus excused, they will be available for duty on Sunday.

"By command of Brigadier General Hunter:
"/s/ John A. Rodgers,
"Colonel, G.S.C.,
"Chief of Staff."

"Headquarters Technical School and Basic Training Center No. 2

"Army Air Forces Technical Training Command
"Keesler Field, Mississippi
"11 September 1943

"Members of the Seventh-day Adventist faith, provided that there are no military reasons to the contrary, may be granted a twenty-four-hour pass from sunset Friday to sunset Saturday for the purpose of devoting this time to religious worship. Individuals so excused will be considered first on the list for fatigue, or any other duty, found to be necessary on Sunday.

"(Signed) R. C. Morrison,
"Captain, Air Corps,
"Adjutant."

"HEADQUARTERS "42D INFANTRY DIVISION "Camp Gruber, Oklahoma "A.P.O. 411 "23 September 1943

"RELIGIOUS SERVICES

1. Unit commanders are authorized to excuse all members of the Seventh-day Adventist Church from military duty during the period from sunset each Friday night to sunset each Saturday night in order that they may observe their Sabbath day.

2. During this period, this personnel will be eligible for passes for the purpose of attending religious services in Muskogee, Oklahoma.

3. Military personnel excused from duty during this period will be available for full-time duty on Sundays. (AG 000.93) (G-1)

"/s/ John E. Kinney,
"Division Chaplain"

"HEADQUARTERS "COCHRAN FIELD "MACON, GEORGIA "18 October 1943

"C. F. MEMORANDUM "NO. 5-23)

"PERSONNEL "Seventh-day Adventists

"1. Bona fide members of the Seventh-day Adventists may be excused from duty, so far as is practicable, consistent with the performance of essential duties, from sunset Fridays to sunset Saturdays so that they can observe their Sabbath day. Any men of this belief who are so excused will be considered first on the roster for any fatigue or other duties that are found necessary on the following Sunday.

"By order of Colonel Hodgson:
"E. B. Randall,
"Captain, Air Corps,
"Adjutant."

"OFFICIAL: "/s/ E. B. Randall, "Captain, Air Corps, "Adjutant."

"ARMY SERVICE FORCES "SCU 1986, BIRMINGHAM GENERAL HOSPITAL "VAN NUYS, CALIFORNIA "29 November 1943

"DEAR MR. HAYNES:
"Receipt of your letter dated 23 November 1943, in which you request the publication of orders to excuse members of the Church of Seventh-day Adventist assigned to this General Hospital from routine duties other than emergency and care of the sick, is acknowledged.

"I am happy to inform you, and you may be assured, that members of your church and all other denominations on duty at this General Hospital making official application for the privilege of being excused from routine duties to engage in necessary religious duties, will be given every possible consideration.

"Very truly yours,
"/s/ A. C. Miller,
"Colonel, Medical Corps,
"Commanding."

"ARMY SERVICE FORCES "Crite General Hospital "Parma Heights, Cleveland 9, Ohio "23 December 1943

"Attention: Carlyle B. Haynes,
General Secretary

"DEAR SIR:
"This will acknowledge receipt of your letter of 21 December 1943, in which you request consideration for the followers of your faith.

Please be advised that all possible consideration will be given to such Seventh-day Adventists as may come under the jurisdiction of this headquarters.

"The Sabbath day, as construed by members of your faith, will be set aside for them as a day of worship and they will be excused from all military duty possible on that day.

"Thank you very much for your letter. I remain,

"Sincerely yours,
"(Signed) R. D. Harden,
"Colonel, Medical Corps,
"Commanding."

"HEADQUARTERS ARMY AIR BASE "Salt Lake City, Utah "20 December 1943

"MEMO: "TO: All Organizations and Detachment Commanders, Army Air Base, Salt Lake City, Utah.

"1. Under provisions of Section I, WD Circ. No. 244, November 1941, Organizational Commanders are authorized to excuse bona fide members of the Seventh-day Adventist faith from routine duties each week from Friday sunset to Saturday sunset. Passes may be issued to such personnel authorizing them to be absent for such period as will enable them to be at their place of worship in Salt Lake City at publicly announced time. Personnel so excused will be available for routine duties on Sunday.

"2. Provisions of this memorandum will apply to the exigencies of the military situation permit, and provided no serious interruption of normal Base functioning is occasioned thereby.

"3. Conspicuous posting of this memo is directed.

"By order of Colonel Wright:
"(Signed) George A. Marsted,
"Captain, Air Corps,
"Adjutant."

Emergency Relief Fund

Previously reported	\$35,964.46
Junior Department, Paradise Valley (California) church	30.00
Mrs. Mattie Smith	5.00
A friend, Upper Columbia Conference church	75.00
Sultan (Washington) church	8.20
Ann, Kathy, and Marjy Dunlap	5.00
Mrs. Pearl Vesper	10.00
Dorcas Society, Belding, Michigan	5.00
Miss Jennie De Young	10.00
Monmouth (Illinois) church	17.18
Mr. and Mrs. Wesley Powers	5.00
Mr. and Mrs. M. E. Montgomery	10.00
Mr. and Mrs. J. M. Salter	5.00
Church school children, Amesbury, Massachusetts	3.00
Dorcas Society, Kirkland, Washington	26.00
Mrs. Ada Starts	10.00
Mr. and Mrs. S. J. Lashier	10.00
Mr. and Mrs. William Hust	10.00
W. C. Fleisher	10.00
Dorcas Society, Redding, California	75.00
Mr. and Mrs. W. I. Montayne	10.00
Mr. and Mrs. John Isaac	10.00
Dr. and Mrs. C. E. Plumb	25.00
Mr. and Mrs. Toole	5.00
Miss Martha Lewis	2.00
A friend, Cincinnati, Ohio	5.00
Mrs. Julia Sundin	15.00
Mr. and Mrs. Clarence Cory	10.00

M. A. Maxwell	15.00
Edward Jackson and sons	15.00
Church school children, Greenville, Tennessee	4.60
Takoma Hospital and Sanitarium family, Greenville, Tennessee	34.50
A sister, Eaglerock, California	5.00
Mrs. Mary Devereaux	5.00
A. M. Gearhart	2.00
Mrs. Zella Thornton	10.00
A sister, Albany, Oregon	5.00
W. A. Ogden	20.00
Shrage and Pines	25.00
Dr. and Mrs. Robert Arnold	5.00
Mr. and Mrs. North Shellenberger	25.00
A friend, New Jersey	10.00
H. J. Wagner	5.00
Dorcas Society, Dallas, Oregon	20.00
A. Dimeck	10.00
Mr. and Mrs. E. H. Craig	5.00
Mrs. Fore	3.00
Dorcas Society, Loma Linda, California	200.00
W. M. and Daisy R. Lewis	10.00
Mr. and Mrs. B. Berglund	5.00
Dorcas Society, Rulison, Colorado	10.00
Mr. and Mrs. G. S. Wilson	10.00
Mrs. Nellie M. Howard	5.00
Mr. and Mrs. A. C. Brown	25.00
Miss Matilda Brown	10.00
Dorcas Society, De Beque, Colorado	10.00
Mrs. Luella Smith	10.00
Glenn Rasmussen	5.00
Junior Missionary Volunteer Society, Willamina, Oregon	15.00
George A. Vaes	5.00
Dorcas Society, Springfield, Missouri	10.00
Andrew D. Irvine	10.00
Emil Wuttke	1.00
Norman Davis	1.00
Mr. and Mrs. M. E. Davis	10.00
Elder and Mrs. I. A. Crane	2.00
George E. Jenkins	10.00
Mr. and Mrs. Stanley Cushing	10.00
J. B. Thayer	10.00
A friend, Whittier, California	10.00
F. Armstrong	10.00
Lila Stinson	5.00
A sister, Somerdale, New Jersey	5.00
Mrs. N. V. Willess	5.00
N. N. Jones	4.00
A friend	25.00

Total to January 16, 1944\$37,047.94

Please send all contributions to W. E. Nelson, Treasurer, General Conference of S. D. A., Takoma Park, Washington 12, D. C.

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THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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OF SPECIAL INTEREST

Missionary Departures

MR. and Mrs. R. Elden Ford, of Oregon, having accepted a call from the Inter-American Division, left Los Angeles about the first of January for the Bay Islands, Republic of Honduras, where Brother Ford will serve as principal and teacher of the Bay Islands school.

Mr. and Mrs. Douglas C. Prenier, nurses, of Takoma Park, appointed to service in the Colombia-Venezuela Union Mission, left Miami for Cali, Colombia, January 16.

T. J. MICHAEL.

Southwestern Junior College Fire

MANY of our readers have learned of the fire which burned the boys' dormitory at Keene, Texas. The fire occurred early in the morning, practically destroying the entire building and carrying to their death two of the young men, Lee Roy Birdwell and Virgil Dye. The clothing and personal belongings of all the boys were destroyed in the blaze.

From H. H. Hamilton, president of the college, there comes this letter under date of January 16:

"Our grief is great, particularly over the loss of the two boys who suffered death. We cannot restore life even though we can replace the building. I was ill at my home at the time with a severe case of influenza. All this matter was kept from me until I was able to bear it. Even then it was heartbreaking to me and is yet when I think of it. As I look across the way and see the skeleton forms of concrete foundations, steps, and posts, it brings a pain to my heart as nothing ever has before.

"The Cleburne *Times Review* opened a column for voluntary subscriptions for money to replace the clothing that the boys lost in the fire, and to date several hundred dollars has been collected in that way. Plans are already being made to build another dormitory. Money and words of encouragement and sympathy have come to us from every corner of the United States. Just last Friday I received a check for \$2,000 from Union College and the Northern and Central Unions. Others have sent voluntary contributions, and, of course, all these expressions of kindness toward us assuage our grief to a great extent and give us a great deal of courage for the future.

"Doubtless you have heard various rumors about what happened to me. I

am supposed to have had a heart attack, a stroke of apoplexy, or something else. It was merely a very severe case of influenza. However, I am fully recovered now and am back at my desk again working as usual."

Death of William W. Prescott

THE many friends of Professor W. W. Prescott will be pained to learn of his death, which occurred January 21, 1944, at the Washington Sanitarium. He had reached the 89th year of his age.

Professor Prescott held, through the years, many responsible positions in our denominational work. At various times he was president of three of our senior colleges in this country and of our college in Australia. He spent several years in England as director of the work in that field, and as field secretary of the General Conference he visited overseas divisions in the general interests of our organization. For seven years he was editor of this journal.

Professor Prescott was a student of wide research and a man of deep religious convictions, which he conscientiously endeavored to live and follow. He possessed many excellent qualities of character. He was an affectionate husband, a loyal friend, an efficient administrator, an obliging neighbor, in his social life most agreeable, an able editor, a Christian gentleman, and a minister of the gospel who did much during his long years of service for the upbuilding and extension of this movement. His death will bring sorrow of heart to thousands in this country and overseas. We extend to his bereaved companion and other relatives our sincere sympathy.

Our Work in the South Pacific

FROM a letter from the South Australian Conference, to J. L. McElhany, dated November 30, 1943, we bring you the following paragraphs:

"I am taking this opportunity of writing to you today to tell you of one or two experiences which I believe will be most interesting to you. The first is concerning Rangoso.

"As you know, war has been raging around his shores, and for a number of months we were seriously concerned

for the safety of our native men and women on New Georgia and other surrounding islands. For many months we received no word whatsoever from them, but a few days ago I was made happy by the receipt of an inspiring letter from Rangoso himself. He sends greetings to all God's dear people, and states that all are well. As yet, we have not lost any of our working staff of upwards of 130 native teachers and workers. Rangoso further states that all their women and children are safe, and in spite of war conditions our work is moving steadily forward.

"Pastor Rore reports a baptism of twenty-two in the past year and a number of others awaiting baptism. It was interesting to know that even during the days of the heaviest fighting on Guadalcanal, and not far removed from the actual battle scene, one of our teachers continued to conduct his Sabbath school. I thought you would be interested to know that Rangoso is so faithfully caring for the interests of our mission work generally and that all our native workers are at their posts of duty.

"Just this week end I have had a most interesting visit with Brother Hessel, our interned worker from Iraq. He has been interned here for some considerable time. Not until this last Sabbath morning were we able to visit him, and this was brought about by very interesting circumstances of which I am not able to write fully at present.

"Going in with him for the first time was one of the most touching experiences I have ever had. He stepped forward to shake hands with me, but, of course, one of the stipulated requirements of being able to see him was that we were not to shake hands. It seemed hard to have to tell him that I was not able to take his hand in Christian fellowship, but he understood; and as I conveyed to him the greeting of all our people in the General Conference, tears rolled down his cheeks. He was very deeply stirred when he knew of the special Sabbath of prayer for our interned workers. His first question was, "How is the work of God progressing?" As I told him of the progress of the work in all the earth, he responded with an emotional "amen." He also told me to tell you that his faith and courage are strong in the hope of one day uniting with God's people around the great white throne. His one desire is to be released so that he can render further service to the Master.

"It was a blessed half hour that we had together, and when I was leaving he said that he had been wonderfully cheered and encouraged by my visit to him. He is looking well and is of good courage, but longs for the day to come when he can be released.

"NORMAN A. FERRIS."