

THE ADVENT SABBATH
REVIEW AND HERALD

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



F. MOLITOR, ARTIST

THE GOOD SHEPHERD

"I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. . . . My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10:14, 15, 27, 28.

HEART-TO-HEART TALKS

By the Editor

Recreation and Amusement

RECREATION takes into account both the present and the future. It includes the good of the individual physically, mentally, and spiritually. Amusements deal only with the passing hour, with the desire for pleasure, for entertainment, for excitement. This distinction between recreation and amusement is very finely stated in the book *Education*, page 207:

"There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success."

When Christ was here on earth, He was a social being. He had nothing in His nature of the recluse. He mingled freely with men in the public assembly, in the market place, in the home. With His disciples He attended the wedding in Cana of Galilee and contributed very materially to the pleasure of this occasion. He accepted invitations to dinners given in His honor. He was an honored guest and friend of Lazarus, Martha, and Mary. He was an advocate of recreation. He found it necessary to rest, to recuperate His wearied physical powers, and sought to provide this rest for His disciples. On one occasion, as His disciples returned from a journey of ministry to others, He said to them, "Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat." Mark 6:31.

But in all His relations to His fellow men, Christ never once forgot the character of His work or the object of His mission in this world. Every word He uttered was carefully weighed. Every act He performed was done as a part of the work He came to do, and He constitutes our great example. There is no proper relationship of life in which we should not take His life and teachings as our guide. We may well consider in this connection some of the underlying principles which should govern our recreations.

1. Our recreations should be innocent in themselves. This is well expressed by one writer in these words:

"If it involves any transgression of divine law; if it leads us to disregard the welfare of our fellows; if the pleasure is purchased by pain wantonly inflicted upon man or beast or bird or insect; if it tends to render us frivolous or reckless, or in any way leaves us farther from God and heaven, less conscientious, less devotional, less tender in heart, less active and earnest in all good works—we must condemn it, no matter how fascinating it may be, no matter what may be the numbers or the social position of those who favor it. Of all the poor excuses for sin, one of the poorest and meanest is the plea that we trampled on the law of God and defied His justice for the sake of amusement."

2. Our recreations should lead us to lay off care but not conscience. We seek a little leisure that we may the better perform service for God in ministry to our fellow men. From the book *Popular Amusements*, by J. T. Crane, we take the following statement:

"The true idea of rational recreation is expressed in the very name. The aim is to renew, restore, create again. It is to lay aside the more serious avocations of life for a brief space, that we may resume them with new vigor. It is to make a little truce with toil and care, that we may return to the battle with stouter hearts and keener weapons. We rest, that we may be better prepared for work. Rational recreation never loses sight of duty. It teaches us to seek, now and then, a little leisure, that we may be able to labor the harder and the longer; to be gay and merry, only that we may be the more susceptible, in its time, of all solemn, holy emotion. Recreation, in the true sense of the term, is not only free from evil, but it is full of good intents, aiming, above all, to aid us in the great concerns which look beyond the horizon of the present life. We shake off care, but not conscience. We do not lay aside the service of God and take a day to ourselves, but strive to win the benediction pronounced upon 'the man that feareth always.'"

3. Our recreations should be of a character that will not unfit us for religious duty. When they lessen our interest in the church and its activities, in the study of God's Word, in

prayer, in labor for our fellow men, then we may well take into account their unfortunate character.

4. Our recreations should be of a character that will not lessen our Christian influence. "A good name is rather to be chosen than great riches."

A real test of our Christian character is determined by our hours of leisure. It has been truly said that the hours between the time we leave our regular employment and the time we retire to sleep form a better index of our character than all the other hours of the day. Then our time is our own. We may do with it what we please. Let us give careful heed to our hours of leisure, that in them we ever honor and glorify God.

Every Christian is watched closely by the world. They look at his life to decide whether he really believes what he professes. This is true particularly of those who are looking for the coming of the Lord. We proclaim the message of the second advent to others; do we live the message? Do we show that we ourselves believe it? We stand as representatives of a church, of a great religious movement. The world around us has the right to judge of that church and of that movement by what they observe in our lives and deportment. If in any of our words or ways there is a spirit of compromise with evil, it will be made note of. Others may be lost or saved by the influence that emanates from us.

5. Our recreations should be health giving and refreshing. They should be actuated by a spirit of moderation and sound judgment. Physical exercise should not be too strenuous, particularly with those who are not used to physical employment. Contests have broken the health of many participants. We met a gentleman some time ago—a graduate of Oxford University, a man of noble spirit and high intellectual attainments—who had ruined his health in a boat race in England. For an hour of exhilarating, exciting amusement, he had become a burden in his home for the rest of his life. It is unfortunate to have our day of recreation of such a character that it takes us the following week to recuperate our physical forces.

6. Our recreation should never lead to neglect of present duty. The thoughts of tomorrow should not intrude into our working hours. Continual anticipation of some future enjoyment unfits us for the sober duties of today.

7. Our recreation should not be too expensive in time, energy, or money. We need to conserve all these for the great work in which we are engaged. Around us lies a perishing world. And our great object in seeking recreation is to better prepare ourselves to take part in the sober duties of life.

(Continued on page 23)

Miller's Early Life

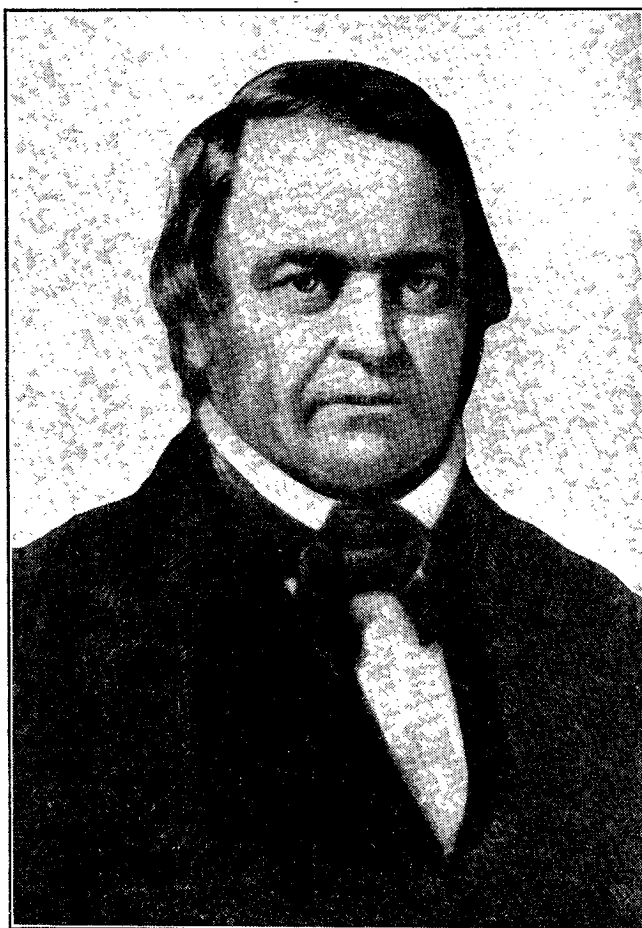
WORLD BURNERS," "knaves," "fools," "fanatics"! These and a hundred other equally colorful and contemptuous epithets were hurled at William Miller, his associates, and followers, because they believed and taught that the world would end "about the year 1843." The story of William Miller and the Millerites is one of the unusual chapters in nineteenth century American history.

Who was this man that stirred all America with his preaching and received a total of more newspaper references than almost any other man at the time? Miller came of a line of fighting men, who saw service in the colonial and revolutionary wars.

He was born in Pittsfield, Massachusetts, on February 15, 1782. At the age of four he moved with his parents to the hamlet of Low Hampton in Washington County, New York, almost on the Vermont line. He grew up in a religious atmosphere, for his pious mother had obediently woven into her life the religious instruction received in a minister's home. Though William's father, Captain Miller, made no profession of religion, he was one of those men who might be described as "not far from the kingdom." To his home were invited friends and neighbors to hear the preaching of the gospel, for there was no Baptist church in Low Hampton then.

Thus early William Miller came under the potent influence of religion. Long afterward, in writing a brief sketch of the influences that molded his life, he describes the religious feelings that took hold upon him from his very early years:

"In my youth, between the years of seven and ten, I was often concerned about the welfare of my soul, particularly in relation to its future destiny. I spent much time in trying to invent some plan, whereby I might please God, when brought into His immediate presence. Two ways suggested themselves to me, which I tried. One was, to be very good, to do nothing wrong, tell no lies, and obey my par-



William Miller at the Time of His Ministry

ents. But I found my resolutions were weak, and soon broken. The other was to sacrifice, by giving up the most cherished objects I possessed. But this also failed me; so that I was never settled and happy in mind, until I came to Jesus Christ."—*The Midnight Cry*, Nov. 17, 1842, p. 1.

There was a long interval to elapse between the childhood experience of religion and the day when he "came to Jesus Christ," as he so simply expresses it.

A Normal Child

William was no queer lad with strange experiences or abnormal reactions to life, nothing apparently to cause either parents or neighbors to feel that here was an eccentric child who would bear watching. He grew up as a healthy young American, living in what was then the western edge of civilization.

School facilities in the sparsely settled community of his childhood were

limited. He enjoyed the luxury of three months' formal education each winter. We have no records of how he performed in reading and writing, but we do have his arithmetic notebook. The pages are foolscap size. The handwriting is clear and of a much better grade than that of the average grammar school child who grows up in our modern educational institutions. The methodical way in which the problems are set down and the answers worked out provides the earliest insight into the character of the man. Thoroughness and methodical care mark all his later life and study.

In common with that of most early settlers, Miller's home was blessed with poverty. The word "blessed" is used with no facetious or ironical touch. Poverty brought with it qualities of thrift, diligence, and an appreciation of the value of hard work—foundation stones for the building both of characters and of kingdoms.

In William's home in the early years there was rarely a dollar spent on books. They might be desirable, but they were luxuries. Even candles could be used only in a sparing way. The ill-housed, ill-clothed, and ill-fed of our twentieth century America, on whom much oratory has been expended, would have appeared to the Miller family as being in comfortable circumstances. Not only was there little money or light for William to use on home education, there was little time either. From the rising of the sun to the going down of the same, William and his brothers and sisters were busy with their varied tasks on the farm. A good meal and sleep might seem the only appropriate conclusion to the labor of each day.

Reading by Pine Knots

If the eldest son of the house had been content along with the other children to believe that something accomplished, something done, had earned him his night's repose and nothing more, we would not be writing this story today. But William had an un-

quenchable desire for knowledge. He collected a store of pine knots to provide illumination. When all the family were asleep he would silently make his way to the fireside, stir the embers, light a pine knot, and begin his reading. One night his father, awakening from a slumber and seeing the cabin aglow, thought it was on fire. Whatever lurking admiration he may have had for his son's ambition, was lost in that first great fear that fire was about to devour their home. He chased William to bed with the threat, "Bill, if you don't go to bed, I'll horse-whip you!" There is no reason to believe, however, that this one outburst of paternal wrath retarded for long William's studious inclinations.

He Begins a Diary

In his teens he began to keep a diary. This simple fact in itself is revealing. What farmer's son in those frontier days would set himself to the task of keeping a diary? Here is one of the earliest indications not only of Miller's methodical mind but also of his bent toward writing. This diary, to be sure, is brief and rather spotty. The date on the title page is "July 10th, 1797." In obviously boyish handwriting, for he was only fifteen, we find this heading to the diary, "The History of My Life."

On the title page are these words: "I was early educated and taught to pray the Lord." This is the only descriptive statement that he gives concerning himself in his introduction to his diary. Evidently he thought it important and quite the most distinguishing statement that he could make concerning his earliest life.

The first of his day-by-day entries is dated "11th day of March, 1798." The entry is brief, but revealing: "Sunday—grandfather preached at our house from Psalms 23, 4th verse, from Colossians 3, 1st verse. I lay at home. Rainy day."

His maternal grandfather, Elnathan Phelps, brought religion home to William in the most literal sense of the word. Evidently it made an impression on his youthful mind, for he records chapter and verse of the Scriptural passages on the subject of the sermon.

As William grew, his thirst for knowledge increased, and the few books that the meager funds of the family permitted were not sufficient to satisfy that thirst. Combining resourcefulness and courage, he went out to see some prominent citizens near by to ask for the loan of books. Thus did he seek to stock his restless mind with the treasures that ever have been found in books.

When he married in 1803 he moved about six miles to Poultney, Vermont,

his wife's home town. There he soon became known in the village as one who spent his spare hours at the little library in the community.

Early Signs of Literary Ability

Evidently within the first few years in his new home he joined some kind of literary or cultural society, for he has left on record in his handwriting a manuscript which opens thus: "Mr. Chairman and Gentlemen. Though I feel myself inadequate to the task; yet I will endeavor to surmount all difficulties and give the society a short dissertation on calumny."

Though the manuscript is undated, internal evidence reveals that it was delivered during the Presidency of Thomas Jefferson, who was in office from 1801 to 1809. The "dissertation" was well written. While it might not be called a literary masterpiece in form or content, it is above the level of many a modern college student's production.

Little did Miller realize when he delivered that address in his twenties, within the circle of warm and trusting friends, that he was forecasting his own distressing experiences with calumny. He was to live to see the day when his name was maligned, his reputation blasted, his motives impugned in almost every newspaper of the country.

Miller's reading of books and his discussions with literary friends were not confined to such fields as history, poetry, and the like. Philosophy in its most subtle, skeptical form soon made its appeal to his mind. Deism, that halfway station on the road to atheism, which viewed God as a sort of absentee landlord far removed from, and wholly uninterested in, His created works, had been a blight on the religious life of England in the eighteenth century. The infection had been brought across the waters by skeptical books and papers, and now numbered among Miller's friends were several prominent citizens who were deists. Miller, who up to this time had evidently lived on the spiritual momentum of his pious mother and other churchly relatives, soon found himself in this new community and among these new and impressive friends, with no first-hand personal conviction to immunize him against the virus of infidelity.

Miller Becomes a Deist

It was not a case of Miller's needing a godless philosophy of life to quiet a conscience outraged by immoral, dissolute living. Too often men rush into the miasmatic fogs of skepticism in an attempt to make their evil deeds look less real. But not so with Miller. No finger of calumny pointed at him in

later years even attempted to bring a charge against him in regard to his early years. Here was a case, the most pathetic of all, where a man accepted false premises, and was then carried onward in his reasoning, as by the current of a strong stream, until lost at last on the horizonless ocean of infidelity, with no chart or compass.

Inner Conflicts

According to Miller's own testimony in later years, he became a deist in 1804. No man suddenly makes so great a change as this, certainly no man who has previously lived a circumspect life within the circle of the church. There are gropings and strugglings of the mind. These lines, written in 1803, tell their own story: "Come, blest Religion, with thy angel's face,

Dispel this gloom, and brighten all the place;

Drive this destructive passion from my breast;

Compose my sorrows, and restore my rest;

Show me the path that Christian heroes trod,

Wean me from earth, and raise my soul to God!"

—Bliss, *Memoirs*, p. 27.

The youth who had inscribed on the title page of his diary that he was "early educated and taught to pray the Lord," and who gave as his first entry in that diary his listening to Grandfather Phelps preach, had become an avowed skeptic. Those who before had been objects of respect and veneration, became, instead, objects of mirth. To the delight of his skeptical friends he would caricature the tones of voice and the actions of the pious in the community, including among them his own clerical grandfather. When his mother spoke to Grandfather Phelps about William's strange, ungodly conduct, grandfather answered in typically hopeful, ministerial style, but with a prophetic accuracy he did not realize: "Don't afflict yourself too deeply about William. There is something for him to do yet, in the cause of God!"—*Id.*, p. 29.

He Enters Military Service

Miller's first entry into public life was in the capacity of a deputy sheriff in the year 1809. Soon after, he added the duties of a military officer, following closely the steps of his fathers before him. In 1810 he was appointed a lieutenant in the State militia. When the War of 1812 began he was made a captain in the militia.

No draft system, no selective service was in operation in 1812 in the United States. The country relied on volunteers, and the officer who could, by his

personality and standing in the eyes of those who knew him, succeed in enlisting volunteers for the Army was a man of great value and importance. Miller was such a man. Framed in the law office of a great-grandson of Miller in Fairhaven, Vermont, is a faded but important military document that bears eloquent testimony to the standing of William Miller in his own community. This document was signed at "Poultney, November 16, 1812." It is in the very legible handwriting of William Miller, and reads thus:

"We the undersigned feeling it an indispensable duty for us, in the present situation of our national concern, to step forward in the defense of our rights, our country, and friends, do voluntarily tender our services to the President of the United States agreeable to an act passed by the legislature of the State of Vermont, November 6, 1812. And do therefore enlist ourselves into a company of infantry to be commanded by William Miller to hold ourselves in readiness to march at a

moment's warning until the first day of May next 1813."

The remainder of the document consists of two parallel columns of signatures of the men who enlisted, with the "place of abode" and the date of enlistment following. There is a total of forty-seven names, most of them from near-by communities such as Fairhaven. In a small community where everyone knows all about everyone else, this speaks volumes for William Miller's character and standing, that so great a number from a little town should voluntarily place themselves under his command, in readiness to march from their homes to fight they knew not where.

Joins Regular Army

William Miller did not long remain an officer in the Vermont State militia. The regular Army had need of him. In 1813 he became a lieutenant in the U. S. Army.

The military history of his ancestors might be considered a sufficient expla-

nation of why he accepted this commission in the regular Army. But there was another reason also. It may have been the chief one. Years afterward, in writing a very brief sketch of his early life, Miller tells of his descent into the dismal swamps of deism, and of the hopelessly pessimistic view of mankind and of history that fastened upon him:

"I could discern no bright spot in the history of the past. Those conquerors of the world, and heroes of history, were apparently but demons in human form. All the sorrows, suffering, and misery in the world, seemed to be increased in proportion to the power they obtained over their fellows. I began to feel very distrustful of all men. In this state of mind I entered the service of my country. I fondly cherished the idea, that I should find one bright spot at least in the human character, as a star of hope, a love of country—patriotism."—*The Midnight Cry*, Nov. 17, 1842.

F. D. N.

Denominational Crises

Meeting Twin Giants of Error

ONE of the giants of error is modern Spiritualism; the other, the giant of modern evolution. We may say that these are twin errors, for they came into the world in modern dress at the same time—in the days of 1844. Our pioneers had to meet the deceptive teachings of each from the very first. As to the time of evolution's arrival, here is one testimony:

"In 1844, Robert Chambers published his *Vestiges of a Natural History of Creation*, propounding a disturbing theory of man's origin, because utterly at variance with the Biblical story, vouched for only by the revelation of nature's book, with its pages of flora and fauna—evidence that was soon to be reinforced by the ampler discoveries of Darwin."—A. W. Martin, *Psychic Tendencies of Today*, p. 17.

Chambers well understood how revolutionary his theories were, and for some years he kept secret the fact that the book was his, lest it hurt his large publishing business. Proofs from the printer were sent to a friend of his in another city, who in turn mailed them to the author.

All unconsciously, perhaps, the author was setting a giant error stalking on its way to slaughter souls. Darwin later acknowledged that this publication of 1844 had been of great service "in removing prejudice and preparing the ground for the reception of similar views."

The exact date of 1844 as the birth year of modern evolution is not essen-

tial, but I like to see in the record how Satan shaped special deceptions to meet the timetable of the Lord's advancing work. So came Spiritualism also. As this advent movement was rising into view in old New England, in 1844, the evil spirits were knocking in that house near Rochester, trying to get the attention of someone who could be used as a medium of contact. And as the message of Revelation 14 rose in 1844, calling all peoples and tongues to worship God as Creator, Satan was launching in new guise the great deception of evolution, which banishes the personal Creator, and has spread unbelief in the Scripture record throughout Christendom.

One might naturally think that there could be little in common between the mysticism of Spiritualism and the so-called scientific viewpoint of evolution. But these two giants of error have worked together. The *Theosophical Quarterly* some years ago expressed the thanks of their movement for the work of the evolutionists.

"We are immensely indebted to the great teaching of evolution, which Darwin and Alfred Russel Wallace put forward tentatively in 1859. We could hardly have hoped for the success of the theosophical movement had not the teaching of evolution preceded."—*July, 1928*.

In the early years the spiritistic movement—with its related associates of mesmerism, theosophy, and various other features—showed so many weak and absurd phases that it is re-

markable to observe how swiftly it spread. One reason for this is plain. Nearly all Christendom held to the belief in the natural immortality of the soul, with the idea of spirits of the dead all about, akin to the ideas obtaining in paganism. Spiritualism simply moved in through this open door, in spite of all absurdities shown in its early manifestations.

Teachings of Evolution

So, too, I think, evolutionism was earlier expressed in cruder terms than generally in use now. The scientific teachers of evolution do not say much today of jungle animal ancestry as we heard sixty or more years ago. But all the crudities are in the theory, however refined. The highest paid editor in America (so it used to be said), the late Arthur Brisbane, often tried to make the doctrine plain for common people in his New York City paper. Here is a quotation from one of his highly paid editorials:

"According to science we all came from the water. The little germ of earth life first started safe in the salt sea. It developed. Some enterprising sea dweller crawled or was washed ashore. Then earth life began and that developed through evolution. Some ran, some hopped, some climbed. Some burrowed in the ground. Some flew, and became birds. They stopped thinking then, because flying made them safe, and thinking became unnecessary.

"The weakest of them, with small teeth, useless nails, not much strength

and little speed *had to use their brains*. That's how we arrived. Scientists tell you that."

Compare this with the stately record of creation in the first chapter of Genesis, in language that puts awe and even reverence into the hearts of some of the old pagan Greeks who read it.

Very likely some believer in evolution would say that the editor's rough-and-ready style of exposition made for absurdity. But as Lord Kelvin, a great English scientist, once said, the absurdity is inherent in the theory. He went on:

"Was there anything so absurd as to believe that a number of atoms, by falling together of their own accord, could make a sprig of moss a microbe, a living animal? . . . Here scientific thought is compelled to accept the idea of creative power. Forty years ago I asked Liebig [the famous chemist and savant] . . . if he believed that the grass and flowers which we saw around us grew by mere mechanical force. He answered, 'No more than I could believe that a book of botany describing them could grow by mechanical force.'"—*London Times, May 4, 1909.*

Those who helped the theory of modern evolution into the field knew well that it meant the negation of Bible religion. As religionists tried to harmonize the doctrine of evolution with the doctrine of the personal God and of a divine Saviour, Darwin looked on and exclaimed, "How funny men's minds are!"

It was mysterious how this ingenious harmonizing of darkness and light went on. Only the workings of the mystery of iniquity, the very depths of Satan's magic, can explain it.

It would seem by the way some strong men talked that they had surrendered to the theory against their wills. For instance, Gamaliel Bradford, New England essayist and historian, who read Darwin at seventeen, said:

"It was Darwin, the gentle, the kindly, who detested suffering in men and animals; it was Darwin who at least typified the rigorous logic that wrecked the universe for me and for millions of others."—*Harper's Magazine, September, 1926.*

Undermining Christian Faith

Men who were not interested in religious doctrine and Bible exposition in those earlier days looked on with forebodings. There was Thomas Carlyle, who at times seemed to have scant interest in sound doctrine, but who wrote in his journal of 1869:

"The quantities of potential and even consciously increasing atheism, sprouting out now in these days, is enormous. In every scientific or quasi-scientific periodical one meets it. In fact, there is clear prophecy to me that in another fifty years it will be

the new religion to the whole tribe of hardhearted and hardheaded men in this world. Not only all Christian churches but all Christian religions are nodding toward speedy downfall in this Europe that now is."—*Froude, Carlyle in London, Vol. II, p. 387.*

The compromising went on until there were few religious organizations into which evolution had not infiltrated. By 1930 the Church of England authorities (the Lambeth Conference of Anglican Bishops) put that church on formal record:

"We are aware," they said, "of the extent to which the very thought of God seems to be passing away from the minds and hearts of many, even in nominally Christian nations."

Strange to say, instead of calling for a return to the preaching of the Scripture doctrine of God and His creative work, they really put on record for their church the compromise with evolutionary teaching:

"We are now able," they declared, "with the aid of various departmental sciences, to trace in outline a continuous process of creative development in which at every stage we find the Divine Presence and power."—*Literary Digest, Sept. 6, 1930.*

So this imaginary power that the evolutionist has pictured evolving all things, from the molecule or atom upward, is called divine, and the Scripture record of creation must go.

A very recent *History of American Congregationalism*, by Atkins and Flagley, doubtless speaks for the large churches in America generally when it tells how religion has adapted and adopted the theory of evolution in place of the Bible teaching:

"Faith adjusted itself to evolution and found God in the revelation of His aeonian [age-continuous] processes. Liberal religious faith was able to detach itself from an infallibly inspired Bible and still find a divine and sufficient revelation between its covers. . . . An almost entirely new religious literature began to be created."—*Page 178.*

Armed to Meet Giant Errors

In the days of 1844, when the twin evils of modern Spiritualism and modern evolution were beginning their course, God called into action this definite advent movement. Our pioneers found that the advent message of Revelation 14 had been shaped directly to resist these errors. As they dug for truth in the early days—and we have been told how earnestly they worked, as men digging for hidden treasure—they found in the Scriptures the great body of teaching regarding the nature of man, the sleep of the dead, and life and immortality only in Christ. They saw clearly the order of events of Christ's second coming, and found the doctrines of the resurrection, the end of the wicked, and the fate of Satan and the evil angels.

Here was a complete system of Bible truth lifting up a standard against the whole order of spiritism and mysticism. Our pioneers were armed for the fight they had to wage against these new devisings. We who were youth in their later days saw the joy and zest with which the old hands still fought to win souls from these deceptions. And still we must put on the whole armor of truth, for we shall wrestle against principalities and powers and evil spirits to the end.

Then, also, the prophetic truths of the message were powerful in strengthening faith in a time when skepticism came rushing in on the crest of these tides of error. The world learned that Seventh-day Adventists stood for the "sure word of prophecy," as an infallible proof of the integrity of Holy Scripture. "Shall I tell the people it is a Seventh-day Adventist book?" asked one of the new members on being encouraged into the colporteur work in India. Another new believer of Calcutta, sitting near by, said, "You don't have to say it. The minute the people hear you talk about prophecy they will know well enough that it is a Seventh-day Adventist book."

And what a witness to the fundamentals of faith and the inspiration of the Bible the prophetic truths have been in all lands. A veteran woman missionary told us in one great mission field: "I believe God has raised up Seventh-day Adventists to stand for the truth of the Inspired Scriptures when my own church seems to be weakening on it."

Yet again, and first of all, the Sabbath truth, in all its relation to God and salvation, armed the advent people to wage battle against the giant error of evolution. How our pioneer preachers cried out the message of Sabbath reform from the very first! The power of God was in it. It had to be so, for the Sabbath is the sign of the true God and of His creative power. It "shall be a sign between Me and you," He says, "that ye may know that I am the Lord your God."

Primitive peoples, coming into the light, have all along seen the power of God in the Sabbath truth. In the Indian work in South America there was once an urgent call for a school in one Lake Titicaca district. Our brethren had to defer answering it for lack of a teacher. Representatives of another society went to the village people saying, "We will give you a school." Joyfully the village accepted. They watched for a time, then asked when they were to be taught about the Sabbath. The teacher put the people off.

At last the village leaders pressed the matter. "We don't teach the Sabbath," they were told. "Oh," they said, "then we don't want your school. We want to be taught the holy Sabbath, so we can be changed like the

other Indians who have schools. We want to be like them." And the school was dropped. They would wait for a teaching that had power to change their lives. That was the power they had seen in the holy Sabbath.

Honoring the Creator

This truth of a living God who works by creative power stands in the forefront of the message of Revelation 14, which made us Seventh-day Adventists. And the very phrasing of the message by Inspiration is a warning against the evolution theory which sets aside the Creator. The advent message cries:

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea."

It is in part a quotation from the fourth commandment, which says that the Lord "made heaven and earth, [and] the sea." The special message of preparation for the judgment and the coming of the Lord calls men to worship God as Creator and to keep His Sabbath as the sign of His creative power. All the weight of the message is a warning against the doctrine of evolution that has struck a giant blow against the God of the Bible. Our pioneers rejoiced in preaching this message to men in face of the "oppositions of science falsely so called." They told us how Captain

Joseph Bates, author of our first Sabbath tract, used to sit in the prayer meeting in his old age, clapping his hands and exclaiming, "Oh, how I love this Sabbath!"

In it all, the messages by the Spirit of prophecy set a keynote, from the earliest days, in witnessing against the deception of Spiritualism and the theories of evolutionism. At seventeen, Ellen Harmon (later Mrs. E. G. White) went out with older ministers, facing mesmerists and mental science teachers, those forerunners of spiritism. "Make known to others what I have revealed to you," had been the call of the Spirit in 1844. How could she, she felt, a child in years, go forth from place to place unfolding to the people the holy truths of God? But the young girl obeyed the call, and for seventy years her voice sounded the keynote of the message in the advent movement. By 1849 the work of Spiritualism was in full swing, and her pen was writing of its future growth and deceptive power, warnings that we have seen fulfilled.

One of the remarkable facts in the story of the gift imparted to this messenger was the power she had in preaching the fundamental truth of the working of God, a personal Creator, in all creation. This is the Bible's answer to evolution.

On a Mississippi River steamboat, going up from Iowa to Minnesota, the

passengers (to one or two of whom the young woman was known as a talented speaker) begged Mrs. White to talk to them. For hours she spoke in the ship's crowded lounge, drawing her illustrations from scenes that they were passing along the river shores, until the stewards had to clear the lounge for the laying down of extra beds for the night passengers.

Earlier still, on a boat on the Erie Canal, she had been speaking on the same topic, of the working of the Creator's power in nature. James White told a story of the discourse. A minister who listened, a man of education, said privately to the speaker after the public talk: "Sister White, while you were speaking, I was asking myself the question, why is it that none of us have thought of these precious things which you have brought out this morning?" "The clergyman marveled," said James White, "for he well knew that she did not get these things from books."

When a minister in the South recently read the book *Patriarchs and Prophets*, presenting some of these truths, he enthusiastically declared that the book seemed to him inspired.

So, from earliest times, the Lord armed this advent movement with the truths that will save believing souls from the deceptions of last-day errors which still are sweeping the world.

W. A. S.

The Impending Conflict—No. 3

The Conflicts Ahead

THE last days of earth's history will be characterized by numerous conflicts. Not one but at least four definite conflicts will be taking place when Christ comes. The end will come when men no doubt will be talking much of peace and will be working for peace, but all their plans will fail before the accumulated unsolvable problems of six thousand years of corrupt human history. "There is no peace, saith my God, to the wicked." Isa. 57:21. "Destruction cometh; and they shall seek peace, and there shall be none." Eze. 7:25.

The great structure for peace that man may build will be so unstable that it will go down with one great crash when the Spirit of God is withdrawn from the earth. It is true that men may be expecting peace, hoping for peace, but they are also planning to enforce peace with their weapons of warfare. They dare not disarm and trust to the good will of men. Thus, if we have peace for a time, it will be an armed peace and not a true peace. These efforts may be temporarily successful, and the winds of strife be held in check, that they blow not in all their unrestricted fury; yet the day will

come when the structure that men have created will utterly fail them.

We read from the pen of inspiration: "Soon grievous troubles will arise among the nations,—trouble that will not cease until Jesus comes. . . . The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war."—*Review and Herald*, Nov. 24, 1904.

The four great conflicts which reach their climax in the very last days of earth's history, which we wish to mention, are as follows:

Political Conflict

1. *The conflict among the nations.* Christ prophesied of wars and rumors of wars among the nations in the last days. (Matt. 24:7.) Joel likewise told of the intensity that would take place in preparation for war. It would be total war on a world-wide scale. The weak nations, with the strong, would summon all their energies in preparation for war. (Joel 3:9-12.)

God's wrath will be poured out upon men in a day when the nations are angry. (Rev. 11:18.) Though the nations will unite to make war against the Lamb and His followers, they will finally turn against one another and against the power which had deceived them hitherto. (Rev. 17:13, 14, 16.)

The seventh chapter of Revelation pictures four angels from heaven holding the four winds of earth until the servants of God are sealed in their foreheads. When the servants of God are all sealed the winds are loosed to blow in all their fury, but it is then the time when the seven last plagues are to be poured out. This represents the Spirit of God holding in check the evil forces of the earth. These winds do not refer merely to strife in general, but particularly to political strife—wars.

Holding the four winds suggests that war has become world wide in extent and must be held in check. Holding the winds means that there is a restraint upon the conduct of war. Men are not able to fully carry out their plans, though they may be able to carry out their evil purposes to a certain extent. But God will always

say, "Thus far and no farther," until the final day when He will loose the winds from restraint and permit Satan to lead the nations into one great conflict. In Revelation 16 the spirits of devils are pictured as leading the nations into a great conflict which becomes one of the plagues that God releases to scourge the earth.

The sequence of events in connection with this prophecy of Revelation 7 regarding the holding of the winds seems to be as follows: 1. Winds are held in check. 2. Work of preaching the gospel is going on. People accept the truth and prepare for the coming of the Lord. 3. God's people all are sealed and the pronouncement "He that is holy let him be holy still" is sent forth. 4. Probation is ended. 5. The Spirit of God is withdrawn from the earth. Angels no longer hold in check the evil forces that men have invented. 6. Then the great conflict among the nations which has been forming for many years, and has broken out in greater and greater measure from time to time, but has been held in check, will reach its climax in such a carnage as the world has never seen. Note the following from the Spirit of prophecy in this connection:

Comments From Spirit of Prophecy

"John sees the elements of nature—earthquake, tempest, and *political strife* [italics ours]—represented as being held by four angels."—*Testimonies to Ministers*, p. 444.

"Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power."—*The Great Controversy*, p. 440.

"As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle."—*Review and Herald*, Nov. 27, 1900.

"The winds will be stirring up the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads."—*Id.*, June 7, 1887.

"Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—*Education*, pp. 179, 180.

"The bottles of God's wrath cannot be poured out to destroy the wicked and their works, until all the people of God have been judged, and the cases of the living as well as the dead are decided. And even after the saints are sealed with the seal of the

living God, His elect will have trials individually."—*Testimonies to Ministers*, p. 446.

"When the people of God reach this mark [perfection of character], they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished.'"—*Review and Herald*, June 10, 1902.

"Men cannot discern the sentinel angels restraining the four winds that they may blow not until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of His avenging wrath as no pen can picture."—*Signs of the Times*, Jan. 13, 1887.

"While already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle."—*Testimonies*, Vol. VI, p. 14.

The Conflict in the Spiritual Realm

2. *The conflict between good and evil spirits.* While this open conflict among the nations is in formation and is going on to a limited extent, an unseen conflict is taking place between the spiritual forces of good and evil. This spiritual strife is the secret force back of the political and religious strife that shall characterize the last days on earth.

Satan has his host of evil angels who are sent forth to counteract the heavenly agencies of good. As the messengers of God are sent forth to minister unto those who shall be heirs of salvation, Satan sends forth his cohorts of destruction to work havoc upon the earth. That this strife of spiritual forces will grow more and more intense as we approach the last days is certain. It will be the activity of these forces which will stir up men to greater and greater intolerance and destruction.

"We wrestle not," says Paul, "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

It is the spirits of devils, we are told, that stir up the nations to gather for "the battle of the great day of God Almighty." While the evil forces are leading the nations to the place of their destruction, God is preparing the armies of heaven to take their appointed part in the final conflict.

We cannot separate the spiritual forces from the conflicts of earth. Both God and Satan are playing a part in every act of earth. Both are seeking to intervene in the affairs of men. Let us ever remember that God's great objective is to save the world, and

Satan's objective is to bring this world to final and utter ruin. It is Satan's irrevocable purpose to wreck the world so completely that all the good shall be destroyed with the evil. While he holds out hopes to men of a better world, he merely does this that he may deceive the good in following him to eternal death.

While God is restraining the actions of evil men by His spiritual agencies in order that His work of salvation may be completed, Satan is seeking to hinder that work and bring the world to ruin before all shall hear the gospel of salvation. God still holds the balance of power. Someday He will turn the earth over to the forces of evil for a moment, and they will follow Satan to their own destruction.

Conflict With the Remnant Church

3. *The conflict between the beast and the remnant people.* This is the conflict revealed in Revelation 13. It is the one over which we should be most concerned. This religious conflict is not something apart from the general strife among the nations or among the spiritual forces of good and evil. We shall find that all the conflicts of the last days are but a part of the great general strife—political, religious, spiritual—that shall issue in the greatest carnage and the greatest deliverance ever known to man.

The strife with the remnant people, as we shall see in these extended studies, is over their refusal to follow those who are dominated by the beast and his image as they seek to set up the kingdom of God on earth. The remnant people will stand apart from this great but false revival, because it would lead them to turn their backs upon the commandments of God. This will bring them into great jeopardy, and they will be saved only by a direct and most wonderful deliverance through the personal intervention of Christ.

4. *The conflict between God and the wicked.* This is the conflict that is revealed in Revelation 19, where Christ, the King of kings and Lord of lords, is pictured riding on a white horse, directing the armies of heaven as they ride forth to destroy the wicked, who are about to raise their swords to slay the people of God. This occurs at the time of Christ's second coming at the beginning of the thousand years. This great battle of the day of God Almighty will not be finally settled until the close of the thousand years, when God shall utterly destroy Satan and his evil hosts as they attempt to storm the city of God.

Then days of conflict shall cease, and peace shall eternally reign over the earth and throughout the universe. God grant, dear reader, that you may endure the conflicts that are ahead and come off more than conqueror through Him who loved us. F. L.

Out of the Mouths of Children

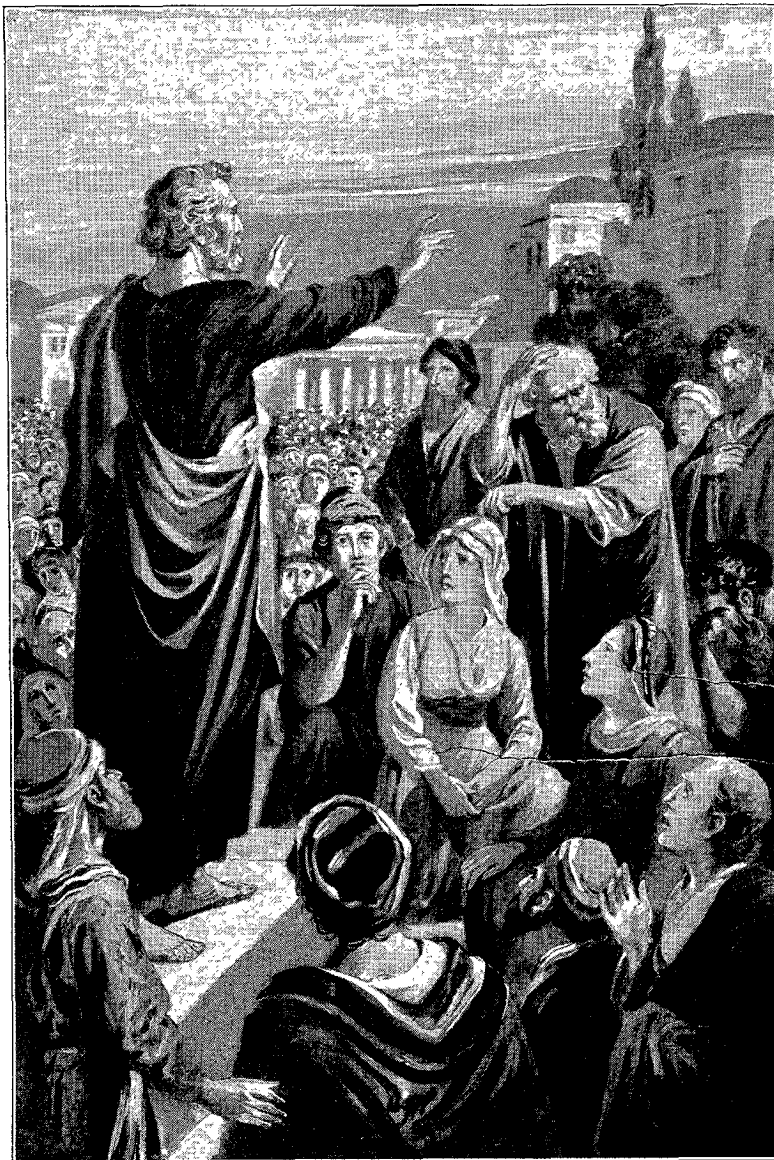
By RUTH CONARD

YOUR sons and your daughters shall prophesy." Thus spake the prophet Joel, peering down through the mist of years to the time just preceding "the great and the terrible day of the Lord."

At no time in history has this forecast been so definitely fulfilled as during the proclamation of the first angel's message in the southern part of Sweden. Children—tiny tots, five, seven, and eight years of age; girls thirteen and fourteen—were imbued with the Holy Spirit and preached with great earnestness and power to crowds often numbering several hundred, and sometimes to assembled congregations of a thousand or more.

Thus the Lord provided the means for the giving of the first angel's message when to human reasoning the way seemed barred. Laws in Sweden at that time forbade the holding of religious services by any except those duly authorized by the state church. The clergymen were very jealous of their authority. When, therefore, the spirit of revival which the first angel's message brought to England and the Continent, spread across the chill waters of the North and Baltic Seas into Scandinavia, the leaders of the state church endeavored to stop its progress by the enforcement of these laws.

In some places, especially in southern Sweden, where devout laymen made attempts to give the message of judgment, they were silenced by prison bars. Even two young men, hardly more than boys—Ole Boquist and Erik Walbom, fifteen and eighteen years of age—who, under the power of the Holy Spirit, preached in Orebro, were imprisoned and mistreated and



PETER PREACHING AT PENTECOST

beaten until their health was seriously impaired. And only through a special appeal to the king did they finally secure safety from further ill-treatment.

How then was the message to be proclaimed? Children were too young to be prosecuted by the law. So the Lord raised up youthful witnesses, and many childish voices rang out in the stirring appeal, "Repent, for the kingdom of heaven is at hand." In different villages and towns all over southern Sweden these child preachers gave their message during the years 1842 and 1843. Like clear little candles, they shone forth with their ear-

nest message during a time noted for its moral laxness and irreligiosity.

The meeting places of these child preachers were usually the humble homes of their peasant parents. Their audiences were largely neighbors and friends from the villages and farms close by. However, as others heard of the meetings, the congregations increased, some people coming for miles to hear the message. Sometimes the entire house would be filled, and people would be standing at the doors and windows during the service—even in the excessive cold weather of the winter months.

Early Experience Reported

Ellen G. White made a trip to Europe in 1884. While in Sweden she received an eyewitness account of a man who had attended a meeting conducted by one of these child preachers during the winter of 1842-43. He told of the experience in the following words:

"The weather was providentially favorable that winter. There was little snow, but the

marshes, lakes, and rivers were frozen over so that they could be used as a highroad, and the people went in masses to the places where these child preachers, mostly poor cottagers, were. A little girl began preaching but a few miles from the place where I lived, and as the news of the wonderful movement was noised about, I went with my wife to see and hear for myself. When we arrived at the cottage it was filled with people. The child, who was six or eight years old, moved around among them, and they asked her questions, which she answered as a child usually does. The

people flocked together till the house was surrounded by a great number. When the last person had arrived her manner changed entirely, both in boldness and movements, clearly indicating that she was moved by an invisible power and not by her own natural gifts. When she commenced speaking, her voice also changed. She said, 'Fear God, and give glory to Him; for the hour of His judgment is come.' She reproved sins, such as drinking, theft, adultery, swearing, and backbiting, and also reproved churchgoers for attending church with worldly business in view, instead of listening to God's Word and conforming their lives to it. Her voice and words were impressive. Many were weeping and sighing. They were told that time was given them to repent, but they must not put it off.

"We went home with stricken and trembling hearts. I felt that I must take my Bible, which I thought I had carefully studied, and search it yet deeper. I could hardly work the following week. My thoughts were constantly running on God's Word and the sharp reproofs and expositions I had heard from that little child, who probably had not even learned to read."

Many more such experiences might be told of these child preachers. There was sixteen-year-old Lisa Andersdotter, to whom people came from many miles around to hear her sermons and songs. There was the daughter of a poor peasant of Svanarium, who for some time preached twice daily to an audience of two or three hundred listeners, and on the sixth and seventh of February, which she announced would be her last public appearances, she had audiences that totaled three or four thousand.

Calls to Repentance

A newspaper of that period tells of Carolina, a little girl living at Linhult. Standing before her audience composed of hundreds of people many years her elder, she is reported as addressing them with great earnestness:

"My beloved, blessed friends! I desire to admonish you tonight. O that you would repent! The sun has just gone down. Who knows over whose head it will rise again? Oh, the great, terrible day of judgment! Repent, repent, repent, my beloved friends! O that you would believe your teachers [preachers]! But you have never done as they have told you! Therefore, God has had to send this message of warning, my beloved friends."

Most of the descriptions of these child preachers tell of their standing before congregations, as a minister does. When the time came for them to give their message, they showed plainly that they had become possessed of a power not their own. Their faces became very serious and

bore a look of warning and admonition. Their little treble voices took on added volume.

The child preachers often opened their services with a familiar song, in which the audience joined. Then came the sermon—simple, clear, vibrating with the seriousness of the message. Some youthful exhorters were known to talk for as long as four hours. The listeners could not help being mightily affected by the words of warning and the pleas for repentance which came from the childish lips. When they had given their message, they became once more their natural selves, and theologians and doctors alike were unable, by examining them, to find physical or intellectual explanation of their conduct.

All these child preachers were normal, simple girls and boys, children of the peasant farmers and villagers. They played with their small friends and went to school, trying their best to be good girls and boys, but in no way displaying unusual talents.

No Manifestation of Fanaticism

Many of the state clergymen and other intelligentsia, of course, derided these child preachers. Their ministrations were referred to slightly as "preaching sickness," and they were branded as fanatics. But unbiased observers could not but admit that the earmarks of fanaticism were missing. The children in their sermons never drew attention to themselves or tried to create a personal following. They made no spectacular demonstrations. They showed no signs of pride or arrogance, characteristics which usually accompany a fanatical tirade. They admitted that they themselves needed the pardoning grace which they were presenting to their hearers.

Some of these children hardly knew how to read, and none of them could possibly have studied the Bible to the extent that would have been necessary to preach as they did. Yet their message was Scriptural and orthodox. Their quotation of Scripture was always exact and appropriate. The first angel's message of Revelation 14 and the stirring appeal of Joel 2 were reiterated. They condemned the sins of the day and pleaded for a return to God. They heralded the near approach of the second advent, though they never set a specific time. What strange messages these were, coming from innocent childish lips. What could they know of the sins which they decried—sins which in their few short years of life had never soiled their hearts or minds? No possible explanation could be given of their words and actions than that an invisible power was working through them.

That the messages of these child preachers achieved much good has been testified to. The father of two girl preachers who lived at Liljebeck

said of the influence of their work on themselves and their playmates: "Instead of the boys and girls doing mischief as they used to do, they now go together and sing psalms; everything is quiet and peaceful; no evil-doings are going on any more."

The exhortations of these innocent little children caused many a careless, wayward person to change his ways and turn to God in repentance. Says the eyewitness quoted above regarding the preaching of the little girl he went to hear:

"A great awakening commenced among the people. Many drunkards became sober men; thieves returned stolen property, and confessed their sins; forgiveness was asked for wrongs done. A work was accomplished such as no preacher with learning and great talent could have effected."

The editor of a Stockholm newspaper, who made a tour through the countryside, visiting these child preachers, tells in the following words about their influence among the people of the parish of Rada:

"The manner of life and state of the mind during the six weeks that the calls of repentance lasted were perceptibly changed, . . . dancing, card playing, drunkenness, pomp and vanity, the flagrant desecration of Sunday, etc., have peculiarly decreased. . . . Sunday is now spent in attending meetings or in the reading and singing of God's Word at home. . . . All women have removed combs and puffed sleeves."

Even some of the clergy had to admit the beneficial influence of these small mouthpieces of God. A pastor in Rydaholm announced publicly from the pulpit that within forty days after one of these children, Stina Carlsdotter, began preaching in the city, seventy whisky distillers closed their plants.

Finally, as unexpectedly as the phenomenon had come, it departed. The message had been given; the children ceased to receive the special endowment of the Holy Spirit and became just ordinary children again, playing their childish games, living their usual lives, trying in their own small ways to be good girls and boys.

Like the children of Bible time, who heralded with songs and the waving of palm branches Jesus' entry into Jerusalem at His first advent, these girls and boys were given a part in heralding the near approach of His second advent. And with faithfulness they accomplished their mission, giving the message of repentance and a soon-coming judgment at a time when those of older years were silenced by the iron hand of the law.

[Credit.—Much of the material contained in the above article was taken from the Advent Source Collection at the General Conference office. It is used through the courtesy of L. E. Fromm. It has been translated from the Swedish by R. W. Engström.]

The Sabbath—No. 5

By A. E. PLACE

I DESIRE to repeat that I believe one of the reasons Christ had in making the Sabbath was, and still is, that all He did in and for the seventh day, which made it a Sabbath, must be done in and for everyone who becomes a true Sabbathkeeper. I have often reminded myself of this truth. No person can make himself a Sabbathkeeper any more than he can make himself a Christian. If I repeat this to you, it is for emphasis.

I do not need to take time trying to prove to you that Christ made the Sabbath, or that it was His crowning act as Creator; but I do desire that all may see that every act in the making of the Sabbath was His act, and the sum of His acts made the seventh day His day. God's work was to show His plan for man—for you and for me. (See Mark 2:27, 28.)

Believing this, I have an added reason for studying more fully and carefully His work in and for me, which can fit me to be one of His true Sabbathkeepers. Therefore I have before me two important questions: How was the Sabbath made? How is a Sabbathkeeper made?

I believe Christ had the answers clearly in mind before He began making man. They are embraced in the following five steps:

1. His first step was in making a choice of the day. He chose the seventh day. He also makes His choice of individuals to become His Sabbathkeepers. "Ye have not chosen Me, but I have chosen you." John 15:16.

My brother, my sister, have you any evidence that He has chosen you to be His Sabbathkeeper? Have you accepted, have you yielded willingly, intelligently to Him, to be fashioned and perfected? Are you yielding daily, praying that His will may be done in you, as it was done in the making of the Sabbath? If so the first step has been taken.

2. After choosing the day His next step was to enter into the day. He honored the day with His divine presence. Dear reader, please remember that He stands ready to honor you with that same divine presence. Possibly to some who think themselves Seventh-day Adventists, He is standing at the door knocking for entrance. Are you saying, "Shall I let Him in?" You know why He desires to come in. He says, "I will sup with you, and you with Me." What does that mean? He desires to take from your heart all uncleanness, selfishness, and sin, and put in its place His purity, His righteousness, His peace.

Have you opened the door? Has He come in? Then His second step in

making you His Sabbathkeeper has been taken.

3. Christ's third step was to rest on the day. This made it His rest day.

He longs to bring that same rest into the life, your life, my life. Have we received it? All through the ages it has been His purpose and plan to bring divine rest and peace to weary, troubled, restless souls.

My brother, my sister, are you weary, are you troubled, are you restless? Can you not hear Him calling, "Come unto Me, . . . I will give you rest. . . . Learn of Me, . . . and ye shall find rest unto your souls"? Have you answered His call? Are you resting in Him? Or are you still restless and troubled? Are you restless on His Sabbath, His rest day? If so, you should know that you have not taken His third step and your third step in becoming a Sabbathkeeper. The true Sabbathkeeper can and does "rest in the Lord, and wait patiently for Him."

I read, "There remaineth therefore a rest to the people of God." How thankful we should be that it is still remaining for us, that we may have it and enjoy it now, today. May God help us to accept it now and thank Him for it. If you will, I know that next Sabbath may bring you a rest that you have not yet enjoyed.

Let us remember that we must begin to share His rest here or we cannot share it "over there."

4. Christ's next step in making the Sabbath was in placing His blessing upon the day. That made it His blessed rest day. I repeat, His rest and His blessing remain for us today. Does the Sabbath bring a blessing to you? Are you conscious of any special blessing on the Sabbath day? Can you from your heart sing, "O day of rest and gladness"? If so, you may know that Christ is progressing in His efforts to make you His Sabbathkeeper. It is proof that you are beginning to "call the Sabbath a delight." It is also evident that you are ready for the last step.

5. The crowning step of Christ in making His Sabbath was that He "sanctified it." Gen. 2:3. In other words, He set the seventh day apart from all other days of the week to be a rest and a blessing to all who observe it as it makes its weekly trips around the world.

So, dear reader, His crowning act in making Sabbathkeepers is our sanctification. As He sends His sanctified Sabbath around the world, so He sends His sanctified Sabbathkeepers "into all the world" for the same purpose. (Matt. 28:19, 20.) Those are the peo-

ple who "remember the Sabbath day, to keep it holy." Ex. 20:8.

Shall we not more often and more fully thank the Lord that we have in this remnant church devoted, self-sacrificing Sabbathkeepers, who have received His rest, His blessing, and His sanctification, and who today in all the world are giving to millions of lost men and women the knowledge of the true Lord's day, which means Christ in the Sabbath, Christ in the Sabbathkeeper, and "Christ in you, the hope of glory."

Shall we not more often thank Him for the thousands of our young people who are in training for the same work? Shall we not earnestly pray that they will not overlook a single step in their preparation?

Let us earnestly pray that we give more faithful study to the meaning of true Sabbathkeeping, till we are conscious that we have His rest, His blessing, and His sanctification every day and a special blessing every Sabbath day, which will enable us to repeat with the psalmist, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Ps. 40:8.

If we do this the earnest prayer of this aged brother will be answered, and our blessed Lord and His truth will be glorified.

Rome, New York.

Not in Vain

BY A. R. MASON

O THOU through suffering perfect made,
On whom the bitter cross was laid,
In hours of sickness, grief, and pain,
No sufferer turns to Thee in vain!

The halt, the maimed, the sick, the blind,
Sought not in vain Thy tendance kind.
Now in Thy poor Thyself we see,
And minister through them to Thee.

O loving Saviour, Thou canst cure;
The pains and woes Thou didst endure.
For all who need Physician great,
Thy healing balm we supplicate.

Oh, heal the bruised heart within,
Oh, save each soul that's sick of sin;
Give life and health in boundless store,
That we may praise Thee evermore.

"A GRATEFUL thought toward heaven is a prayer."

OUR OVERSEAS DIVISIONS



This Attractive, Modern Building Is Our Publishing House in Warburton, Victoria, Australia

Our Work in Australia Sixty Years of Progress (Concluded)

By A. W. ANDERSON

Publishing Work

NEXT to the living preacher, undoubtedly the most efficient agent in the promulgation of the message is the printing press. From a small hand press in Henry Scott's bedroom in a Melbourne suburb in 1885, our publishing work has grown into a large enterprise. Nearly forty years ago our publishing business was removed from the city of Melbourne to Warburton, a rural district in mountainous country forty-eight miles from the Victorian metropolis. The wisdom of this move from the city to the country has never been questioned by those who are acquainted with the advantages which our workers and their families have enjoyed in their delightful mountain resort "far from the madding crowd." At Warburton we have a very happy Adventist settlement, which must make a favorable impression on the thousands of tourists who pass through that district in order to reach the skiing grounds and other attractions on Mt. Donna Buang. Rounding a bend in the road after leaving the Warburton railway station, one sees

two very fine buildings—the sanitarium health food factory and the Signs Publishing House, standing in grounds beautifully adorned with lovely trees and choice shrubs, flowers, and lawns. On the opposite side of the road stands the Warburton church, which has a seating capacity of six hundred. The road crosses the river and ascends the hill to the Warburton Sanitarium, which stands out boldly about two hundred feet above the river. Still farther up the hill is our church school, at which nearly one hundred pupils are receiving their education.

At Warburton we have our own water supply, which not only amply provides for the needs of the settlement, but enables us to generate 350 horsepower for the running of our machinery at the two factories and for the lighting of the sanitarium and the homes of our people. The natural facilities for obtaining an abundant supply of pure water, as well as electric power and light, together with huge supplies of good building timber at low cost from the surrounding forest, were factors which convinced our

brethren that no mistake was made in selecting that place as a center for our publishing work.

In 1943 our output of subscription books has eclipsed all previous records, for when all returns are in, they will total in round figures more than \$230,000. As the entire population of Australia and New Zealand does not exceed that of London, England, it will be readily admitted that our Australasian bookmen in this field are surely scattering the literature like the leaves of autumn.

The most recent reports from the publishing house also reveal the gratifying fact that they are having a real boom in the sale of tracts. Our people are circulating an immense number of our smaller publications, and we feel sure a good harvest will result from such extensive seed sowing.

Health Foods

One feature of the work in Australasia which has grown far beyond the expectations of our pioneer workers is our health food business. Commencing in a very humble way in Melbourne, this business has developed

amazingly. We are now operating seven factories in Australia and two in New Zealand with about 1,000 employees, and the products of these institutions have become a household word in this part of the world, for they have made for themselves an enviable reputation for quality.

The forty-nine motor vehicles which are used for distribution of our health foods have all been made convertible into ambulance wagons at a few minutes' notice in case of emergency, and all our drivers and many of the other employees have taken training in ambulance and first-aid work. Governmental and military authorities have expressed their great admiration of these vehicles and the practical help which our health food department employees stand ready to give in case of emergency.

Missions

The burden of carrying the everlasting gospel to the islands of the Pacific has been laid upon the Australasian Union Conference. Were it not for the necessity of brevity we could

are imparting instruction to 5,258 pupils.

Since the war we have received information from military and naval men, and from *évacué* planters, that, although our European missionaries have been obliged to leave their stations by government decree, yet our trained native teachers in the Solomon Islands are carrying on their work strongly.

Recently a man called at our headquarters office in Sydney in order to express his appreciation of the mission work which our missionaries had carried on in Bougainville. He said, "I certainly owe a tremendous lot to your mission. Some of the help given by your native teachers has been absolutely outstanding. For a period of eight months I was in the village of —. Your mission boy, Thomas, was the teacher there. He was marvelous. From the day we landed there we never wanted for anything. . . . I am glad to be able to tell you that your work is being carried on out there almost exactly as when you people were there. At one time the natives held a conference, and they carried on the business of the mission in much the same way as was done probably when your white missionaries were there. To me it was perfectly astounding. I want to add that whenever I walked into a village and saw that it was clean, and found the natives kind and courteous, I would immediately say, 'That is an Adventist village, or else a Methodist.'"

This man also told a story of a Chinese merchant of Kieta who was in

great perplexity. Mr. B—— advised him to go to the mountains. "He tried to get the natives of Kieta," said Mr. B——, "to help him in the work of carrying, but he failed. Finally he thought of your Adventist mission boy Tati, and sent word to him, explaining the situation and his need of carriers for himself and his household. The reply that came back from Tati was very characteristic. It was, 'Certainly, we shall be glad to help you.' Tati and his schoolboys, together with all the Adventists of one of the villages—men, women, and children—came to Kieta and carried the merchant and his household and goods into the mountains."

A few years ago no one would dare to suggest that anyone should flee to the inland districts of Bougainville for safety. What has made the difference? One thing alone—the preaching of the gospel by Christian missionaries.

Another well-known former resident of Bougainville now living in Sydney told us recently that prior to the war he "had been antagonistic to missions," but after reaching an inland village in Bougainville more than 3,000 feet above sea level he found that his "whole attitude toward missions changed." What was the reason for this sudden change? Here is the answer in his own words: "As we journeyed up the mountain we passed through native villages in which the people were dull-eyed, listless, and quite indifferent to our distress. But as we approached the village of M—— a marked change in native attitude was shown. Eager, willing, helpful men and women rendered assistance. A house was quickly prepared, and food and cool sparkling water were provided for us, followed by a warm

(Continued on page 23)

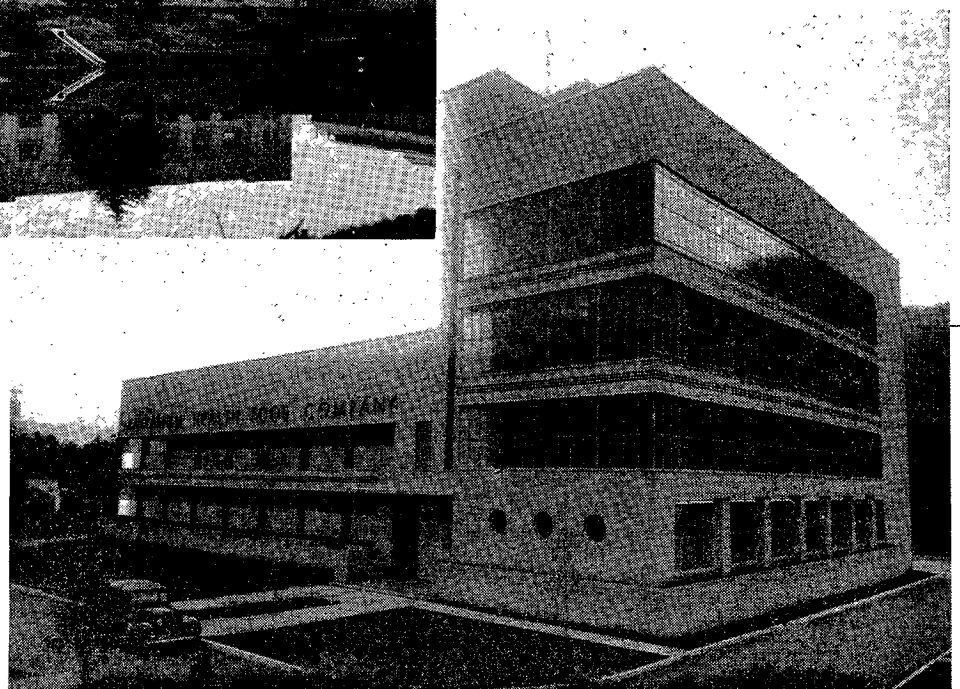


Interior of
Health Delivery
Van Now Used
as an
Ambulance



Right:
Health Food
Factory at
Avondale, on
Banks of
Dora Creek

Lower Right:
Health Food
Factory at
Warburton,
Victoria,
Australia



write much interesting information concerning this vast mission field. In some portions of this territory our missionaries are in touch with primitive peoples who have no written language, and who have been absolutely untouched, either by civilization or by Christianity. In this most interesting island field we have 487 workers preaching in 90 different languages. We have 191 churches with a total membership of 4,536, and 388 Sabbath schools with an enrollment of 15,263. We are also operating 237 church schools in which 290 teachers

The Call of Barotseland, South Africa

By W. R. VAIL

BAROTSELAND is one of the sections of Northern Rhodesia that is far off from any beaten track and hence little known to the world in general. Nevertheless it is a great field of responsibility and opportunity for the church of God because of the heavy population in this province. To-day approximately 340,000 souls are waiting for the help that we can give.

Together with G. R. Nash, the superintendent of the Zambezi Union Mission, I had the privilege of making an extensive tour through the province to visit the one mission we have in that far-off corner, Liumba Hill Mission, which was started about a decade ago by S. M. Konigsmacher. We were accompanied by Mr. and Mrs. Jonker, new recruits from South Africa, who are taking up work there. To see new life and help being given to this needy field brings courage to our hearts. Especially was it an encouragement to Mr. and Mrs. C. A. Bradley, who have labored on alone for the last year and a half, far from anyone of their own religious faith and hope. W. P. Owen, who will take the directorship of the mission upon his return from furlough, also was with us.

One might write at length of the days spent on the old, historic Zambezi River, with its crocodiles and hippopotamuses, the sight of various species of wild antelopes, and a few lions seen or heard, that give the missionary on trek some diversion and break the monotony of riding all day in a barge and pitching and breaking camp each evening and morning. All these become a part of the day's work, and one comes to feel he has always lived thus. But those are incidentals in the work and life of the missionary. What we are struggling with is of far more importance and interest.

The great need for more means to provide for greater progress lies heavy upon one's heart as day after day he goes from village to village without seeing any established work. It is like an oasis in the desert, though, to come to a village of Sabbathkeepers and feel that right out here in these out-of-the-way corners you are among brethren. While the work has been carried on among these people for a number of years, still there remains much that must be done before we can truthfully say that the gospel has been given to the Barotse nation.

When we talked our plans over with



The Paramount Chief's State Barge, Mongu, Barotseland, Northern Rhodesia

the district commissioner, he took us to the map on the wall and showed us places where no other society has worked, up to the present. He told us that if there was any chance of our going in to work in these areas, the government would urge that we do so at once while the way is still open. We ought to establish our schools in these plains west of the Loangina River in an area known as Nyambi, where many people are living without anyone to educate or teach them. In this area more than five hundred children are without schools, and we have no believers at all among the adults. What a field for labor the Lord is opening up! We would need about six teachers now to meet all the calls, and our problem is to find the men and the finances necessary to fill these openings.

At the mission itself we found a girls' school started, with about thirty girls in the compound. When one sees the difference an education makes in the homes of girls who have gone through our schools, he cannot be indifferent to the great field of opportunity that lies in this phase of the work. But how little we are actually doing! These thirty girls were living in a small compound made of sun-dried brick, with no building suitable to their needs for special classes and domestic science work. How we longed for the means necessary to put up a good permanent classroom building, with dormitory facilities adjoining, where the girls could come for their specialized training for homemaking, in a manner proportionate to the time, money, and buildings used in training boys for their lifework.

We feel sure that if we had the suitable accommodation and an instructor who could devote her full time to the teaching of the girls, the enrollment would more than double within a few years. At present Mrs. Bradley has been carrying this work, with her home duties and other mission responsibilities, but we need a full-time teacher for such an important post, one who can give her undivided attention to the girls. The time is ripe. We have been promised liberal help from the government by way of buildings and financing of the staff. We must make the beginning and they will help us through with it.

In all our discussions and interviews we were repeatedly impressed with the immediate openings on every hand in nearly every phase of the work. The provincial medical officer encouraged us to discuss the possibility of placing a doctor and hospital at Liumba Hill. The nearest medical help now is three days' travel away.

The interview with the provincial education officer, which lasted two and one-half hours, was most encouraging. Help was offered in building, up to half the actual cost, school buildings, dormitories, teachers' homes, and a girls' unit, as well as in equipping our school plant. The only reservation is that we must begin before they will help.

One problem does remain before us now, and that is the great section in the northern part of the province known as Balavale district. This is too far from Liumba Hill to be administered satisfactorily under its direction, and so far these 100,000 souls are yet unwarned. A European-di-

rected mission must be opened there soon to take the gospel into this territory. The family who opens that mission will be pioneers of the message as verily as were the early men and women who came in by ox wagon or afoot. There the travel is by canoe or carrier, and one is entirely on his own in the wilderness. But there are souls who are in as great need of the gospel as were the heathen in those earlier years. Whom can we send; who will go for us?

As we were going up through the district called Mongu-Lealui, which includes the great Barotse plain, our hearts were made heavy with the thought that in that district, which is, in reality, the capital, or headquarters, of the entire province, we have no school established. One settlement did contain a number of Sabbathkeepers, but no school. We need a teacher there to keep the interest up and to build it up to where we can reach out into other villages as well. But at every turn, it seemed, our way was hedged up. We have since been praying and longing for some way to enter this district. How good it is to know that the work is not ours, but God's, and He can work where we would fail!

Just the other day we learned from Brother Bradley that while our leading African pastor, Pastor Imasiku, was visiting with the Ingambela (the chief native authority, next to the paramount chief, or the prime minister of the Barotse nation) the chief remarked that the people at Tungi are faithful in Sabbath observance, and that, in his opinion, we should put a school there. Brother Bradley writes:

"I appreciated that, coming from a man like the Ingambela, and absolutely unsolicited. The events are turning in our favor very fast, for our going into Mongu-Lealui district. . . . It is not without significance that he should make those statements just at this time, and without any knowledge of our discussions. Truly the Lord is leading!"

Brethren, we must appeal to you for help in following up the leads the Lord is providing. We must depend upon the liberality of God's people to make these advances possible. May God guide in the finishing of His work to the very end.

Mwami's Leper Soul Winners

By H. W. STEVENSON

THE question so often asked, "Does mission work really pay?" was passing through my mind as I made my way down to our Mwami (Nyasaland, Southeast Africa) leper colony to conduct the ordinances of the Lord's house. As I entered the mango and papaw avenue that leads to the

chapel, I heard singing, and soon I distinguished the song "The Great Physician Now Is Here." The next song sung was "Seeking the Lost." How dare we who are the followers of the Great Physician question His commission to seek the lost? I thought. And who in this world could be more aptly described as "lost" than the large numbers of lepers?

My mind went back to the scene some months ago. "Mr. Stevenson," said Miss Ingle, the nurse, "can we not take in a few more lepers?"

"Quite impossible! We have no more accommodation, and, what's more, no money to buy food for them. Already we have very much overdrawn our allowance for food."

"Then, Mr. Stevenson, you will have to go and send them away. I cannot! They say they have come a very long way; they are hungry and exhausted. Their people have driven them out. They kneel and prostrate themselves before me; they beg and plead. Oh, I cannot send them away! You must go and tell them."

Who could turn such poor "lost ones" away? Did the Great Physician turn the lepers away who came to Him? No! They will have to stay; we will trust that somehow we shall get enough money to care for them.

Now, there they sit in the chapel, all washed and clean, and in spite of the terrible disfigurements caused by the disease, there is a new light of joy in their faces, for besides the physical treatment received, they have found the Great Physician here.

But when they have found the Great Physician, do they recommend Him to others? Well, think of Cleopa. He was a missionary if ever there was one. After he was discharged from the colony, cured in body and also born again in soul, his one desire was to tell others of the love of God that had transformed his life. He worked at his trade to support himself, as did Paul, while he preached the gospel. A fine brick school that he erected at his own expense and the work that has grown up there; the believers who have been baptized; the boys who are now in the mission school training to be workers—all prove that it pays to work for the lepers.

There is Noah, too, away off in the Dowa district of Nyasaland. We have no work of any kind there, but Noah has been witnessing since he returned to his home two years ago. The people in that country are calling us to come over and work there; they want a school for their children, and they want to learn about the way of truth of which Noah has been telling them. "We see Noah is a different man," they say. "He went away sick and has come back well. He is also telling us strange things, strange to our ears, but very sweet. Come and teach us more."

Many others have left to return to their homes, well in body and with a new joy and hope in life. God will use them to help in the cutting short of His work. We cannot see how the work can be finished in this generation, for there are many unentered areas. But God, in His own way, raises up messengers to proclaim His truth, and the one-time lepers from Mwami are among them.

Does it pay to sacrifice for missions? Can we doubt it? "Lay up for yourselves treasures in heaven."

Evangelism by Canoe

By STEPHEN RUPIA

(African Worker)

THE southern portion of Nyasaland is a low-lying plain known as the *dambo*. Being only three hundred feet above sea level, it is extremely hot. The mosquitoes are legion. We started schools in this area in 1933, but five years later all had to flee from their homes because of the floods. The Shire River, which used to dry up in the dry season, became a lake four and a half miles wide in its lower reaches.

There is considerable danger traveling by dugout canoe along this section, because hippopotamuses are liable to become cantankerous when the sun lowers. Also the mosquitoes are a constant trial, for we have been able to afford only one net. This is all right when I happen to be at home; but as my work involves constant traveling, it means that either I or my wife has to go without a net.

The floods rise and recede without reason. When we plant by the water's edge the river recedes and the crops are destroyed by the sun. Another time the river rises unexpectedly and washes away our crops. This year all my garden was completely destroyed and my house was ruined. Fortunately, I was away at the time. I had taken my wife to the government dispensary, where she was seriously ill for two months. I despaired of her life, but the Lord was merciful, and she seems to have completely recovered.

When we returned from the dispensary we thought of trying to sleep in our house—that is, what remained of it. One look convinced us that this was impossible. The inside was crawling with many kinds of snakes. There was nothing else to do but to sleep out under the stars for a week until we could build a temporary hut.

Hunger is a constant trouble. Often, as I travel from place to place, I have to go to sleep hungry. The people just do not have anything to give me. But they are calling for a teacher, so that their children can learn. They also request that a camp meeting be held for them.

Conducted by Nora Machlan Buckman

A Saturday Preacher Sows Seed

By AVA COVINGTON WALL

Tom becomes much interested in the meetings held by the Saturday preacher and accepts the message. After attending his first camp meeting he comes home filled with enthusiasm and starts telling everyone he knows about the third angel's message. For a time his parents do everything they can to change his views, but he remains firm. Gradually his mother becomes interested and when the Saturday preacher returns the second time, she begins to attend the meetings with Tom. Tom, however, finds that his message has changed, and refuses to go any more.

AFTER Tom finished the eighth grade he spent one year in the high school in his home town. His father no longer openly opposed his religion. In fact, Mr. Gartner admired more and more the stand his son had taken. It made him different from the other young people of the village. Because of their smoking, dancing, theatergoing, swearing, and Friday night basketball games, Tom could have no more than a speaking acquaintance with his schoolmates. He was a stranger among them.

Even in the classroom he had opportunity to witness for God. As the members of his class studied ancient history, they were indoctrinated with evolutionary theories. When asked questions that required statements on evolution in answer, Tom refused to quote the textbook and brought his answers from the Bible. Some members of the class expressed greater confidence in the Bible than in evolution. On occasion the discussions would occupy practically the entire class period.

He rapidly gained strength after recovering from his pneumonia illness, and became robust and healthy. He had the appearance of an athlete. One day, as he was walking across the playground where a group of boys were shot-putting, one of them called to him.

"Say, Tom, I am sure you can put it there. You look strong enough. Come on and try it."

Tom did try it. He put the shot beyond the State university record for the year before. The boys were excited over this feat, for none of them could nearly reach his record. They pleaded with him to go to the track and field meet, where eight high schools were to compete for athletic honors.

"On what day do they meet?" Tom asked.

"Three weeks from next Saturday," the leader said. "If you practice with us till then you will be able to do even better."

"But, boys, that's the Sabbath, and I can't engage in things like that on Sabbath," was his honest, although disappointed and disappointing reply.

Some of the boys already had hurried into the principal's office to call him out to see the wonder. Just as Tom voiced his refusal to violate his conscience, the principal came up and added his entreaties to those of the boys. Tom's reply was the same.

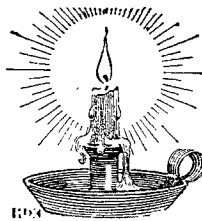
"But couldn't you do it just once, for the honor of your high school? Don't you have any school spirit?"

"You can be sure that nothing would

please me better, Professor Wright," Tom frankly admitted. "But it isn't for me to decide. God has told me to honor His Sabbath, and I can't fail to do that."

Exasperated, the principal returned to his office. He was very angry at Tom—so angry that he would not speak to him for weeks. So were the boys. Just think! Someone who could do so much to help his school win honors refused to do it because of a warped conscience! But not for worldly honor would the fifteen-year-old break the Sabbath.

— LIFE'S PATTERNS —



LITTLE LIGHTS

"God bless each little light that burns
In an unexpected place—
On an altar in a darkened church
Or in a sad, sad face."

When you were young did you ever have to go on an errand just at dusk? You did not mind going, but before you returned, the night had settled down and the slightly waving branches cast eerie shadows on the road. Each little sound you heard seemed to be a distinct roar. You ran as fast as you could, without looking behind, until you came within view of the house. The porch light shone out bright and clear, and you slowed your pace and bravely glanced around, saying, "That wasn't so bad. I wasn't really scared." It was the light that had given you courage.

Light has always dispelled darkness and fear, in our Christian experience as well as in other ways. It is not necessary that the light be a powerful searchlight, for often just the faintest glimmer gives hope. The small matters in life are often passed by, since we are prone to judge values by size. But God does not always use the brightest or most showy lights to do His work. The tiniest flicker, if kept alive, can be of use. When you think that in a blackout the flame of a single match can be seen from an airplane hundreds of feet in the air, it is easier to realize how God can make use of little lights.

Every Sabbath, rain or shine, James drove over the rutty country roads in his old car, and piled in the youngsters from here and there till the sides of his old "jalopy" fairly bulged. But

crowded conditions seemed only to enhance the interest, for each little tot was present at Sabbath school week after week. They were only ordinary children, but somehow they grasped the gospel story and one by one took their stand for Christ and were later baptized. And like all who are truly converted, they began to work for their parents and neighbors. Three entire families accepted Christ through the light brought to them by their children. I marveled at the way God had indeed used tiny flames to light the way for others, and it strengthened my faith.

I listened recently to the experience of a consecrated colporteur. He did not have a great deal of education, but it was evident that he had fully consecrated himself to God and was leaning on His power.

He was working in a little mountain town and came one day to the home of a woman whose daughter was very ill; in fact, the doctors had given her up to die. He requested that he be allowed to see her and pray for her. The mother led him into the room. The girl was so weak that she could scarcely talk, but in answer to his question, "If the Lord should see fit to heal you, will you give your life to Him?" she replied that she would. The question was then put to the mother, "If the Lord sees fit to heal your daughter, will you give your life to Him?" The woman readily assented; then the young man knelt down and prayed earnestly that if it was His will, God would restore her health. It was with a large measure of faith that the young man left. When he returned about ten days later, he found the young woman up and doing the housework.

Again it was demonstrated that a small light rightly directed served its full purpose. And in the words of Solomon, "Truly the light is sweet."

So our prayer should be:

"God bless each little light and fan
Its flame and keep it bright;
There is so much of darkness that
We need each little light."

—Violet Alleyne Storey.

N. B.

The conference workers were becoming more and more interested in what was going on down on the Gartner farm. They had seen Tom at camp meeting, had heard of him when they had visited the church nearest his home, and some of them had visited him. The home missionary secretary stopped at Elkton one day and, during the course of his visit with Mr. and Mrs. Gartner, persuaded them to send Tom to the academy next year. This was not so difficult now as it would have been the year before. Tom's father was seeing more and more of the influence of a mere boy who gives his heart to the Lord for unselfish service. Although he would never admit it to Tom, he respected him for his determination. Now he began saving money for school expenses. Tom studied harder than ever, determined to have a good record to present when he reached the academy. But he was thankful indeed when the year ended and he no longer had to decline invitations and urgings to attend the Friday-night basketball game. In spite of his growing weary at the constant requests that he go here or there, and the expressions of contempt when he continued to say no to their entreaties, he was faithful.

Tom had only one desire—to be a minister or a missionary and work for Jesus. He longed to be ready to enter the new earth when Christ should come the second time. The habit of regular hours for devotion and Bible study, so well established in his life by this time, kept him stanch in the message. Throughout the summer, as he followed the plow on the farm or went about the thousand and one other chores to be done, earning money with which to help pay his way, he anticipated the years he would spend at the academy. They would be happy years, he determined. They would be years in which he would gain much in Christian growth.

One source of income for school expenses brought sadness to Tom. He had, for several years, been developing a flock of pigeons. He had almost lived in the wire pens he had made for them. Many times he worked around the pens all day and far into the night to be sure the birds were safe from harm. He had envisioned the day when he would be a great pigeon raiser with 1,000 pairs, that would net him a profit of \$3 each from squabs sold on the market in the near-by city. Mr. Gartner had allowed him to buy the best high-bred stock to be had. Tom banded all of them and kept a complete record. Now that he was going away to school there would be no one to care for them; so they were sold and the returns invested in his education. To part with his pigeons grieved him, but regrets were soon forgotten as the time to go to the academy drew near.

With great anticipation Tom went to town to make purchases. There were new clothes—work clothes, school clothes, and, of course, the best for Sabbath. Attending Sabbath school would be a wonderful privilege. He remembered the youth's meetings at camp meeting and decided that going to the academy would be like a continuous camp meeting, where everybody would be good and study hard all the time, with the Bible as the basic text. He would graduate from the academy and then go on to college.

"Mother, do you suppose . . ." and away would go his imagination. And every young man knows to what lengths a boy's imagination can run if given plenty of "rope." Time for departure arrived. It was hard to say good-by to mother and father.

"Be courageous, son," were Mrs. Gartner's parting words as she dabbed at a tear in one eye.

The train puffed into the station. Tom, with another passenger or two, climbed aboard, but not until the lad had seen to it that his trunk was placed in the baggage car. Then the train was on its way. As the wheels turned they seemed to beat out the words "Going to academy," "Going to academy," "Going to academy," faster and faster, until at last the words became indistinguishable.

(To be continued)



You Can't Fool an Elephant

By VINCENT EDWARDS

AT Saigon, in French Indo-China, there used to be a one-hundred-year-old elephant who entertained all the zoo visitors with his reckless spending of money.

As fast as he was tossed a coin by anybody in the crowd, he would grab it with his long trunk and then reach out with it to buy peanuts and bananas from the native who had a cart handy for selling such things.

Ordinarily, people were quite careful to give the big beast a sound money piece. They had heard plenty about this venerable pachyderm and how, if he didn't get full value from the man with the cart, he would object vehemently, trumpeting and carrying on in his own jungle way of protest.

One day, however, four French sailors decided to have some fun. They were all dressed in white uniforms; so they looked exactly alike. But when they started to toss coins to the elephant, one of them threw a circular leaden slug.

The big animal seemed to know right away that something was wrong. When the counterfeit coin struck the floor, it gave out a dull, unmusical note. First, the elephant examined it with his trunk, then picked it up somewhat doubtfully and offered it to the fruit dealer.

The native, noticing it was nothing but lead, tossed it back to the elephant. Thereupon, the beast fixed his tiny pig eyes on the French sailor, looking him over closely as if he were making a note of everything about him.

The sailor thought nothing of it at the time. He and his companions went away, and all supposed the trick was forgotten. But an hour later they all returned to the zoo.

For some reason, the elephant seemed overjoyed when he saw those boys with the white uniforms in the very front of the crowd.

To everybody the pachyderm extended his trunk, just as if he were counting the group of onlookers. When the elephant came to the sailor who had tricked him, he paid him special attention. Never had a zoo creature appeared more friendly. The Frenchman was quite taken in by the gesture, and offered a handful of peanuts.

The elephant reached out his trunk as if to accept them. Then, as if he had carefully planned what he was going to do, he let fly two gallons of water straight in the sailor's face.

Coming so unexpectedly, it knocked the counterfeit-coin passer flat upon his back. It took all the efforts of the other sailors to bring their friend back to consciousness and carry him to a safer place.—*Our Dumb Animals*.

Biblical Terms

A DAY'S journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A span was nine inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.—*Christian Faith and Life*.

New Zealand and Its Inhabitants—I

By FLORENCE M. DEVAYNES JONES

Early Voyagers to Aotearoa

THE native inhabitants of New Zealand are the Maoris, of Polynesian origin, a highly cultured, intelligent race of people. These old Polynesians were the vikings of the Pacific. In their large seagoing canoes they traversed thousands of miles of ocean, and that at a time when our forefathers were hugging the shores, afraid to lose sight of land. At the time when Columbus's crew threatened mutiny if he did not take them back home, these dark-skinned vikings were exploring the antarctic coast with its darkness and icebergs. They describe it as "a foggy, misty, and dark place, not shone on by the sun, where there are things like rocks whose summits pierce the skies, but are bare and without any vegetation; where there is a goddess whose long hair waves about in the waters and on the surface of the sea, a deceitful animal who dives to great depths. All these things are set in a land where the sea is covered with a stuff like thick fat or the beaten white arrowroot."

These people had a knowledge of the stars, the prevailing winds, the ocean currents, and the right seasons for traveling by sea. They had primitive charts and crude mathematical instruments, and knew exactly what course to steer for their goal. We know not how many left their bones on the ocean bed. When they failed to return to their homeland after a voyage, their

friends would muse, "Well, it is their own fault. They did not sufficiently propitiate the gods of sea and wind. We will offer more sacrifices to the gods. We will set out, and we will return safely." Perhaps they did return and perhaps they did not, but still others went. Seamen who could brave wind and ocean as these daring vikings did, must be numbered among the world's greatest navigators.

As far as we know, the first explorer to set foot on New Zealand was the intrepid Kupe about the year 925 A. D. With his brave wife, Hine Te Aparangi, he crossed Moana Nui in his canoe, *Matahourua*. One morning while this brave woman was on watch she spied land on the western horizon. "*Aotearoa, Aotearoa* [the Land of the Long White Cloud]," she shouted, and they steered for that bright land. Ever since that time Aotearoa has been the Maori name for New Zealand.

They circumnavigated the islands, landing at various spots and naming them. Some of these names persist today. They finally left for their homeland, taking with them tales of the moa and specimens of pounamu (greenstone). Kupe told his people all about the new land, at the same time giving sailing directions on how to arrive there. At various times individuals took trips to Aotearoa, but there was no great migration till the middle of the fourteenth century, when the great fleet of canoes made the journey.

The Coming of the Maori

Toward the close of the year 1350 a crowd of dark-skinned people might have been seen on the shore of one of the tropical islands lying some two thousand miles to the northeast of New Zealand. The people were listening to their chief, who was talking earnestly to them. This is what he was saying—

"This island on which we live is becoming too small for us. Our numbers are increasing. Soon there will not be food enough for us all. Our children and our womenfolk will be hungry. There is but one thing to do. We must leave our dear homeland and seek another home. As for me I go across Moana Nui to Aotearoa, that bright land discovered by our noble ancestor Kupe and his brave wife, Hine Te Aparangi, in their canoe, *Matahourua*, and since visited by many of our people. The rivers and lakes

of that fair land abound in fish and eels, and its forests are filled with birds. There is room for all. True, that land has a colder climate than our homeland, but we can build snug houses, we can make clothing and keep the warmth in our bodies; moreover, they tell us there are hot pools and rivers. The food will not come to our hands as it does here, but I care nothing for that; I am young, I am strong, and I can work. The land is rich; we can cultivate it and grow food. The land has hidden treasures of jade."

He then asked who would go with him and carve out new homes over in the sunset land. There was a mighty shout from his hearers. Many brave men, aye, and women, too, offered to go. We marvel at their courage, for they knew that they must cross more than two thousand miles of stormy sea in an open boat. The women and little children went also.

When it was decided to sail for the "Land of the Long White Cloud," great preparations were made. The great canoe must be made ready. It must be proved seaworthy. Long experience had taught the voyagers much in the making of their canoes. Then an abundance of food had to be collected, for it would never do to be short on the voyage. With fair weather it would take them a long time, but who knew whether the storms of Moana Nui might not prolong their voyage? The food was piled on the beach. There were birds preserved in fat, fruit, berries, coconuts, yams, breadfruit, and, above all, a plentiful supply of water stored in calabashes, for these vikings of the South Seas well knew what it meant to suffer the cruel agony of thirst. Then they took a supply of plants and seeds to grow in their new home. The Maori dog and rat, both of which were eaten as great delicacies, the pukeko, and the parrot were also taken with them. In addition to all these things some of the people took their treasures and heirlooms. Some of these heirlooms are still in existence and are thousands of years old.

Other companies decided to take the trip also, and made ready their canoes. When everything was neatly packed away, the travelers were ready. At last the day came for the departure of the fleet. A crowd of weeping relatives and friends assembled on the beach to say their fond farewells. Just as they were about to leave, an



A Chieftainess of High Rank. She Has on Her Cloak of Kiwi Feathers and in Her Headdress is the Huiia Feather Which Only Chiefs and Chieftainesses Wear

old silver-haired chief hobbled down to the place of departure. He had some advice to give to the travelers. He addressed them as follows:

"Now do you, my children, depart in peace, and when you reach the land you are going to, do not follow after the deeds of Tu, the god of war, for if you do you will perish, as if swept away by the winds. Follow, rather, quiet and peaceful occupations, as you will then die quietly a natural death. Go, then, and live in peace with all men, and leave war and strife behind you. Depart and dwell in peace. Live in peace where you are going; conduct yourselves like men, but build up a great and powerful people."

Off on the Long Voyage

The canoes glided out over the coral reef into the open sea. As long as they could see, the travelers kept their eyes fixed on the shore and their weeping friends, but when they faded away, the voyagers turned their thoughts to their new land.

The sailing instructions were very definite. They knew exactly in what directions to steer. When the breeze blew softly they hoisted the great sail, which was made of coarse grass. Onward sped the canoes before the breeze. When the wind died down and they were becalmed, the men bent to the paddles. The burning sun of midsummer beat mercilessly on them by day, and the wind chilled them by night. The great storm waves washed over their canoes, drenching them and keeping the men with the bailers hard at work. Their limbs were stiff and cramped. Some of them suffered severely from seasickness. But their brave hearts knew no fear, and they still turned their eyes toward the land of their dreams.

Day after day the sun set on a boundless ocean. They chanted their karakia and sang songs, keeping time with their paddles. They quarreled a great deal, quite forgetting the advice of the old chief.

The weary voyagers continually turned their eyes toward the sunset for that new bright world. At length one day a faint cloud was seen on the western horizon. A glad shout rose from every throat, "*Aotearoa! Aotearoa!*" The weariness of the journey was all forgotten. Soon it would be a thing of the past. Nearer and nearer they came. They could now see the outline of the land. But the cliffs were a bright scarlet, quite unlike anything they had ever seen in their own land. What could it be? As they came closer to the land, they saw that the water under the cliffs was also scarlet. The sands were of the same color. They strained their eyes to see, and as they drew nearer they found the cliffs aflame with the red flowers of the Pohutukawa.

Now, red was the royal color of these old Polynesians. Could it be that their new home was beckoning them to come? Yes, that was it, they were sure. The chief stood up within the canoe and resolutely flung his headdress of scarlet feathers into the sea, saying, "Henceforth I sever my connection with the old land. This new land is calling to us and inviting us to come. This is a wonder of wonders. I throw my head ornament into the water, for such things are of no account in this wonderful land, where adornments far more beautiful grow upon the trees."

He replaced his discarded headdress with a wreath of the beautiful flowers, and his fellow chiefs did likewise. But the midsummer sun soon withered the poor little flowers, and the crimson stamens fell. Great was the disappointment of the chiefs to find that its glory was so short lived. Their valued red feathers had floated away on the outgoing tide, and they were now without their royal insignia. In



Carved Maori Dwelling House. The Inside Is Very Ornate. The Roof and Walls Are Lined With Finest Weaving in Varying Colors. Each Carving on Outer Walls Depicts an Ancestor

this new land they must make a fresh start. The canoes were safely beached, and how glad the poor storm-tossed travelers were to feel solid earth beneath their feet once more! How comforting it was to stretch their cramped limbs and lay their heads on the sweet-smelling earth! The little children ran up and down the golden sands while their elders explored their new home and listened to the sweet songs of the birds among the trees. Their long journey with all its hardships was forgotten now that they had reached their desired haven.

Settling in a New Land

After resting for a while and recovering from the trip, they held a meeting to decide what was to be done. They could not all live in the same place. It would be better to scatter and each choose a place of abode. There was no need to quarrel over their territory, as the country was large and there was ample room for all to settle. The captain of each canoe, after cruising around the coast, chose a spot for his passengers. In this way tribes were formed, each

tribe taking the name of the canoe in which it had traveled.

The people now built homes for themselves—beautiful, ornate, and substantial houses. They cultivated the soil and planted their crops. As their numbers increased subtribes were formed and intertribal wars were frequent. They then built fortified villages called *pas*, where the women and children could live in safety.

True to the words of the old chief, they became a great and powerful people—greater than their kinsmen in the old tropical homeland. As the new land was colder in climate, they had to work hard for the necessities of life, and hard work developed their bodies and their minds. Thus they became a fine, stalwart, intelligent race, a race loving music, poetry, and other forms of art; a race that excelled in oratory; a race whose folklore is among the finest in existence. They were an industrious people, skilled in agriculture and in the science of warfare. For many years frequent trips were taken to visit their friends in the homeland, but as the original voyagers died and the succeeding generations had nothing in common with their tropical cousins, these communications ceased, and the Maori people lived in their seagirt home, gradually in manners and customs becoming a separate race.

The Voice of Prophecy in Africa

IN many lands of earth we have not been able to get on the radio to present our message as we are able to in the Americas. For years we have felt that the newspapers of all lands could be used in a successful way to present the message to the masses of the people. Early in 1941 we laid plans to try, in the newspapers, a certain method of getting names of persons who would care to study the Bible by correspondence. We published fourteen articles in only one paper in Cape Town, *The Cape Argus*. The response was most gratifying; in a short time we had nearly one thousand names on our rolls. The result in baptisms has been large, and many of the leaders today in our churches in the Cape peninsula came in through this effort.

Early in 1943 the union committee asked us to put on, with the assistance of the division, a nation-wide effort through some twenty daily and weekly papers, under the name Voice of Prophecy Bible School, and seek to gather an enrollment to study the Bible by correspondence. Plans were at once made to publish twenty-four lessons in two languages, English and Afrikaans. Our white population con-

sists of only 2,500,000 people, and not many of the native population read or write these languages. Therefore it was felt that if we secured ten thousand names over a period of ten months, we would be doing very well.

We published the first article in early June in twelve English and five Afrikaans papers. From the first week the letters began to pour into our offices, and within a month we felt that many tens of thousands of persons could be influenced to unite in studying the message in this way. By the end of two months the brethren felt that we would have to place a ceiling on the enrollment because of the shortage of paper and of suitable office workers. The ceiling was placed at fifteen thousand. In another month this number was reached, and we had to withdraw from the papers articles which had already been released for publication.

The largest papers printed only one article a month, while one printed them every week for the thirteen weeks that we released these articles. The space was paid for in the papers, although advertising space is very hard to secure in these days of scarcity and shortage. Our churches started to go out and gather in names, but these, too, had to be stopped almost before they got started. Names continued to roll in despite our effort to place a ceiling, and at the end of four and one-half months we were well over the twenty-thousand mark. We are convinced that 10 per cent of the population would take these studies if we could handle such a large number. At this writing we have a staff of fifteen loyal workers for the English and Afrikaans work.

What sort of response are we receiving from the lessons sent out? With every lesson is a test paper which the student is asked to fill in and return for correction. As the hundreds and thousands of letters roll into our office, we who are carrying on this work know that the Spirit of God is being poured out upon the people in a marvelous way. Hundreds have written us, telling of conversion since studying the lessons. Many have reported being healed through prayer, either from sickness, drunkenness, or tobacco and other vile habits. We maintain a Fellowship of Prayer Circle which meets every morning at 8:45 and on Friday nights at sundown. A large number have written that they meet with us in prayer at these times. The subjects of the state of the dead and of healthful living have been as great a test to the people in these lands as has been the Sabbath

question. Lessons seven and eight in our series have dealt with these subjects. We have had a wider and better response on these than on any other two lessons sent out so far. We have felt to praise God for this evidence of the teaching power of the Holy Spirit at this special time.

Financially the response has been most gratifying. Our own church members were asked not to write in for the lessons; therefore all our response has come from the general public. Ordinary gifts, which come to us from all sections, are from one pound to ten or more pounds (five dollars to fifty dollars U. S. currency).

We believe that the results of this campaign will be large in souls won for Christ and His soon-coming kingdom. We are hoping and praying that the way will open soon for us to make even wider use of the papers, and allow many thousands of others to join our Bible classes. One man wrote in and said, "All my neighbors want to take these lessons. How long must we wait?" Another stranger has just written us, "One hundred of my friends want to enroll to take these studies, and now we see that you are closing the enrollment."

Two facts stand out with great clearness as we finish the first five months of this campaign. One is that the newspapers, if proper kinds of articles are placed in them, are one of our greatest mediums for securing names of people to study the Bible. What people see in their papers seems to make a lasting impression. After five months we are still getting requests for literature from the first articles published.

The second is the evidence that God is ready to do, and is doing, such a work as we have long looked and prayed for. Elder Tarr, who has reached the advanced age of about eighty years, and was the first English-speaking person to accept the truth in South Africa, wrote us recently that he rejoiced to be living still and to witness what they had always believed would happen before the work was finished—a mighty move on the

part of the public to seek and study this message.

The conferences are working with us to train five hundred of our lay members, through a special correspondence course, to help follow up the great and far-flung interest we now have. In another three months this army of the Lord will be going forth to help gather in the harvest of ripening grain. We solicit an interest in your prayers for the success of this endeavor.

E. L. CARDEY.

Topeka, Kansas

On Sabbath afternoon, January 8, three hundred members of the Topeka Seventh-day Adventist church, joined by 150 delegates to the Central Union Conference evangelistic institute, witnessed the burning of a \$12,000 mortgage and the passing of a church deed, in ceremonies celebrating the final payment on obligations for church reconstruction.

The history of Seventh-day Adventists in Topeka dates back sixty-five years, W. J. Morris, church treasurer, reported.

Through the years the place of Sabbath worship at 5th and Western has not been changed, but the church building has been rebuilt, renewed, and enlarged to meet the needs of a growing congregation. It is now adequate, in excellent condition, and free from debt.

Walter P. Bradley, of the General Conference, preached the dedicatory sermon at this special service. Taking part with him on the program were N. C. Wilson, president, Central Union Conference; J. H. Roth, president, Kansas Conference; Ross Dustin, church pastor; A. A. Dirksen, a former pastor; P. W. Ochs, secretary-treasurer, Kansas Conference; and W. J. Morris and K. G. Hawkins, church officers. Special music was furnished by D. E. Venden and H. R. Turner, of Lincoln, Nebraska, and by the church choir. J. R. FERREN.



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Recreation and Amusement

(Continued from page 2)

8. Our recreation should be under wise management and proper environment. Any machine left to run itself will run wild and out of control. Recreations harmless of themselves at home and in some quiet atmosphere may become great channels for evil under different environment because of lack of judicious guidance and control. Proper recreation, therefore, should be thoughtfully planned and wisely managed.

9. Our recreation should redound to the glory of God and the good of our fellow men. This principle is stated by the apostle Paul. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

10. We may properly consider in this connection, although briefly, the question of dangerous amusements in social gatherings. Of the character of these gatherings we have this definite instruction: "Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the Word of God, or to consider methods for advancing His work, and doing good to their fellow men. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened."—*Testimonies to Ministers*, p. 82.

In this connection the messenger of the Lord speaks of another class of social gatherings which have been held in some homes, where God was forgotten, where songs were sung which "made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm, an infatuation of which all who love God will be ashamed."—*Id.*, p. 83. Surely when one engages in amusements of this sort he compromises his holy faith and brings leanness to his own soul and the souls of others.

Our sanitariums particularly, and we may well include our other institutions, have been warned against the employment of entertainments of a theatrical character. We are told in the Spirit of prophecy that such entertainments bring the institutions down upon the level with others and weaken the power of true godliness in the minds of those who are connected with them. "As soon as these entertainments are introduced, the objec-

tions to theatergoing are removed from many minds, and the plea that moral and high-toned scenes are to be acted at the theater, breaks down the last barrier. Those who would permit this class of amusements at the sanitarium would better be seeking wisdom from God to lead these poor, hungry, thirsting souls to the Fountain of joy, and peace, and happiness."—*Testimonies*, Vol. IV, p. 578.

Unfortunately, some entertainments of a theatrical character have been given in our educational institutions. The effect upon the lives of some of the students has been most detrimental, because what they see in our college or academy chapels may break down objection to attendance at the theater and the movies. We believe in proper entertainments. We do not believe that we should continually say don't to our boys and girls when they propose some social gathering, and give them nothing better in the place of that which we discourage.

The Missionary Volunteer Department has recently issued a book, *Recreational Plans for Missionary Volunteers*, which gives some valuable suggestions as to social gatherings and outlines plans for carrying them on and safeguarding their character. We commend this book to the consideration of our readers. F. M. W.

Our Work in Australia

(Continued from page 13)

meal of native foods. Our party of refugees was hospitably cared for by those natives for four days and nights, and when we offered to pay for the food and accommodation, the natives courteously refused to accept any payment, explaining that they were merely doing that which their religion taught them to do."

After reaching Sydney, this man visited the president of this union conference, E. B. Rudge, in harmony with a promise he made to the natives, and to express his appreciation of the kindness shown his party of *évacués*. He told of "the orderliness of the village," the "clean, tidy homes," and other things which, he said, were "in marked contrast to other villages" known to him.

Statistics

We now have a total of 446 churches in this division with a membership of 21,645. Our force of evangelistic laborers numbers 969, and our colporteurs total 190, giving a grand total of 1,159 who are carrying the message to the people in this part of the Lord's vineyard. The tithes received by the conferences in 1942 amounted to \$486,162. Our Sabbath school membership totals 32,874, and they contributed

\$96,901.92 to foreign missions last year; in addition to these Sabbath school offerings our people contributed to foreign missions \$126,641.88—a grand total of \$223,543.80. For home missions and church work their contributions amounted to \$72,938.88. This amount, added to their gifts to foreign missions, gives a total of \$296,482.68.

As we contemplate these figures and think of the humble beginning which that small party of pioneers from America made in Melbourne in 1885, we can only ascribe the glory to God, who always causes us to triumph everywhere in Christ Jesus.

But what of the future? At the time of writing, access to large groups of islands in the Pacific is denied to us through the exigencies of war. But the benighted people in these islands must hear the message which is to go to every nation, kindred, tongue, and people. When the way is open we are planning a great advance in our missionary activities, which will demand all our strength and resources to carry on. May God in His mercy break down the barriers which are hindering the progress of His work, and may soon, very soon, the whole earth be lighted with the glory of the third angel's message.

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OF SPECIAL INTEREST

SIR STAFFORD CRIPPS has joined many publicists in our country in declaring a revival of religion as one of the great essentials of permanent peace. Let it be remembered, however, by all of us, that revivals of religion never come when sought for ulterior objects no matter how worthy those objects may be. Revivals of religion come only when men long primarily and fundamentally for the glory of God and for the salvation of souls. Other good things follow, to be sure, but let us be careful in seeking revivals to bring these other things to pass.—*The Watchman-Examiner*.

Inter-America

W. H. BRANSON, W. H. Teasdale, and the writer, as General Conference representatives, attended the annual meeting of the Inter-American Division committee. This important meeting was held November 22-December 3, 1943, at the division headquarters, located in General Peraza, a suburb about twelve miles from the city of Havana, Cuba.

In addition to the division officers and departmental secretaries, there were also present the superintendents of all the union organizations in the widely scattered territory of Inter-America. In these days of delays and uncertainties in travel it was providential that these brethren were able to arrange their transportation to and from Cuba for this gathering. It was a most interesting and inspiring meeting. The presence of the Spirit of God was manifest in the devotional meetings, and His guidance was apparent in the decisions reached and actions voted in the business sessions. The year 1942 had been a very successful year in Inter-America, but while the reports for the whole of 1943 could not be compiled for this meeting, the indications were that this last year would exceed 1942 in souls won, net gains in the church membership, and in tithe and mission offerings. When the statistics are finally compiled, it will probably be found that more than six thousand believers were baptized in Inter-America during 1943. This is a noteworthy accomplishment and is in some ways more satisfactory than the results gained here in North America.

Not only is the example of our earnest ministering brethren in this great mission division worthy of emulation, but the excellent work done by our lay members in Inter-America should constitute a challenge to our people everywhere. More than a third

of the total number added to the church in Inter-America during last year were the direct fruitage of lay evangelism and home missionary work. The reports from all the departments were most inspiring, and I wish it were possible to reproduce them all for the benefit of the readers of the REVIEW. The newest department, or activity, in Inter-America is the radio work. The first Voice of Prophecy programs went out over the air in the various countries of Inter-America about the middle of 1943. Already there are encouraging results. Thousands of seekers after truth have enrolled in the correspondence school, and we believe that in the providence of God the radio work will lead a large number of precious souls into the church of the advent message.

During this interesting meeting the division committee took action asking the General Conference for permission to organize a new union mission in Inter-America. This authorization has since been granted. The new field is known as the British West Indies Union Mission, consisting of two organized missions in Jamaica, the Bahamas, the Cayman Islands, and the British Honduras Missions. These fields had previously been parts of other unions, but the work has grown to the place where it was felt that the new organization was necessary and justified. The newly formed union mission has a membership of well over ten thousand, with some thousands more believers not yet baptized.

Plans were laid for the establishment of several medical clinics. The generosity of our people in giving toward the recent Thirteenth Sabbath Offering overflow has made this development possible.

Decision was also reached concerning the establishment of a new boarding academy for the English-speaking young people of Panama. This much-needed institution will soon be built, and what a blessing it will be for those hundreds of fine young people to have available to them the opportunity for Christian education and a training for service in God's cause.

And so the work speeds onward in Inter-America. There is much yet to be accomplished, and it must be done amid great difficulty and even persecution in those Catholic lands. The workers and believers are of good courage and are determined to press on enthusiastically to finish the work in this generation. Let us pray that God will give the division and other field leaders, as well as the whole working force and church membership, the guidance and wisdom they need to

tactfully, but powerfully, proclaim the message of the soon-coming Saviour to the waiting, but sometimes antagonistic, millions of Inter-America.

T. J. MICHAEL.

A Two-way Profit

Home-Foreign Day, Sabbath, March 4

IN these days of world upheaval, when our mission work in many of the faraway countries is being curtailed because of unavoidable circumstances, it may be well once more to call our attention to the great foreign mission fields within the American home base. Practically every union in the North American Division has a foreign population to evangelize. The Census Bureau reported in 1941 that there are 22,000,000 people in the United States with a mother tongue other than English. There are at least one million persons of pagan religious belief in America. The Mohammedans number 200,000; the Buddhists, 180,000; the Hindus, 150,000; the Confucianists and Taoists, 600,000. There are still sections in some of the large cities of this country in which the English language is scarcely ever heard.

The influx of these foreign-born people to America from the ends of the earth, to dwell at the very doors of our churches, has not come about by chance. This situation exists in the providence of God.

"Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light."—*Christian Service*, p. 200.

God's twofold purpose, as stated above, is clear: That many may accept the truth, and that some may return to their homelands as bearers of truth. This purpose has been fulfilled time and again in the past and will be fulfilled even more fully in the future. Thousands of the "new Americans" will seek to contact their relatives in other lands as soon as the way opens.

Sabbath, March 4, is Home-Foreign Day. A special program, printed in the *Church Officers' Gazette* for the month of March, has been prepared for this Sabbath. Please remember Sabbath, March 4, 1944, as Home-Foreign Day. Every foreigner converted in America becomes directly, or indirectly, a missionary agent abroad, spreading a knowledge of the truth among his kindred and tribe. God's message to this nation has been interpreted: "Here are all those people; I have taken them from overcrowded countries where they were living and sent them to you, that you may mass your forces and lend a hand to save them."

LOUIS HALSWICK,

Secretary, Bureau of Home Missions.