

REVIEW AND HERALD

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

Christ Holds Control

By ELLEN G. WHITE

THE Gergesenes desired Christ to depart. They of Capernaum received Him, and among them He wrought wonderful miracles.

Christ has all power in heaven and in earth. He is the Great Physician, upon whom we are to call when suffering from physical or spiritual disease. Over the winds and the waves and over men possessed with demons, He showed that He possessed absolute control. To Him have been given the keys of death and of hell. Principalities and powers were made subject to Him, even while in His humiliation. . . .

We Need More Faith

Why do we not exercise greater faith in the Divine Physician? As He worked for the man with the palsy, so He will work today for those who come to Him for healing. We have great need for more faith. I am alarmed as I see the lack of faith among our people. We need to come right into the presence of Christ, believing that He will heal our physical and spiritual infirmities.

We are too faithless. Oh, how I wish that I could lead our people to have faith in God! They need not feel that in order to exercise faith, they must be wrought up into a high state of excitement. All they have to do is to believe God's Word, just as they believe one another's word. "He hath said it, and He will perform His Word." Calmly rely on His promise, because He means all that He says. Say, He has spoken to me in His Word, and He will fulfill every promise that He has made. Do not become restless. Be trustful. God's Word is true. Act as if your heavenly Father could be trusted. . . .

Funds Needed

Men are appointed to proclaim the truth in new places. These men must have funds for their support. And they must have a fund to draw upon for the help of the poor and needy whom they meet in their work. The benev-

olence that they show toward the poor gives influence to their efforts to proclaim the truth. Their willingness to help those in need gains for them the gratitude of those they help, and the approval of Heaven.

These faithful workers should have the sympathies of the church. The Lord will hear prayer in their behalf. And the church should not fail to show a practical interest in their work.

No one lives to himself. In God's work each one is assigned a post of duty. The union of all strengthens the work of each. As the faith and love and unity of the church grow stronger, their circle of influence enlarges, and ever they are to reach to the farthest limit of this influence, constantly extending the triumphs of the cross.

Arise, Shine

God calls upon us to burst the bands of our precise, indoor service. The message of the gospel is to be borne in the cities and outside of the cities. We are to call upon all to rally around the banner of the cross. When this work is done as it should be, when we labor with divine zeal to add converts to the truth, the world will see that a power attends the message of truth. The unity of the believers bears testimony to the power of the truth that can bring into perfect harmony men of different dispositions, making their interest one.

The prayers and offerings of the believers are combined with earnest, self-sacrificing efforts, and they are indeed a spectacle to the world, to angels and to men. Men are converted anew. The hand that once grasped for recompense in higher wages has become the helping hand of God. The believers are united by one interest,—the desire to make centers of truth where God shall be exalted. Christ joins them together in holy bonds of union and love, bonds which have irresistible power.

A SYNOPSIS OF PRESENT TRUTH

"I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

The Holy Scriptures

The Foundation of Christian Doctrine and Godly Living

THE Creator of the heavens and the earth has not left Himself without witness to the children of men. The book of nature and the Book of Revelation both testify of His infinite power, His unsearchable wisdom, and His boundless love. The myriads of heavenly worlds moving in majestic splendor through the sky, all in orderly array, each in its own orbit; the earth beneath, with its majestic mountain ranges; the restless and ever-changing ocean, held within its proper bounds by the decree of the Infinite—these exhibitions of His handiwork proclaim His power and majesty to the children of men. And the book of nature reveals His love as well. The life-giving sunshine, the smiling landscape, the joyous bird in the leafy bower, the beautiful flowers decorating the earth—all speak of His love and thoughtfulness for the inhabitants of earth, and the means by which He seeks their happiness and promotes their welfare.

Added to this revelation in the book of nature is the witness of divine revelation in the Holy Scriptures. In this book is found the expression of the sovereign will, a record of the history of the human family, the sad portrayal of the entrance of sin, the promise of the divine Saviour, the record of His life and ministry, the directions whereby this sacrifice may be made effective in Christian experience through repentance, confession, and regeneration, and finally the glorious heritage awaiting the children of God throughout the endless ages of eternity.

What the Bible Says of Itself

That the Holy Scriptures are an expression of the character and will of God is abundantly attested by both internal and external evidence. Consider first the testimony of the Scriptures themselves as to their divine inerrancy.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Reference is here made to the Old Testament writings, for when Paul penned these words, the New Testa-

ment canon was not compiled; indeed, much of it was yet unwritten. None of the prophets are excluded; all that was embraced in the Scriptures up to that time is declared to be inspired—"God-breathed."

The apostle Peter emphasized this point. In speaking of the salvation that comes to us through our Lord and Saviour, he says:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Here is revealed the manner in which the Scriptures were given. The Spirit of Christ in the prophets testified through them. The prophets oft-times failed to understand their own prophecies, and with others had to search what God had revealed through them, to find that salvation of which they prophesied. The Spirit carried them out of themselves and beyond their own finite understanding. The prophets prophesied not at will. The Spirit of Christ was not theirs to use at pleasure. Simon Magus thought thus to use the Spirit's power, but suffered rebuke for his blasphemous audacity. (Acts 8:9-24.) Again, the apostle Peter says:

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

If the prophecy came not by their own will, if they spoke only as they were moved by the Holy Spirit, then it was not they that spoke, but the Spirit of Christ through them. They might be sinful men, and the circumstances under which they labored might be most forbidding, but that did not invalidate their message. The rarest pearls are none the less precious if they are incased in worthless cas-kets. So with God's message. The Bible has been given through instruments of clay, but it is the message of God, however frail and humble may be the channels through which it comes to us. (2 Cor. 4:7.)

The New Testament Scriptures

The same apostolic pronouncement concerning the Old Testament Scriptures applies with equal force to the New. It is safe to conclude that the same Spirit of Christ which was with His prophets, would likewise direct His apostles; and that if God directed in the prophecies pertaining to Christ's mission, He would likewise guide in the writing of the history of His Son's earthly work. The truthfulness of the gospel record is attested by the concurrent and harmonious agreement of the four evangelists, who wrote at different times and from different points of view, and probably in general without reference to one another's work. Again, we find that in many respects the book of Revelation is so nearly parallel with the prophecy of Daniel that those who believe the one must also accept the other.

Paul was the writer of the largest number of the epistles. Of him Peter says that he wrote "according to the wisdom given unto him," and classes his epistles with the "other scriptures." 2 Peter 3:15, 16. The apostle himself says of his epistles, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:13.

Then, as we turn to the Bible, we do not read merely the words of Paul, or Peter, or Samuel, or any of the prophets; we read the words of the Lord through them. Each, in giving his message, could truly say, as did David, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2. No, it is not David that has spoken, but, as Peter declares in Acts 1:16, they are the word "which the Holy Ghost by the mouth of David spake."

There were many prophetic writings which for some good reason were not included in the Sacred Canon. The Bible mentions the book of Jasher (Joshua 10:13), the book of Nathan the prophet (2 Chron. 9:29), the book of Gad the seer (1 Chron. 29:29), the story of the prophet Iddo (2 Chron. 13:22), the book of Jehu (2 Chron. 20:34), the prophecy of Ahijah (2 Chron. 9:29), the book of Shemaiah the prophet (2 Chron. 12:15). Of these

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Looking Back Along the Way of This Advent Movement

NATURALLY, as Adventists, we fix our eyes on the future. Our gaze is ever onward, toward the end of the way and the city of God. That is a Scriptural attitude—"looking for and hasting unto the coming of the day of God." 2 Peter 3:12.

Our early believers watched and noted every sign that meant the hastening of that day. They sang their ardent desire in the old advent hymns.

"Swift on the wings of time it flies;
Each moment brings it near."

We children of the pioneers had the truth of it preached and prayed and sung into our innermost convictions. No afteryears of coolness or pretension of doubt could erase the conviction that the Lord was leading the advent movement.

Now we see evidence multiplying such as the old pioneers never saw. But they believed the "sure word of prophecy," and acted on it. They went out with the message that has built up this cause in all the world—to dimensions that they never thought of in the early times.

Some years ago the late John K. Jones took me to an appointment by a detour that passed Washington, New Hampshire, and I saw the old meeting-house where this definite Sabbath reform movement had its beginning in 1844. My first glance inside the door showed our modern missionary map of the world pinned up on the wall behind the ancient pulpit. It was good to see it there looking down on the old-fashioned pews. There, in 1844, the worshipers had gathered, as one after another took his stand to keep the commandments of God. And from that day this advent message has spread, until the missionary map that I saw hanging there is now dotted with the marks representing Sabbathkeeping groups over every continent, and among islands of the seas that were not marked on any maps that were used in 1844.

Time has justified the faith of our fathers in this message of the judgment hour. We have seen the events come to pass that they used to preach to us about from the word of prophecy. Scoffers made light of it then, and critics who do not understand still make light of these truths, amply confirmed now by swiftly moving events. The critics themselves supply a sign of the fulfillment of Peter's prophecy

that in the last days scoffers would come saying, "Where is the promise of His coming?" And everything in our work and in the world calls us to live and pray for the coming of the Lord. We may well take to our hearts the instruction:

"The Lord is soon coming. Talk it, pray it, believe it. Make it a part of the life."—*Testimonies*, Vol. VII, p. 237.

Looking at Past Experiences

Pressing ever forward, we may, however, profit by casting our glances now and then at the way over which this cause has come. There is instructive history behind us as well as a well-defined pathway before us.

Again and again Scripture compares this advent movement of the last days with the exodus movement of the ancient time. And in the days of old the Lord bade the people of that movement keep in mind the mercies and lessons of past experiences. Generations after the events had occurred the Lord called to His people:

"I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, and Aaron, and Miriam. O My people, remember now; . . . that ye may know the righteousness of the Lord." Micah 6:4, 5.

In Micah's day the people had the written record. They need not have forgotten the lessons of the past. But even in the days of the exodus journey itself, the people who were making the journey often forgot the lessons and deliverances of their own recent past. As the psalmist said, "They soon forgot His works; they waited not for His counsel." "They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Ps. 106:13, 21, 22.

Then the hope of the pleasant land grew dim and distant, and many forgot how God had led them out of bondage and set their feet in a definite movement that was to go on and on until their Canaan was reached.

All this is written for our learning. We, too, have been called out of the world in a movement that will not end until our feet touch the heavenly Canaan. It is good counsel that came to us by the Spirit of prophecy, through one who had walked all the way herself.

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teachings in our past history."—*Life Sketches of Ellen G. White*, p. 196.

The old believers who were in the pre-1844 movement, led by William Miller, before the passing of the expected time in the autumn of 1844, never forgot the sobering, converting power of God that came into the closing six months of that preparatory message, as they were coming up actually to the time when they expected Christ to appear in glory. There was a putting away of sin and a seeking of God in earnest. The preaching was a call to be ready. The believers called it the midnight cry, from the words in Christ's parable of the ten virgins who were waiting to meet the bridegroom: "At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him!" Numbers of our pioneer believers told us how the blessing and power of God in that "midnight cry" experience helped them to hold fast until the light of this threefold message came. Looking back at that, they held fast and prayed and studied their Bibles after the disappointment.

The Journey of the Advent People

The first view that ever came to us, by the Spirit of prophecy, an outline of the whole movement from 1844 to the end of the way, emphasized this matter of gathering help and inspiration from experiences of the past. Picturing the journey of the advent people to the heavenly city, this first vision of Mrs. E. G. White (then Ellen Harmon) said of the beginning of the way:

"They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so that they might not stumble."—*Early Writings*, p. 14.

So the experiences of the past, of divine leadership, are a light still for our feet. These rays of light from the past are like the radio beam that streams out from the airplane base to

guide the pilot onward to his next stop. And they tell us of long flights, in which a beam from the end of the way meets the plane, to guide it safely into its port. A manual for pilots says: "If a flier comes in on the beam, the signals will get stronger as he nears the station." The illustration holds good. From experiences of the past we are to find guiding light as we go forward today, while rays of light from the heavenly city shine out through the living Word to meet us and keep us on the advent course. Heaven beckons us. "The Spirit and the bride [the shining city] say, Come." The signals are getting stronger as we near the end of the flight.

"How far from home? . . . The watchman spake:

"The long, dark night is almost gone, the morning soon will break.

Then weep no more, but speed thy flight, with Hope's bright star thy guiding ray,

Till thou shalt reach the realms of light, in everlasting day."

In the writings that have preserved so much of our story of early times, there is another call to us to remember the guiding experiences of the past. We are told in the writings of the

Spirit of prophecy that as the Lord directed Moses to recount experiences along the way of the exodus movement, so we are to recount His leadings in our history.

"It is just as essential that the people of God in this day should bear in mind how and when they have been tested, and where their faith has failed; where they have imperiled His cause by their unbelief, and also by their self-confidence. God's mercy, His sustaining providence, His never-to-be forgotten deliverances, are to be recounted, step by step. . . .

"When trials come to us; when we can see before us, not an increase of prosperity, but a pressure necessitating sacrifice on the part of all, how shall we receive Satan's insinuation that we are to have a very hard time? If we listen to his suggestions, unbelief in God will spring up. At such a time we should remember that God has always had a care for His institutions. We should look at the work He has done, the reforms He has wrought. We should gather up the evidences of Heaven's blessings, the tokens for good, saying: 'Lord, we believe in Thee, in Thy servants, and in Thy work.'"—*Testimonies*, Vol. VII, pp. 210, 211.

No one can review the story of this cause without a sense of watching a movement under divine guidance, imperfectly though we have followed. It is the work of God, this carrying of the message of Revelation 14 to the world.

As the agent in the gift of the Spirit of prophecy described early controversies the pioneers had to meet, this warning was left us:

"In later years I have been shown that the false theories advanced in the past have by no means been given up. As favorable opportunities come, they will have a resurrection. Let us not forget that everything is to be shaken that can be shaken. The enemy will be successful in overthrowing the faith of some."—*Life Sketches*, p. 92.

Many a battle for truth must lie before us; but as the Lord helped those who led out, He will help those who must carry the banner of truth to the end.

The prophet John, who, in the vision of Patmos, saw this movement begin on earth as the hour of God's judgment opened in heaven in 1844, saw the commandment-keeping church of the movement victorious at last, on the sea of glass in the city of God.

W. A. S.

The Advent Movement Enters Its One Hundredth Year—Part 2

Has the Passing of a Century Weakened the Validity of Our Advent Hope?

THE devil has a further and more subtle question that may trouble some Adventist minds. The question is on this order: Granted that the Adventist interpretation of prophecy seems a reasonable one, it is still a fact that Adventists have been preaching the soon coming of Christ for one hundred years. And is not that fact in itself sufficient to prove the interpretation false?

The question is plausible, for the simple reason that it fails to state the whole matter. It loses all its force when we keep in mind a certain important fact. What is that fact? Simply this, that the mere passage of time, in itself, is not the measure of the truth of our prophetic preaching. It is not how many years pass by, but what unfolds during those years. If during this century now ending all things had continued the same as when the fathers fell asleep, then indeed would there be force in the skeptical inquiry about the validity of our preaching. If since 1844 the world had steadily evolved toward higher and higher levels, bringing us ever

nearer to a man-made millennium, as the opponents of Adventism in 1844 so constantly predicted, then might we as Adventists hang our heads in shame and confess to the world that we are indeed mistaken.

The Picture Comes Into Focus

But the past hundred years present no such picture. On the contrary, every year that has gone by has brought more sharply into focus a picture of world conditions that squares with the Bible picture of conditions that are to exist in the last hours of earth's history. We cannot too frequently stress this fact. The pioneers in 1844 had something to say about wickedness and lawlessness in the world. We can say very much more today. They could say something about the false hopes and plans of men for bettering this world. We can say vastly more today. They could point to certain evidence in the world, of distress of nations, of their being angry, and of men's hearts failing them for fear. We today can testify to two world wars, the like of

which has never been known in the history of our earth. We can speak of a world bankrupt by war and preparation for war. We can point to a distress, to a failing of hearts, that finds no parallel in the history of the Christian Era.

And if we needed any aid to our faith to believe that the day will soon come when the great cities of the earth are to be shaken down, we have a foretaste in the appalling destruction of great cities today. We can paint a picture of the world that the pioneers could hardly envision. We have seen events unfolding to that point where statesmen measuredly speak of chaos and collapse for the world. Something has been happening in our sorry world. Strange forces have been at work. True, when statesmen speak of the end of the world as we know it, and the collapse of civilization, their predictions are not made on the strength of the Bible prophecy. But therein lies the startling quality of those predictions. We evidently have come to a time when the forces of evil in the world have gathered such momentum

that the natural eye of man, unaided by prophetic guidance, can discern calamity and chaos ahead.

Granted that these forecasts of impending doom differ sharply from the prophetic picture in that they do not include a supernatural advent of our Lord to bring in a better world. But it is altogether sufficient for the purposes of this discussion to point to the simple fact that instead of our world's getting better, as the adversaries of Adventism so confidently predicted during the past hundred years, this poor earth has rapidly come to such a pass that statesmen and all who have an eye to see are led to forecast, not Utopia, but collapse.

The Testimony of Editors and Statesmen

Only a few weeks ago there appeared in the conservative Washington, D. C., *Post* an editorial entitled "Doomsday." The editor discussed calamities sweeping the cities of Europe, and ended with these words: "Berlin is writing in flame a lesson for people everywhere. If we do not manage to live in peace, we shall manage our own extinction as a species." (November 25, 1943.) The editor of the *Saturday Evening Post*, on November 27, 1943, expressed almost the same thought when he argued that we must learn some way to agree as nations, if we do not wish to blast ourselves from the face of earth.

It was former Undersecretary of State Sumner Welles who declared in a recent speech: "We have lived, and we are living, in a rotten world. We now are paying the penalty for the lack of courage and of intelligence of which we and all other nations have been guilty. Only by handling the old structure roughly, only by conquering our inertia, only by daring to venture on new ways, can we hope to see a better day."

If we do not take heroic steps to reconstitute the structure of our world, then, he declares, we face this appalling future: "Either widespread, sporadic, and interminable chaos and anarchy, or a precarious and temporary system of balance of power, with resultant armament expansion, and a policy of rank imperialism on the part of all the major powers, including the United States, which will pave the way, as surely as night follows day, for new and still more devastating wars."

Has any Adventist preacher ever painted a more terrifying picture of the immediate future than this? Would it be possible for any man unaided by a knowledge of prophecy to come any closer to describing what we as students of prophecy believe is right before us? Is there anything in the past history of man that warrants a belief that our old world can be reconstituted and so energized

with new high moral and ethical principles as to give a new and stable basis for world order? The answer is emphatically No. Therefore, the only conclusion to be reached is that "as surely as night follows day," we must "look for new and still more devastating wars." In other words, our failure to manage to live in peace must mean that "we shall manage our own extinction as a species."

Strange Similarity to Our Forecasts

Here is a preview of our world, that looks like nothing so much as the picture which Adventists have painted through the years of that coming day when this earth will lie desolate, not even covering its slain. We have declared that man's own sinful ways will finally bring this judgment upon him. Statesmen offer essentially the same explanation for their forecast of impending doom. The force of this startling parallel, this strange harmony between the forecasts of statesmen and of Adventists, is in no wise minimized by the fact that we as Adventists place squarely in the midst of the dire picture the glorious advent of our Lord.

The parallel is meaningful as far as it goes. The difference, of course, lies in the fact that Adventists, as believers in the prophecies, see not only impending destruction as a result of man's sinful course, but also God's taking a final and direct hand in man's affairs and providing an escape from this sinful world for those who are His obedient children. While statesmen and others still hold pathetically to the thin hope that man may find within himself some spiritual and moral resources to turn back the tide of evil and chaos, Adventists rest their hope securely and wholly on the strong promise of God that He will intervene in the midst of earth's last dark hour and salvage from our world that which can be saved.

This and much more might be said concerning the amazing developments of the century in which Adventism has been preached. And it is such developments as these that provide the true answer to the skeptical question: Does not the passage of one hundred years since Adventism began prove its preaching to be false? We repeat: it is not the mere passing of the years that determines the truth or falsity of our preaching. Those years must be considered in connection with the events that have unfolded. We declare emphatically that the unfolding events have provided even more startling proof than the pioneers of this movement could have dreamed of. We have not followed cunningly devised fables.

The only mistake we have made has been that our finite minds could not fully grasp the dimensions of the unfolding controversy between good and evil which is to come to its final climax

ere Christ returns. And are we justified in ardently believing and preaching that this great climax must be near at hand, now that we have arrived at a point in history when the most eminent of statesmen confess that mankind faces only chaos and the extinction of our species as a result of the evil forces dominating the earth? The question answers itself.

From Theology to Psychology

With all that we have said thus far, every Adventist doubtless agrees. But this centenary must be considered by us as a people not simply in terms of chronology and theology. We must go a step further and view it in terms of psychology. In other words, what are our attitude of mind, our feelings, our instinctive and spontaneous response, to the fact of the centenary? This is the real question before us. It avails little that we should simply agree in a passive way with all the evidence already set forth. This movement did not begin in a passive way, and it will not end that way. Indeed, there cannot be in any true sense of the word a *movement* unless those who declare themselves to be a part of it are something more than passive. They must be in action. The work of this advent movement is symbolized by three angels *flying* in the midst of heaven. There is nothing passive about these symbols. They represent vigorous action, conviction, resoluteness, fervor. The angels cry with a *loud* voice.

Again we ask: What is our response as Adventists to the centenary? No more important question could confront us. We are today one hundred years nearer to the ending of that fateful last period of earth's last history, "the time of the end," than were the pioneers of 1844. We ought, in truth, to be a hundredfold more fervent in the prosecution of our work than were those pioneers. But here lies the startling paradox. We are a hundred years nearer the great event, but our fervor is less than theirs was. How much less we shall not presume to measure. That would lead us into dangerous and debatable grounds. But that the fervor is less no one will question who has read any of the story of the beginnings of the work.

Bewildered Angels

If ever guardian angels were bewildered, it would seem to us that here would be the time. For this paradox of our being much nearer to the advent than the pioneers, yet having less fervor than they, is truly the most bewildering fact that could concern the angels, whose business it is to minister unto them that shall be heirs of salvation. The paradox is really more bewildering than this. We are not simply a hundred years nearer to the advent. The facts reveal that we have a hundredfold more proof of

the truth of our teaching than had the pioneers. We can actually watch for the second time in one generation the smashing up of our whole world, and all that this forbodes of future chaos. And yet our fervor is not so great as that of the founders of the movement!

Many of us seem to have become victims of an anesthesia of the spirit, the anesthesia of sleep. Instead of being increasingly aroused as we have listened to repeated declarations concerning the nearness of the advent, we have allowed ourselves to be lulled to sleep by them. At least many of us have become quite unconscious of the true significance, for our lives and for the world, of the very truths we believe, and which we may hear expounded from Sabbath to Sabbath. It is one of the mysteries of the mind that the mere repetition of truth does not in itself provide protection against forgetting the force of that truth. On the contrary, the very opposite is likely to occur.

Have Advent Phrases Lost Their Force?

Coleridge, in his *Aids to Reflection*, called attention to this disquieting fact when he wrote: "Truths, of all others the most awful and interesting, are too often considered as so true that they lose all power of truth, and lie bedridden in the dormitory of the soul, side by side with the most despised and exploded errors."

For a hundred years we have used such phrases as "the end of the world," "the coming of Christ," "the destruction of the wicked," "the nearness of the end." We use the phrases with certainty. The words express ideas which we consider so true that they are not open to debate. Therein lies the grave danger, as Coleridge describes it. These fateful phrases are likely to lose all the power of truth, and to "lie bedridden in the dormitory" of our souls. They are like some of the phrases which we use too often in our prayers, and which we could repeat, shall we say, in our sleep.

We might as well honestly face the facts. Nothing is to be gained by evading them. We as a people are the bearers of the most amazing message that ever was delegated to finite men to give. We have a message of impending destruction, calamity, doom, and the final climax to a drama of sin and death that has appalled the universe for thousands of years. We say we believe it. We do. We hear our ministers routinely provide the proofs and the evidences, and we can use all the approved phrases, descriptive and otherwise, necessary to paint the picture. Yet too often we fail, even in the color of our voice or the tone of it, to reveal that these phrases stand for startling truths that dominate all our thoughts and determine our every action.

F. D. N.

GENERAL ARTICLES

"Beware of Covetousness"

By D. H. KRESS, M. D.

STRAIT is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The sin which bars the greatest number from finding the way to life is not impurity, nor is it intemperance; it is the sin of covetousness. Much is said about pride, intemperance, and the need of living a pure life, while covetousness is seldom referred to, possibly because of its commonness.

The prophet Jeremiah, in referring to a backslidden church, whose members were saying, "We are wise, and the law of the Lord is with us," said, "From the least of them even unto the greatest of them everyone is given to covetousness." He accused the pastors of unfaithfulness in rebuking this sin. "From the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." Jer. 8:10, 11. Peace was prophesied while covetousness was the ruling trait in the life of its members.

Field Marshal Roberts, just before going to the front in the great battle, during World War I, where he laid down his life, said: "There is but one duty for the British citizen at the present time—men and women, young and old, rich and poor, all alike must place everything at the service of the state. Nothing must be held back; time, energy, money, talents, even life itself must be freely offered in this supreme crisis."

The cause of Christ certainly demands nothing less than this at this time. Jesus did not encourage the covetous to connect with Him. He said to those who no doubt saw much in His life that they admired, "Who-soever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:33. To the rich young man, who came running and knelt down before Him, saying, "Good Master, what shall I do that I may inherit eternal life?" Jesus said, "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me." Mark 10:17, 21. This young man was nominally a commandment keeper, but he was unwilling to forsake all. The sin of covetousness proved his ruin. We read: "He was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto His disciples, How hardly shall they that have

riches enter into the kingdom of God! And the disciples were astonished at His words." Verses 22-24. Covetousness is not confined to the rich; it dwells in every human heart by nature. It can be said, "From the least of them even unto the greatest of them every one is given to covetousness."

We have come to the time of sifting in the church. The test, "Lovest thou Me more than these?" will come to every member. Concerning the great reformatory movement referred to on page 126 of Volume IX of *Testimonies for the Church*, the messenger of the Lord wrote: "The sick were healed, and other miracles wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. . . . Great blessings were received by the true and humble people of God. . . . Yet some refused to be converted. They were not willing to walk in God's way, and when, in order that the work of God might be advanced, calls were made for freewill offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers."

On pages 266, 267 of *Early Writings* we read: "I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. . . . Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. . . . We must keep in our ranks all the means of which we can gain control. Make covetousness and love of earthly treasures the ruling traits of their character. . . . When any shall attempt to give, put within them a grudging disposition, that it may be sparingly."

We are also told that "as the servants of God appoint meetings, Satan with his angels is on the ground to hinder the work. . . . The grace of God and the light of truth may melt away their covetous, selfish feelings for a little, but if they do not obtain entire victory, Satan comes in when they are not under a saving influence, and withers every noble, generous principle, and they think that too much is required of them."

"Every selfish, covetous person will

fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth's gain. All such will be sifted out from God's people."—*Id.*, pp. 267, 269.

Until this sin is called by its right name—idolatry—and is cleansed from the church, we cannot expect God to open the windows of heaven and pour upon His church the latter rain. In *Early Writings*, page 71, we read:

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the

time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."

Before the day of Pentecost the church of Christ was cleansed from this sin. The needful preparation for the reception of the Holy Ghost had been made by all who were there assembled, and the outpouring of God's Spirit for service was the result. Men and women went forth from that meeting and sold their possessions and goods, and brought the prices of the things that were sold and laid them down at the apostles' feet, "and distri-

bution was made unto every man according as he had need."

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matt. 13:44. It is possible to find the treasure, and admire it for a time, but never actually come into possession of it, because of unwillingness to sell all to make the purchase. It requires all to buy the field. The one who appreciates the true value of this treasure will not find it a hardship to make this exchange. "For joy thereof [he] goeth and selleth all that he hath, and buyeth that field."

Religious Liberty

By A. R. BELL

THE Magna Charta of America reads, "All men are created equal."

The great fundamental doctrine of human rights came from God. Rights are not matters of grant. Governments are not instituted among men for the purpose of granting rights. Their purpose is "to secure these rights," not to grant them.

A law maxim reads, "An equal has no power over an equal." How, then, can an equal, who has no power over an equal, grant rights to an equal? To recognize or admit the right to grant is to admit the right not to grant. Religious liberty as a doctrine of human rights has no place for exemption clauses.

With great enthusiasm most of us today are very particular concerning our own rights and privileges, and the safeguarding of them. We are willing that all men should be safeguarded in the enjoyment of their rights and privileges so long as their rights and privileges harmonize with our ideas of what their rights and privileges ought to be. A great many of us harangue about our rights and privileges, and with the same breath talk about *granting rights and privileges* to the other fellow. We forget, or perhaps don't want to know, that religious liberty means liberty for the other fellow. We forget that the right to worship with a free conscience has been won for all Americans by stern experience and a resolute regard for justice and fair play.

In an address before the American Bar Association a few years ago, Chief Justice of the United States Supreme Court, Honorable Charles E. Hughes, made the following statement: "The most ominous sign of our times is the indication of an intolerant spirit. . . . Democracy has its own capacity for tyranny. The interests of liberty are particularly those of individuals, and hence of minorities; and freedom is

in danger of being slain at her own altar, if the passion for uniformity and control of opinion gathers head." Here is food for serious thought.

The right to worship with a free conscience can be lost, and its blessings can be swallowed up in a maelstrom of bigotry, in a few short years of intolerance. Strange it is that after many years of thought, and teaching, and experience, there are many of us who are ever ready to draw the particular chalk line for the other fellow to toe. How little we all appreciate the unmeasured blessings that liberty, civil and religious, has meant, and still means to us.

We are facing serious times. We see supreme efforts being put forth on every hand, which, if successful, will take us back under the rule of men and not law. Over in Europe every human right is trampled in the mire. And there are movements in America, some of them yet in embryo, which, followed to their logical conclusion, will mean a complete blackout of the principles that have made us what we are.

There is an ordered liberty under our Constitution that calls for rigid discipline. Said President Coolidge: "To support the Constitution, to observe the laws, is to be true to our own higher nature. This is the path, and the only path, toward liberty. To resist them and violate them is to become enemies to ourselves, and instruments of our own destruction. That is the path toward servitude. Obedience is not for the protection of someone else, but for the protection of ourselves. It needs to be remembered that it has to be secured, not through the action of others, but through our own actions. Liberty is not collective. It is personal. All liberty is individual liberty."

This counsel acted out in individual living will cause us to "spurn exemp-

tion clauses as an insult." It will bring us all up to that blessed level where every man is equal before the law. It will help us to see clearly the sovereignty of the individual. It will help us to see clearly that "Obedience to Law is Liberty." It will help us to see that we are set in this world, under our beneficent Constitution, and through obedience to it, to be the finest and highest type of citizenry the world has ever known.

And let us remember the words of the great Edmund Burke, "The people never give up their liberties but under some delusion," ever giving earnest heed to the counsel that "eternal vigilance is the price of liberty."

We Seventh-day Adventists, who talk about religious liberty more than any other people, and who labor more in its interests, need to know that we shall do more effective work for others when we shall have accomplished the doing of a better work for ourselves. We have been called of God to this work, and we should earnestly seek the Lord for a mind to study and to grasp the principles of religious liberty for ourselves, that they may become part of our very nature, and we be fitted, in our relations to each other as well as to those not of us, to give, here a little and there a little, of the great truths and principles involved, in such a way that, being wise as serpents, yet harmless as doves, we may receive the benediction of Heaven upon our efforts, and precious souls be saved.

ACCEPT God's will entirely, and never suppose that you could serve Him better in any other way. You can never serve Him well, save in the way He chooses. . . . God will take thought for you; when you cease to help yourself eagerly, He will help you.—*Francis de Sales*.

The Sabbath

By A. E. PLACE

THE presentation of some personal thoughts and experiences concerning the Sabbath truth and its relation to other fundamental truths by one who has passed his eighty-seventh birthday, and as far back as memory recalls was taught to "remember the Sabbath day, to keep it holy," may be of interest to our people.

My father and mother shared the sweet and bitter experiences of the early days. Soon after the disappointment of 1844, many of the disheartened ones renewed their faith in the soon coming of Christ and found the light concerning the Sabbath of the fourth commandment. From my earliest remembrance I was taught to regard the Bible Sabbath as sacred time and the soon coming of Christ as "the blessed hope" of the church.

Feeling at times the symptoms of old age and sensing that my work with this people will soon end, I have been reviewing the past with a burden for myself and for my brethren. For some time I have felt impressed once more, and doubtless for the last time, to express some thoughts to you through the columns of the REVIEW.

No doubt some who will read my words started in the truth when I did, some earlier, perhaps. I ask: "Does the anchor still hold? Or has the old story lost its interest? Have your childlike faith, trust, and love become dim and weak? Or are those old pioneer truths still a living issue? Do we see the day approaching? Does it cause us to 'exhort one another' more and more? Can we say, 'The truths I have known through these many years I still love; they are "sweeter as the years go by"'? If not, why not?"

The question may be asked, "You have been preaching for over half a century that the Lord is soon coming; do you still believe that Jesus is soon coming?" I thank God that I can with positiveness reply, "Yes, I do." My faith has been strengthened with the years. During the years of my ministry with this people, I cannot remember when I once had a doubt. I have preached His soon coming and talked it, by faith. I have endeavored to live this belief by faith, but today the light is so bright we can almost walk by sight.

Many years ago I learned to repeat and sing those advent lines, "Oh, it will be but little longer," etc. They are present truth today. I can truthfully say and sing, "Long for my Saviour I've been waiting," and, "My Father's promise still is sure." Then when I come to the chorus, I want an extra stop pulled on the organ, and with my full physical powers I sing:

"Jesus soon is coming, this is my song,
Cheers my heart when joys depart
And foes are pressing strong!"

My dear people, this song cheers my heart today. O that in a new way the first love might inspire the heart of every brother and sister in the present truth!

To me the Sabbath and the soon coming of Christ are twin truths, and they are as vital and as practical today as ever. They should be emphasized by this people more and more, not simply in singing or in preaching to others, but in daily living.

I have great reason to thank God for my many years with this people. I do thank Him that I live to see this day and the thrilling events that clearly prove that "we have not followed cunningly devised fables." I do thank Him that I am still able to share some part with my ministering brethren in proclaiming the truths which we all love.

The Sabbath should be a spiritual feast, and Christ should be recognized as present, for His promise is, "Where two or three are gathered together in My name, there am I in the midst of them." I do not expect ever to forget the following lines, learned in childhood:

"A Sabbath well spent brings a day
of content,
And strength for the toils of to-morrow.
But a Sabbath profaned, whate'er is
gained
Is a certain forerunner of sorrow."

I wish we might try to keep these vital truths in mind and in heart and often think of and enjoy the blessings which true Sabbathkeeping brings to the soul. Let us pray about them, talk about them to others, and share their blessings in the home, in the church, and as we walk by the way.

We have a beautiful, may I say a perfect, system of truth. Our organization is admired by many not of our faith. We feel proud of our institutions and the work that is being done in nearly all lands, in spite of the handicaps of a world war. But are our daily lives in harmony with the character of the message we preach and send to the world? Doubtless, at times, all are conscious that we come far short. But we should daily realize that there is a power that can quicken our energies and give us, not only Sabbath rest, but a spiritual rest that will go with us daily as we "fight the good fight of faith."

We can have this spiritual rest, and we shall have it, when we desire it more than we desire anything else in

the world. Then it will become the goal of goals, in the church, in the home, and everywhere.

What will bring it? My prayer often is, "Create in me a clean heart, O God; and renew a right spirit within me." The word "right" is "steadfast" in the margin. (A. R. V.) Poor discouraged soul, will you not pray for this "right spirit"? Will you not believe that the Lord wants you to have these gifts of His love—a clean heart, a right and steadfast spirit?

Oh, how changeable we are. In the morning strong, before night weak, easily upset, impatient—often over little things. Do you ask, "Why speak of these little things?" I answer, "Because they have so much to do with a proper readiness for Sabbathkeeping and Christian living."

But David continues, "Restore unto me the joy of Thy salvation." Salvation has its joys and it has its trials, but both joy and trial are gifts to be received by faith.

Have you never had a real thrill of joy as you have thought how good God has been to you? I hear people tell how good the Lord was to help them to see and accept the Bible Sabbath.

Can you today thank Him that He has been so good in helping you to keep His Sabbath? Everyone who honestly endeavors by His grace to keep the Sabbath holy has a joy this world knows nothing about. But does the knowledge of these facts enable you to sing at your work during the week? Can you sing while hunting the straying cow or sheep or mending the broken fence? Mother, can you sing while you wash the crying baby? If so, I know you can call the Sabbath "a delight." You have tasted the joys of His salvation. If so, you are ready for the Sabbath before the sun sets. You are ready for the rest, the blessing, and the sanctification which Christ placed in it.

Rome, New York.

What Position in the Church Do You Occupy?

AN attendant or an absentee?
A pillar or a sleeper?
A wing or a weight?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A worker or a worrier?
A booster or a boaster?
A peacemaker or a strife creator?
A supporter or a sponger?

—Peoria Christian.

Religious Liberty at the Peace Table

By CARLYLE B. HAYNES

WHO will speak for freedom of religion at the peace table? Will it have a hearing there? What voice will be raised in its behalf?

These questions are giving those who love true liberty real concern. Is the basic liberty of all freedoms to be without representation when the peace delegates assemble to fashion the post-war world?

Most of the Allied nations have established churches. They can scarcely speak for genuine religious liberty.

If the Catholic Church is represented at the peace table, it cannot speak for religious liberty. It is the established church in many countries.

If the Protestant churches have representatives present, very few could represent religious liberty. Some of them are state churches.

The eleven million Baptists in America have recognized the possibilities of this situation and have pointed out the need. The three great Baptist communions—Northern, Southern, and National Baptist Conventions—with 11,000,000 members, have established a Joint Conference Committee on Public Relations. This committee has just issued a ringing statement on religious liberty, calling on their members, their churches, their conventions, their conferences, to discuss this issue, to pass resolutions and submit them to the Congress and the President, and asking all Baptist pastors to preach on this subject and secure from their congregations an endorsement of world-wide religious liberty, and naming February 6, 1944, as the Sunday when this should be done.

Their statement follows:

"We reaffirm the American Baptist Bill of Rights, passed unanimously by

the above conventions, meeting in annual sessions, 1939.

"We believe that religious liberty is a God-given, ineradicable right, to be recognized and conserved by all human agencies that exercise authority;

"We believe that every form of compulsion in religion, whether it be by a religious body or a civil state, is a wrong justly to be condemned;

"We believe that religious liberty is the ultimate ground of democratic institutions, and that wherever this liberty is questioned, restricted, or denied by any group, political, religious, or philosophical, all other human rights are imperiled. Therefore, we make

"The Baptist Call for World-Wide Religious Liberty

"Worthy religion rests on the conviction of the competency of the human soul to deal directly with God, and the right and need for such dealing. To deny to any soul the full exercise of this sacred right is to violate his dignity and worth as a human being. Every form of restraint or coercion of man in his converse with God is a sin against personality, and a hindrance to human welfare.

"Voluntariness in personal and corporate worship, institution, and service, is essential to vital religion and to the spiritual development of society. No man, no government, no institution, religious or civil, social or economic, has the right to dictate whether or how a person or a group may worship God. No civil authority may rightly make a law, decree, or regulation, respecting an establishment of religion or affecting its free exercise, nor may it rightly prefer or favor one form of religion above another.

"Among the freedoms to be secured for humanity, freedom in religion is most basic and constructive.

"Free churches in free states, each helpfully, freely encouraging the other, is the ideal, but with no administrative or financial dependence of one upon the other.

"In the history of religion, only in the United States has this relation, essential to this full freedom, been attained and given constitutional recognition. Upon the representatives of the United States to the Peace Conference will devolve the responsibility for setting forth and supporting this fundamental right which has been made an American principle.

"In consistency with the leading part Baptists had in securing this course in our country; in consistency with our contention and practice; and in view of the impending international negotiations, Baptists are under urgent, imperative obligation to do all possible to have included in the terms of the new world order the establishment and maintenance of absolute religious liberty for every man of every faith and of no faith.

"We urge that all Baptist conventions and associations discuss this issue, pass appropriate resolutions, and send copies to their representatives in the Congress and to the President of the United States.

"We further recommend that all pastors preach upon this subject and secure from their congregations an endorsement of world-wide religious liberty. And we suggest, with the approval of the Baptist World Alliance, that February 6, 1944, Baptist World Alliance Sunday, be the day on which these sermons shall be preached."

Christ's Christianity

By G. W. WELLS

THE Christianity that Christ taught and exemplified in His life still lives; it ever lives. It is a mighty, divine force. It is designed to bring everlasting joy, peace, victory, and eternal life to all mankind. It is not manifested in rulership or overlordship. It is never motivated by selfishness or human devising.

If the purposes, plans, and teaching of present-day Christianity should come into complete control of present-day affairs, what sort of men should we become? What would be the fruitage of our daily life and conduct?

The mark of the Christianity of

Christ is revealed in the daily life of His true followers. Christ declared, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. 7:17. Again, He said, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

The apostle Paul, in describing the fruits of the Christian, says it "is in all goodness and righteousness and truth." Eph. 5:9. The fruits of the Spirit are to be manifest in the life of Christian men and women; not one is to be missing.

In Christianity as Christ taught it and exemplified it in His life, individual rights and freedom in worship are dignified and honored. He recognizes these rights as gifts from God and equal to all men. The freedom Christ gives is full and complete. He "set at liberty them that are bruised." In the truths He enunciated there are no shackles left to hold men in bondage to sin, selfishness, or human legislation. "If the Son therefore shall make you free, ye shall be free indeed."

It is not professed Christianity, the eloquence of words, resolutions, or legislative enactments that make men

Christians, assure them freedom, or mold society for good. Only when Christianity is a living reality and the daily life of the Christian is fragrant with the presence, power, beauty, and love of Christ can it stand before a skeptical world and influence it for good.

The greatest achievement and highest privilege of any man is to be a Christian. It is the superb fruitage of the gospel. The chief objective set before us in the great gospel commission is to "go" and "make Christians," "make disciples."

Christianity is of divine origin. It comes from above. The Christian religion is the only religion that comes from God and leads to God. It is not a religion among other religions. Christianity is all good or it could not be Christianity. Individual professed Christianity may be and often is weak and faulty, but Christ, the very essence and embodiment of Christianity, is never weak or faulty, but altogether good and perfect.

Being a Christian is not subscribing to a creed, believing in a well-defined set of Bible doctrines, joining a club, society, or church. Being a Christian is not like being a Mohammedan, a pantheist, or an atheist. Mohammedanism has a man-god. Pantheism sees God everywhere. Atheism has no god. Such conduct and belief do influence men's lives, shape their characters, and fix their destiny; but in it all there is no real change of heart, deliverance from sin, or way of salvation.

Only in the Christian religion is there found deliverance from sin and salvation. Those who look to a false god, worship no god, or trust in a legal religion or to their own morality are of all men most miserable. Being a Christian is not negative. It is not a mere modification or improvement of the old life, breaking off bad habits, giving up evil ways and associates. It includes all of this and more, but in the language of the Scriptures, to be a Christian a man must be a "new creature," "born again," "born from above." (See 2 Cor. 5:17; John 3:3, margin.)

Christianity is not something cunningly wrought out by the wisdom and genius of man. It does not start with man. It cannot be legislated into being by man. It comes from God. Christian living is much higher and deeper and broader and more far-reaching and meaningful than is generally believed. Christianity is a divine principle of truth, an active and everliving force, a heavenly power begotten in the soul by the Spirit of God, which animates the mind, purifies the heart, controls the conduct, regenerates the soul, transforms the character, and fits man for heaven.

Christian living does not consist wholly in gentleness, patience, meek-

ness, and kindliness. These are essential elements; but there must also be courage, energy, perseverance, and force. The Christian will bear contradiction, personal abuse, misrepresentation, and criticism without becoming enraged, resentful, or discouraged. A Christian is to be divested of selfishness, worldliness, and all that is cheap, ignoble, and mean. His life is marked with acts of disinterested benevolence, tender forbearance, great humility, strong courage, living faith, and constant love.

Oh, how true! The Christianity of Christ offers to man the highest, the holiest, the most gladsome and satisfactory experience possible. It is the

revelation of God through Jesus Christ whereby reconciliation and a new spiritual life in fellowship with Himself are brought to mankind. Such a life is characterized by inborn cheerfulness and joyful obedience to all God's high commands.

This life, the Christian life, comes to man as a free gift, a gift "from above." Therefore, all men who accept Jesus Christ as their personal Saviour may, through faith and His blessed life and imputed righteousness, attain to the highest degree of Christian excellency. Thus they are "more than conquerors through Him that loved us." They not only become Christians but are fitted for heaven.

The Inhumanity of Man

By J. W. HIRLINGER

A RIGHTEOUS man regardeth the life of his beast: but the tender mercies of the wicked are cruel." Prov. 12:10.

How many times during this present war have the cruelty and mercilessness of godless, sinful, and selfish men been demonstrated over and over again. Without any provocation or justification whatsoever, life has been sacrificed and property destroyed.

The following paragraph points out man's greatest sin:

"How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and Him,—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God, while they wholly fail of representing His tenderness and His great love. Often the ones whom they meet with sternness and severity are under the stress of temptation. Satan is wrestling with these souls, and harsh, unsympathetic words discourage them, and cause them to fall a prey to the tempter's power."—*Ministry of Healing*, p. 163.

Altogether too many who have human beings and animals under their care seem to feel that they may use or abuse them as they choose. But the angel watchers are always present to record every kindness or cruelty that is meted out to either man or beast.

"While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son. . . .

"They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all."—*Patriarchs and Prophets*, pp. 50, 51.

How different are the relationships between man and animals today. The messenger of the Lord says that "cruelty is satanic." Man has been so cruel to the domestic animals that when they approach him they tremble with fear. It is a sad fact that too many children are afraid of their parents.

"The animals were created to serve man, but he has no right to cause them pain by harsh treatment or cruel exaction.

"It is because of man's sin that 'the whole creation groaneth and travaileth in pain together.' Suffering and death were thus entailed, not only upon the human race, but upon the animals. Surely, then, it becomes man to seek to lighten, instead of increasing, the weight of suffering which his transgression has brought upon God's creatures. He who will abuse animals because he has them in his power, is both a coward and a tyrant. A disposition to cause pain, whether to our fellow men or to the brute creation, is satanic. Many do not realize that their cruelty will ever be known, because the poor dumb animals cannot reveal it. But could the eyes of these men be opened, as were those of Balaam, they would see an angel of God standing as a witness, to testify against them in the courts above. A record goes up to heaven, and a day is coming when judgment will be pronounced against those who abuse God's creatures."—*Patriarchs and Prophets*, p. 443.

A Decade of Repeal

The present confusion in the liquor traffic, with Congressional hearings into its questionable practices on the one hand and protestations of innocence in large newspaper advertisements by the liquor interests on the other hand, while bootlegging and hijacking are in the headlines, serves to emphasize the fact that at the end of ten years of repeal that if prohibition was a failure, then repeal, as one editor remarks, "has failed even more disastrously." *The Christian Century* (December 15, 1943), summing up the record of repeal, states:

"The saloon is back, the only difference being that now women fight with men for a place at the bar. Juvenile delinquency has attained the proportions of a national scandal, owing largely to the fact that in this war youth have virtually unlimited access to liquor, whereas in the first World War, State prohibition dried up this source of demoralization. The illegal manufacture of liquor has never stopped. Bootlegging and hijacking are today rapidly moving toward the front pages in many cities. The liquor industry, frightened for a while into something resembling respectability, has again proved itself to be lawless, unpatriotic, and concerned only with its own profits, regardless of the consequences. . . . Meanwhile the consumption of liquor surpasses all records and the demoralization which this creates spreads like social cancer."

Moral Revival

Lord Elton writes in the *Atlantic Monthly* (December, 1943) on "Britain and a Moral Revival." He speaks of the moral regression after the last war and how men considered that "courage, loyalty, discipline, and endurance . . . were outmoded relics of an overexacting past, and no modern need be ashamed to profess their counterparts: bad faith, cowardice, self-indulgence, and surrender." He quotes the words of the New York *Herald Tribune* appearing in an issue in August, 1941, regarding the situation in America, "Something fatal and subversive is undermining the morale of the nation," and states, "It is not too much to say that we have entered the war handicapped by twenty years of propaganda against the virtues needed to win it." He believes, however, that the experiences of the last four years have helped to rid Britain of the contagion of false ideas, and that now she faces a moral resurgence. "Religion, particularly noninstitutional religion, has very notably revived," he declares.

It is significant that in the revival of religious interest it is generally true that the church is not a dominant factor in the picture. Men have lost confidence in the church. This thought is emphasized in another article appearing in the *Atlantic Monthly* (December, 1943) on "The Stirrings in America." In this the author states, "We must not forget to strive and plan and work for a fresh revival of religious life and faith. It is, I believe, even now in progress of gestation. I am impressed, everywhere I go, with the large number of eager 'seekers' I find, particularly in college and university groups during these last unsettled years.

"But," he warns, "they are not easily satisfied. They do not take kindly to traditional and formal types of religion. The historic churches will need to be very patient with this new crop of 'seekers.' More than that, they will need to undergo a profound transformation themselves before they can harvest this growing crop."

"Of Making Many Books"

Time (December 20, 1943), reviewing the year's production of books, says:

"Nineteen forty-three was the most remarkable in the 150-year-old history of U. S. publishing. It was the year when U. S. readers:

"Bought 80,000,000 novels, biographies, and books about war and politics, 70,000,000 textbooks, 40,000,000 children's books, 45,000,000 technical books, 15,000,000 Bibles and religious books—a total estimated at between 250,000,000 and 350,000,000, and from 20 per cent to 30 per cent more than in 1942."

The most phenomenal and unexpected success of the year was Wendell Willkie's book *One World*, which totaled 1,530,000 copies in sales, emphasizing the fact that people generally are becoming more world-conscious.

Catholics and Religious Liberty

An article on "The Catholic Position on Freedom of Worship," appearing in *Columbia* (December, 1943), organ of the Knights of Columbus, discusses the unique and authoritative position of the Roman Catholic Church among religious bodies and explains the attitude of the Catholic Church in regard to religious liberty. It is made clear that Catholics distinguish between what they call "doctrinal intolerance" and "personal intolerance." There can be no tolerance so far as they are concerned in matters that have to do with the acceptance of religious truth. We quote:

"Such, then, is the Catholic principle relevant to religious liberty—that man has not an unqualified right to practice any religion he may choose. It was in accord with this principle that Pope Pius IX, in his syllabus of 1864, condemned the proposition: 'Every man is free to embrace and to profess that religion which, guided by the light of reason, he judges true.'"

Catholics and Interfaith Meetings

According to the article above quoted as found in *Columbia* (December), Catholics are often embarrassed by expressions uttered at interfaith gatherings where they are represented. Of this we read:

"One of the reasons why the authorities of the Catholic Church are often averse to meetings of Catholics with non-Catholics on a purely religious basis—interfaith or interdenominational or intercreedal meetings as they are called—is that such meetings are liable to create at times the impression that denominational distinctions are unimportant, and that for all practical purposes, all creeds are equally good. Indeed it sometimes happens that statements to this effect are made at such gatherings by non-Catholic speakers—when these things happen, the Catholic participants are faced with the unpleasant dilemma of either voicing a public protest, or of seeming to approve by their silence."

Stupendous Facts of War

The following facts and figures are taken from a review of a recent war book in the New York *Times* Book Review (December 12, 1943):

"It takes 1,500,000 man-hours of labor to make an airfield for fifty bombers, \$5,000,000 of money, 640,000 square yards of concrete.

"It takes fifty bombers (heavies) on a field generally to get twenty into the air—because the others are either under repair or in reserve.

"It takes fifty such fields to launch a 1,000-plane raid.

"It takes 60,000 men, all highly trained specialists, to launch 1,000 planes at a target.

"It takes another 65,000 men behind these—the men of comparatively sedentary pursuits, like clerks, parachute packers, truck drivers—to keep functioning the 60,000 who keep 10,000 men in the air."

What great things might be done to benefit mankind if such stupendous effort and such marvelous co-ordination as are manifested in destroying the cities of an enemy state should be used in constructive efforts. How terrible the waste of war in human energy and wealth! How men should long for the time when Christ shall begin His reign over the earth at His coming, and usher in the day of eternal peace.

F. L.

They Will Stand Ngiragiklang, Converted Devil Prophet

By GEORGE A. CAMPBELL

NGIRAGIKLANG is a native of the Palau Islands, in the South Pacific. He belonged to a line of devil prophets, and in his youth practiced the terrible customs that prevailed among the savage tribes that inhabit these tropical islands. The government had put a stop to many of the horrible customs and practices of these savage people, of which head-hunting was one. In the days previous to government intervention, there was constant bitter warfare, village against village, tribe against tribe. A lack of constant vigilance on the part of anyone, old or young, male or female, would result in the loss of his head, for the enemy was everywhere lurking, eager to add a human head to his collection. Evidently head-hunting was their chief sport and occupation. Everyone carried his head ax with him for self-defense and to chop off the head of an enemy if, and when, the opportunity presented itself.

These people were directed in their gruesome practices by the evil spirits which they consulted through the medium of the devil prophet. When an individual or a tribe decided to go on a head-hunting expedition, the devil prophet was first consulted. He was asked whether the time was propitious and whether the head-hunting would be successful. After presenting gifts and much betel nut "chew" to the prophet, the inquirer made known his desires; whereupon a conch shell was blown to summon the evil spirit to enter into the prophet. When the medium began to shake and perspire profusely, it was a sign that the evil spirit had taken possession of him. Under the spell, the prophet muttered words and communicated the message of the spirit. While under this spirit domination, the devil prophet chewed quantities of the betel nut and blew the dirty blood-red juice out of his mouth around the house. If the spirit pronounced success to the venture, the hunters started out; if not, the proposed expedition was postponed. After a successful hunt the head or heads were then hung in a tree, while the villagers danced around their gruesome trophy, holding a feast lasting several days. Strange to what depths the devil will bring his subjects!

Some years ago the third angel's message came to these islands. From time to time Ngiragiklang came in contact with it, but he thought salvation was not for him, for he considered he was too wicked to be saved, since in his youth he had killed two people for their heads. Then a young missionary from the Philippine Islands, J. O. Bautista, arrived to do missionary work on these islands. Hearing of the old devil priest who lived on another island, Missionary Bautista felt impressed to hunt him up. He gave the old ex-head-hunter studies on the plan of salvation and the love of God for lost sinners. Little by little Ngiragiklang grasped the promises of God and the thought that salvation was for him. When this truth entered his heart he cried out with joy. "Surely," he said, "it is God that sent you here to me, that I may learn of this message of hope."

He took his stand and began to keep the Sabbath. Since he was isolated from our believers, and was not able to read, he cut notches in his walking stick to represent the days of the week, in order that he would know when the Sabbath came. He gave up his lifelong habit of betel nut chewing, which

in itself is a miracle. Then he publicly acknowledged his stand during a council meeting of the village chiefs. "From now on," he said, "please call me 'Aroba Sabadong' [keeper of the Sabbath], for I want to be called by that name."

The old ex-head-hunter was baptized in 1937 by Missionary Bautista, and proved to be a faithful follower of Christ; but his decision brought persecution, for the devil did not want to lose his subject. In many ways he was urged by his friends and relatives to give up. Upon one occasion he was offered a choice native dish, but refused to partake of it, for he knew it contained unclean food. They laughed at him and ridiculed him, but he stood firm. "I would rather eat nothing but coconut than to eat unclean food," he would tell them. "But," his friends tauntingly said to him, "the missionary would not see you." Whereupon he replied, "It is not the missionary I fear; I know he cannot see me, but God above, who sees everything, can see me always, and I wish to obey Him." Then his people advised him to get the most out of life, and let his soul take care of itself after his death. "No," he responded, "I do not care for the joy of this life, for I have learned of a better way. God's light has come to me and I choose to follow it."

Missionary Bautista was advised to leave Palau early in 1941, but he could report that old Ngiragiklang was standing true and faithful. In relating the experience, Elder Bautista said, "His wonderful transformation is nothing short of a miracle of God's saving grace. To me, he has become one of the outstanding testimonials of the power of God to save from sin and convert a benighted soul from the error of his ways."

In every nation, kindred, tongue, and people, God has His people, of whom He can and will say, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

THE world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—*Thackeray*.



A Native of the Marshall Islands

Four Thousand Miles by Bicycle

By G. R. NASH
Superintendent, Zambesi Union, Africa

ONE of our veteran missionaries, F. B. Jewell, has ridden his Hercules bicycle more than four thousand miles during the first six months of 1943, doing medical missionary work.

Brother and Sister Jewell left America and came to the tropics of Africa thirty years ago. During these three decades they have had only one overseas furlough. Mrs. Jewell has been a devoted teacher all these many years. During this long period of time she has missed only two days' teaching and she has been late to only one class. This is indeed an excellent record even for younger teachers in more healthful climates.

Brother Jewell is a trained nurse and has been in charge of our medical work at old Solusi for the last twelve years. This phase of the work has made steady progress under his leadership. Early in his service he saw the great need of obstetrical work for the native people, and began at once to make a special study of the subject. God has been with him and blessed him abundantly. It is indeed wonderful what has been accomplished in this branch of his activities.

Many of the mothers who had lost from one to nine babies because of syphilitic conditions have been successfully treated and are now rejoicing in motherhood.

One day Brother Jewell was seen coming into the mission with a basket tied on his bicycle. He called one of the women to come and help him. She was surprised to see premature seven months' twins. After heroic efforts both babies were reared. However, the boy later contracted pneumonia and died. As we look on the bonny lass today, we can see one of the hundreds of living memorials in the villages around Solusi, which testify to the good work being done.

All kinds of cases come in to be treated. By experienced doctors some of them would be considered hopeless cases. Brother Jewell just does all he can, never tiring or thinking of himself, then prays them well. He has marvelous results, and the natives have implicit confidence in him. They choose to stay on at the mission to be treated by Brother Jewell rather than come into Bulawayo, where they could have the conveniences of the hospital and the help of a doctor.

During last week, two or three lives were definitely saved. He knows the entire country for miles in every direction. One of his farthest calls was forty miles from the station. Truly he is doing a noble work for God.

Brother Jewell has very meager equipment, with only an old garage, made for one motorcar, in which to carry on work; but he is happy in his service for his Master, and is being wonderfully blessed in every way.

Brother and Sister Jewell's two sons are also engaged in the organized mission work and are devoting their lives to preaching the gospel to the peoples of the Dark Continent. This is a great source of encouragement to their parents.

When you are tempted to ask yourself whether missions pay, or when you start to open your purse to make a small sacrifice, just think of Brother and Sister Jewell, and let their lives of faithful service and Solusi's need touch your "bowels of compassion" and cause you to be more liberal in your giving to the cause of missions.

"Let Us Go... and Possess It"

By VICTOR ROBINSON

PERHAPS Caleb and Joshua were not talking about Nyasaland (Southeast Africa) and its surrounding territories when they spoke the courageous words, "Let us go up at once, and possess it." But I believe we have just as much reason for feeling courageous about the task that lies before us as they did. The same God who was ready to work miracles for them, if they would move forward by faith, is ready to work real miracles for us today. Our giants are no bigger than their giants, our difficulties no more insolvable than theirs.

Several years ago one of our teachers was traveling through one of the districts in Northern Rhodesia adjoining the Nyasaland border. He had some of our catechisms with him. At a village near a large mission of another society, where he spent the night, he showed some of the people his catechisms and offered to sell them to those who wanted them. One man purchased one. The next day our teacher passed on, little knowing what

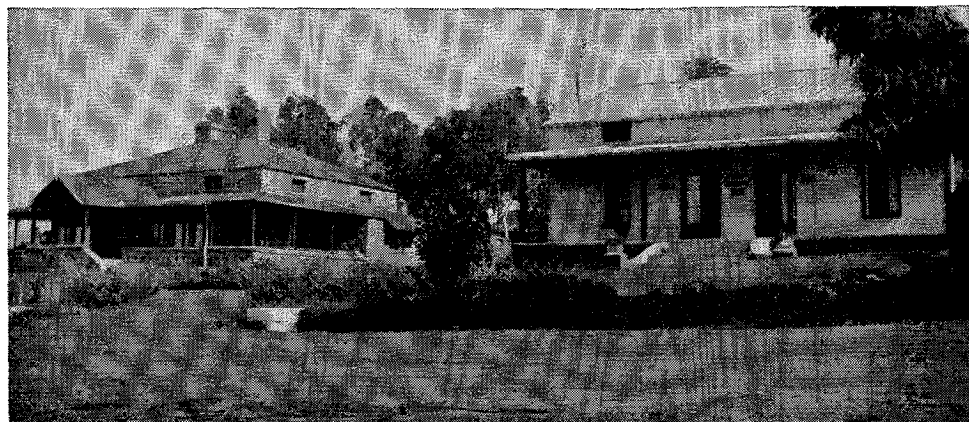
a powerful seed had been planted in that village.

The man who bought the book was himself unable to read, having taken it just for display. But he took it to his brother, who was the headman of the village, and who had been a teacher for that near-by mission for many years. As he read the catechism to his illiterate brother, the latter became convicted of the truth, and soon began to keep the Sabbath. The next year he found out about our mission over at Mombera, and went over. He moved to another village where he could attend a Bible class, and in due time he was baptized. From time to time he visited his brother, urging him to investigate the truth and bringing more literature for him to read. Finally, this year (1943), the old man agreed to accompany his brother to our camp meeting, and walked the sixty miles to Mombera. After our Sabbath afternoon meeting, this man came to Pastor Mseuseni and told him he wanted to join the Bible class and become a Seventh-day Adventist. He was the village headman. What should he do?

Into his hands were placed a catechism, a songbook, a Sabbath School Lesson Quarterly, and a copy of *Steps to Christ*. He was going back, he said, to study every point of our faith, and then he would teach it to all the people in his village. And so we saw him disappear with his books, taking the long trail back to his people, carrying the light with him in the printed page. We shall look for him again next year, and no doubt a goodly number of his villagers with him.

We greatly need far more literature of all kinds and dealing with all subjects. We need a strong army of colporteurs who can sell this literature from one end of the country to the other. We need strong evangelists who can go from village to village, from district to district, preaching the Word and raising up churches. To fulfill these needs, we should have greatly increased facilities.

Yes, the land is before us. Difficulties are many. But with the help of the Lord we are well able to go up and possess it.



Mission Headquarters for the Southeast African Union, Blantyre, Nyasaland

The Seventh-day Adventist Church in North America

A Review of Its Progress Through the Years

By I. H. EVANS

AT Washington, New Hampshire, in the year 1844, a little company of believers in the soon coming of Christ began observing the seventh day of the week as the true Sabbath of the Lord. This was brought about through the labors of Mrs. Rachel Preston, a Seventh Day Baptist. The entire forty-four members of this Adventist company began keeping the seventh-day Sabbath, and constituted the first Sabbathkeeping Adventist church.

An Adventist minister, Frederick Wheeler, living at Washington, New Hampshire, was among this group, and, as he was an ordained minister, he thus became the first Seventh-day Adventist preacher. This little company of Sabbathkeepers were among the disappointed ones when the Lord did not come, as taught by William Miller and many others, on the tenth day of the seventh month in 1844.

Since the crucifixion of Christ, when the disciples and believers were bewildered because Christ did not set up His kingdom on earth, but allowed Himself to be crucified, there has

never been a greater disappointment among sincere Christian believers than came to the world-wide advent believers when their Lord did not return. After the passing of the time, many abandoned their faith, while a few sought an explanation of their misinterpretation of what they understood to be Bible teachings, and searched the Scriptures for further light.

Little by little a fuller understanding of the sanctuary question came to these sincere seekers for truth. The Adventist people had taught that this earth was the sanctuary to be cleansed in fulfillment of the prophecy in Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and held that this cleansing constituted the end of the world in its present state. They did not understand that there is a sanctuary in heaven to which Daniel referred. They became convinced that the Bible teaches that there is a sanctuary in heaven which was to be cleansed by the blood of Christ; "that no prophetic period is given in the

Bible to reach to the second advent, but that the longest one, the 2300 days of Daniel 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary; that the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister; and that the priestly work of our Lord is the anti-type of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly service of cleansing the sanctuary on the Day of Atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation."

While a few of the many advent believers began the observance of the



One of the First Seventh-day Adventist Church Buildings, Washington, New Hampshire

seventh-day Sabbath according to the law of God, others became strong opposers of the advanced light on the sanctuary and its cleansing.

Here and there preachers in the advent movement began keeping the Sabbath. Among these were Joseph Bates and James White and his wife. They began preaching what they understood to be advanced light. Those who accepted this teaching kept their faith and increased in spiritual power; new converts accepted their teachings, and adherents gradually increased. The leaders traveled extensively, visiting the scattered advent believers in New England, New York, Michigan, Indiana, and Ohio, and later other places in the Central West. The little companies were greatly encouraged by these visits; they earnestly studied the Scriptures, to learn the teaching of the Word concerning the heavenly sanctuary, the ministry of Christ in the heavenly sanctuary, the investigative judgment, the binding obligation of the law of God, together with certainty of the second advent. All seemed clear and conclusive to the little flock. Their numbers increased slowly but surely, and by 1849 there were about one hundred believers scattered throughout several States.

Preparation and Publishing of Literature

Elder Joseph Bates, Elder and Mrs. James White, and others prepared literature on various points of doctrine. This literature was printed in tract form, in pamphlets, etc., and widely circulated among the scattered believers, who had no way of meeting in a central assembly, but were thus united in the true faith.

In 1849 Elder White began the publication of a small eight-page periodical called *Present Truth*. This was first published at Middletown, Connecticut, from which place it was sent to the scattered believers. Later it was published at other places where Elder and Mrs. White were living when the copy was prepared and the money in hand to pay the bill for printing. The name *Present Truth* was changed, and the paper was finally printed under the title by which it is still published, *THE ADVENT REVIEW AND SABBATH HERALD*.

The advent believers first owned a printing outfit at Rochester, New York, where the leaders purchased limited facilities of their own, paid for by gifts from the believers. The cost of this was \$652.93, and the amount contributed for it was \$655.84.

A New Hymnal

Until this time the advent people used the hymns published by others, thus bringing a variety of hymns into the little meetings, some of which expressed thoughts not in keeping with the "new light." In 1849 Elder White

published a small hymnal of forty-eight pages, containing fifty-three hymns without music. This little book was greatly appreciated by the Adventist companies, and the songs united the believers in their faith. Few things unite and solidify a church more than the songs they sing. They are like sermons that electrify and inspire. This diminutive collection of sacred hymns served a good cause for the advent believers wherever it was circulated.

Systematic Benevolence

New men who proved to be a god-send to the growing cause joined the believers, greatly increasing their strength. J. N. Andrews, Uriah Smith and his sister, Annie R. Smith, J. H. Waggoner, J. N. Loughborough, M. E. Cornell, S. N. Haskell, and others joined the working force.

As new workers were added, it became apparent that some method other than freewill offerings to the individual worker should be devised for the support of the ministry. Study was given to the best method of raising a regular income for equitable distribution, so that each worker could have funds with which to support his family while he was engaged in preaching. After a series of Bible studies led by J. N. Andrews in Battle Creek, Michigan, in April, 1858, careful study was given to a plan for providing a fund from which the ministry could be paid, and on January 26, 1859, it was voted to adopt a plan for giving called "systematic benevolence on the tithing plan." Later this plan was merged into the plan of each member's paying a tithe of his net income. This plan proved a great improvement on the other, and has become the basis of the Seventh-day Adventist Church in financing its world-wide work. The tithe is supplemented by freewill offerings for mission work, and the two, tithes and freewill offerings, have enabled the denomination to finance work in many lands that it could not have entered with a weaker financial program.

Selecting a Denominational Name

The advent believers had not thought it important or necessary that they have a name. Few continued as members of the churches to which they belonged before accepting the advent teachings. After the great disappointment in 1844, it was no longer agreeable to some churches for these advent believers to continue their membership as before, and they were disfellowshipped. Some advent believers opposed the idea of church organization, and therefore could see no reason for a denominational name; but others favored it. The leaders wrote on the question, and others joined in discussing the proposal, till in the autumn of

1860, at a council held in Battle Creek, Michigan, the name "Seventh-day Adventist Church" was adopted. The same council also authorized that a committee be appointed to create a legal corporation, which must have a name, and which should conduct publishing work.

Organization of Churches

At the same meeting in Battle Creek at which the denominational name was adopted, it was also voted to organize the believers into churches. Hitherto there had been strong opposition to church organization by some who contended that when Seventh-day Adventists organized, as had popular churches, they would by that act become Babylon. But sane leaders persuaded the majority that the time had come when it was wise to organize churches and place local officers over them, so that the ministry need not spend so much time visiting the believers, but could work in new fields. This was agreed to, and in 1860-61 the companies were organized into churches with suitable officers. This was a far-reaching step which greatly strengthened the work.

Local conferences were organized in 1861-62, and then the General Conference, in 1863. The churches elected delegates to the local conference sessions, and the local conferences sent regular delegates to the sessions of the General Conference. The General Conference was recognized as the body of highest authority in the church.

The Western Health Reform Institute

From the early days of the denomination the believers regarded themselves as health reformers. They discarded the use of intoxicating liquors and of tobacco in every form; they advocated the nonuse of drugs; they taught that health could be improved by proper diet, rest, and pure air; they used hydrotherapy for the relief of pain instead of drugs; they taught the need of suitable ventilation in the home and in public halls, and emphasized the benefits to be derived from sunshine and from moderation in all things.

September 5, 1866, a small health institute was opened to receive patients in Battle Creek. Here the sick could be treated and given suitable diet for recovery from their ills. This little institution, called the Western Health Reform Institute, was incorporated in 1867. A magazine was printed called *The Health Reformer*, which later was continued under another name. Leaflets, articles printed in the denominational periodicals, almanacs teaching health principles—all were used to promote enlightenment of the laity in the principles of healthful living. This meager beginning has grown to what we shall speak of fur-

(Continued on page 20)

Conducted by Nora Machlan Buckman

A Saturday Preacher Sows Seed

By AVA COVINGTON WALL

At the invitation of several of his friends Tom Gartner attends some meetings of the Saturday preacher, recently arrived in his home town. He is intrigued by the strange charts and the speaker's earnestness and goes again and again. His father is not a professed Christian, and his influence had kept Tom from attending church. However, he begins to study his Bible faithfully, and his mother is pleased to see a change in his life.

ONE evening in the early winter Tom came home from school chilled to the bone. Sitting for a while in the warm living room did not bring about any cessation of the terrific ague that had seized him. Undoubtedly he was ill. When he lay down on the bed, it fairly shook beneath him. His father and mother did all they could for him, using hot-water bottles to warm him, and various other simple home remedies. Since they were living in a small village, there was no doctor to come on call; so they had to do the best they could that

night. The next morning the doctor was called. After examining Tom carefully he stood looking at him gravely and said:

"Tom, you are a very sick boy. You have pneumonia."

Although very ill, Tom sensed danger, and was frightened. There had been a great deal of sickness in the neighborhood that winter, a number of people having died, and now he feared that he might die of pneumonia. Although they endeavored not to show it, Mr. and Mrs. Gartner were frightened, too. Their fears became greater as the days passed and their boy's temperature mounted higher and higher, keeping him much of the time in a state of delirium. One of them sat beside him constantly, noticing each change. The doctor came and went. One day, before going away, he

called Tom's father outside the door for a few minutes. Returning to the room, they found Tom momentarily conscious.

"Tom," his father said, taking the thin hand, "we want you to drink this bit of whisky. It will help to break this terrible condition. Then you will get better."

Tom's father never had used alcoholic liquors of any kind. But now that his son lay so very ill, perhaps dying, and the doctor advised that he take whisky, Mr. Gartner pressed him to do so. But Tom was more afraid of whisky than he was of dying. He had seen people under the influence of it. He knew that it was a dangerous master when once men were under its control. Never would he be a drunkard. Drunkards had only poverty, suffering, and misery, which were felt most deeply by their families, and never would he take the first drink. His reply was, "Oh, no, Father. If I should get well and have a craving for whisky, that would be terrible. No, I won't take it."

"But taking it for medicine, son, will not give you a craving for whisky. It will do you good," Mr. Gartner tried to reason with Tom. Finally, he left the room without having influenced the lad to take the whisky.

The illness continued, and when Tom had conscious moments he prayed that he might recover if it was the will of God. In nine days the fever broke and he began to improve. In a month he was back in school again.

The winter months went by, and in the spring the Saturday preacher returned to the same little town for another series of meetings. Tom spent the days occupied with the chores on the farm, fishing in the stream that ran near by, and playing with the boys. But the evenings he spent in the hall. He was the first to appear the opening night. He introduced himself to the minister and told him that he was keeping Saturday. Realizing the earnestness of the young man, the minister sat down with him, and on learning his conception of Saturday keeping, explained to him that the Sabbath begins when the sun goes down on Friday afternoon and ends when the sun sets the next day, Saturday—from "even unto even." From that time on Tom no more kept Saturday, but rather kept the Sabbath.



H. A. ROBERTS

Tried and True Friends

Everything he heard that he could read in the Bible he accepted wholeheartedly. The Bible was an astounding revelation to him. It contained intensely fascinating mysteries and comforting promises, and held before him such a worth-while goal that he never tired of reading it. He loved it. He bought a Bible of his own, which he kept in his desk at school, often reading it when his lessons were learned.

One night, after he had left the meeting in the hall upstairs over the store, he took from his pocket an old pipe and a sack of tobacco. Looking at the assortment, he thought, You're a disgusting outfit. Why have I ever bothered with you anyhow? And he threw it just as far as he could into the woods, determined never to touch tobacco again. He knew the Saturday preacher did not use it. And his father did not use it. Somehow, he had picked the habit up from some of the fellows. In fact, all of them used it, in the form of cigarettes, in a pipe, or for chewing.

Tom had been thinking about it for several days. As he read his Bible the thought came to him, If I'm going to read the Bible and keep the Sabbath and be a Christian, I can't use tobacco. God had said the heart must be pure. Tobacco was foul smelling and unclean. God said, "Present your bodies a living sacrifice, holy, acceptable unto God." His body could not be holy nor acceptable to God as long as it was defiled by tobacco, which most certainly was unclean. He wanted to grow up to be a preacher, and he reasoned that if he kept on using tobacco, he never could be a preacher. God was preparing him for his place in the working out of the blueprint for His work in the world, and was ready to guide him into all truth. Thus impelled, he threw pipe and tobacco away.

Tom's friends and schoolmates offered him cigarettes and tobacco, but God strengthened him in his determination. The boys laughed at him and poked fun at him and called him a sissy, but he never yielded once. This—the removal of all desire for tobacco—was another new experience, and the answer to his prayers increased Tom's joy in the Lord.

The Saturday preacher had not told Tom that pork is harmful, that it is forbidden as food, and that he should not eat it. But he found in the story of the flood that pork is unclean. Were not the unclean animals the ones that went into the ark in twos, whereas the clean animals went in by sevens? The pig was one of the unclean animals. So he would not eat pork again. When he refused it in his father's presence, it was just too much of that absurd religion for Mr. Gartner.

"Why, that's foolish," he said. "If you don't eat pork, you will come down

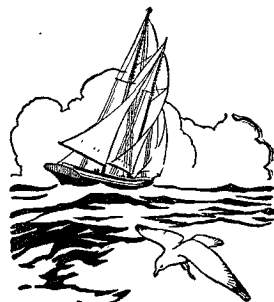
with tuberculosis, and the next thing you will be dead."

But Tom could not believe that a God who had so definitely answered his prayers would declare a particular food to be unclean and then permit him to die as a result of refusing to eat that unclean food. He was not shaken by his father's scorn and ridicule. Rather, he purposed in his heart that he never would defile himself with the unclean.

(To be continued)

"HAPPY is he . . . whose hope is in the Lord."—Ps. 146:5.

— LIFE'S PATTERNS —



The Set of the Sail

"One ship drives east and another drives west
With the selfsame winds that blow.
'Tis the set of the sails
And not the gales
Which tells us the way to go."

LIKE boats—big ones, middle-sized and small ones, sail and motor, sampans and ocean liners—and with them, of course, the blue-green of the sea and the whitecaps and the gulls. I always associate them with this poem. Perhaps it is because I have known it a long time.

My New England grandmother used to paint, and many of her pictures were marine paintings. Once she painted a lovely sailboat and printed this poem at the bottom of the picture. I read it many times.

I remember vividly a trip to the coast during one of the few summers I visited her as a child. The lunch was delicious, and the warm sand intriguing to bare feet, but I recall how fascinated I was with the lapping of the waves on the rocky coast and with watching my grandmother sketch the scene before us. As far as we could see there were water and sky and clouds. But the high spot of the view was a large fishing schooner in the distance, whose sails puffed out their chests with seeming pride as they urged the ship along.

I said to myself recently, That poem fits life, but what do you know about sailing? Not much, I admitted. Then and there I decided to learn more about it. And the more I read, the clearer I saw its parallel to life.

Sailing is a challenging art, and it takes careful calculating by the mariner in charge of the vessel to keep it on an even course. Sometimes there are errors in the mariner's estimated leeway or the angle of drift due to the crosscurrents of the wind. Often the magnetic deviation of the compass, produced by the attraction of the ship, will change the course. The mariner must be ever on the alert to notice the slightest deviation. It is then necessary to check the course

I Have Observed

THAT true diligence seldom fails to reap its reward—success.

That hurting a friend, consciously or not, is much worse than being hurt.

That it takes a big character to hide successfully heartache that comes.

That bitter experience is an exacting teacher.

That books may be enemies, rather than friends, unless they, too, are carefully chosen.

That the privilege of prayer is a comfort beyond description to one who needs comfort. Truly, prayer changes things.—Myrtle Barker.

very frequently by astronomical observations.

Then, too, the sails themselves must be of the finest quality material, the best of which is long flax, because its fiber possesses flexibility, lightness, and strength combined. Otherwise, no matter how carefully they were set, they could not stand the beating of the winds and the sea.

Have you checked your course recently? You can choose your haven and set your goal, but you cannot foresee the obstacles in the way. Life has so many crosscurrents, so many attractions. Just as the mariner cannot set his sails for once and for all and expect to reach his goal, neither can you merely accept Christ and think nothing more about it. You must choose to follow Him, and set your course heavenward. There will be constant battles with sin, and without the guiding and directing of the Lord, your little vessel will drift far from its course.

And your sails? Are they a little threadbare or do you keep them carefully repaired? They must be inspected daily. It is the little tears, the tiny holes, that spread and split under heavy strain. Prayer and daily Bible study will mend the weak spots caused by the irritations, the rebuffs, and the trials of your everyday experience.

Sometimes after a heavy storm, when the boat has been whipped and tossed about, there follows a lull, and not a breath of air is astir. The idleness and futility of rocking back and forth seem almost as trying as the storm. But after a while gentle breezes begin to blow, and by careful setting of the sails to catch every breath of air the ship slowly starts to move along again.

You may have been through a storm and been tossed about by sin and sorrow to the point of utter helplessness. You've weathered the gale pretty well, but there comes a lull—a deciding time, when you feel that Heaven has forgotten your plight. But if your sails are set in the right direction, you will be able to rise again; and the little breezes of Christ's love and mercy will gradually start your vessel on its way.

Of course, the mariner must have charts and maps to show him which course to take. And our Master Mariner has given us complete chartings in His Word and left us the experiences of those who have gone before.

Life is a thrilling and challenging adventure, and if you have taken the trouble to set your course aright and have checked it frequently by the Master's chart, with His help you can face the storms and reach your desired haven.

"Like the winds of the sea are the ways of fate,

As we voyage along through life:

'Tis the set of a soul

That decides its goal,

And not the calm or the strife."

—Ella Wheeler Wilcox.

N. B.

Ingathering Progress

I HAVE had the privilege of being connected with the Ingathering work every year since its inception by Jasper Wayne, of Iowa, thirty-five years ago. It was while I was president of the Iowa Conference that Brother Wayne passed away, and I conducted his funeral service. But while our brother has been sleeping now nearly a quarter of a century his works have followed him. If Brother Wayne could be awakened today from his bed of rest and see and know what has been accomplished during these years, he would not be able to grasp the magnitude to which this Ingathering work has grown. He could not conceive the almost fabulous figures to which it has developed—from a few thousand dollars annually during the early years of this endeavor to millions as the returns are counted in these latter years.

By November, 1943, the report of the Ingathering of the Panama Conference for that year had reached the sum of \$14,779.85, whereas the amount raised by the entire denomination in 1908, the first year that the General Conference tried out the plan, amounted to \$14,136.77. Thus it is seen that this one mission field conference has raised more than the entire church membership secured in 1908, thirty-five years ago. Undoubtedly, the total for Panama for the eventful year of 1943 will fully reach fifteen thousand dollars.

Rapid Strides Forward

I have in my possession the Ingathering Number of the REVIEW of August 24, 1933, and also a copy of *The Watchman Magazine*, giving figures of only ten years ago. That particular Ingathering issue of the REVIEW has some interesting articles. Perhaps a few paragraphs from the article, in which Jasper Wayne relates the story of the beginnings of the work, would be of interest in this connection.

"In the year of 1902 a small company of believers lived in Sac City, Iowa. Our hearts were filled with an earnest desire to do what we could to advance the message in our neighborhood, and in the fall of that year a special issue of the *Signs of the Times* appeared, known as the Capital and Labor Number. I ordered fifty copies of this paper, and considered the disposing of this number quite an undertaking. On receiving the papers at the post office, I unwrapped them and began to hand them out to the people standing in the lobby of the post office,

stating that the money received would go to the cause of foreign missions. To my surprise and delight, in a very short time all my papers were gone, except three, and I had over \$4 in money for missions.

"About ten days later, on going to the post office as usual, I found another package of fifty papers awaiting me. The former package had been sent from the tract society office in Des Moines, and this second package came from the office of publication in Oakland, California. I was not a subscriber to the *Signs* at that time, and I have never found out how my order came to be duplicated. But there is One who does know, and who knew from the first what use would be made of the papers. This was the beginning of miracles in Harvest Ingathering.

"On taking the papers home, I said to my wife, 'I shall see how much can be secured for these papers for our annual offering to missions.' I took the papers with me in my buggy to use as occasion offered. The first man I accosted gave me 15 cents, the next 18 cents, and a lady gave me 25 cents. This gave me courage to suggest 25 cents thereafter, which the people readily gave me, some giving larger sums, until with this fifty papers I had collected about \$26 for missions.

"It was with feelings of deep emotion that I emptied the contents of that glass upon the table at the time of the Annual Offering. The possibilities in this plan of securing money for missions loomed up before me, and I at once ordered 400 copies of the *Signs*. These I carried with me for about a year, securing in all about \$100 in return for them. Not only did I receive this sum of money, but I obtained a rich experience as I explained the object and aims of our work.

"I began writing to our leading men in regard to the work, relating my experiences and the success attending my efforts. I received many encouraging letters in reply, but it seemed difficult to get the work started. The matter continued to exercise my mind night and day.

"About this time a joint camp meeting of the Iowa and Nebraska Conferences was held at Omaha, Nebraska, and I decided to go to the meeting and try to interest the workers in the plan. Sister White was present at this camp meeting, but I was informed that it would be impossible to interview her in regard to any details, as her time must be kept free for speaking and writing. I spoke first to one worker and then to another, but they were all so busy with their own plans that they

had no time to consider what I had to say. Providence intervened, however, and an opportunity was presented for me to tell the president of the Nebraska Conference of my plans. He was interested, and said, 'You may have one of the meetings, Brother Wayne, and explain your plan to the people, and perhaps you may interest some.' Not having had experience as a public speaker, I was taken back at such a proposition, but the Lord gave me courage to speak before a large audience. W. C. White was deeply interested in what I had to say, and when I concluded my remarks, he urged the people to enter this 'open door.' He also asked me to call and see his mother, as he wanted her to hear about the plan. This was just the opportunity I desired, and again I saw the hand of the Lord leading.

"When I called to talk with Sister White, I found her engaged in writing, but she laid aside her manuscript and greeted me pleasantly, saying that her son had told her of my desire to see her, and something of the object of my call. I then related my impressions concerning the work and the experiences I had had. She manifested a deep interest and assured me that she considered it a most excellent plan, and that she would do all she could to help bring it before the people. This interview was the event of my life. Although fifteen years have elapsed since then, the scene and impression are as vivid as if it were but yesterday. I knew that the success of the Harvest Ingathering work was assured.

"From this time on the plan was taken up by the General Conference Committee, and I was entirely relieved of further responsibility in promoting the work. However, year by year I have had a part in this blessed work which has to date brought into the mission treasury more than a million dollars, and has each year helped to tide the mission budget over an embarrassing situation."—*Review and Herald*, Aug. 24, 1933.

Truly, eternity alone will reveal the true fruitage of the Ingathering work. In the early years of my work in the ministry, now nearly half a century ago, the ministers of other churches would often say, "Why don't you Adventists go to the heathen?" They don't say that any more. Our regular Ingathering work has acquainted the world somewhat with the extent of our world-wide endeavors in more than 810 languages and dialects of the earth.

The value of Ingathering work lies not only in the securing of needed

funds for the advance of the work, but in the sending out of literature year by year. The vision of the revelator has become a living reality.

A. R. OGDEN.

A Governmental Appraisal of the Gospel Ministry

IN order that the work of the churches may be as little hindered as possible by war, the Selective Training and Service Act of 1940 exempts both "ordained" and "regular" ministers from military training and service.

In applying the provisions of the law it became necessary for local boards to determine whether a minister was "duly ordained" or "a regular minister of religion."

Definitions have been set up by Selective Service regulations, as follows:

"A 'regular minister of religion' is a man who customarily preaches and teaches the principles of religion of a recognized church, religious sect, or religious organization of which he is a member, without having been formally ordained as a minister of religion; and who is recognized by such church, sect, or organization as a minister."—*Selective Service in Wartime*, p. 239.

"A 'duly ordained minister of religion' is a man who has been ordained in accordance with the ceremonial ritual or discipline of a recognized church, religious sect, or religious organization, to teach and preach its doctrines and to administer its rites and ceremonies in public worship; and who customarily performs those duties."—*Ibid.*

No question is raised here as to the essentiality of ministers or their contribution to the war effort. It was assumed, however, that they must actually be engaged in their occupation.

Even with these regulations and definitions the problem is not as simple as it may seem. Local boards discovered they were expected to determine what ordination is. Some churches require a philosophical and theological training, and acceptance by a bishop and a formal ceremony; others claim direct ordination from God without preliminary serious or prolonged theological training. As a guide to Selective Service officers appointed to determine Presidential appeals, the following statement was prepared regarding those who claimed direct ordination from God, such, for instance, as Jehovah's Witnesses:

"Where, however, the contention is that, regardless of such processes as may be offered in evidentiary form, the registrant has received 'ordina-

tion' direct from God and without the intermediary and provable processes, the determination of such fact would depend upon an exploration into the minds and hearts of men, impose upon local boards the dubious task of analyzing intangible things with no power to check upon their values or their accuracy. It is the view of this office, therefore, that such contentions do not furnish a satisfactory basis upon which decisive action may be taken."—*Id.*, p. 240.

As to who constitute "regular ministers of religion," a very broad definition of this vocation was formulated for those charged with Presidential appeals. Here are the criteria:

"The ordinary concept of 'preaching and teaching' is that it must be oral and from the pulpit or platform. Such is not the test. Preaching and teaching have neither locational nor vocal limitations. The method of transmission of knowledge does not determine its value or effect its purpose or goal. One may preach or teach from the pulpit, from the curbstone, in the fields, or at the residential fronts. He may shout his message 'from housetops' or write it 'upon tablets of stone.' He may give his 'sermon on the mount,' heal the eyes of the blind, write upon the sands while a Magdalene kneels, wash disciples' feet, or die upon the cross. He may carry his message with the gentleness of a Father Damien to the bedside of the leper, or hurl inkwells at the devil with all the crusading vigor of a Luther. But if in saying the word or doing the thing which gives expression to the principle of religion, he conveys to those who 'have ears to hear' and 'eyes to see,' the concept of those principles, he both preaches and teaches. He may walk the streets in daily converse with those about him telling them of those ideals that are the foundation of his religious conviction, or he may transmit his message on the written or printed page, but he is none the less the minister of religion if such method has been adopted by him as the effective means of inculcating in the minds and hearts of men the principles of religion.

"But to be a 'regular minister' of religion he must have dedicated himself to his task to the extent that his time and energies are devoted to it to the substantial exclusion of other activities and interests. He cannot 'serve God and mammon' and lay claim to a status as a 'regular minister.' To be a 'regular minister' of religion the translation of religious principles into the lives of his fellows must be the dominating factor in his own life, and must have that continuity of purpose and action that renders other purposes and actions relatively unimportant."—*Id.*, pp. 240, 241.

This broad interpretation of who

are ministers of religion has been extended to persons who are not, in any strict sense, ministers or priests in any sacerdotal sense. It now is made to include Catholic fraternities of men who live in communities apart from the world and devote themselves to religious teaching; Lutheran day school teachers who dedicate themselves to teaching, including religion; Seventh-day Adventist primary school teachers; Jehovah's Witnesses, who sell their religious books; bona fide Seventh-day Adventist colporteur evangelists; lay brothers of the Catholic religious orders; cantors of Jewish synagogues; Christian Science readers; officers of the Salvation Army and Volunteers of America; and unpaid religious workers of the Mormon Church.

Certainly every reasonable consideration has been given by law and by Selective Service regulations to the work and ministry and functioning of the churches. CARLYLE B. HAYNES.

New York City

THE Bible Auditorium of the Air evangelistic group held its first mass meeting for our radio friends in the Brooklyn Academy of Music, Sunday evening, December 12. Long before the song service began, every seat in the vast hall was taken, and hundreds were turned away.

Evangelist Robert H. Pierson spoke on "God's Challenge to the Skeptic," and the appeal for a surrendered heart and a new life with Christ was responded to by scores of raised hands. Gospel solos were rendered by singing evangelist Ralph S. Watts, accompanied by Mrs. Watts.

A week previous to this mass meeting, our radio group conducted a radio rally for all our churches in Greater New York. A combined choir was organized, and at the mass meeting valuable assistance was given by these singers.

An appeal was made for a liberal thank offering. The response was most gratifying. The combined offerings of the rally and mass meeting amounted to \$1,022.06.

The Bible Auditorium continues to make many new friends. Thousands living in the metropolitan area are now enrolled in our free Bible correspondence course. Already in several churches baptisms have taken place for those brought into the truth through the radio work. One pastor reports that three radio listeners have already been baptized in his church and five more are preparing for baptism.

Plans are now being made to conduct another Bible Auditorium mass meeting in a larger auditorium here in New York the first of the new year.

RALPH S. WATTS.

Synopsis of Present Truth

(Continued from page 2)

writings we know little or nothing to-day except the names. Nor can we be sure that there was included in the Sacred Canon all that Jeremiah or Isaiah or other canonical prophets wrote. Doubtless many of their prophecies had a merely local application. The wisdom of God preserved such instruction as would meet the needs of the church in every period, and which in every age would prove a groundwork "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The Sacred Canon is unique in this, that in the providence of God it alone of all writings has come down to us bearing the divine credentials. It thus becomes the standard by which every other writing is tested. The writings and work of every succeeding prophet claiming divine inspiration must stand the test imposed by the Sacred Canon of Scripture.

F. M. W.

Seventh-day Adventist Church in North America

(Continued from page 15)

ther on in this article as our medical work.

Beginning Our Educational Work

Owing to the increasing number of families with children and young people living in Battle Creek, provision for their education in a school of our own was deemed advisable. As yet no school had been provided by us in which the Bible could be taught and its teachings obeyed. A local church school in Battle Creek was started. It thrived, and thus the earlier needs of our work were met; but as the membership of the denomination increased, the demand for a general training school increased. It was finally decided to establish a college in Battle Creek, where more of the Adventists resided than in any other one place. A corporation was chartered, called the Educational Society of the Seventh-day Adventists; twelve acres of land were purchased across the road from the Health Reform Institute, and a suitable building was erected, which was dedicated January 3, 1875. Small as it was, this school constituted a very important asset to the denomination. It provided an educational center, where our young people could be trained for the denominational

work which some of them desired to enter. From that time till the present the denomination has sought to educate its prospective workers in schools supported and administered by the organization.

Small Beginnings

As we look back to the origin of this work, its beginnings look small, and the early progress seems slow; yet every doctrinal point had to be searched out and proofs established. There was no textbook to direct investigations. All truth must be based on the Holy Scriptures. Truths were discovered as in a new country by the explorer, and every step taken in advance was uncharted and unexpected. The Scriptures must teach plainly the doctrine if accepted. Those early days were intensely interesting and fraught with great danger, lest error be accepted for truth. In this search for truth and the right way, Mrs. E. G. White greatly aided in both doctrines and plans. She saw light ahead; she advocated advancement; she contended for methods, for organization, for reforms, for education, for spirituality. She taught that Christlikeness was above money or position or ability. Thus with confidence those pioneers blazed the way into the unexplored, and little by little settled on what to them seemed truth and the right way.

(To be concluded)

Record of Review Subscriptions

Week Ending December 24, 1943

	New Subscriptions	Expirations
Atlantic Union		
Bermuda	25	3
Greater New York	31	18
New York	14	11
N. New England	32	20
S. New England		
Total	102	52
Columbia Union		
Chesapeake	8	4
East Pennsylvania	12	8
New Jersey	8	7
Ohio	19	15
Potomac	52	33
West Pennsylvania	74	50
West Virginia		
Total	173	117
Lake Union		
Illinois	69	51
Indiana	36	26
Michigan	73	43
Wisconsin	57	31
Total	235	151
Northern Union		
Iowa	27	15
Minnesota	10	6
North Dakota	20	14
South Dakota	9	4
Total	66	39
Central Union		
Colorado	51	24
Kansas	46	29
Missouri	11	6
Nebraska	1	1
Wyoming	11	8
Total	120	68

North Pacific Union

Alaska	41	15
Idaho	18	12
Montana	79	50
Oregon	23	18
Upper Columbia	45	30
Washington		
Total	206	125

Pacific Union

Arizona	2	2
Central California	115	68
Hawaii	4	2
Nevada-Utah	1	1
Northern California	51	29
Southeastern California	10	5
Southern California	116	64
Total	299	171

Canadian Union

Alberta	14	6
British Columbia	6	2
Manitoba-Saskatchewan	5	
Maritime		
Newfoundland		3
Ontario-Quebec	8	
Total	33	11

Southern Union

Alabama-Mississippi	35	30
Carolina	17	12
Florida	35	21
Georgia-Cumberland	38	25
Kentucky-Tennessee	29	24
Total	152	112

Southwestern Union

Arkansas-Louisiana	47	38
Oklahoma	21	14
Texas	60	33
Texico	9	9
Total	137	94

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Dirge for a Soldier

The Snowstorm

What the Chimney

Sang

Seeing Things at

Night

The Ambitious Guest

Then Gabriel Blew

His Horn

The Barefoot Boy

Outwitted

The Eternal Goodness

The Arrow and the

Song

Mending Wall

The Rainy Day

Concord Hymn

Annabel Lee

Old Ironsides

To a Waterfowl

Paul Revere's Ride

Song of the

Chattahoochee

The Man With the

Hoe

Little Boy Blue

The Fool's Prayer

Thanatopsis

Evangeline

The Raven

Robert of Lincoln

The Revolt of Mother

Hiawatha

The Children's Hour

Home Sweet Home

The Old-Swimmin'

Hole

The Railway Train

O Captain! My

Captain!

The Sandpiper

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Words That Laugh
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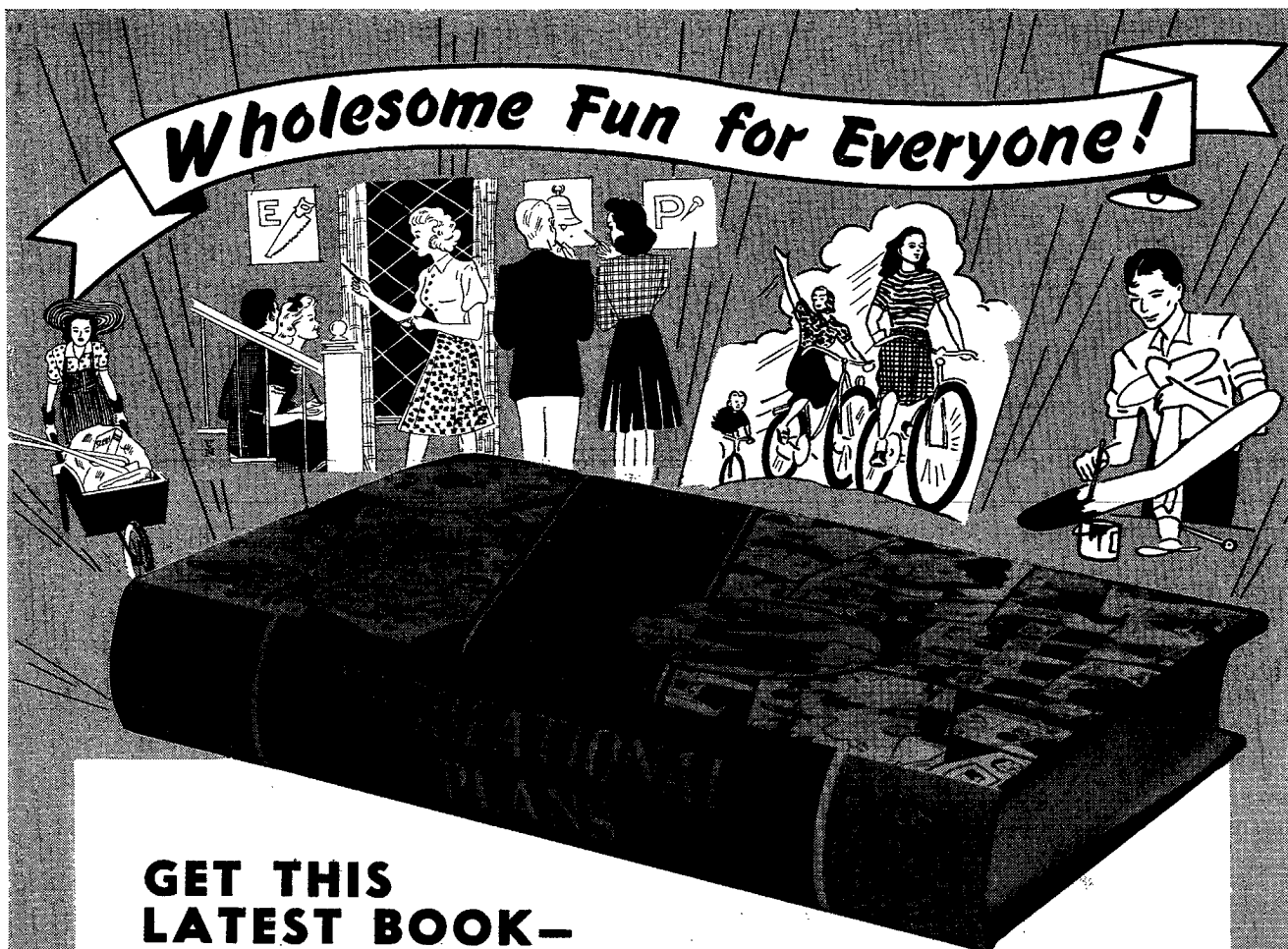
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Globe	KWJB	1240	9:30	Shenandoah	KTRI	1450	8:30
Jerome	KCRJ	1340	9:30	Sioux City	KICD	1240	8:30
Phoenix	KTAR	620	9:30	KANSAS			
Prescott	KYCA	1490	9:30	Coffeyville	KGGF	690	*6:15
Safford	KGLU	1450	9:30	Emporia	KTSW	1400	8:30
Tucson	KVOA	1290	9:30	Great Bend	KVGB	1400	8:30
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Hot Springs	KTHS	1090	9:30	Bowling Green	WLEJ	1340	8:30
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Sacramento	KFBK	1530	9:30	Boston	WNAC	1260	9:30
San Bernardino	KFXM	1240	*6:00	Fall River	WSAR	1480	12M
San Diego	KGB	1360	8:30	Fitchburg	WEIM	1340	9:30
San Francisco	KFRG	610	8:30	Greenfield	WHAI	1240	9:30
San Francisco	KSFO	560	*1:15	Holyoke	WHYN	1400	9:30
San Luis Obispo	KVBC	1230	8:30	Lowell	WLLH	1440	10:15
Santa Ana	KVOE	1490	8:30	Pittsfield	WBRK	1340	9:30
Santa Barbara	KDB	1490	8:30	Springfield (See Holyoke)			
COLORADO				Worcester	WAAB	1440	9:30
Denver	KFEL	950	9:30	MICHIGAN			
Grand Junction	KFXJ	920	9:30	Calumet	WHDF	1400	*1:30
Pueblo	KGHF	1350	*12:30	Detroit	CKLV	800	9:30
CONNECTICUT				Grand Rapids	WLAV	1340	*6:00
Bridgeport	WICC	600	9:30	Ironwood	WJMS	1450	8:30
Hartford	WHTT	1280	*8:00	Kalamazoo	WKZO	590	*1:30
New Haven (See Bridgeport)				Sault Ste. Marie	WSEO	1230	*5:30
New London	WNLC	1490	10:30	Traverse City	WTCM	1400	*8:00
Waterbury	WATR	1320	9:30	MINNESOTA			
DELAWARE				Albert Lea	KATE	1450	9:30
Wilmington	WILM	1450	9:30	Duluth	KDAL	610	9:30
DISTRICT OF COLUMBIA				Fergus Falls	KGDE	1230	8:30
Washington	WOL	1260	9:30	Hibbing	WMFG	1240	8:30
FLORIDA				Mankato	KYSM	1230	9:30
Ft. Lauderdale	WFTL	710	9:30	Minneapolis-St. Paul	WLOL	1330	9:30
Ft. Myers	WAAC	1240	9:15	Moorehead	KVOX	1340	8:30
Gainesville	WRUF	850	9:30	Rochester	KROC	1340	9:30
Jacksonville	WPDQ	1270	9:30	Virginia	WHLB	1400	8:30
Lakeland	WLAK	1340	9:30	Willmar	KWLM	1340	8:30
Orlando	WDO	580	10:30	Winona	KWNO	1230	8:30
St. Petersburg-Tampa	WTSP	1380	9:30	MISSISSIPPI			
Sarasota	WSPB	1450	10:30	Columbus	WCHI	1340	8:00
Tallahassee	WTAL	1440	*6:00	Greenville	WJPR	1340	8:30
GEORGIA				Hattiesburg	WFOR	1400	9:30
Albany	WALB	1590	8:30	Jackson	WSLI	1450	9:00
Atlanta	WATL	1400	8:30	Laurel	WAML	1340	10:30
Augusta	WRDW	1480	*2:00	MISSOURI			
Columbus	WDAK	1340	8:30	Jefferson City	KWOS	1240	8:30
Gainesville	WGGA	1240	*7:30	Joplin	WMBH	1450	10:30
LaGrange	WLAC	1240	*7:00	Kansas City	WHB	880	8:30
Macon	WBML	1240	8:30	Springfield	KTTS	1400	8:30
Valdosta	WGOV	1450	8:30	St. Louis	KWK	1380	8:30
IDAHO				MONTANA			
Boise	KIDO	1380	10:00	Billings	KGHL	790	*9:30
Pocatello	KSEI	930	9:30	Great Falls	KFBB	1310	*5:15
Twin Falls	KTFI	1270	*9:30	Miles City	KRFJ	1340	*1:00
Wallace	KWAL	1450	8:30	Missoula	KGVO	1290	*6:00
ILLINOIS				NEBRASKA			
Chicago	WCFL	1000	*6:30	Grand Island	KMMJ	750	10:30
Moline (See Rock Island)				Lincoln	KFOR	1240	8:30
Quincy	WTAD	930	*6:15	Lincoln	KFAB	750	9:00
Rockford	WROK	1440	9:00	Omaha	KBON	1490	8:30
Rock Island	WHBF	1270	8:30	NEVADA			
Springfield	WCBS	1450	*7:30	Reno	KOH	630	*9:30
INDIANA				NEW HAMPSHIRE			
Indianapolis	WIBC	1070	8:30	Laconia	WLNH	1340	9:30
New Albany (See Louisville, Ky.)				NEW JERSEY			
South Bend	WSBT	960	9:00	Trenton	WTTM	920	*1:30
Terre Haute	WBOW	1230	10:30	NEW MEXICO			
				Albuquerque	KOB	770	9:30
				Clovis	KICA	1240	*4:30

OF SPECIAL INTEREST

E. A. Curtis

WE regret to learn from G. H. Curtis, manager of the White Memorial Hospital, that his aged father, Elder E. A. Curtis, passed away December 17, 1943, at Loma Linda, California. He died very suddenly from a heart attack, having reached the age of almost ninety years.

Elder Curtis was a most efficient and faithful laborer in our work for many years. His death marks the passing of a consecrated child of God. We extend to his relatives our sincere sympathy.

A Cheering Note From Elder Gilbert

AS many of our readers know, Elder F. C. Gilbert has been seriously ill for a number of months. But in all his sickness he has manifested a fine spirit of courage and has been making considerable progress in recovering. Mrs. Gilbert has also been far from well.

We received, under date of December 28, 1943, a kind letter from Elder Gilbert which we believe will be read with interest. This letter, he says, he himself wrote on the typewriter. We believe that our readers will remember Elder and Mrs. Gilbert in prayer, that the Lord may strengthen them for future service in this work.

"Am glad to tell you that thanks to the good Lord and the prayers of the workers and believers, Mrs. Gilbert and I have been making encouraging progress. Occasionally Mrs. Gilbert has a setback, but then she picks up. We are grateful for all the mercies which the Lord allows us to enjoy.

"As for myself, while I still have to have medical attention, including nursing, it encourages me to know that I am able to walk some, although with assistance. I feel that the Lord has been and is very kind and gracious to me, and my heart rejoices at the many blessings I constantly receive.

"The dear Lord has been extremely merciful to me all through this affliction. Every step of the way I see a Father's loving hand in dealing with me. I cannot find words to express my deep appreciation for the deliverance He has brought to me in changing my life from the bondage of Judaism to the freedom and liberty in Christ. I often wonder why the dear Saviour should regard me so kindly and lovingly and bring me into the joy of the gospel, when I was so bitterly prejudiced from childhood against the Christian religion.

"I have a great longing to be ready to meet Him when He comes. What a day of rejoicing that will be. What a happy privilege to look into the face of Him who gave His life for my sins.

"I greatly enjoy reading the REVIEW. How can an Adventist get along without that excellent paper? I have read it now for more than fifty years. I miss it so much when I am unable to read it. But thanks to the good Lord, I have ample time these days to read it."

Canvassing a Group of Five Hundred People

FROM the Tehuantepec Mission of Mexico comes the word that Colporteur Moody, after interesting the manager of a theater in the town of Tapachula in his book, *This Decisive Hour*, was invited to tell the things of which the book speaks to the people of the town. For this he was offered the use of the theater. Under the circumstances he felt that it would be difficult to refuse.

On the night appointed, Brother Moody faced an audience of five hundred people, which made him tremble; but he did the best he could. A live interest sprang up as a result of his work in this city, which has resulted in eleven people keeping the Sabbath.

Brother Moody has gone faithfully on in his work as a colporteur, and according to recent reports received from this field, we learn that he is leading the mission in sales.

Evangelism in Southern Africa

WE are especially encouraged with the way our workers are taking hold of the evangelistic program. At the present time there are a number of large efforts being conducted throughout the division. John Raubenheimer and H. G. Rutherford are conducting an effort in the Johannesburg city hall. This should reach a large number of people. Paul Hickman is conducting an effort in the Cape Town city hall, and Duncan Eva in the Bulawayo city hall. A number of large native efforts are also being conducted. F. G. Clifford is having a very successful effort in the native location, Bloemfontein, and W. H. Hurlow in the native town hall at Brackpan.

In our Ingathering campaign for 1943, I am confident that we shall reach £28,000. This is a record for

Africa. It is wonderful the way the public have been willing to give toward our mission work during the past few years.

E. L. Cardey and J. J. B. Combrinck are trying out an experiment which we hope will reach a class of people that we would not be able to touch in any other way. We selected fifteen to twenty leading newspapers throughout the Union of South Africa and the Rhodesias, and put short, paid articles in these papers week after week, inviting the public to write in for Bible lessons, such as are used by the Voice of Prophecy in the United States. We thought that if we got ten thousand names during the first year we would do very well. However, the Voice of Prophecy has been going only since June, and we have more than twenty thousand names. In fact, we have more names now than we can handle with our staff. As a result, we have had to withdraw all our ads from the papers and are trying to stop the names from coming in for the present. I feel confident that if we had the money and could get the staff, we could have fifty thousand names in a few months' time. We are also receiving large donations from those who send in their names. I think that so far we have received between £400 and £500 in this way.

C. W. BOZARTH.

From Honolulu

DAVID LIN, who has been canvassing in our field for several months, promised the Lord the profits from all his sales during the colporteur Big Week. He felt that he wanted to give this as his Week of Sacrifice Offering and prayed that the Lord would bless his efforts. The One who has promised to hear and answer our prayers did not fail Brother Lin in this desire to see the Lord's work go forward, for his sales during that week were one thousand four hundred dollars. This enabled him to give seven hundred dollars for a Week of Sacrifice Offering. Surely the Lord still answers prayers in behalf of those who commit their lives to Him and who work for the advancement of His cause.

GEORGE E. TAYLOR.

Pictures for the Review

IN this centenary year of our work we are endeavoring to feature its progress through the years. We desire to use many pictures of our pioneers who have passed to their rest, and also of old buildings. If any of our readers have such pictures in their possession, we would be very thankful if they would lend them to us for use in the REVIEW. We would have a copy made of these pictures and return the originals to those who send them.