

*S. G. Haughey*

THE ADVENT

SABBATH



# REVIEW AND HERALD

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

## Our Work in Finland and Sweden

FIRST of all, I must tell you about the annual meetings in Finland. They certainly were spiritual feasts. All the people were so happy that we could have the annual meetings again. It was two years since we had last met. The Finnish meeting was held at Tammerfors, which is quite inland. There have not been any air raids since the winter war, as they call the first war between Russia and Finland in 1939-40. In Helsingfors, where the Finland Swedish Conference held its meeting, we had two alarms, but not during meetings. It is unfortunate to have to break up a meeting and rush for shelter.

Our people in Finland love the message and our missions. The Sabbath school offerings at the conference swelled higher than ever this year. Although the railroad fares have nearly doubled, and many other commodities, too, have doubled in cost, while wages are only about twenty-five to thirty-five per cent higher, they had money to give to the cause of God. Of course, they can't buy much for their money any more. The stores are empty. They are also afraid that the money will lose its worth; so they want to give it while it represents something.

It was really gratifying to see the progress of the evangelistic work in Finland. Last winter only two ordained ministers could continue the public ministry. All the young men are in the service. Elder Seljavaara has had another successful winter. Seventy had been baptized up to the time of the conference. His work was badly handicapped last winter, because of a war measure forbidding other public meetings than those of duly registered church organizations. Other organizations have to get a police permit for each separate meeting. And, furthermore, no collections can be received in such meetings. Well, our brethren entered at once into negotiations with the proper authorities, and our church is now registered with the ministry of education and religion.

Some of our young women Bible instructors have done very well in preaching the truth. Two sisters who worked as a team in the rural districts around

Vasa—the city in which we held the meetings of the Finland Swedish Conference in 1934—had a company of twenty-four ready for baptism, which was administered last June by Elder Rintala, the president of the conference. Since then four more have joined. Another sister, working alone, while helping a small, weak group, was able to bring eight new members into the church.

The Finland Swedish Conference has not fared so well. Elder Larsson, the president, is a Swedish citizen, and he is quite circumscribed in his liberty of movements. Several have also taken their membership to Sweden. These are young people attending school and canvassing here.

Brother Miettinen, the manager of the publishing house, has had to report for national service again. He has been in it before, but because he belonged to an older class, he was sent home. Now his class is called again, but for industrial work. He is working near Helsingfors.

The Finland Swedish Conference has bought a house with a large fruit orchard. They can sell it readily if they need to. For the present they are using it as a "health home," or a convalescent home. It is about thirty-five miles from Helsingfors. It has been doing well this summer. Toivonlinna has been running a summer sanitarium again this year, and it has been full the whole season.

The school year at Ekebyholm opened last week. Seventy students have sent in their matriculation blanks, but some were delayed in the canvassing field and were therefore not present at the opening exercises.

I shall write you again in a few days. Thanks for cable with greetings from my wife. Please drop her a line of greetings. We are quite fortunate with our correspondence. Most of the letters get through.

With kind greetings to all the brethren. We think about you and pray for you often. We know you have great problems to deal with.—G. A. Lindsay, in air-mail letter to E. D. Dick, Secretary of the General Conference, dated Sept. 21, 1943.

# HEART-TO-HEART TALKS

## By the Editor

### The Past, the Present, and the Future

**W**E think of time as divided into three periods: the past, the present, and the future. Let us consider briefly these periods as relates to our own personal experience.

#### The Past

The year just closed is gone forever. Yesterday will never come again. Only in memory shall we face the past. We recall with pleasure our achievements. We regret our mistakes and failures. But while we cannot relive the past, we may learn lessons from its varied experiences. Unfortunate, indeed, is one who cannot learn lessons by what he has done or failed to do and what he has observed in the experiences of others. Have we sinned against God and wronged our fellow men? Let us hope that by confession and restitution we have cleared our record so that we may face the new year freely and untrammelled.

#### The Present

We are coming into a new world, politically, socially, religiously. Conditions after the close of this global war will never be the same as they were before its beginning. New political ideals will possess the minds of many. New standards of social conduct will be recognized. While we may expect, as represented by some publicists, that the sad experiences of this war will be conducive to a more general religious profession, we sincerely doubt whether there will be any increase of personal piety among the great mass of mankind. Many seek God in the hour of darkness, when threatened with death or disaster, but forget Him in the days of peace. While there may be no "atheists in foxholes," the question is, Will the men in the foxholes remain true to the profession they made in the hour of danger? It is to be fondly hoped that they may.

Many leading churchmen, in both Protestant and Catholic circles, contend that the new order of society must be based on the law of God. This is only the old-time cry of national reformism, that God should be recognized by the state and that religion must enter the state through the door of politics. We who read these words know to what this may lead, according to the prophecies of God's Word.

These influences at work in the political, social, and religious worlds, are signs of the times, indications that

we are nearing the end of all things, that the coming of the Lord draweth nigh. And to us there comes the earnest admonition of the Saviour recorded in the twenty-fourth chapter of Matthew, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh." And so the present is the one time above all others in which we should prepare for the coming of the Lord. We need to put forth earnest effort to give to others a knowledge of the message which we hold dear. We should do this by voice and pen, by the preaching of the Word, by the circulation of our literature; and we should support our efforts by earnest, faithful, Christian living.

Sad, indeed, it is when we follow a course that gives the lie to our profession—preaching one thing and living another. Our neighbors, the public generally, judge very largely of the truthfulness of the message we profess by the lives we live. Declares the Master, "By their fruits ye shall know them."

And so in this present hour we should exemplify the Christ life in our own experience. We should be Christians in our homes. This is one of the supreme tests of Christianity. The one who is not a Christian in his home is not a Christian anywhere, we care not how high may be his profession. He may be an officer in the church, the president of a conference, a minister of the gospel; but if he does not live the Christ life before his loved ones—within the walls of his own home, where the world is shut out and no one can observe his life but those who are near and dear to him—we say, if he is not a Christian here, he is not a Christian at all.

We should be Christians in our business dealings. No Christian can be a dishonest businessman. We should be Christians in our social life. The true child of God will have no love of association with the giddy, fun-loving multitude. He will not be found at the theater, the movies, or the worldly party of pleasure. His citizenship is in heaven, and he is eagerly and longingly looking forward to the time when he can enjoy companionship with Christ and the holy angels and with the righteous of all the ages.

#### The Future

Living as in the sight of a holy God, faithfully and conscientiously seeking to know the way of life and to walk

therein, we can trust the future to our heavenly Guide. We know not what waits on the morrow, but Christ knows. He has gone the way before us. He knows the end from the beginning, and He has promised to be our peace and assurance. The divine promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

Surrounded as we will be by dangers from disease and pestilence, we must seek, to the best of our knowledge and ability, to live in harmony with the laws of health. We cannot expect the blessing and protection of God when in our habits of life we are knowingly violating these laws. When we have done the best we can, when we are living with a clear conscience and then affliction is visited upon us, we must bear it patiently. We are in the hands of the Great Physician, the Physician of our souls and of our bodies. He is too wise to err and too good to be unkind, and if in His providence He permits physical suffering to come upon us, let us believe that He in His own wise purpose will work even this out for our good.

We may not always be able to see in this life how God will cause all things to work for our good; but sometime, in the day of unfolding, of revelation, we shall understand the workings of Heaven's great purpose in our lives. Now we see through a glass, darkly, but then we shall see clearly. Our afflictions of every character, whether spiritual or physical, bring us in closer touch with the suffering world around us. We come to know better how to help others who are in trial, because, as expressed by the apostle Paul, "we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:4.

So, in traveling the road before us, even if it be rough and rugged, let us trust the leadings of our heavenly Guide, let us hope and believe and trust in the darkness, even as in the light, because we know that in the end our Guide will lead us into the fullness of understanding and blessing.

And so, in conclusion let us say, bury the past, let not any mistake we have made or sorrow we have suffered, hang like a terrible pall over our lives, bringing depression to our spirits. We must meet living issues today. These demand our clearest thought and our fullest energy. Let us improve the present and make the most of it for God and for our fellow men, and for the future let us trust the One who has promised to be with us even unto the end.

WE PRAY HEAVEN TO GIVE TO EVERY READER OF THE REVIEW A HAPPY AND PROSPEROUS NEW YEAR. F. M. W.

## A Significant Year An Occasion for Thanksgiving

It gives me great joy and pleasure to convey to all our believers everywhere my sincere and hearty New Year's greetings. In the entire history of this movement there has never been a new year of greater significance and interest to us all than that of 1944. This is a centennial year in the development and growth of the work of Seventh-day Adventists.

A hundred years ago a few godly and devoted men and women, in the face of many obstacles and difficulties, took their stand on certain great principles of Scriptural truth. By faith they accepted the declarations of prophecy pointing to the second coming of Christ as applying to this period of the world's history. They interpreted the statement in Daniel 8, verse 14, as having its fulfillment in 1844 in the cleansing of the heavenly sanctuary and the closing phase of Christ's ministration in behalf of the human race. Thus was laid the foundation for the advent movement as represented by the work of Seventh-day Adventists.

Within the limits of this statement it is impossible to trace the outstanding events that entered into the development of the church. But of greatest importance is the fact that from the work of that little group of pioneers a hundred years ago this last gospel message has encircled the world. This new year finds this message of truth represented in all the principal countries of the world.

In this connection it is interesting to read a statement made by one of the pioneer workers, Uriah Smith, in the *REVIEW AND HERALD* of December 15, 1874. This statement was written thirty years after the 1844 experiences, and three months after our first missionary, J. N. Andrews, had sailed overseas for work in a foreign country. The statement is as follows:

"We profess to believe that the burden of the work of proclaiming to the world the last message of mercy is committed to our hands. How much is involved in this? This world, though small in comparison with other worlds, is nevertheless to human beings quite a large place. Though three fourths of it are under water, there is still a vast expanse of territory left. Its inhabitants are numbered by the hundreds of millions. How much labor will it take to convey instruction on the present truth to all of these who are entitled to receive it?

How many men will be wanted? What kind of men? The world's talent will be arrayed against the truth. Somebody must be prepared to meet it. How many books will be required? How many thousand tons of periodicals? How much means to carry on the work? Can it be done without concerted action? without organized effort? Can it be accomplished by individual or shortsighted labors that are calculated only for the day? . . .

"What more will be needed, we perhaps do not now clearly see. We only know that this work is the cause of God, and it will be accomplished. It cannot go back. The omnipotent hand of the God and Christ of our blessed hope is behind it. We know that that cause which represents in the earth the closing truth of the Word of God, and the finishing of the work of salvation among men, is no sham and slipshod affair, and will not be done in a corner. There are thousands of localities to be lightened with its presence, which do not yet so much as know of its existence. There are thousands of men to be raised up for the work of the harvest. There are tons of books to be produced. There are hundreds of thousands of dollars to be expended. Perhaps our present facilities must be doubled or quadrupled."

### A Stretch of Faith

Another pioneer worker, S. N. Haskell, has also contributed a very interesting side light on the optimism and courage of the pioneers. From an article he wrote, which appeared in *The True Missionary* of October, 1874, we quote:

"It once required a great stretch of faith to believe this work would find its way to every nation, kindred, tongue, and people, and lead thousands of persons of different nationalities to embrace the Sabbath of the Lord and kindred truths. And had this work been of men, long ere this it would have come to nought. . . .

"Our ideas of this work were altogether too small at first, more especially in the manner of its operations. For the first few years, it apparently moved slowly; but its rapid strides within the last four or five years, have so far exceeded our most sanguine expectations that we have ceased to wonder at its development and progress. . . .

"Only twenty-five years ago last June, the first paper, which is now

known as the *REVIEW AND HERALD*, was issued, and a carpetbag contained the entire edition. Now six periodicals are issued from the office of the Seventh-day Adventist Publishing House located at Battle Creek—one weekly and five monthlies; one on the subject of health, one in Danish, one in Swedish, one youth's paper, and one missionary paper. There is also another paper already started on the Pacific Coast, and another in contemplation on the Atlantic Coast. People of other tongues, who have embraced present truth, are counted by hundreds.

"A denominational school has been established, where young men and women can obtain a few months' discipline on those points on which they especially need help, and also be taught how to study to the greatest advantage while engaged in their labors. A Biblical Institute, where lectures will be given to young men entering the ministry, is also in contemplation. About 150 scholars are in attendance at the denominational school, and we expect that its numbers will swell to hundreds the coming winter. . . .

"The cry for publications in different tongues is coming in from every civilized nation of the earth. For years has Switzerland extended her arms and plead for help. Finally, we have been able to send one missionary to Switzerland. Men and women from other denominations, including missionaries in this and other nations, have embraced the present truth, and earnestly appealed to us for help. They ask for publications. They say, Give us light. We are not forcing ourselves upon the people. But from every quarter we hear the same earnest pleadings. Send us the light which God has so mercifully committed to those who have received the knowledge of present truth. Our soul is stirred while we write. . . .

"Within twenty-five years we have seen a cause rise from poverty and a very small beginning, gradually increase in strength and power, until its sacred rays are welcomed by individuals all over the world. No persecution to impede its progress; no embarrassment on account of finances; and a publishing house with a hundred thousand dollars capital. Does it require any effort to believe this work will triumph?"

When we recall the meager facilities

that existed at that time and contrast them with the present-day facilities for printing and circulating the truth and for the training and education of our young people, we can see that the faith of these pioneers has been fully justified.

Truly this centennial year ought to be a season of great rejoicing. God has been good to His people and has blessed this movement in a special way. Notwithstanding all the persecution, hardships, poverty, and sacrifices encountered, this work has moved steadily forward through the years. The Spirit of God has in a special way rested upon hundreds of men and women, leading them to forsake the world and give their time and talents to the proclamation of God's last message. This has been true not only in North America but in all the lands of earth where this message has been established. No place has been too inaccessible, no hardships too great, to hinder the heroes of the advent message.

Our workers have cheerfully gone forth to proclaim the Word of God.

Scores of the world bear testimony to the devotion of those called to witness for the truth.

With the passing of the years the fulfilling prophecies of the Word of God bear abundant testimony to the certainties of the fundamental teachings of the message. Every passing year adds to the cumulative weight of proof. The pioneers looked forward by faith to the triumph of the message. Today the believers walk by sight, for we are surrounded on every hand by the clearest evidences of the nearness of the coming of our Lord and Saviour.

Like Peter we can say that we are not following cunningly devised fables when we make known the power and coming of our Lord Jesus Christ. (2 Peter 1:16.)

### The World's Only Hope

The hope of Christ's coming as set forth in this message is the only hope for a world distressed, sorrowing, and involved in all the ruin and wreckage caused by sin. Instead of relying on efforts, worthy though they may be, to

better conditions in this world, we must be like a voice crying in the wilderness. We must point others to the coming of the Lord Jesus as the only remedy for the ills of this afflicted world.

This is a time when the people of God should enter into a deeper consecration. This is a time when the world needs a manifestation of real godly living, of fervent piety. Instead of conforming to the world and being allured by its sins and pleasures, we need to lift the standards of Christian conduct higher and higher. We need a more earnest devotion to the great principles of Bible truth that have made this movement what it is. We need to pray fervently for the outpouring of the Holy Spirit in the latter rain.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Rev. 3:11; 22:20, 21. J. L. McELHANY.

## The Prophecy of the Twenty-three Hundred Days Cornerstone of the Advent Message

**N**O other prophecy in the Bible is so important to Seventh-day Adventists as the twenty-three hundred days of Daniel 8:14. Our very being as a separate people is dependent on the accuracy of its interpretation. Undermine our teaching on the cleansing of the sanctuary, and you undermine the cornerstone of our message. It is this that makes us distinctive.

Other groups in the Christian church have preached the various doctrines found in the Word of God, some even having preached the binding obligation upon Christians of the seventh-day Sabbath. But no body of people has risen within the church to proclaim the message that centers in the cleansing of the sanctuary. This is a special message for this time, for the prophecy of Daniel 8:14, which says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," reaches its fulfillment in our day. It is closely connected with the three angels' messages of Revelation 14, which begin with the challenging declaration, "The hour of His judgment is come," and reach their climax in the return of our Lord in the clouds of heaven.

How important it is, then, that everyone who is a member of this church should understand the prophetic doctrine of the twenty-three

hundred days. We will consider this subject by answering the following questions: What is the sanctuary mentioned in the prophecy? What is the background of the statement made in Daniel 8:14? Why was such a prophecy uttered? What is meant by twenty-three hundred days? When did they begin and when did they end? What is meant by the cleansing of the sanctuary, and what is its great significance for us today?

### What Sanctuary Is Referred To?

The words "tabernacle," "sanctuary," and "temple," are used interchangeably throughout the Bible as the dwelling place of God. Three different dwelling places are referred to, to which the term "sanctuary" or "temple" is applied. First, there was the earthly tabernacle which Moses built and which was followed by Solomon's temple and other temples. God said to Moses, "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8.

The instructions that Moses received point out another sanctuary, which is in heaven. Said the Lord to Moses regarding the construction of the tabernacle and its furnishings, "Look that thou make them after their pattern, which was showed thee in the

mount." Ex. 25:40. In Hebrews we learn that the pattern shown Moses in the mount was "the true tabernacle, which the Lord pitched, and not man." (Heb. 8:2, 5.)

The Mosaic tabernacle was a shadow of the heavenly tabernacle. It was an object lesson of the service of God in behalf of sinners in the tabernacle above. Christ ministers in the heavenly sanctuary. (Heb. 9:24.) The sacrifices of the Mosaic sanctuary pointed to Christ, who is the Lamb which taketh away the sin of the world. (John 1:29.)

One other sanctuary is brought to view in the Scriptures, the soul temple in which Christ and the Holy Spirit desire to dwell. All the services of the Mosaic sanctuary, which symbolized the services of the heavenly sanctuary, were enacted for only one purpose—that the heart of man might be cleansed and made a fit dwelling place for God.

This personal application of the doctrine of the sanctuary is necessary, in order that we may understand its great importance. Without the sacrifice of Christ on the cross and His ministry in the sanctuary in heaven, man could never know the joy of having God dwell with him now or of eventually dwelling with God in the heavenly kingdom to come.

The sanctuary mentioned in Daniel 8:14 could not have referred to the earthly temple service. The Mosaic system was already falling into disfavor with God in the time of Daniel, but by the time of Christ the Jews had well-nigh forgotten its significance. It was for this reason that they rejected Christ as the Messiah, and God finally rejected them as a chosen nation, and rejected also their sanctuary. Soon after the ascension of Christ the temple was destroyed and was never again restored as a factor in the life of the Jews. The prophecy would have meant little if it had referred to this temple.

The sanctuary mentioned by Daniel must have referred to the heavenly sanctuary, of which the earthly sanctuary was a type. It is only through such an interpretation that Daniel's prophecy can have any great significance.

### The Background of Prophecy

The prophecy of which Daniel 8:14 is a part has broad implications. It concerns matters of vital importance to all men. When the prophecies of Daniel 7 and 8 are studied one can well understand why the statement regarding the twenty-three hundred days was given as a conclusion to these prophecies.

In Daniel 7 the prophet is given a prophetic picture of the four great universal powers which he had noted in the dream of Nebuchadnezzar. He was not too much concerned about the four beasts which he had seen. But he said, "I would know the truth of the fourth beast, . . . and of the ten horns that were in his head, . . . even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Dan. 7:19, 20.

He was given further instruction regarding the little horn which had troubled him. He saw that this horn would wear out the saints of the Most High, think to change times and laws; and power would be given into his hand until a time, times, and the dividing of time, following which the judgment would sit and the little horn would be destroyed. (Dan. 7:25, 26.)

Even after this vision Daniel was troubled. He desired to learn more of this power which was able to do so

much evil. Thus two years later he was given the vision recorded in Daniel 8. In this vision he learned more regarding the work of the little horn. What he saw distressed him more than ever, so much so that he was sick certain days. He saw this little horn waxing very great, even to casting down the host of heaven, and the sanctuary, and standing up against the Prince of princes. Here was a power that must be stopped. While Daniel was considering this matter he heard one saint asking another saint, "How long shall be the vision?" That was what Daniel longed to know. How long would this power be able to continue his work before he should be halted and brought to judgment? It was then the prophet heard the reply, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Twenty-three hundred days, according to prophetic interpretation, would be twenty-three hundred years. This is a long period of time, the longest of any Bible prophecy. Beginning with Daniel's days it would pass the time of Christ and the apostles, and far down the Christian Era even to our day. It is important that we know exactly when this period began and when it ended, for its end would mark off the most important era of all human history, a period in which the sanctuary in heaven would be cleansed, and the little horn would soon receive its judgment.

### Beginning and End of the Twenty-three Hundred Days

We must remember that Daniel was still troubled about the vision which he had seen in both Daniel 7 and 8 when he became too ill for the angel interpreter to give him further light. Knowing that the year of Israel's deliverance as prophesied by Jeremiah was drawing nigh, and knowing the condition of his people and believing that the vision had something to do with them, Daniel prayed earnestly before the Lord. It was then that the angel Gabriel again returned and said, "I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." Dan. 9:22. That which the angel was to tell Daniel was a continuation of what he had been

telling him concerning the vision of Daniel 8, particularly with reference to "the vision of the evening and the morning," or the twenty-three hundred days which the angel had been unable to explain on account of Daniel's illness. (Dan. 8:26, 27.)

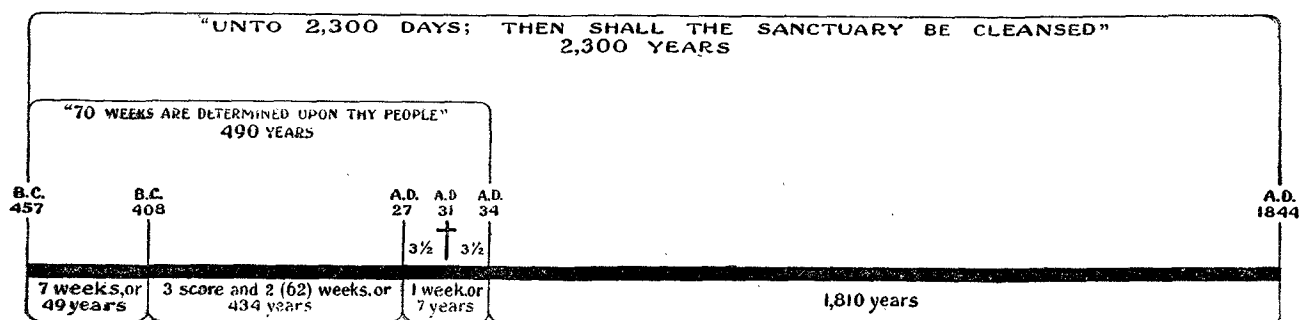
Thus we have in the words of the angel the key to the beginning of the twenty-three hundred days. The angel declared, "Seventy weeks are determined [original meaning "cut off"] upon thy people and upon the holy city, . . . and to seal up the vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. . . . And after threescore and two weeks shall Messiah be cut off. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:24-27.

### Events of the Seventy Weeks

We have here several important events. Seventy weeks (490 prophetic years) would be set off for the Jews, evidently as a final period of probation for them as a chosen nation. Inasmuch as the angel is talking about the twenty-three hundred days, the seventy weeks would be set off, or cut off, from that period. The commandment to restore and rebuild Jerusalem marked the beginning of the seventy weeks. It therefore likewise marked the beginning of the twenty-three hundred days. When we know the beginning year of the one we know the beginning year of the other.

Turning to Ezra 6:14 and 7:7, we learn that decrees were made by three kings before the Jews were finally restored to their land with complete sovereignty. The final decree was carried out in the seventh year of Artaxerxes, which was 457 B. C.

With this beginning it is easy to figure the end of the twenty-three hundred years. Inasmuch as it was not until the fifth month in the year 457 B. C. that Ezra and his companions arrived in Jerusalem, there would not be 457 full years until the Christian Era. Thus in order to find the end of the twenty-three hundred years, we



must deduct 456 years and a few months from 2300. This would give us the year 1844, which is the year that terminates this long-time prophecy.

The angel stated that the happenings connected with the seventy weeks would seal up the vision of the twenty-three hundred days. The anointing of Christ at the end of 69 weeks (483 years) in the year 27 A. D., the confirming of the covenant in the midst of the week through the cutting off of the Messiah on the cross in the year 31 A. D., and the end of the probationary period of the Jews in 34 A. D.—all of which, now being a part of fulfilled prophecy, makes certain that our interpretation of the twenty-three hundred days is correct. The vision is sealed up and confirmed. It is good to know that. We need have no feeling of uncertainty in the matter.

### The Cleansing of the Sanctuary

Thus the year 1844 marked the year when the cleansing of the heavenly sanctuary was to begin. Why is this an important matter for us? The importance of this act is found in the fact that it is an act of judgment.

This is evident when we note the meaning of the cleansing of the sanctuary in the symbolic tabernacle, which happened once a year. Its significance is found in these words:

"This shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, . . . for on that day shall the priest make an atonement for you, To cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:29, 30. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29. This day is known among the Jews as the day of judgment.

The message of the first angel of Revelation 14 is, "Fear God, and give glory to Him; for the hour of His judgment is come." That was not the executive judgment, in which God shall pour out His wrath upon the unrepentant, but it was an investigative judgment going on in heaven during a period when the warning message was being preached in all the world. Immediately following this work in heaven and in the earth Christ would come and God would execute His judgment upon the little horn and all evildoers.

ment upon the little horn and all evildoers.

Even as the Messiah came in the fullness of time and was crucified according to the prophecy, so a people rose at the exact time, as foretold in the vision of Daniel, when the cleansing of the sanctuary was to begin and the angel was to herald to all people the warning message that the judgment hour is come.

How wonderful to know that we are a part of God's great plan, that we are fulfilling prophecy, and that through us God's labors for the salvation of men are to be consummated. But how solemn the fact that we are now in the hundredth year of the cleansing of the sanctuary. Do you realize that this work cannot go on much longer, and that soon the words, "It is finished," will be announced? Are you, dear reader, afflicting your heart as Israel was admonished to do? Are you prepared for God to settle your eternal destiny? Are you a dwelling place for the Spirit of God? Will you be ready to live in God's presence when He comes? These questions should press in upon you as you meditate upon this most important subject. F. L.

## The Advent Movement Enters Its One Hundredth Year—Part I

WITH this issue of the REVIEW we reach a page on the calendar that no pioneer of this second advent movement ever expected this sinful world to reach. We have come to the year 1944, exactly one hundred years since this movement began. This is an evident, undebatable fact of history. Nothing is to be gained by closing our eyes to it or by seeking in any way to blur it. We never make any worth-while progress along the road of right thinking by shutting our eyes to a fact. Whether we like it or not, we must always reckon with facts, and the facts of history are the most stubborn ones of all. Chronology is, or ought to be right now, of startling concern to Seventh-day Adventists. For those of us who had the privilege in childhood of listening to aged pioneers relate the experiences of the long ago, our arrival today at the one hundredth anniversary seems doubly impressive.

And why should so prosaic a fact as the passage of a hundred years in the life of a religious movement have such a significant and even startling quality? Ordinarily a religious body would view a centenary with calm satisfaction, pointing to it as proof of the stability and permanency of the organization. But not so with Seventh-day Adventists. We have always hoped that God would give to this ad-

vent movement the quality of stability, but we have never prayed for permanency in this evil world. Therein lies one of the distinguishing marks of the movement. Our thinking and planning have been in terms of a departure from this present world, to live in one that God has prepared for them that love Him. And here we are today, one hundred years from the beginning of this movement, still sojourners in the earth.

### From Chronology to Theology

All this is but another way of saying that in this centenary year Seventh-day Adventists must quickly proceed in their thinking, from the startling fact of chronology to the prophetic areas of theology. It is our theology that gives to the centenary its startling qualities. We must never forget that. We have believed and preached with special emphasis the prophecies of the Book of God. On these we have confidently based our hope of the speedy end of our world and the ushering in of the second advent of our Lord. Have we followed cunningly devised fables? This is a question the devil may seek to present to more than one Seventh-day Adventist heart during this centenary?

But why wait until the devil poses the question? We believe it better to anticipate this skeptical query and

prepare the answer. Most certainly there is an answer, but it is not the kind the devil would seek to trap us into giving. We have *not* followed cunningly devised fables. True, time has lingered longer than the pioneers, or any who have followed after them, have expected. That is a simple statement of fact. Why should it embarrass us to declare it?

All who have lived godly in Christ Jesus through all the ages have hoped for the soon coming of our Lord. They could think of nothing else half so important, half so necessary to the solution of the world's problems, half so delightful in anticipating as the second coming of the Lord. But they knew not all the plans of God, or of His long-suffering and mercy, or of His inscrutable wisdom in waiting for the unfolding of His infinite plan in relation to a race of men to whom He has given free will. In a certain sense of the word we today suffer from the same finite incapacity for entering into the councils of God.

But such comparison of ourselves with the saints of old may lead some to hasten to the conclusion that we are as ignorant regarding the nearness of the advent as were holy men of old, and that perhaps millenniums must still roll on before that great day shall come. This is the kind of reasoning that the critics of the second advent

movement have frequently employed through the years. Such reasoning has a most plausible sound, because it is a half truth.

### The Fallacy in an Analogy

It is true that we today look for the speedy coming of our Lord, even as did the children of God in all past ages. It is also true that our finite limitations prevent us from fully understanding the ways of God toward man. But the fallacy in the analogy lies in this, that we today have what holy men of past ages did not have. We

## A Message for the New Year

BY E. L. SHELDON

AGAIN into mystic silence

With myriads gone before,  
Are the days of a year departed,  
And I call them back no more.  
Nor can I change the record  
Of failure, loss, or gain,  
Of the thoughtless word and action,  
Or mistakes the record stain.

I turn to the blessed Saviour  
And kneel at His pierced feet,  
And, asking in calm assurance,  
Find pardon and peace complete.  
Then, lo, a voice in the silence  
Bids me arise and see,  
And behold an open portal  
As the new year comes to me.

Forgetting the past that saddens,  
And things that have grieved me  
sore,  
I enter the open portal  
And press toward the mark before,  
Yet ever to hold as sacred  
The trials my spirit refined  
And treasure thoughts of God's mercy  
In memory's casket shrined.

I cannot discern the future;  
It is hid from mortal sight.  
Nor is it for me to question  
Or ask that my way be bright.  
Though thorny or rough my pathway,  
Though clouds of doubt may come,  
By faith I shall travel onward  
To the glory and light of Home.

I know I have need of guidance  
By the One who knows all the way,  
A stronger hand to hold me  
And help me without delay.  
So now I will gladly enter  
The portal of this new year,  
To walk with my Lord more closely  
With a faith that knows no fear.

With hope I would cheer my brother  
And pray that he, too, be strong;  
We each may encourage another  
By prayer and a bit of song.  
Then soon will our years be ended  
Where never we count them more,  
But dwell in effulgent glory  
On that glad eternal shore.

have an understanding of certain great prophecies which reveal in bold outline God's plan for our world, particularly in relation to the second advent. Daniel did not understand all that he wrote. Indeed, he was instructed to shut up the book of prophetic revelation that was given him—to seal it up until the time of the end. The prophets searched diligently to understand the import of what they wrote, but only in dimmest outlines were they able to envision the events that were to unfold in harmony with the prophecies God had given them. Even the eye of a prophet is limited by mortality in seeking to see clearly all the distance down the road of 2300 years or even 1260 years. The gift of prophecy does not necessarily carry with it the gift of interpretation. They wrote by faith that which the children of God in a later day were to understand.

We of the second advent movement are those who live in that later day. It was not because the advent pioneers, who lived in the early decades of the nineteenth century, were more pious than those who had gone before, but because the time was at hand. God revealed to them the meaning of the prophecies that had lain silent and obscure through the ages. The great prophetic declarations of Daniel and the Revelation have come sharply into focus. Covering the centuries there stand revealed those long white lines that mark out the chronology of God's great plan for our world. Apostasy was to be sharply defined for a period of 1260 years; then was to come that last chapter in earth's history described by the prophet as "the time of the end." That time, we believe, began in 1798. In another inspired forecast we see that awesome line, 2300 years long, which marked out the first advent of our Lord, and also the time when He began His final work in the most holy place, just preceding His second advent. That great prophetic period, we know, ended in 1844.

### The Visible Signs of the Advent

Paralleling these time prophecies we have those visible signs in the heavens, which our Lord forecast, even the signs in the sun and the moon and the stars. Those signs have taken place, and in their proper chronological relationship to the prophecies of Daniel to which our Lord referred. The last of those signs occurred in 1833. We have witnessed also the startling and increasing fulfillment of those signs on the earth, which our Lord foretold, distress of nations with perplexity, men's hearts failing them for fear and for looking after those things that are coming on the earth. And our Lord declared that when we see all these things come to pass we are to know that His second coming "is near, even at the doors."

All this and more came sharply into spiritual focus as devout students of the Scriptures searched the Word in those early decades of the nineteenth century. Truly they had light and knowledge of the chronology of God's plans that had not been possessed by the prophets. The time had come for the fulfillment of certain prophecies and hence for the understanding of them. With such prophecies before them, what else could godly men do but proclaim the speedy coming of the Lord.

We need not here turn aside to discuss the fact that the advent movement, out of which Seventh-day Adventism grew, did not fully understand the meaning of the prophecies. All truth does not come at once, even the truth regarding the interpretation of fulfilling prophecy. But our enlarging understanding of it has not caused us to alter the waymarks or the dates. The great dates of 1798, 1833, and 1844 stand out as sharply now as they did when the message began. We see no reason to change them, and we see every reason for retaining them. And because we do retain them, there is nought else we can consistently do but preach the speedy coming of our Lord. Prophecy reveals no new empires to rise, no new long cycle of events, ere the coming of our Lord. Each of the great time prophecies ends with a declaration intended to put us on our guard against one great event impending, the second advent of our Lord. If all this does not warrant our being on guard and warning all mankind to make ready for that day, then we do not know what would constitute valid evidence to justify our making ready.

F. D. N.

## The Dynamic Power of Faith

FAITH ennobles.  
Faith uplifts.  
Faith illumines.  
Faith enriches.  
Faith reveals.  
Faith cleanses.  
Faith purifies.  
Faith renews.  
Faith energizes.  
Faith empowers.  
Faith heals.

Have faith in God, in life, in people, in yourself.

ONE of the sweetest lessons that I have learned since I have been in Christ's school is just to be submissive and let Him choose for me. I tell Him what I want, but when I get through, I like to say, "Now, Lord, Thou knowest best; Thy will be done."—Dwight L. Moody.

## Following On to Know the Lord\*

By E. F. HACKMAN

**R**ECENTLY, while passing by a large church, I was attracted to its wayside pulpit sign. The message for that particular week impressed me very much. It was simply this: "Character is revealed in a time of crisis, but is formed in hours of ease."

For years Seventh-day Adventists have taught that just before the second advent of Christ the world and the church will face a great crisis. We have also taught that the present is the only time the church will have in which to develop character to meet the crisis; that when probation closes and Jesus comes, it will be too late to make any changes in our characters. The character we take into heaven will be the same which is developed here upon this earth.

With this thought in mind I want to read a statement that was given by the messenger of the Lord in *The Great Controversy*, page 623:

"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. . . . It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ. Our precious Saviour invites us to join ourselves to Him, to unite our weakness to His strength, our ignorance to His wisdom, our unworthiness to His merits. . . . None can neglect or defer this work but at the most fearful peril to their souls."

Certainly, dear friends, there is no more solemn work before us as leaders than the preparation to meet the Lord. How many more years are in the future we do not know, but we are all convinced that time is very, very short.

### Character Building

Along with this statement I wish to put another one which applies directly to men in our position. It came out in a tract entitled "To Brethren in Responsible Positions," November, 1890. I quote: "All the scenes of this life in which we must act a part are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character building, for we are working both for this life and eternal life. And as we near the close of this world's history, we advance more rapidly in Christian growth or we retrograde just as decidedly."

Now, to me that is a very solemn statement. As I have thought upon it and prayed about it, I have asked God to make me conscious of what that means. It means that as we near the end of time we shall either grow more rapidly in Christian development or retrograde just as decidedly.

Perhaps this explains why we see today two groups in our churches, one group earnestly seeking after God for a deeper experience, crying in their hearts for the abominations that are done in Israel, and another group playing around on the fringes, who will leave us someday unless a new, vital experience comes into their lives.

As I think of these statements, I feel constrained to say with the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24. It seems to me that that should be the longing of every person in this room, as we near the end, when Jesus is soon to come. I believe, dear brethren, that we should enter upon this work as the most serious work before any of us.

There is nothing more important than our own individual relationship to God, and the mere contemplation of the character we must possess in order to live and associate with sinless beings of other worlds, should lead us to cry aloud for a closer walk with God.

### Parachute Construction

This thought was impressed on me the other day when I picked up a newspaper and read an article concerning the manufacture and the preparation of parachutes. It said that every parachute being constructed is scrutinized carefully, that every stitch that is taken by the makers is examined by passing it before brilliant fluorescent lights to catch the slightest imperfection. If it is necessary to scrutinize a parachute to see that there is not the slightest imperfection in the stitches, so that a paratrooper's life might be saved in a moment of danger, how much more important it is that we make a careful inspection of our own lives to see whether we ourselves are ready for translation, whether our lives are measuring up to the divine standard.

With these thoughts in mind, I would direct your attention to a text in

Hosea 6:3. It contains the secret of character development and growth in grace. I read as follows: "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."

The admonition of the prophet to "follow on to know the Lord" is the experience that every one must have who is seeking for a place in the kingdom of God. Our Christian experience is to be one of continual growth, development, and progress. Our acquaintanceship with God is to be so real, as we "follow on," that we shall "know the Lord." You will also note that this admonition has a very definite connection with the latter rain.

Formalism has come in to take the place of religious experience, and many have substituted religious forms for a close, intimate fellowship with the Lord Jesus Christ.

The Bible very definitely states that we are not to grow up as independent saints having no need of the power and grace of God. We are dependent upon God for every need of our physical and spiritual life, whether we are a babe in Christ or have been walking with Him for fifty years. In the morning, when we feel strong and full of vigor, Christ must be all; in the noontide, when we bear the heat and burdens of the day, Christ must be all; in the evening, when the shadows lengthen and when we lean on the staff for very age, Jesus Christ must be all; and finally, when death curtains our last bed, when the tide of life ebbs out, we must still recognize that Christ is all. In other words, there never comes a time when we can be a Christian alone, doing without the help of Christ. Every moment we need Him living in our hearts, communing with us, strengthening us, imparting His grace, until we can say with Paul, "For to me to live is Christ." Phil. 1:21.

Now, to bring this lesson a little closer to our hearts, let me read to you the twelfth verse of the ninety-second psalm: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." I have never seen a cedar of Lebanon, but I have heard of their beauty, and my Bible dictionary tells me that the cedar of Lebanon is the most symmetrical of all trees. Its lateral branches stretch out

almost as far as the tree is high, and its roots go down into the earth as far as the branches reach above. And this is the picture that the psalmist brings to us of Christian growth. We are to grow like a cedar in Lebanon; our spiritual development is to be symmetrical, and our lives as beautiful as this tree.

### Growing Into Perfection

The apostle Peter also has a word to say about spiritual growth. We find it in 2 Peter 3:18: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It doesn't say we are to grow *into* grace, but to grow *in* grace."

Turning again to Hosea, the fourteenth chapter, I find that the prophet has drawn a beautiful picture of Christian growth. He says: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine." And at last comes the fruitage: "From Me is thy fruit found." Hosea 14:5-8.

Thus we see that our Christian life is really one of continual growth, with Jesus Christ working in and through us to do His own good pleasure. We are not to be satisfied with a meager experience, but we are to grow in grace until we bear fruit in our lives to the glory of God. It is such an attainment that the apostle Paul holds out before us in the first verse of Hebrews 6: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

There are people who are afraid of the doctrine of perfection and who shy away from it, but I wish to point out that the doctrine of perfection is a New Testament doctrine. It is the Christian's privilege to "go on unto perfection." The Revised Version of this verse reads, "Let us press on unto full growth."

What is the meaning of this experience? The apostle Paul answers the question in Ephesians, the fourth chapter and the thirteenth verse: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." So there is the divine goal. We are to grow in Christ and develop in character until we reach "the measure of the stature of the fullness of Christ."

This same thought is expressed in *Testimonies*, Volume V, page 484: "The order of God's providence in relation to His people is progression,—continual advancement in the perfec-

tion of Christian character, in the way of holiness, rising higher and higher in the clear light and knowledge and love of God, to the very close of time. Oh! why are we ever learning only the first principles of the doctrine of Christ?"

Undoubtedly there is a work that is to be done in these closing days when we are to make more rapid strides in Christian growth, or we retrograde just as decidedly. Too many are satisfied with a mediocre experience. We find that some in the ministry are satisfied with attaining a certain experience in the things of God, when it is their privilege, if they would "follow on to know the Lord," to become giants in faith and in a knowledge of Jesus Christ. The messenger of the Lord, in speaking of this condition, makes this significant statement:

"Most professed Christians have no sense of the spiritual strength they might obtain were they as ambitious, zealous, and persevering to gain a knowledge of divine things as they are to obtain the paltry, perishable things of this life. The masses professing to be Christians have been satisfied to be spiritual dwarfs. . . . They know not Christ by experimental knowledge."—*Testimonies*, Vol. II, p. 266. We all know what a dwarf is, someone who has never grown up to full stature, a physical monstrosity. If our eyes could be opened, I wonder how many spiritual dwarfs we would see in our churches.

### Training the Mind

I think I shall read what follows, for the messenger of God lays down a program which, if followed and carried out in our churches, would bring about a great revival among God's people:

"Those who have trained the mind to delight in spiritual exercise, are the ones who can be translated and not be overwhelmed with the purity and transcendent glory of heaven. . . .

"Be not deceived. God is not mocked. Nothing but holiness will prepare you for heaven. It is sincere, experimental piety alone that can give you a pure, elevated character, and enable you to enter into the presence of God, who dwelleth in light unapproachable. The heavenly character must be acquired on earth, or it can never be acquired at all. Then begin at once. Flatter not yourself that a time will come when you can make an earnest effort easier than now. Every day increases your distance from God. Prepare for eternity with such zeal as you have not yet manifested. Educate your mind to love the Bible, to love the prayer meeting, to love the hour of meditation, and above all, the hour when the soul communes with God."—*Id.*, Vol. II, pp. 267, 268.

My heart has ached as I have gone into our churches and found so few in

our prayer meetings. I dare say that not one fifth of our Seventh-day Adventist church members are present in the prayer meeting in any one week. Certainly there needs to be a reformation here.

In *Testimonies*, Vol. VIII, page 318, I read: "The Lord bids you to come up higher, to reach a holier standard. You must have an experience much deeper than you have yet even thought of having. Many who are already members of God's great family know little of what it means to behold His glory, and to be changed from glory to glory. Many of you have a twilight perception of Christ's excellence, and your souls thrill with joy. You long for a fuller, deeper sense of the Saviour's love. You are unsatisfied. But do not despair. Give to Jesus the heart's best and holiest affections. Treasure every ray of light. . . . Having repented of our sins, confessed them, and found pardon, we are to continue to learn of Christ, until we come into the full noontide of a perfect gospel faith."

Is not that a wonderful statement, brethren? What vistas of Christian experience are open to us if we "follow on to know the Lord"!

It is possible to have a full knowledge of the doctrines that make up our wonderful message and yet be unacquainted with Jesus Christ, who is the center of all doctrine. There is danger of our preaching the letter of the law to the extent that the spirit is lost. The apostle says: "The letter killeth, but the Spirit giveth life." 2 Cor. 3:6. When vital experience is gone, then formalism takes its place.

Years ago, while in the British Isles, I spent a few days in Scotland. As I passed by a certain church in the city of Edinburgh, I saw an announcement that Sir Wilfred Grenfell would speak there that afternoon. You know who he was, that great missionary doctor who gave his life to carry the gospel of Christ to Labrador. I said to myself, I am going in to hear him speak. According to the announcement, he would speak in just about fifteen minutes. So I went in and waited. I do not remember all his sermon, but I do remember one experience. He told of the men in Labrador who make their living by fishing. Because everything is frozen up for months at a time, they must work long hours, during the summer months, along the banks of the Labrador coast. They must earn enough in those few months to carry them through the year. Doctor Grenfell said he had seen these men in their fishing boats working day and night, gathering in the fish. They scarcely slept, they did not take their clothes off, but they worked constantly, day and night, to earn enough during the open season to carry them through the long winter. He saw these men walking round and round, winding in the

great nets—yet sound asleep on their feet. He said you might not think that is possible, but he had seen it with his own eyes.

As I listened I said to myself, Is it possible for one to have a routine Christian experience, going through all the motions, taking part in all the campaigns, and yet be sound asleep spiritually? Our people, with the true understanding of the atonement of Jesus Christ in the light of the sanctuary truth and His glorious second coming, should be the happiest, most wide-awake Christians in the world.

### The Secret of Growth

What is the secret in following "on to know the Lord." As I thought of this, my mind went to first Peter, the second chapter, verses two to five. The apostle represents Christians by two figures of speech, "newborn babes" and "lively stones." In the second verse we have the words, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." That is the experience after conversion. The new Christian is to grow through his knowledge of the Word of God. In the fourth and fifth verses Peter says: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones." The secret of growth in Christian experience is found in the expression "to whom coming." It is a continuous coming to Jesus Christ for every need of our Christian life. When our children were small we brought them to the table, we placed them in their little chairs, and we fed them. Later, as they grew, they came to the table of their own accord. As they grew older they continued to bring to us their needs. That is the beautiful lesson which the apostle wishes to teach us. We should come to Jesus Christ day after day for spiritual cleansing, for spiritual food, for spiritual garments. God is not displeased with us because of our oft coming, but the more often we come the more pleased He is; for we must believe: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32.

Now there is only one thing that can keep us from coming to Him, and that is sin in our lives. It is said that under the North Damascus gate in Jerusalem there is a large stone quarry, and that from this quarry they brought the stones used in the construction of the temple. Some of these stones remain there still, part of the original rock. One might see great niches where the stones have been chiseled out of the quarry and later placed on the foundation. Others are still there that have been chiseled on the sides and on the front and are ready to be taken from the quarry,

except that they have not yet been severed from the original rock. Consequently, they have never been placed on the foundation and were never used in the construction of the temple. So it may be in the life of a professed Christian. As a "lively" stone, chosen of God, he is being prepared by the mighty cleaver of truth for a place in the heavenly temple. He has been chiseled on the sides, and by the operation of free grace he is ready to be lifted out of the pit of sin; yet in his life he may still be clinging to some sinful indulgence which indicates he is still a part of the original rock of sin, and consequently he cannot keep coming to Christ until he has separated once and for all from sin. It is the purpose of God to break the power of sin in our lives and eventually to place us as "lively stones" in His spiritual temple.

Undoubtedly this is the experience that Isaiah the prophet speaks of in the first verse of the fifty-first chapter of Isaiah. You will notice that he is speaking to the church: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." The Revised Version makes it a little clearer: "Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged." Dear friends, we ought to be able to look back and see the hole from which we "were digged."

So we see that the secret of spiritual growth is a continual coming to Jesus Christ. In Colossians, the second chapter and the sixth verse, we read: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." This is to be a daily experience. Listen to these statements, dear friends:

"Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. . . . No renewed heart can be kept in a condition of sweetness without the daily application of the salt of the Word. Divine grace must be received daily, or no man will stay converted."—*Mrs. E. G. White in Review and Herald, Sept. 14, 1897.*

"Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality."—*Testimonies, Vol. II, p. 505.* Undoubtedly this is what the apostle Paul meant when he said, "I die daily."

### Dispelling the Darkness of Sin

In closing, I want to direct your attention to the last part of my text. As "we follow on to know the Lord," we learn that "His going forth is pre-

pared as the morning." What do you suppose the prophet means by this statement? As I read it I said to myself, How does the morning come?

Years ago I had the privilege of making a trip to the top of Pikes Peak by automobile. We went up to see a sunrise. It was still dark as we reached the top of the mountain, and I stood there with a group of our brethren. Far down below us we could see the lights of Pueblo and Colorado Springs. As we waited, the hour of dawn came; in a little while the darkness began to dispel gradually, and almost imperceptibly the light of that new morning spread out over the horizon. As the sun came up, it grew brighter and brighter and still brighter, until it rose full in the heavens, and if we had stayed long enough we could have stood in the full light of the noontide sun.

That, my friends, is an illustration of how, through the Holy Spirit, God desires to gradually dispel the darkness of sin and selfishness in every life "until we come into the full noontide of a perfect gospel faith." Now I can understand a little better the words of the wise man in Proverbs 4:18: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." The Revised Version reads: "The path of the righteous is as the dawning light."

Thus we see that as "we follow on to know the Lord: His going forth is prepared as the morning." Every soul who opens his heart for the reception of the Holy Spirit will find that the "Sun of Righteousness" will "arise with healing in His wings." I pray God that this shall be your experience and mine.

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons, pp. 66, 67.*

There is no question, then, but that the most important work before this group of leaders today is not only to carry this message to earth's remotest bounds, but to prepare a people to meet Christ. Then what wonderful revelations are open to us as we enter more fully into this experience. What new revelations God is waiting to give all who will "follow on to know" Him!

The story is told of a little daughter of an artist who lost her eyesight in her babyhood. For years she was thought incurable; then a successful operation gave her back her sight. The mother of the child had died some years before, and ever since her father had been her constant companion and dearest friend. While she lay in a darkened room with bandaged eyes the one thought with her was, "Soon I'll see my dear father." When the

days of waiting had passed and the bandage was removed, at last she looked into the noble, joy-filled face she had so longed to see. She trembled for joy, closed her eyes, and opened them again to convince herself she was not dreaming, then, as her father took her into his arms, she exclaimed: "And I had so beautiful a

father all these years and did not know it!"

So it is, dear friends, as "we follow on to know the Lord," we shall daily have new revelations of His love and mercy. Many times we shall look up into His face and say, "And I had so beautiful a Father all these years and did not know it!" May this be your

experience and mine as we daily walk with Him. May the Lord bring us to that highest of all growths—to be daily coming to Christ, following on to know Him; always emptying ourselves, but full in Him; always weak in ourselves, but strong in Him; always nothing in self, but Christ our all in all.

## The Loving Watchcare of Jesus

By ELLEN G. WHITE

**A**S I write I have a deep sense of gratitude for the loving watchcare of our Saviour over us all. As I read the Word of God and kneel in prayer, I am so impressed with the goodness and mercy of God that I cannot offer my petition without weeping. My heart is subdued and broken as I think of my heavenly Father's goodness and love. I hunger and thirst for more and still more of Jesus in *this* life. Christ was crucified for me, and shall I complain if I am crucified with Christ?

We know not what is before us, and our only safety is in walking with Christ, our hand in His, our hearts filled with perfect trust. Has He not said, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me"? Let us keep close to the Saviour. Let us walk humbly with Him, filled with His meekness. Let self be hid with Him in God.

### The Outward Adorning

Those who cherish and flatter self, fostering pride and vanity, giving to dress and appearance the time and attention that ought to be given to the Master's work, are incurring a fearful loss. Many who are clothed in beautiful outward garments know nothing of the inward adorning that is in the sight of God of great price. Their fine clothing covers a heart that is sinful and diseased, full of vanity and pride. They know not what it means to "seek those things which are above, where Christ sitteth on the right hand of God."

I long to be filled day by day with the Spirit of Christ. The treasure of His grace is of more value to me than gold or silver or costly array. I never felt a more earnest longing for righteousness than at the present time.

### Self an Idol

When my sisters catch a glimpse of what Christ has suffered in their behalf, that they might become children of God by adoption, they will no longer be satisfied with worldly pride and self-love. No longer will they worship self. God will be the object of their supreme regard. My heart aches as I am shown how many there are who

make self their idol. Christ has paid the redemption price for them. To Him belongs the service of all their powers. But their hearts are filled with self-love, and the desire for self-adorning. They give no thought to the words, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." Self-gratification is hiding Christ from their view. They have no desire to walk before God in meekness and lowliness. They are not looking to Jesus. They are not praying that they may be changed into His likeness. Their cases are represented by the man who came to the king's banquet clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was speechless; for he was self-condemned.

Many who profess to be Christians are such only in name. They are not converted. They keep self prominent. They do not sit at the feet of Jesus, as Mary did, to learn of Him. They are not ready for Christ's coming.

### A Great Surprise

In the night season I was in a company of people whose hearts were filled with vanity and conceit. Christ was hid from their eyes. Suddenly in loud, clear accents, the words were heard, "Jesus is coming to take to Himself those who on this earth have loved and served Him, to be with Him in His kingdom forever." Many of those in the company went forth in their costly apparel to meet Him. They kept looking at their dress. But when they saw His glory, and realized that their estimation of one another had been so largely measured by outward appearance, they knew that they were without the robe of Christ's righteousness, and that the blood of souls was on their garments.

When Christ took His chosen ones, they were left; for they were not ready. In their lives self had been given the first place, and when the Saviour came, they were not prepared to meet Him.

I awoke with the picture of their agonized countenances stamped on my mind; I cannot efface the impression. I wish I could describe the scene as it was presented to me. Oh, how sad was the disappointment of those who had not learned by experience the meaning of the words, "Ye are dead, and your life is hid with Christ in God."

There are many professing Christians who know not Christ by an experimental knowledge. Oh, how my heart aches for these poor, deceived, unprepared souls! As I stand before congregations, and see the self-sufficient, self-righteous ones, and know that they are not preparing themselves to do acceptable work for Christ, and to meet Him in peace, I am so burdened that I cannot sleep. I ask myself, What can I say to these souls that will arouse them to a sense of their true condition? Self is the all-absorbing theme of their life. I long to reveal Christ so plainly that they will behold Him, and cease to center their attention on self.

### The Self-Deceived

Among those to whom bitter disappointment will come at the day of final reckoning will be some who have been outwardly religious, and who apparently have lived Christian lives. But self is woven into all they do. They pride themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth, for they think that these will win for them the commendation of Christ. "Lord," they plead, "we have eaten and drunk in Thy presence, and Thou hast taught in our streets." "Have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?"

But Christ says, "I tell you, I know you not whence ye are; depart from Me." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." There is no discussion; the time for that is past. The irrevocable sentence has been pronounced. They are shut out from heaven by their own unfitness for its companionship. (Read Matt. 7:24-27.)—W-91-1904.

## Glimpses of Our Work in Inter-America

By GLENN CALKINS

**L**AST year, as the result of the earnest labors of God-fearing men and women, 5,464 were baptized in the Inter-American Division. This was an average of twenty-six baptisms for every minister in the division. If we had had 2,547 more in our net gain in the Inter-American Division, we would have equaled the net gain of the North American Division. Now, I do not say that by way of odious comparison, but only to the glory of God for what He is doing through His humble instruments—faithful men and women, a mere handful of workers in the twenty-three countries and dependencies of Inter-America; but they are going forth conquering and to conquer.

The baptisms last year were due, to a large extent, to the earnest efforts of our lay preachers and lay members. We have approximately 750 regular lay preachers in the division—not ordained ministers or licensed ministers, but lay preachers. And as nearly as we can estimate, those lay preachers were instrumental in baptizing more than two thousand people last year. During 1942 a church or a Sabbath school of 111 members was organized on an average of every six days in the

Inter-American Division; and yet we are receiving from the General Conference, appropriations that are the smallest of any of the overseas mission divisions. We thank God that, in spite of the fact that we do not have large appropriations in comparison with some, He is blessing the program of lay preaching in the Inter-American field.

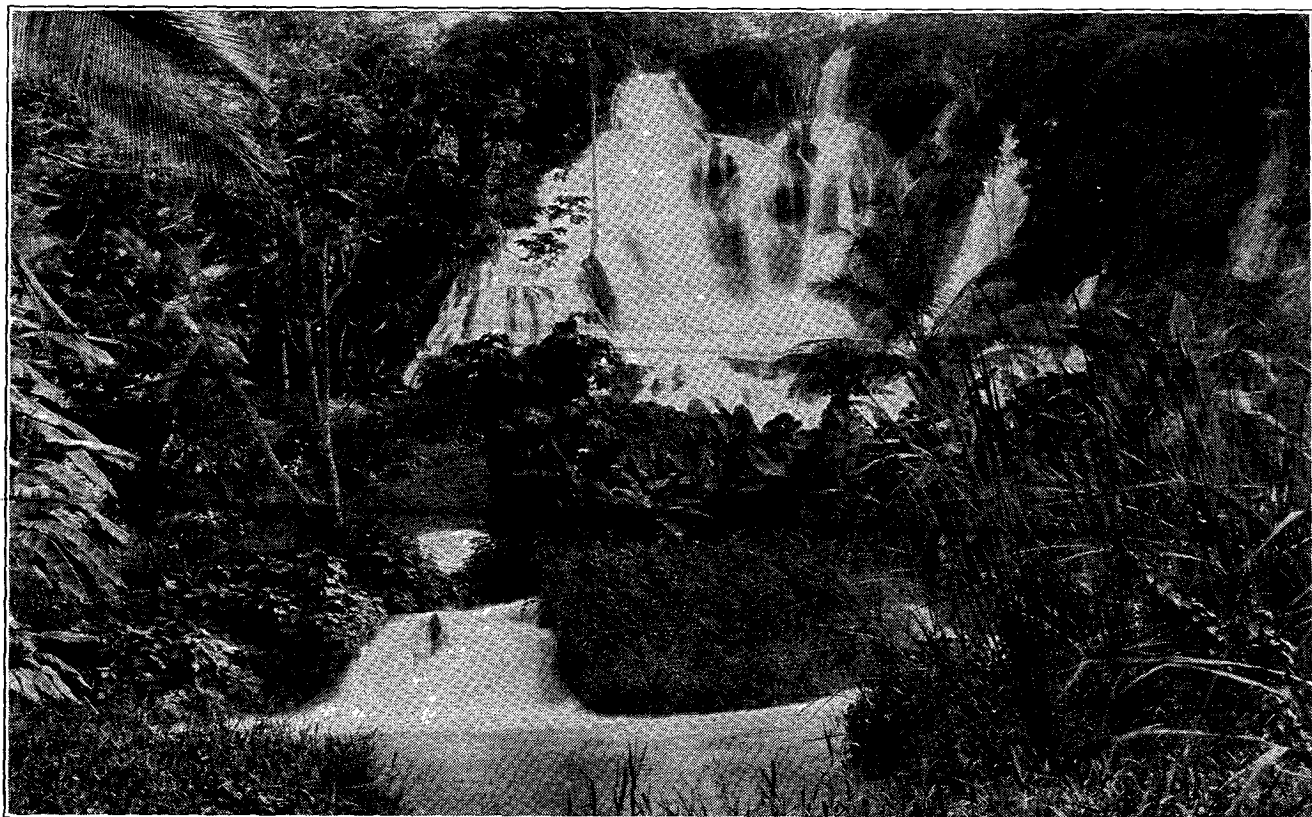
The radio work is proving to be a great blessing. The General Conference has made very liberal provision for the starting of the radio work, and we are very grateful for this help. We are on thirty-two stations, I believe, at the present time; and according to the figures given me, we have more than seven thousand now enrolled in the Bible correspondence school. I am not so sure we do not have more than that, because W. E. Murray has just told me he has received word from Cuba that they have nearly four thousand in Cuba alone; consequently, we probably have about eight thousand in the Bible School of the Air.

That is a remarkable achievement for the short time we have been using the radio. You must realize that the radio work in Inter-America is confronted with great problems. Condi-

tions are not as they are in this country, where we are one nation and one language and where all communications can be sent to one place. With all the different countries in the Inter-American Division, it is impossible to have the replies come to one central office. We must have many offices in different countries and must arrange broadcasts in different countries. But in spite of all the international complications, God is blessing in the radio work, and we are happy for what is being done.

Our publishing work is progressing steadily and encouragingly. Last year we sold a quarter of a million dollars' worth of books. The goal this year is for three hundred fifty thousand dollars' worth. I have a letter from the manager of our publishing house in Cristobal. He says, "I wish you could have been at the publishing house this morning. You would have seen one of the busiest days this house has had since it was in operation. We sent out ninety-two boxes of books. This is estimated to be about seven million pages of truth sent out from our doors today."

Seven million pages of truth sent out in one day! So we might go on.



F. O. RATHBUN

Roaring River Falls, in Jamaica

## New Schools Established

In the Antillian Union, composed of the Bahamas, the East and West-Cuba Conferences, Haiti, Jamaica, Puerto Rico, and Santo Domingo, the truth is being spread, and the results are encouraging.

I wish you might have the privilege of seeing our new training school at Santa Clara. It is a real credit to the denomination. We have excellent facilities there for training our national young people as workers.

Then we have the West Indian Training College at Mandeville, Jamaica, and God is blessing the work of that institution.

In Kingston, Jamaica, a new school, the New Hope College, was established last year with an initial enrollment of nearly two hundred.

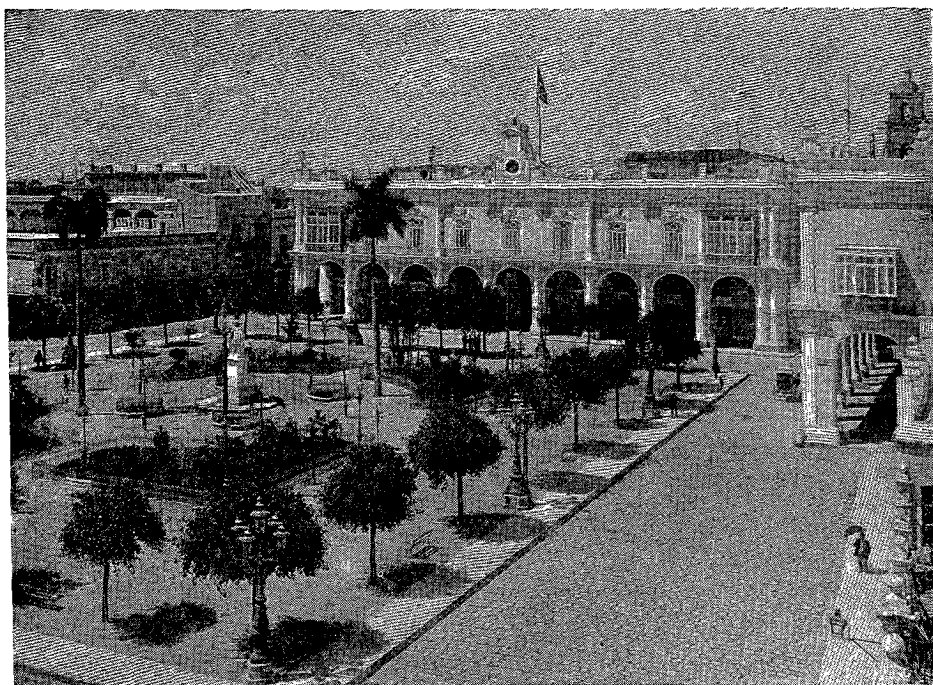
Over in Haiti, also in the Antillian Union, we are now planning to reorganize our educational work. We have not had any real schoolwork there in recent years. But we are now planning to open a new schoolroom. The General Conference was appealed to; and they were kind enough to lend us R. H. Howlett, formerly of French Indo-China, and Paul Evers, recently appointed, to start the new school. We are definitely planning to establish a real training center for the Haitians.

We now have 5,100 baptized church members, and I am told that we have nearly four thousand in the baptismal classes. And yet we have just one foreign field worker in all Haiti. We have not had a training school there to train our own national young people, that is, a school that is in any way satisfactory. God has been working through some humble instruments in Haiti through the years—men who have come up through the ranks of the colporteurs, who have become enthusiastic and successful ministers. But now we are planning to train our own national ministry.

Jamaica, another part of the Antillian Union, is a little island 144 miles long, with something like sixteen thousand believers and Sabbath school members, approximately ten thousand of whom are baptized church members. We have an organized church for every mile of the length of the island, 148 organized churches in all. It is an inspiration to visit that most interesting field. We are happy to report to you that the first denominationally employed physician in the Inter-American Division will be going forward to Jamaica early in the new year. Dr. Clifford Anderson and his wife have responded to a call from the Antillian Union and the Inter-American Division. We thank God for them.

## Many Searching for Truth

I might speak just a word about Puerto Rico, which is a part of Elder Murray's field. The radio work has



The City Hall, Havana, Cuba

made a great impression on the people living in that island. In Puerto Rico there are one thousand enrolled in the Bible correspondence course, many of whom are outstanding leaders in the city of San Juan and other cities in Puerto Rico. We are reaching many of the better class of people.

The Caribbean Union, of which W. E. Read is leader, is a large field lying to the south. It includes the Virgin Islands, the islands of Trinidad, Tobago, and Barbados, the Leeward and Windward Islands, and also British, French, and Dutch Guianas over on the continent.

Elder Read was just telling me of two efforts in British Guiana, one with an attendance of nearly one thousand and the other with an attendance of as many as sixteen hundred. In 1944 we are planning for a minimum of thirty efforts in the Caribbean Union. He also told me about the Indians—the Davis Indians. The work has rather lagged in recent years because of certain difficulties, but it is being revived again, with more than one hundred new converts among the Indians this year. Two students have been sent from our school in Trinidad, and they are doing a good work among these Davis Indians.

French Guiana has never been entered by this message. The brethren are laying definite plans to enter that new field during 1944. It will be a great triumph to enter such a difficult and hard field as that is, during this wartime. We believe that God will bless the brethren as they plan for this new work.

The French West Indies, comprised of Martinique, Guadeloupe, and St. Martin, are a part of the Caribbean Union. Since the war began we have not been able to get much word from

there, but recently there has come a change. O. A. Dunn, who was the last foreign superintendent of the French West Indies, but who was forced to leave there some months ago because of persecution, reports that there are nearly one thousand believers in the islands, and remember we are the only Protestant body operating in all that territory. He states—and this is interesting—that only four church members are not members of the Sabbath school. I think that is quite a record.

Next, I should like to mention the Colombia-Venezuela Union, with thirteen million people living in those two republics. When I was in Medellin, Colombia, last February, I was told by W. A. Bergherm, the leader of that union, that in outlying districts there are approximately one thousand people who, through the efforts of lay members, have been fully indoctrinated in the message, but have not yet been baptized. Some have been waiting two, three, four, and even five years for baptism, and yet there is no ordained minister to send to baptize them.

In the Upper Magdalena Mission there are four workers, two foreign and two national. There are nearly four million people living in that one field. One of the foreign workers, W. E. Baxter, a few weeks ago began an effort in the city of Bucaramanga. He was able to secure a large theater building in which to hold the effort. His attendance was about one thousand people each night, and some nights it was even more.

HONEST toil is holy service, faithful work is praise and prayer.—*Henry van Dyke.*

## "God Calls the Humblest Men"

By C. E. MOON

FROM one of our east coast mission stations comes this interesting experience of how God called a boy who was faithful in trials to be a worker in His cause. Pastor Rafael Arroyo relates this experience:

"During the year 1933 I arrived at the charming little port of Tuxpan, state of Veracruz, the center of our work in this district, which belongs to the Central Mexican Mission.

"It is a great pleasure for a worker to enter a new district and meet new brethren, whose faces are lighted up with the blessed hope and whose hearts are full of the joy of a new-found faith.

"In this seaport town there was a Sabbath school of about forty members. I was glad to meet them and to get acquainted with the children and youth, realizing that the young people require as much help as the adults, or

more. I noticed that among the children there was one who came alone, as his parents did not attend the Sabbath school.

"He was a lively boy of fourteen, whose skin was bronzed by the tropical sun, for he spent much time swimming and diving in the beautiful river that passed near the port and emptied into the Gulf.

"I became interested in this boy, whose parents were of another faith. Because of his change of religion, difficulties arose, and he received harsh treatment. But this was not all; his parents soon closed their doors on him, and let him sleep where he could find a place. He had a very fine dog, that had not imbibed the enmity which his parents felt toward him because of his new way of life. Night after night this boy slept with his dog in a wooden trough that served as his bed.

"All this punishment did not discourage Eustano Hernandez, but he continued to come to the Sabbath school and young people's meeting, where he always took some part. The time came for his baptism, and he became a member of our church. Then I took him out to give him his first introduction to our work, in the In-gathering campaign. He soon entered the colporteur work, and later was invited to attend the union school, where he began his preparation for the ministry. This boy is now a regular worker in one of the Mexican missions and has been an instrument in God's hands of winning other young men and women to the path of life from the paths that lead to the world's folly and sin."

So the Lord is looking over this great country and finding precious souls in the most remote places, and is preparing them to sit with Him upon His throne as trophies of His grace and love. Let us pray that many such honest souls may be found in this needy land in the days to come.



The Market Place, Port-au-Prince, Haiti. The Largest and Most Interesting Market Place in the West Indies

Conducted by Nora Machlan Buckman

## A Saturday Preacher Sows Seed

By AVA COVINGTON WALL

[Tom's experience is the true story of the conversion of one of our conference presidents.]

SAY, Tom, do you know there's a Saturday preacher preaching every night in the empty store building across the street?"

The boy, who had been demonstrating his skill and strength in the matter of throwing a baseball higher than anyone else, paused, looked at his chum as though to make sure he had heard correctly, and said, "No. What's a Saturday preacher?" and gave the ball another toss.

"He's a man who keeps Saturday for Sunday," came the answer in the typical tone of the schoolboy with superior knowledge. "And some of us boys are going together tonight to hear him. Want to go along?"

"I'll ask my mom, and if she doesn't care I'll go. I'd like to see what a Saturday preacher is like," and the school bell rang, closing the discussion, but not dismissing it from Tom Gartner's mind.

"Mother, Mother, there's a Saturday preacher preaching in town tonight. All the fellows are going. May I go too?" was Tom's greeting to his mother as he came dashing toward the house and took the steps at one leap.

Mrs. Gartner sat on the porch, enjoying the waning afternoon sun, very busy with just such mending as is necessary when there's a lad of fourteen in the home. Catching the word "preaching," she realized it was a religious service that had interested Tom at last, and readily gave her permission.

Supper over, Tom hurried off to meet the boys—a rough and ready crowd, but good natured withal—outside the little store building, as agreed. Together they filed into the room upstairs, not too quietly, filling a row of seats in the rear of the room, and bringing with them for the speaker a bit of anxiety as he saw their number. But their eyes were wide open to see anything there to be seen, and they quickly took note of the big pieces of cloth fastened on a wire stretched across the front. There were queer pictures on some of the charts, and another was covered with printing. But the pictures fascinated them. There was an animal that looked like a leopard they had seen in the circus

last fall, except that this one had four heads and four wings. There was a bear; a lion with wings that looked like eagle's wings; another strange-looking beast had ten horns on its head. Another picture of this same beast showed only eight of the horns, and on one of the horns was a man's head, topped by a crown. Then there was a woman dressed in red, riding on a great dragon, which made Tom think of some of the fairy tales he'd read.

These strange animals so captivated the interest of the boys that they never remembered whether there was any singing at the opening of the meeting. They were there to find what a Saturday preacher was like, though, and when a tall man with iron-gray hair and piercing blue eyes arose and began speaking, their ears were open to hear everything there was to be heard.

Opening his Bible, the man read first in one place and then in another. "Here a little, and there a little." He just kept turning from one scripture to another. Tom was spellbound. He was amazed that any man on earth could know so much about the Bible. For the first time in his life he saw and read the ten commandments—they were the printing on the other chart. In an undertone Tom remarked to his companions, "That man knows what he's talking about." The boys nodded agreement, one whispering, "It sure seems like he does."

After the meeting Tom made his way to the front of the room, leaving the other boys to wonder at his bravado, and asked the Saturday preacher what the rest of the beasts and queer-looking creatures meant.

"Why, son, they explain more about the Bible. Wouldn't you like to come again tomorrow night to learn more about them?"

"I surely would," Tom replied.

When the boys left the store building he affirmed to them, "If that man keeps Saturday, it must be the day to keep, because he knows more than any preacher I've ever seen. And I feel like keeping Saturday, too." The last in a deeply serious tone.

While he did not remember all that the sermon was about, Tom told his mother of the man's method of deliv-

ering his message. "Why, Mother, he just turned from one place in the Bible to another and practically read his sermon." And, pausing a moment as if to gather courage, he asked, "Do you have a Bible, Mother? And may I read it?"

His mother did have a Bible. She had kept it carefully, hoping that someday Tom would wish to read it. Getting this, she gave it to him with the suggestion that he not start at the beginning, but perhaps he should read the last part (the New Testament) first. Tom began reading in Matthew. It was so fascinating that it was only with urging from his mother that he put it aside and went to bed. He was up early the next morning to continue the story of the life of Christ. He read the sermon on the mount and was deeply impressed by the "blesseds." The miracles of the Saviour were astonishing. He went on through Matthew. As he neared the end and read about the death, burial, and resurrection of the Saviour, he was thrilled with the wonder of the story. Beginning in Mark, he found the same story over. Since it was his first time to read the Bible, he found only a third repetition in Luke. When he finished reading the doctor's version, he went to his mother with the complaint, "Mother, every book is alike. Is that the way the Bible is? If so, it's a peculiar volume."

To which his mother replied, "Keep on reading son, for it gets different after a while. And, too, each of the men who told the story included things that the others missed."

And Tom kept on reading—on through John, Acts, Romans, and all the way through the book of Revelation. It was stimulating. He found mention of the beasts the Saturday preacher told about. He was attending the meetings every night, and to read about the beasts only heightened his interest.

Tom's mother was glad he was reading the Bible. She had tried on several occasions to interest him in attending Sunday school. Twice he had gone, just to please her, but he would not stay for the sermons. His father was a socialist, who did not believe in a just God. He was an honest man, an honorable man, but Christianity had no part in his life. When a young

man, he had been a member of a church; but seeing so much suffering in the world, he grew to distrust the mercy of God, and, "If there is a God," he would say, "why does He permit so much sorrow?"

Under his father's unconscious influence, Tom refused to go to Sunday school. Only recently his mother had pleaded with him to go, saying that she did not wish to see him grow up to be a heathen altogether. But he would not listen. Now that he was attending a religious service every night and reading the Bible every spare moment, she was happy indeed. And Tom most certainly was not unhappy.

When he heard and read about the great sacrifice that Jesus made that his sins might be forgiven, he was so thankful that he wanted nothing more than to love and serve Him. He decided right then and there to give his life to the service of the Master. And as a part of his consecration, he determined never to enter into conversation that could not be centered around the Bible.

Before the Saturday preacher came to town with his wonderful teachings, Tom had heard about an ever-burning hell, in which souls were tormented day and night throughout the ceaseless ages of eternity. He had seen pictures of beings dressed in red, with tails and horns, turning bodies in the flames with a long fork. Many times he had dreamed that he was burning in such a place. On awakening he would pray earnestly that God would help him to be good enough to be saved.

The thought of the second coming of Christ was the most wonderful of all things he learned about the Bible. He longed to be ready for the glorious event. The Saturday preacher pointed out how Jesus would come in the clouds of heaven accompanied by the angels, the righteous dead would be resurrected and caught up to Him, and then the righteous living would ascend with them into heaven. This was the most thrilling thing he ever had heard. One disappointing fear almost haunted him—that Christ would come before he was old enough to have any part in working for Him.

To his great sorrow the Saturday preacher left town in a few days, and he was without further instruction in any of the new doctrines he had heard. But he had given his heart to God; and with the faith of a child, he did what he knew to be right, keeping Saturday as he had known people to keep Sunday—from midnight to midnight. That the seventh day was the Sabbath, he knew. Why, anyone would know that if he looked at the calendar. He had no literature on Sabbathkeeping, and no Sabbathkeepers to tell him more. There was a family of Saturday keepers several miles from where he lived, but the boys in this family

were so unruly that self-respecting people had little to do with them. There was no help to be had from that source.

(To be continued)

## Saints Are Just People

By RUTH CONARD

MOTHER looked in righteous indignation down at her small mud-bespattered daughter. "You would try the patience of the saints," she said emphatically.

And the mud-bespattered daughter sensed that she was being reprov'd, but failed to fathom the full import of mother's statement. For the word "saint" had always conjured up in her mental picture gallery an unlikelike being with pale face, waxenlike features, a pious expression, and a stiffly starched halo. For thus were represented the saints which had stared at her from stained-glass church windows and medieval religious paintings. Just what these austere, unnatural beings had to do with the making of mud pies and the spilling of some of the ingredients down her dress, she was unable to understand.

But the Bible seems to indicate very clearly that saints are—just people. In fact, the world back in the days of Paul, according to Holy Writ, evidently contained a goodly number of saints. He addresses several of his epistles to the saints—in Achaia, in Ephesus, in Philippi, and in Colosse. He speaks of going to Jerusalem to "minister to the saints," there. In humility he puts himself in the category of the saints, though he considers himself "less than the least of all saints."

There is no question but that those individuals mentioned in the writings of Paul were real flesh-and-blood people. That they were human—definitely so—is clearly evident from many sacred passages. People with like passions to ours; who slept and ate, worked and played, even as do you and I; who sometimes transgressed and had to be reprov'd; yet who through it all tried their best to keep their eyes on the Saviour, and with His help ever worked toward the "perfecting of the saints," which Paul mentions, and who had the blessed assurance that the Lord "preserveth the way of His saints."

And just as there were saints back in the days of the apostle Paul, so there are saints today, not waxen, blank-faced figurines, but living, breathing people—mothers who try to keep their patience when small daughters and sons get their clothes soiled; fathers who toil faithfully through long weary hours; faithful Christian office workers, nurses, doctors; ministers who pastor with loving solicitude the oftentimes wayward flocks.

And how do these saints become saints? Through some mystic ritual or canonization? No, not that way. It is merely by dependence upon God and by conforming their lives as closely as possible to the divine pattern. One writer has expressed it thus:

"Why were the saints saints?"

"Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient;

"And because they pushed on when they wanted to stand still; and kept silent when they wanted to talk; and were agreeable when they wanted to be disagreeable.

"That was all.

"It was quite simple, and always will be."

Yes, it is very simple—and very hard at the same time, as anyone who has tried to live according to this formula will testify. But it is also very important that we shape our lives into the saintly mold. You think that your efforts to be good are too small to be of value? Though most saintly lives may be made up of small things, and may never receive great individual recognition, yet,

"The healing of the world

Is in its nameless saints. Each  
separate star

Means nothing, but a myriad scattered stars

Break up the night and make it  
beautiful."

And, what is more, in the world to come, one of the distinguishing marks of the ransomed, noted by John in vision, was "the patience of the saints." In this world they wear ordinary clothes and walk dusty thoroughfares, and they are sometimes laid low by sickness. But in the world to come they shall be clothed in shining white raiment, they shall walk streets of gold, and they shall nevermore feel pain: for the promise is, "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:18.

## You Will Never Be Sorry—

FOR living a pure life.  
FOR doing your level best.  
FOR being kind to the poor.  
FOR looking before leaping.  
FOR hearing before judging.  
FOR thinking before speaking.  
FOR harboring clean thoughts.  
FOR being generous to an enemy.  
FOR stopping your ears to gossip.  
FOR standing by your principles.  
FOR asking pardon when in error.  
FOR being square in business dealings.  
FOR giving an unfortunate person a lift.  
FOR promptness in keeping your promises.

—Mission Herald.

## The Enduring Word

**T**HIS year finds the world calling for the Scriptures with an eagerness possibly never equaled in history. Never likewise in recent years, if ever, was the Bible more difficult to secure in many parts of the world.

Because of the commercial publication of Bibles in this country American people do not realize that in most of the world the Bible is obtainable only from the Bible Societies on a missionary basis, the books being sold, for the most part, far below their cost or freely given away.

Except in Latin America and parts of India and Africa, the war has greatly restricted the distribution of the Scriptures. Yet in many places in Europe, the Near East, China, and elsewhere, faithful missionaries and colporteurs are risking their lives to keep the Book in circulation.

In the face of such obstacles as the rationing of paper, the difficulties of securing suitable binding material, the shortage of labor, and transportation problems, the American Bible Society distributed throughout the world last year 8,245,629 Bibles, Testaments, and portions of Scripture, which was the greatest number distributed in any year since 1931. There was no report from the Philippines, from Thailand, from Manchukuo or Japan, in all of which countries, however, it is believed, some circulation continued. The Society's distribution in China of 500,838 volumes, mostly portions, as in normal years, although only a fraction of the circulation before the war, exceeded that in any other foreign country. The eagerness of the Chinese people, under the leadership of their consecrated president and his wife, constitutes one of the most hopeful signs in the present dark world.

To meet the peculiar demands created by the war, the Bible Society has established a special emergency fund from which it has been able since July, 1940, at a cost of almost \$600,000, to supply more than 3,750,000 Bibles, Testaments, and portions to the men of our armed forces, more than two thirds of these freely given through the chaplains of the Army and Navy. Over a million of the Testaments especially designed for the servicemen and women have been purchased at cost price for them by their churches and friends.

Another notable war service which the Society has rendered from the start of hostilities has been the supplying of Scriptures to prisoners of

war. Since July, 1940, more than half a million volumes have been distributed in Germany, Italy, and elsewhere in Europe in thirty-four different languages. The largest distribution in any one language has been in the Russian. More recently the Society has distributed in this country, through the chaplains of Axis prisoner-of-war camps and of Japanese relocation centers, 20,000 Bibles, Testaments, and Gospel portions. A chaplain in one of the camps of German prisoners in Tennessee recently wrote, "I wish you could have been present to see with what avidity these books were received by these prisoners of war. . . . I am here to tell you that Hitler has not succeeded in eradicating the hope of the Christian faith from the hearts of his people."

Through its office in Geneva, Switzerland, the Bible Society has been able to supply some Scriptures to France, Belgium, Italy, Poland, Hungary, and elsewhere. When the war is over, many of the nations of Europe will be virtually without Bibles, and in others there will be very inadequate supplies. To meet these needs as soon as the guns stop firing and transportation channels open, the American Bible Society, from its war emergency fund, is now in the process of publishing Scriptures in various European languages.—*Francis Carr Stifler, American Bible Society.*

## The Abilene Service Center

**W**HEN the Government doubled the capacity of the medical training center at Camp Barkeley, Texas, a little over a year ago, it became apparent that there would be a real need for a chapel and service center, since the little group of Adventists had no place of worship. Inasmuch as the camp had become the nation's largest medical training center, the little Adventist group in Abilene became host to the largest group of Adventist soldiers in any camp in the nation.

About the time that the larger number of boys began to come to Camp Barkeley, a high-class grocery and market in an ideal location had a closing-out sale. Immediately the impression came that this was the building that would meet our needs. The owner was approached, but did not want to sell the building, and the rent he requested seemed out of the question.

We took the matter to the Lord in prayer. For months, while the building stood vacant, we and the soldiers referred to it as "The Adventist Service Center," for we felt that the Lord would make it possible for us to call it that someday.

During the months of prayerful and hopeful waiting, the owner had several opportunities to sell or lease the building. He finally decided to sell it to us.

Furnishing and equipping the service center presented problems, not only in the matter of finances, but in the matter of priorities and rationing. Yet the Lord opened the way, and within five days after the contract was signed, the center was opened; and from the modern kitchen Sabbath dinner and supper were served to the soldiers and their wives and friends who were present. Of course, additional furnishings and equipment were needed later, but these became available, and funds came in for their purchase almost simultaneously.

As soon as we put up our sign, the residents of the city began to talk favorably of our work. Moreover, the Adventist wife of a non-Adventist soldier, who thought she was alone in Abilene, learned in this way of our place of meeting. A Voice of Prophecy Correspondence Course Sabbath-keeper in Abilene found her way to the services also. The service center has made a favorable impression throughout the city, and doubtless is preparing the way for a successful evangelistic effort in the future.

In many ways we have received evidences of God's special blessing. No item of equipment or furnishing has been impossible to secure. The friends and home churches of the soldiers, even the Young People's M. V. Societies "back home" have contributed liberally to provide for a fully equipped service center. Approximately two thousand dollars' worth of equipment and furnishings has been placed in the building without cost to the local, union, or General Conference. We appreciate the action of the local conference and of the General Conference in providing for the monthly rental.

Within the last three months more than 255 new Adventist soldiers have been registered at the camp. The Lord has provided a building and furnishings for their worship and fellowship. The prayers of the believers throughout the nation (for the boys from every part of the United States) are requested in behalf of this fine "army of Adventist youth" within the Army of the United States.

A. M. RAGSDALE.

## Baton Rouge, Louisiana, Effort

**O**N Sunday night, August 22, we had an encouraging beginning in our evangelistic program for the capital city of Louisiana, with a full tent of interested listeners.

Mr. and Mrs. LeRoy Leiske and Mitchelene Garrett led out in an interesting and diversified musical program, and otherwise assisted in the conducting of a successful effort. Lucille Whisnant and Ruth Parker have been kept busy as Bible instructors, visiting and helping interested ones to take their stand for present truth. Later Elder and Mrs. M. L. Wilson joined us. Elder Wilson acted as pastor of the local church and helped in the public effort.

At this writing forty persons have taken their stand for the message and are keeping the Sabbath. Of that number twenty-eight have already been baptized and added to the local church.

It is our present plan to hold our final baptism for this year on December 18. At that time we expect to have forty or more new members as a result of the Lord's blessings on our combined efforts.

In all our heartaches and disappointments in evangelism, we feel amply repaid when we see converts rejoicing in their new-found faith. We thank the Lord for His blessings on us here at Baton Rouge, Louisiana.

M. R. GARRETT.

## Army Chaplain Greets *Bible Readings* as Old Friend

**T**HE following experience, which comes in a letter from Dr. J. J. Short, who is "somewhere in the Pacific," shows the influence which our truth-filled books have on the lives of those who are sincerely seeking to know God's will.

"October 5, 1943

"An Army chaplain called on me last night, and we had a pleasant time together. He is happy to find someone informed and interested in spiritual things, and I am likewise. In our various conversations I have been struck by his familiarity with the Scriptures and his similarity of viewpoint to ours. I concluded that the Presbyterians must be doing a much better job of Bible teaching to their theological students than the Methodists. But I had a surprise in store. I took him a little booklet entitled *Jesus*, also a copy of *Steps to Christ* and one of *The Wonderful Father*.

"He glanced at the publishers (Review and Herald) and gave an exclamation. 'Oh!' he said, 'Review and Herald! Do you know of a book entitled *Bible Readings*, which they publish?' I told him I did. 'Well,' he said, 'my family bought a copy years ago, thinking it was a Baptist publication, and we devoured it from cover to cover. I still have a copy. I preached my first sermon from it on "Trials and Their Object," and I won first prize in a Virginia contest in oratory, taking as my theme "The Game of Life," as pictured in the back of the book. It is an Adventist publication.'

"In the evening he was regretting the fact that he had brought no reference books or sermon notes, and as a consequence was greatly handicapped in his preparation of sermons. So before he left I took him over to my box of books and showed him *Bible Readings*. I told him he could have the use of it and of my Cruden's Concordance as well. I shall keep him supplied with other good reading. He informs me that he is a voracious reader, and his conversation reveals that. I have apparently found a good companion, and he mentions how much he feels enriched by our discussions. He is delighted to have the use of my books. He told me that the greatest amount of his Biblical knowledge comes from private study and early training, not from theological school, although I gather that his school was not modernist. He is a staunch believer and has no use for evolution, on which, incidentally, he is very well informed. Apparently he has received some seed, which is already bearing fruit. He handled *Bible Readings* as if it were an old friend.

"Last night while I was writing, I was interrupted by the chaplain. Later my two hutmates came in, and Doctor B challenged us on the point of there being so many denominations. I told the chaplain that he must beware or I would be making a Seventh-day Adventist of him. This was the first time my persuasion had been announced. The chaplain then remarked that Seventh-day Adventists may be correct in keeping Sabbath instead of keeping Sunday as he does, that the seventh day was kept by Christ and the apostles, and that Sunday came in as a gradual development in the early centuries. He said Seventh-day Adventists are calling them back to the ancient and honorable seventh day.

"Afterward we had a very edifying discussion on the great fundamentals for the benefit of Dr. B., who is frankly skeptical about miracles. The chaplain is a devout believer in the Scriptures. It should not be difficult to get him to see many things, since he seems to have no prejudices. He believes in the second coming of Christ as we do."

GEORGE E. TAYLOR.

## Week of Prayer at Emmanuel Missionary College

**T**HE fall Week of Prayer at Emmanuel Missionary College was singularly blessed of God this year. The theme of the week was, "I am determined not to know anything among you, save Jesus Christ, and Him crucified"; and in response to the emphasis given to His perfect nature and priceless service to mankind, the Spirit of God added the blessing of His presence.

The work accomplished was not dependent upon the two meetings held daily. The willingness of the students, both men and women, to discuss personally their spiritual and practical problems in living out the Christian experience was unusual, and very gratifying. Most of the spare minutes of the day were given to this work, which proved to be a very important complement to the public services.

When opportunity for consecration was given, toward the end of the week, there were a number of students who publicly consecrated themselves to Christ and His service for the first time, and many bore witness to spiritual victory by definite reconsecration. The last Friday was made a time for all to testify to their experience in Christ, and the response was nearly unanimous.

Sincere tribute must be paid to the unstinted co-operation of Professor A. W. Johnson, his assistant, Professor George Mathews, the deans in the student homes, and all the members of the faculty. To this must be attributed on the human side any success attained. No less valuable was the help of the students themselves. Courteous attention and deep interest were shown throughout the week. The daily meetings with the devoted prayer band leaders was an inspiration.

The entire school family was divided into prayer bands, with separate bands for instructors and for students living off the campus. The bands met each morning after the chapel address, and were small enough to permit each teacher and student to take some part in the prayer period. The results were excellent.

"The kingdom of God comes not with outward show." The response to the work of the week was not emotional, but was deep and thoughtful. The good spirit existing on the campus was, we trust, enhanced during the week. May this experience continue throughout the year, to the glory of Christ, who has died that we might live eternally with Him.

F. H. YOST.

## Some Fanatics!

**A**FTER forty-seven years of coaching football, I can say without hesitancy that a football player, as well as any boy or girl, would be a fool to drink alcoholic liquor."—*Alonzo A. Stagg.*

So fanatical!

"We are fighting Germany, Austria, and Drink, and as far as I can see, the greatest of these deadly foes is Drink."—*David Lloyd George.*

What a breast-beating extremist!

"I had quite a fight against alcoholism in the Canal Zone. I finally stamped it out by firing every man reported for drinking."—*Colonel Goethals, builder of the Panama Canal.*

What an outrageous interference with liberty!

"Drink is the source of the evil and ruin of half of the workingmen of this country."—*George Washington.*

Such an extreme statement from the Father of his Country!

"I have never used alcoholic beverages, and for many years have been in favor of total abstinence."—*Mary E. Woolley, president of Mount Holyoke College.*

Such a puritan position for an eminent lady college president!

"He who drinks is deliberately disqualifying himself for advancement. Personally I refuse to take such risks. I do not drink."—*William Howard Taft.*

Is such a lack of poise worthy of an ex-President and Chief Justice!

"You can get along with a wooden leg, but you can't get along with a wooden head. In order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor."—*Dr. Charles Mayo of Mayo Clinic, Rochester, Minnesota.*

Isn't this strange advice from a well-known medical specialist?

The Federal Bureau of Investigation (FBI) has won national approval and appreciation for work well done; therefore the following excerpts from their reports deserve serious thought:

1. The arrests for drunkenness in 1941 were double the number in 1932.
2. Arrests for driving while drunk show an increase of practically double the number in 1932.

3. Arrests of women for drunkenness have consistently increased since 1932. In 1932—3.4 per cent of all arrests among women. In 1936—11.3 per cent of all arrests among women. In 1941—15.8 per cent.

Should the FBI be called a false bearer of information for putting out statistics that interfere with a legalized business?

"If you expect to stay in the game, leave alcohol alone. It gets you sooner or later."—*Walter Johnson, famous baseball player.*

"Liquor will undermine boys; rob them; clean them out. That's why I am against it."—*Coach Fielding Yost, University of Michigan.*

"The only use I have for alcohol is for rubbing my body before I run. I have never used, nor do I intend to use, alcoholic beverages."—*Jesse Owens, famous Negro athlete, champion runner.*

Should not great athletes give more liberal advice?

Surely the chorus of fanaticism should not be joined by great military leaders! But let us hear them.

"Germany has more to fear from beer than from all the armies of France."—*Field Marshal Count von Moltke.*

"The soldier who abstains altogether is the best man. He can accomplish more, can march better, than the man who drinks even moderately. . . . Brandy is the worst poison of all. Next to it comes beer. . . . Strong drink tires and only increases thirst."

—*Count von Haesler, onetime Commander, German Sixteenth Army Corps.*

"I beg most earnestly that the public will prevent our young soldiers from being tempted to drink."—*Lord Roberts of England.*

"Alcohol is more prejudicial to the Army than the most severe epidemics."—*Dr. Richard, medical inspector, French Army.*

"My experience through life has convinced me that abstinence from spirituous liquors is the best safeguard to morals and health."—*General Robert E. Lee, leader of the Confederate Armies.*

"Alcohol, by diminishing the moral and material strength of the Army, is a crime against national defense in the face of the enemy."—*Marshal Joffre, World War I.*

"Our soldiers were drunk and could not fight. Since the victory of the World War the spirit of pleasure and riotous living and drinking has prevailed over the spirit of sacrifice."—*General Pétain, France, in explanation of the surrender of the French forces in World War II.*

Were these great military men exemplars of intemperance in thus counseling the soldiers of the nations to let rum alone?

Let us, finally, hear from a fanatical journalist, one of the most honored and best followed newspaper men in the world.

"Ration food, if you will. Ration coffee. Freeze the price of milk. Put a farmer in jail for selling the hind quarter of a beef killed on his own feed lot. Do anything in the wide world, under the star-spangled dome of heaven, to win this war. But if you touch liquor, you are just a wall-eyed crepe-hanging fanatic. Behold the sacred cow who has to be spoon fed with ambrosia and myrrh! Whoever

tries to ration her diet down in common chop feed is condemned into the seventh hell with a white-hot waffle-iron grid of public opprobrium pressing his tummy and warping his backbone."—*William Allen White, editor of the Emporia, Kansas, Gazette.*

Why should one of the best-known editors in all the world become so sarcastic in dealing with a commodity that constantly proclaims its own patriotism and "advertisingly" boasts of its products?

After all, fanatical temperance advocates have some fairly lofty companions!—*By Bishop Edwin H. Hughes, in The Voice, October, 1943.*

## Aroostook County Regional Meetings

**D**URING the early fall weeks it was my privilege to visit several churches in northern Maine. I have in years past visited a number of churches in the Northern New England Conference, but this was my first visit to the famous Aroostook County, which is noted the world over for its large production of potatoes, a food vital to the war effort. D. A. Ochs, the president of the conference, and J. F. Kent, the field secretary of the Atlantic Union, accompanied me, and we visited Houlton, Oakfield, Presque Isle, Westfield, and Stockholm. These meetings, which were a part of a series of general meetings held in lieu of a camp meeting, were well attended.

There are seven churches and companies in Aroostook County, and the work in this scattered area is directed by B. F. Hartman, who recently held some meetings in Oakfield and organized a church of fifteen members. At this place we met in a new church, which was built at the cost of \$2,500, all paid in cash. Since the believers in Aroostook County do not have many opportunities to convene in large gatherings, they were most appreciative of the privileges enjoyed at these regional gatherings. All these churches went over their Ingathering goals, and in addition, in the meetings at Presque Isle and Oakfield, the believers present contributed \$155 for missions. These small churches and isolated members are doing good work in their home communities and are endeavoring to assist financially in the great task of giving the gospel to the entire world. E. E. FRANKLIN.

"LORD JESUS, make Thyself to me  
More present to faith's vision keen  
A living, bright reality,  
Than any other object seen;  
More dear, more intimately nigh,  
Than e'en the sweetest earthly tie."

## God's Minorities

DURING the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won!

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight, they were an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Martin Luther nailed his theses on the door of the church, he was a lonesome minority—but he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!—

Author Unknown.

## As Israel Wept

BY WESLEY CURTWRIGHT

"All the people wept, when they heard the words of the law." Neh. 8:9.

As Israel wept when they had heard  
The law of Moses read,  
I weep today at His dear Word,  
And sorrow bows my head.

But Ezra plainly told the Jews  
That they should weep no more.  
"This is a day of joyful news;  
Jehovah goes before!"

So Jesus bids us dry our tears,  
And fix our eyes on Him.  
This night of sin so dark appears,  
And death so stern and grim!

But Jesus bids us lift our heads,  
Our hope and joy to see.  
Those clouds of light our Saviour  
treads  
Should comfort you and me!

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"LOOKED at from the viewpoint of the world, surrender means defeat; but looked at from the viewpoint of our relation to God, surrender means victory, blessing, and power. . . . It is full surrender that is needed. It will not do for us to cling to anything that will separate us from God."

## Emergency Relief Fund

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Mrs. E. Hill	5.00
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Mt. Vernon (Ohio) church	10.00
Youngstown (Ohio) No. 1 church	10.00
Wilmington (Ohio) church	1.00
Defiance (Ohio) church	5.00

Total to December 15, 1943 . . . \$34,828.86

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

## Record of Review Subscriptions

Week Ending December 17, 1943

	New Subscriptions	Expirations
<b>Atlantic Union</b>		
Bermuda	60	41
Greater New York	32	16
New York	65	51
N. New England	106	59
<b>Total</b>	<b>263</b>	<b>167</b>
<b>Columbia Union</b>		
Chesapeake	35	19
East Pennsylvania	95	60
New Jersey	166	104
Ohio	40	21
Potomac	93	79
West Pennsylvania	21	14
West Virginia	29	18
<b>Total</b>	<b>479</b>	<b>315</b>
<b>Lake Union</b>		
Illinois	92	59
Indiana	86	69
Michigan	51	33
Wisconsin	175	123
<b>Total</b>	<b>404</b>	<b>284</b>
<b>Northern Union</b>		
Iowa	8	9
Minnesota	59	41
North Dakota	49	31
South Dakota	26	22
<b>Total</b>	<b>142</b>	<b>103</b>
<b>Central Union</b>		
Colorado	12	10
Kansas	16	12
Missouri	65	32
Nebraska	55	45
Wyoming	7	7
<b>Total</b>	<b>155</b>	<b>106</b>

### North Pacific Union

Alaska	4	3
Idaho	32	24
Montana	23	10
Oregon	87	55
Upper Columbia	114	80
Washington	94	77
<b>Total</b>	<b>354</b>	<b>249</b>

### Pacific Union

Arizona	14	11
Central California	131	66
Hawaii	7	2
Nevada-Utah	17	13
Northern California	40	28
Southeastern California	73	52
Southern California	63	47
<b>Total</b>	<b>345</b>	<b>219</b>

### Canadian Union

Alberta	17	9
British Columbia	17	9
Manitoba-Saskatchewan	15	6
Maritime	16	4
Newfoundland	1	1
Ontario-Quebec	13	10
<b>Total</b>	<b>79</b>	<b>38</b>

### Southern Union

Alabama-Mississippi	27	16
Carolina	45	28
Florida	103	58
Georgia-Cumberland	63	53
Kentucky-Tennessee	45	26
<b>Total</b>	<b>283</b>	<b>181</b>

### Southwestern Union

Arkansas-Louisiana	32	15
Oklahoma	29	25
Texas	38	24
Texico	5	3
<b>Total</b>	<b>104</b>	<b>67</b>

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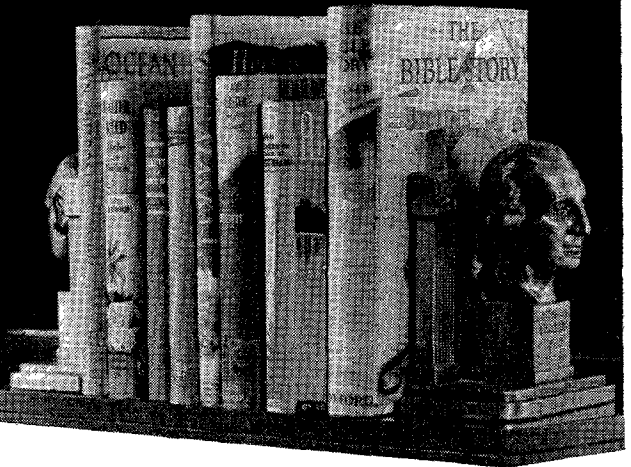
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For 1944

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27	Feb. 1	Great Image of Daniel 2
28	Feb. 15	Matthew 24
29	Mar. 1	Christian's Relation to Government—Patriotic Special
30	Mar. 15	Christ's Second Advent
31	Apr. 1	Millennium
32	Apr. 15	The New Earth
33	May 1	The Way of Salvation
34	May 15	The Moral Law
35	June 1	Law Objections Answered
36	June 15	The Sabbath
37	July 1	The Sunday Texts
38	July 15	Daniel 7
39	Aug. 1	Seal of God and Mark of the Beast
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44	Oct. 15	Life Only in Christ
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## A Trying Experience

ONE of the most outstanding experiences that I have had since I was inducted into the Army came to me the first Sabbath I was in camp.

I was still at the reception center. We had already begun some preliminary drilling, and some of us had been asked to volunteer for kitchen police duty. On Friday I volunteered for kitchen police duty. I felt that a test was soon coming, and my prayers for guidance were frequent during that day before the Sabbath. On Friday afternoon I secured permission to be away from the mess hall for a while. I went directly to the reception building, where I found the soldier who was acting as the chaplain's assistant. I told him that the next day was my Sabbath, and that I wished relief from all ordinary routine on that day. He could not help me, but he did tell me where to find the chaplain.

I soon located the chaplain at the chapel and unburdened my mind to him. He listened, but said that as I was only at the reception center, and would soon be leaving, there was nothing he could do. His counsel was, "Skip one of your Saturdays and work through it, as we sometimes have to do on our Sundays." Since he could not help me, I thanked him and went back to the mess hall.

### First Sabbath in Camp

I was awake early on my first Sabbath morning in an Army camp. Through the night I had frequently asked the Lord for strength to keep holy the Sabbath day. I started the day with another fervent petition for strength and guidance. At roll call those who had been on kitchen police duties the day before were given a chance to go back, but I did not go. After breakfast everyone was ordered out of the barracks to the drill field, but I remained in my barrack.

For a little more privacy and undisturbed devotion while the barrack was being put in order, I went into one of the small rooms at the front. As I did not wish anyone to get the impression that I was trying to hide, I left the door partly open. This room did provide some privacy, for someone was frequently walking through the barrack. During this time I found a special inspiration from the experiences of Daniel and his three companions. I also found much comfort in a little booklet I had received a few days before from the conference Missionary Volunteer secretary, which told of other young people who had stood firm through severe trials.

Soon the inspecting officer came through. He looked in where I was and asked why I was there, and not out on the drill field. I told him that

I was a Seventh-day Adventist and that today was my Sabbath. He went on his way, but it was not long until I heard the sergeant who was in charge of us come into the building with one of his assistants and in a very angry voice demand, "Where is he?"

I knew that the storm had broken, and yet I felt the Lord very near. The angry sergeant and I were soon face to face, and while I trembled he shot a barrage of questions at me.

"Why are you here? Why are you not out on the drill field? Why did you come into this room?"

Then in a sudden burst of temper he snapped: "Put down that Bible and let's get out on the drill field."

About this time I had found my voice, and I stammered, "But—but I can't."

"Yes, you can. Why can't you? Let's go!"

It seemed that I could not get words to come, and I suppose he continued to snap commands at me and to ply me with questions. He finally stopped and stood looking me straight in the eyes. He seemed to be very angry. I then started to tell him that I was a Seventh-day Adventist and that this day was my day of rest and I could not engage in ordinary pursuits on that day. But he looked so angry and my explanation seemed so futile that I soon ceased trying to explain, and just stood there groping for words.

"We had a fellow like that here once before," he said, "but he didn't get Saturdays off."

His assistant, seeing that I needed some encouragement, said, "You started to tell the sergeant something. Go ahead and explain to him."

I then told the sergeant that I was a Seventh-day Adventist, and that my conscience would not permit me to drill on the Sabbath.

"Well, you're going to," said the sergeant.

"But I can't," I replied.

"Why can't you?"

"Because it's against my conscience."

"Yes, you're going to. Put down that Bible and let's go."

With that he started walking away, but I remained standing there. I was determined, by God's help, not to go out on the drill field, even though I might be punished for keeping a clear conscience. He was going out of the door when I heard his assistant ask, "Where are you taking him?"

"I'm taking him to the captain. Maybe he will let him off."

When I heard that, I quickly laid my Bible aside and followed him.

I entered the captain's office, and the sergeant explained his reason for having brought me there. The captain eyed me intently for a few seconds, and then began telling me how important it was that not one moment of

training be lost. He also pointed out that Russia was attacked on Sunday, and that it was on Sunday that the United States was attacked by Japan.

"So," he said, "we can't afford to have any day off in the Army. The lives of many may depend on the training you get today, and I would suggest that you go out on the drill field for training."

I told him that I was a noncombatant, opposed to taking human life, and that it would be a violation of my conscience to drill that day, as it was my Sabbath.

He turned away from me, talked a bit with his noncommissioned officers, received a telephone call, and looked over some papers. Finally he looked up at me and asked,

"Do you know where the recreation building is?"

"Yes, sir," I said.

"You go and get your Bible and go down there and stay until time for dinner. After dinner, get your Bible and go back down there and stay until supper."

I thanked him and started out. Being new in the Army, I had not yet learned proper military courtesy.

"Come back here and salute the captain," said the sergeant.

I turned and saluted as best I could. The captain returned the salute, but I noticed a few smiles on the faces of those in the office.

I left for the recreation building with a prayer of thanksgiving in my heart to God.

## The Personal Touch

THE REVIEW gives us almost a personal touch in the relating of the missionary activities of our people. And how we enjoy our church paper! This week the missionary work of our denomination had an even more personal touch, and the advent message seemed much dearer, if that is possible. To an anxious mother and father it answers the question, "Do Missions Pay?" in a different light.

We received a letter from our son in India, who is in the service of the country. Somewhere in India he had the opportunity of attending one of our churches, and received help and encouragement. The pastor, a Britisher, he says, showed him every hospitality and presented him with the *Marked Bible* to add to his meager traveling library of *The Great Controversy* and *Messages to Young People*.

With many other fathers and mothers we wish to express our appreciation of the kindness shown our sons by our dear brethren both in this country and in other lands. May the sacrificing of our sons be another small means of spreading the gospel to all the world! ELSIE HUTCHINSON.

## OF SPECIAL INTEREST

### The Review of 1944

**O**UR readers will observe some change in the make-up of the REVIEW. Beginning with this number we are printing the paper in a new type, namely, nine-point face on ten-point body, and we are using this type throughout the entire paper. We are also printing the paper throughout in three columns, slightly widening and lengthening the page. Because of the shortage of paper, it will be necessary for us to reduce one number each month from a 24-page to a 16-page issue. This reduction has made necessary the changes of which we have spoken.

The new type enables us to print in each issue a little more material than we would have been able to do had we continued with the old type of 1943. We believe, however, that all our readers, including the more aged, will be able to read the new type without difficulty or inconvenience.

Our department headings are also in new type, and the headings for our articles. We hope that in the course of a few months more paper will be released for general use, and thus it will be possible for us to return to the 24-page size for every issue.

### A Dorcas Society in the High Andes

**T**HERE are two particulars in which our Dorcas Society is unique. First, I doubt that there are many societies at an altitude of 12,500 feet above sea level. Second, one of our members is a man!

We are members of the school church at our Indian training school in Juliaca, Peru. Our society was organized in March of last year. Our membership is composed of six Indian women, wives of some of our teachers and students, four Peruvians, one Chilean, one Argentinian, two Americans, one Scotswoman, and our masculine member, who is assistant director of the mission station.

We meet in my home each Sunday afternoon, and it is interesting to see the Indian women sitting on the dining-room floor, spinning wool and knitting sweaters that their own people will buy. Some of them know how to sew well, but most of them prefer spinning and knitting. We other women are making aprons, luncheon sets, doilies, dresser scarfs, etc., which we expect to sell to the white people in

the town of Juliaca. In fact, we can scarcely get enough articles on hand for a sale, as they are taken before we even finish them.

The first time Mr. Yujra, our masculine member, came I was puzzled for a moment regarding what I ought to give him to do. So I gave him a book and asked him to find a few paragraphs to read to us, and also to offer prayer. I thought that perhaps he would go then, but he said, "Señora, what may I do to help?" Then I remembered that among the Indians it is the custom for the men to sew more than the women; so I had him copy some designs for us, and then turned over the sewing machine to him. He is very faithful and does just as good work as any of us.

ALBERTA BEARDSLEY JACOBS.

### The Family Fireside

#### Change of Department Editors

**M**ISS RUTH CONARD, who has so efficiently conducted this department and the work of editorial secretary for the last four and a half years, has accepted a call to the mission field. Beginning with the new year she connects with the office staff of the Inter-American Division at Havana, Cuba. We know that the prayers of our readers will follow her to her new field of service.

We are glad that we have been able to secure in her place, as editor of this department and as editorial secretary, Mrs. Nora Machlan Buckman. We believe she will render excellent service to our church journal.

### An Appreciative Reader

**T**HE best way for Seventh-day Adventists to keep pace with the expanding progress of the message is to be regular readers of our church paper, THE REVIEW AND HERALD. I just received a letter from one of our sisters, in which she tells of the blessing she is gaining from reading this paper. This is what she wrote:

"Really I could not do without the REVIEW. I would go out and work to get money for it, if I could not get it any other way. Every month the paper seems better and better, for it contains many good things. I would not be without it. I believe I am the only one who has taken it ever since the first year that I went into the church, and it has helped me in many,

many ways. Sometimes it really seems as if it is a letter from God Himself."

N. J. AALBORG.

### Our Work in Switzerland

**W**E here in Switzerland feel that we have much for which to thank God. Our little country is like an island in the midst of a stormy sea. Thus far we have been spared the horrors of war, and God has mercifully provided for our temporal needs.

Throughout our large division field, God has also prospered and blessed His people and His work. Except in one country, where there is bitter persecution, the mission work has gone remarkably well. All our conferences and mission fields—with that one exception—send us encouraging reports. It is really cheering to see how God can cause His work to grow in the midst of hardships and difficulties. Reports that reach us from the fields indicate that workers and members are of good courage, and that the work of the Lord is moving forward. Yesterday I received a good letter from the superintendent of the North African Union Mission. He mentions that he has recently made an extended trip among the churches, and says that he found workers and members happy in the Lord and hard at work. In a number of places there were baptisms.

Last Sunday night I attended the opening meeting of Elder Willi's evangelistic effort in the city of Basel. He had rented a beautiful hall seating eight hundred people. Long before time for the meeting to begin, every seat was taken, with hundreds standing outside. Arrangements were immediately made to transfer the meeting into a larger hall in the same building. This hall seats 1,500; and in a few moments it was packed to the doors. My heart filled with praise and gratitude as I watched that large audience listening with rapt attention to the message of God. In Geneva, Elder Meyer, the president of the Léman Conference, has rented the beautiful Victoria Hall, with a capacity of seventeen hundred. He expects to begin the first Sunday in November. We are praying that these large evangelistic campaigns may be blessed of God, and that they may result in a large ingathering of souls for the kingdom.

Our seminary opened its doors a few days ago for a new school year, with 140 students present. The president of the school writes that they expect to pass the 150-mark soon.

This week our religious liberty secretary has spent two days with us. He sends you his greetings.—A. V. Olson, in air-mail letter dated Oct. 26, 1943.