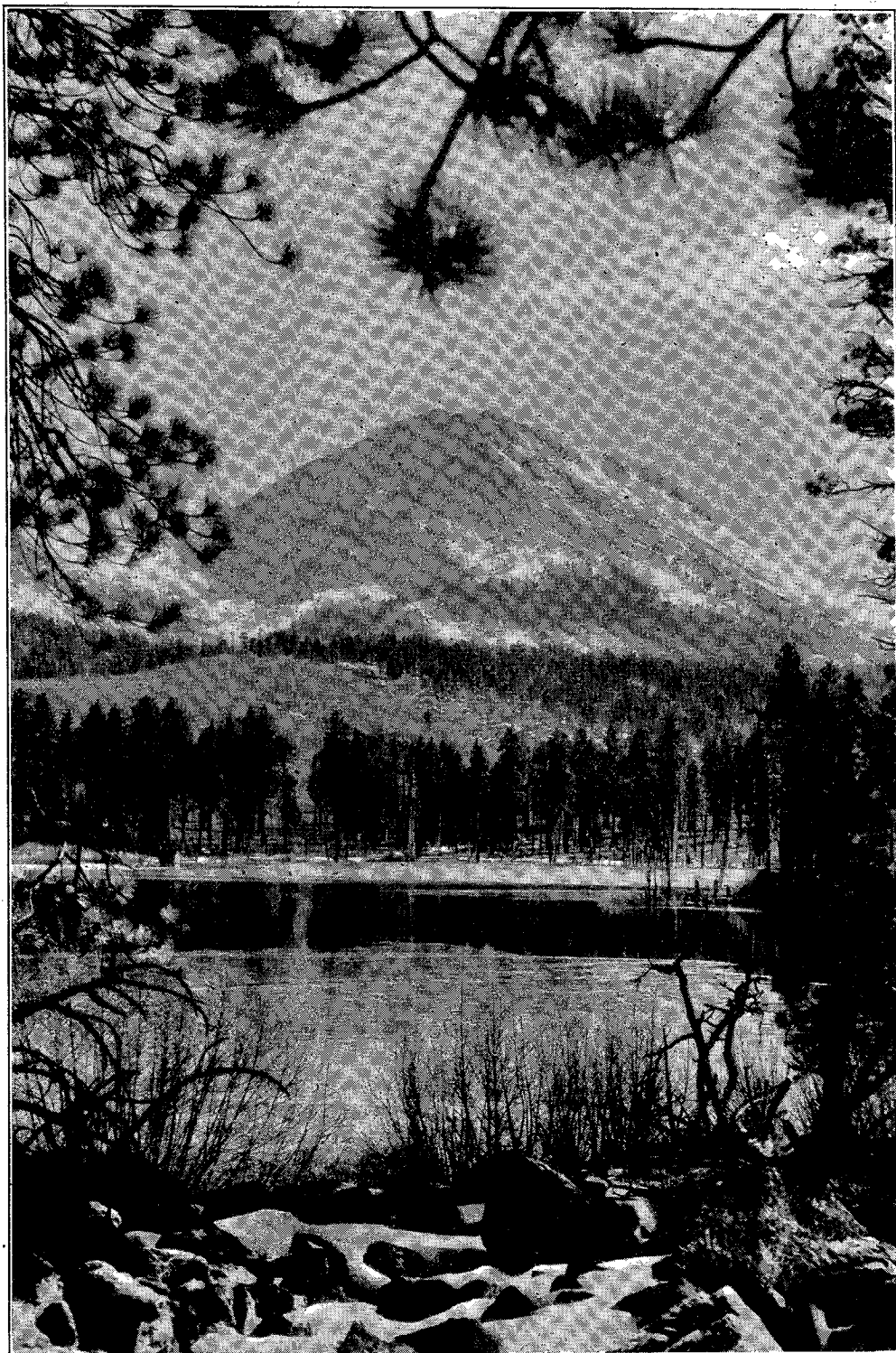


THE ADVENT

SABBATH

REVIEW AND HERALD

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



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HEART-TO-HEART TALKS

By the Editor

The Time, the Message, and the Messenger

In Three Parts—Part II

The Message

WHEN we review the history of the church of God through the centuries, we find that the Lord, in His good providence and great mercy, has sent a special message to His church in various periods of the world's history. This message was the present truth for that day and generation. When the world was about to be overwhelmed by the flood of water, He sent Noah, a preacher of righteousness, who for one hundred and twenty years proclaimed the great devastation that was about to take place. He called man to repentance. Under divine supervision he prepared an ark for the saving of those who would accept the message of mercy. The message was refused by the great multitude. Only Noah and his family, composed of eight persons, were saved in the ark.

When Sodom and Gomorrah and the adjoining cities had passed the day of their probation and incurred the displeasure of God, before visiting upon them His judgments, He sent angels from heaven to warn Lot and his family of the judgment that was about to be visited. Lot's entreaties, even to his own relatives, to flee from the city of destruction were of no avail, and the destruction visited upon these wicked cities was symbolic of the judgments to be visited upon the ungodly at the end of this world. (Jude 7.)

To Nineveh the prophet Jonah was sent with the message, "Yet forty days, and Nineveh shall be overthrown." The king of this wicked city, by his example, united with the entreaties of the prophet in calling the inhabitants to repentance. Nineveh was spared.

When Christ was about to be born into this world, John the Baptist, in fulfillment of the prophecy, came as a forerunner of the Lord to prepare His way, to lead Israel of old to accept the Christ as the Messiah.

The fallen church of the sixteenth century witnessed the great reform efforts under Luther and his co-workers. Near the time for the expiration of the great prophetic period of Daniel 8:14, when Christ would begin His priestly ministry in the second apartment of the heavenly sanctuary, William Miller and other godly men, in

this country and in the Old World, proclaimed that "the hour of God's judgment is come" in fulfillment of the first angel's message of Revelation 14.

And now as we near the end of time, and Christ, the Lord, is about to appear, there is due the world another message, the threefold message of Revelation 14—a continuation and enlargement of the message preached by William Miller and his associates, a fulfillment of prophetic prediction addressed to the church: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11.

It is this message which we now wish to consider. It is comprehensively stated in Revelation 14:6-12. What does this message embrace? It is the message of the everlasting gospel in its prophetic setting of the last days. It is the message of Christ, the center and embodiment of that gospel, as represented in His various offices and attributes. This message proclaims Christ as Creator and Redeemer, as Lawmaker and Judge, as Prophet, Priest, and King, as the God-man forming the one connecting link between heaven and earth. It presents the message of love as revealed in His incarnate life, His sacrificial death, His resurrection power, the ministry of His priestly grace, the regenerating, life-giving power of the Holy Spirit; and to lost mankind it extends the gracious invitation, "Come unto Me and be saved. Find in Me hope and peace, light and life."

The message for this hour is the message of Christ's righteousness in contrast with the righteousness of human achievement, His law as the standard of righteousness, His life as the expression of that law, the judgment already in session as the determining test of character, and His coming in glory as the consummation of the Christian's hope. Christ is set forth as the one and only true God, to whom worship and glory should be rendered, His Sabbath as the test of allegiance in contrast with the blasphemous claims of antichrist, the worship of the beast and his image, and the reception of his mark. This message announces the sad fall of Babylon, the apostate church, and calls God's children to separate from her communion. It develops a people who

keep the commandments of God and have manifested in their midst the Spirit of prophecy.

The threefold message of Revelation 14 was never given before. Godly men of the past preached the everlasting gospel in its special application to their own times, but they never preached that gospel in its setting in the message of Revelation 14. They did not understand the question of the sanctuary and the priestly ministration of Christ, or the Sabbath in relation to the closing controversy between truth and error, or the second coming of Christ as the grand focal event of nearly all the prophecies of the Sacred Record. The message of Revelation 14 is a message of prophecy and was not due the world, nor could it be understood or preached, until God's great clock of time struck the hour for its fulfillment.

An Answer to Last-Day Delusions

This message is God's answer to some of the great systems of error and delusive teaching of these last days. The work of Christ as Creator answers the false assumptions of evolution. Prophetic exposition meets effectively the attacks of higher criticism against Bible inspiration. The doctrine of life only in Christ refutes the claims of inherent or natural immortality, and the fruits of that error as seen in the claims of spiritism. The sacrificial death of Christ and His priestly ministry rebuke the blasphemous assumptions of papal Rome with its false priestly service. Righteousness by faith in Christ as the only means of salvation is the antidote for the pernicious teaching of righteousness by works. The Holy Spirit, as the one infallible interpreter, meets the claims of papal infallibility. Christ, the healer of soul and body, presents God's plan of restoration, of which Christian Science, so called, is the counterfeit. The gathering of spiritual Israel in the establishment of Christ's kingdom disproves the delusive teaching of a literal restoration of Israel at Jerusalem in this present world.

It is God's last great message for the world, a message that stands for the fundamentals of divine revelation which are being denied by an apostate church. We hear much about fundamentalism. As a matter of fact, the people of this movement are the only true fundamentalists today, the only church, as such, standing in the breach between a holy God and a wicked world, and endeavoring to effect a reconciliation by proclaiming in their simplicity and integrity the great truths of the Bible. How solemn indeed is the message we bear! How great are the issues involved in its proclamation! What a responsibility is ours to be true and faithful to our commission!

F. M. W.

A Day of Disillusionment and Fear

ONE of the most significant changes in our immediate times is the swing from blatant optimism to bleating pessimism. Books and articles appearing in the early part of the twentieth century sounded the glorious note of progress and more progress. Now that man was in his full stride on the upward way, nothing could hinder him from marching straight on toward his inevitable destination—the land of promise.

Bright Promises of Progress

That great new philosophy which Darwin and lesser folk foisted upon an unwary generation seemed all too true. Man most surely had extricated himself from the jungle at last, and he nevermore would take the backward track. And how the paeans of praise to human excellence (not to God) rang out. Humanism became the religion of modern scholarship. Why bother God when man had such power within himself?

And God was not bothered. In fact, He was quite forgotten for many years to come. Even the church was influenced by the spirit of earthly optimism. The day of judgment must be far off. Maybe the smile of heaven was at last breaking through the clouds, and God was willing to overlook the little matter of sin, concerning which the prophets of old had spoken.

And so the church joined hands with the secular order to make a new world, with the implements that science put in their hands.

Thus the preachers preached smooth things. They forgot the gospel message. They built great church structures. They gathered in the elite and did not worry them much about religion. The happy days rolled on. The hymns of peace were sung. The Peace Palace was erected. And the preachers declared, "There shall be war no more." Some proclaimed that the kingdom of God was at hand.

The people who tried to point out what the Biblical prophets had spoken concerning doom were called calamity howlers fit for some mental institution. The servants of God who continued to warn the world of the deception of false doctrines, the greatest of which was evolution, were looked upon with pity because of the ignorance they displayed.

A Change Takes Place

But now, behold the change that a few short years have made. The prophets of doom sit in high places and are not alone. Everywhere we are told that man is depraved and science cannot save him. The very men who once hitched their wagon to the star of science now confess they were gullible and visionary. Many are confessing their folly and are seeking to make amends by warning the world not to forget God as men did both inside and outside the church in the merry spring of the twentieth century.

Now we who repeat that which was foretold in the Scriptures concerning growing corruption and increasing wars in the last days, are supported by a hundred seekers for truth among the statesmen and thinkers of the day. While we do not always come to the same conclusion, yet so many are agreed as to the terrible plight of the world that little need be said about that.

It has taken two world wars to shake man from his complacency. Even before the second World War, thinking men were beginning to see what was coming. In the late thirties scores of books told of the fearful state of the mind of man and the almost hopeless future before him. And now that we are in the midst of the war, even though we see certain gleams of victory on the distant horizon, men are dreading the end of the war. The problems that loom ahead, which victory will not settle, but only accentuate, cause many a thinking man to grow dizzy with bewilderment.

Utterances of Recent Times

Notice for a moment what men are saying today.

Pitirim A. Sorokin, sociologist of Harvard University, wrote in 1937, "I am not ashamed to confess that the World War [I] and most of what took place after it were bewildering to one who, in conformity with dominant currents of social thought of the earlier twentieth century, had believed in progress."—*Social and Cultural Dynamics*, Vol. I, p. ix.

A writer in *Harper's* (June, 1937) said on the subject of "What and Where Are We?" that "the growing feeling, extending to all classes of the community, that life is purposeless is perhaps the most significant feature

of our time. . . . The disillusionment has been brought about by the collapse of some of our most cherished beliefs, and this collapse has been brought about as much by modern science as by the war [World War I]."

Shortly before our entrance into the present war, Archibald MacLeish, librarian of the Library of Congress, wrote in the *Atlantic Monthly* (October, 1941) on "Prophets of Doom." He said, "Prophets have been infrequent in recent centuries, and the sudden appearance of numbers of them in the time in which we live, foretelling the future to the young and informing them of the disasters which will inevitably follow certain actions, is a curious phenomenon. . . . Prophets have prophesied disaster before this, but rarely as consistently or in such numbers, and rarely in terms of impotence and failure so complete."

The well-known writer, Pierre Van Passen, in his book *Days of Our Years*, published in 1940, in which he described the oncoming storm, said, "There is no denying it: we stand on the threshold of one of the major transformations of history. A civilization is passing, a world is going under. . . . Evil lies on the souls of men with the suffocating weight of a mountain. There is no escape, and the cry, 'Who shall roll away the stone?' seems uttered in an unresponding void. Human forces are impotent. Man can do nothing more."

A Feeling of Uncertainty

This thought, that we stand on the threshold of a new era, the shape of which we know nothing, is expressed by many who are writing and addressing the public today. An ominous sense of change seems to be dominating the thoughts of men. That which makes them bewildered is the feeling that mankind is being driven on by forces that are out of hand, and that we are coming to the fork in the road where there is bound to be a total smashup, unless some now unforeseen power miraculously intervenes.

Harry Elmer Barnes, well-known historian, writing in *Current History* (January, 1944) on the subject of planning for peace, states, "Actually, the world was never in a more chaotic and unpredictable condition. We may attain Utopia, but it is also possible that we may temporarily revert to barbarism instead."

Unless the leaders of the world can make a good peace for everyone, many feel certain that another and more dreadful war will result, ending all attempt to save civilization. Doctor Barnes discusses the philosophy of history held by Brooks Adams and widely disseminated during the last days of the nineteenth century. Brooks Adams declared that his study of history taught him that the life of man was first one of "mental progression from barbarism to civilization and then a reversion to barbarism and anarchy." Now that the peak of culture had been attained man would no doubt begin to take the backward trail. Even as early as 1895, when his now-famous book *The Law of Civilization and Decay* was first published, Brooks Adams warned that already he saw the signs of decay in civilization.

Commenting on this dismal philosophy of history, Doctor Barnes says that he believes that Brooks Adams' "pessimistic outlook was justified." He then describes the trends in science toward developing destructive weapons such as we now see in use. He says:

A Dismal Prospect

"In other words, our marvelous science, machinery, and armaments,

if used unwisely, can consign our culture to a more inevitable and speedier oblivion than the rudimentary science, machinery, and weapons which were at the disposal of the Greeks and Romans. It is obvious, therefore, that not only can we lose our civilization, but in an even more catastrophic manner than in ancient days."

The writer warns, "Our civilization may die a violent and rapid death. Indeed, it almost inevitably will do so unless we can plan a social and international order which will enable us to use our newly acquired science and machinery for the benefit rather than the impoverishment and destruction of humanity."

It is only too clear that thinking men today are becoming alarmed at what they see. Statesmen, historians, economists, sociologists, churchmen—all alike are filled with dread and fear, and they are determined that something shall be done to turn the trend in human affairs. They are going to do all in their power to check the stampede back to the jungle.

Under the pressure of such an emergency there is no telling what men may do, what reforms they may endeavor to inaugurate. One statement made by Doctor Barnes is most sig-

nificant in this connection, although he made it to emphasize another thought. He said, "Fear seems far more likely to breed intolerance, stagnation, superstition, and violence, than notable cultural achievements." What may we not expect in the way of intolerance, superstition, and even violence, as men hastily seek some remedy for the world's ills! How easy it will then be for the people of God to get under the feet of the world planners. Fear will no doubt drive them on to a spirit of intolerance and, finally, open persecution, when the remnant church refuses to adhere to a law of the land which is directly opposed to the law of God.

Let it once be recognized that science alone cannot save civilization and that religion must undergird any stable society, and then let apostate religion seize power and press home the idea that Sunday should be made the symbol of respect for religion, and let it be adopted, how quickly then the image of the beast could be set up.

Surely it is apparent that we are rapidly coming to the point where such a turn in the events of human history can speedily take place.

F. L.

The Historical Background of Seventh-day Adventism—Part 5

Miller Preaches His First Sermon

It was a summer morning, breakfast was finished, and Miller went to his study to "examine some point." There was only one subject of all-consuming interest to him. True, he was a farmer, interested in his crops, and a justice of the peace, interested in the lawful handling of community affairs; but he was above all else a Bible student, absorbed in his investigation of Scripture, particularly of prophecy.

Suddenly he was overwhelmed with the conviction that he should go out and tell the world what he had learned. The conviction was deep, but his objections and protests were as real as ever, even though the year was now 1831 and his knowledge was more full than when the impression first came to him that he should go out. But all the excuses he could muster failed to silence the voice that so clamorously demanded, "Go and tell it to the world." Said he, in relating the experience:

"My distress became so great, I entered into a solemn covenant with God, that if He would open the way,

I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone; and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation: my trials were not known, and I had but little expectation of being invited to any field of labor."—*Miller, Apology and Defense*, p. 17.

His First Invitation to Speak

Miller had simply done what more than one good man before him had done, tried to strike a compact with God on such terms as he thought would protect him from carrying out a distasteful task. What he did not know was that even as he was making such apparently safe terms with the Lord, there was traveling down the highway from the near-by town of Dresden a young man bearing an invitation to him to preach the follow-

ing day, for this was a Saturday morning.

The youth entered Miller's study and announced that there was to be no preaching in the church at Dresden on the morrow, and that his father wanted him to come and talk to the people on the second advent of Christ. Miller was too astonished even to reply. He walked out of the room "angry," said he, "with myself for having made the covenant I had; I rebelled at once against the Lord and determined not to go."—*Id.*, p. 18. Through the house and out the back door he went. Following close behind was eleven-year-old Lucy Ann. Lucy was father's favorite child. When daddy started out of the house in the morning it was her custom to run along with him. But little did she know of the tumult in his soul, or that he was headed, not for the barn or the field for routine labor, but for a near-by grove where he could pray. The inner conflict was so great that it was soon revealed in his countenance and in his walk. Lucy did not have to be told that all was not well; it was

evident. Hurrying back into the house, she announced in frightened tones to her mother, "Something's the matter with daddy."

A Preacher Is Born

There was. He was at the great turning point in his life. There went into that grove a farmer; there came out a preacher. No man makes so mighty a change suddenly in his life without a tremendous upheaval. In the quietness of the grove his conscience insistently demanded, "Will you make a covenant with God and break it so soon?" There was only one answer that a man of Miller's character could return to such a question. Could an army officer who came of a family of fighting men go back on his word? He promised the Lord that if He would give him words to say, and stand by him, he would go out and speak. When he returned to the house the youth was still waiting for his answer. After dinner Miller left with him for Dresden. It was probably the longest sixteen miles he had ever traveled.

Of his meeting, the next morning, he says: "As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present."—*Ibid.*

Evidently his maiden speech, or lecture, as he describes it, must have made a real impression on those in charge of the service, for he was invited to remain during the week and lecture. People gathered from near-by towns. Miller found himself engaged in a revival. He had not planned it that way, but the preaching of prophecy, he discovered then and ever after, produced a profound effect upon the listeners. The preaching of the doctrine of the soon coming of Christ seems naturally and inevitably to lead serious listeners to seek to make ready for that solemn event. This helps to explain the real spirit of Millerism.

A Second Invitation

When Miller returned home from his week of lectures he found a letter waiting for him from Elder Fuller of Poultney, Vermont, asking him to come and talk to his church on the second advent. This was a mere coincidence, for the people in Poultney had not heard of his going to Dresden. The old adage about a prophet's not being without honor save in his own country found an exception here. Miller traveled the six miles across to the town where he had lived for years and delivered a series of lectures. He does not tell us whether any of his former deist friends were present, and if so what they had to say to him. We rather suppose that in a small community the news that Captain Miller

was coming to lecture on prophecy would be sufficient to bring out the whole town, deists and all.

But Dresden and Poultney were not the beginning and the end of his public life. They were only the introduction. He was soon to find himself in the position of having to turn down more requests than he filled simply because he could not be in more than one place at once, or because he had to spend some time on the farm. In his own brief summary of his life he covers the decade from 1830 to 1840 in two pages. Fortunately, we are not confined to this terse record, nor even to the more extended story that his biographer left for us in 1853. Miller carried on a considerable correspondence. In one series of letters particularly—those to a fellow minister, Truman Hendryx—is found a rather clear picture of his expanding activities, interests, and views.

The First of a Series of Letters

The first of the series is dated "Hampton, August 9, 1831." At the top margin in Miller's bold handwriting is a notation "No. 1." It was written in reply to a letter Miller had received from Hendryx the day before. After an introductory paragraph, Miller comes to the point of his letter:

"You say, Bro. Hendryx, you want 'more light.' I wish that you might receive it, and I shall be willing to assist you with what little I have at every convenient opportunity. Do not be discouraged. When you have studied fourteen years if you do not find 'more light' then you may complain."

Miller, of course, was alluding to the fact that he had been studying for that length of time himself. The remainder of the letter consists wholly of an exposition of prophecy as Miller understood it, the "light" which he believed he had both for Hendryx and for the world. Unquestionably the very act of writing out his views as he did for Hendryx and for others explains in no small degree the immediate and unexpected ease with which he found himself orally expounding his views at Dresden and elsewhere. This particular letter was written only a few days before the Dresden meeting.

The friendship between these men, born of a mutual interest in Bible study, grew rapidly. On January 25, 1832, Miller again writes Hendryx. He tells him of a "Brother Sawyer" who had adopted some of his views, but who had "not improved so much in Bible knowledge as he might," because, added Miller, he "was afraid of being 'a Millerite.'" Here is the first reference to the idea of converts as followers of a particular man. The word "Millerite" was soon to be heard over the whole land, and was generally intended by the user as a term of contempt.

We may remark in passing that after the lapse of a hundred years we shall use the term "Millerite" without in any way implying contempt or ridicule, but merely as the simplest way to describe that group of people who believed the preaching of Miller.

Begins Writing for the Press

Miller remarks to Hendryx concerning Brother Sawyer, "I pity him, for he has some fetters on." Also in this letter he mentions for the first time, so far as we have been able to discover, his having written for publication "a few numbers on the coming of Christ." He thinks that they "may appear in the *Vermont Telegraph*, if not in pamphlet form."

From other sources we learn that an original series of eight articles from Miller was sent to the editor of the *Vermont Telegraph*, a weekly Baptist paper, published in Brandon, Vermont, without Miller's name attached. The editor naturally declined to consider them for publication without knowing the author's name. Miller, though willing to disclose his authorship, wished only that his initials be attached to the articles. Examination of the all-too-scanty file of the *Vermont Telegraph* of 1832 discloses only the initials "W. M." at the end of his articles. The first of the series appeared in the issue of May 15, 1832.

Miller continues in his letter:

"I am more and more astonished at the harmony and strength of the Word of God, and the more I read, the more I see the folly of the infidel in rejecting this Word."

Then fearing that perhaps Brother Hendryx had become afraid of being known as a "Millerite," though he evidently had nothing on which to base his fear, he thus ends his letter:

"But, Brother Hendryx, have you been ridiculed out of your belief or not, tell me, kind sir, and believe me ever yours in the bonds of Christ."

A Young Preacher Calls

Hendryx was not the only one who had heard of Miller's unusual views of Scripture. In a letter dated March 26, 1832, Miller tells Brother Hendryx that he had been occupied at home for several days in deep study with a young preacher who had come to his home. This youthful minister came "on purpose to learn these strange notions of 'crazy Miller's' or at least to save Brother Miller if possible from going down to the grave with such an error." The visitor was a stranger to him. What happened "after he introduced himself," Miller describes in this vigorous language:

"We went to work, night and day, and he has just left me, Monday 3 o'clock P. M. He has got his load and as he says, he never was so loaded before. You may say this is boasting, No, No, Brother Hendryx. You know

better. I only made him read Bible and I held the concordance. No praise to me, give God the glory. At any rate he will find it hard to resist the truth. He wants me to let him come and board with me two or three months to study Bible. He is a young man of brilliant talent."

Miller in Action

Here is William Miller in action in terms of personal ministry for an audience of one. You can feel the vigor of the man, the drive, the earnestness. There he is seated, close beside his inquirer in whose hand he has placed the Bible. In Miller's hand is the concordance. We do not have to accept all Miller's beliefs regarding the Bible in order to agree that here was no airy speculator dreamily sitting on a mountaintop and, out of the fullness of his own mystical speculations, spinning a philosophy of things that were and are and are to be. Instead, Miller turned his mind and all his thoughts to searching the one Book which all Christendom has declared is the true source of spiritual knowledge and revelation.

The visit of this young preacher was not a lone instance of interested

inquiry by someone. Miller goes on to tell Brother Hendryx:

"I have somebody to labor with almost daily. I have been into Poultney, and some other places to lecture on the coming of Christ, and in every case I have had large assemblies. There is an increasing anxiety on the subject in this quarter."

At this point the letter was laid aside and the remainder written under date of May 20.

He tells Brother Hendryx that he will probably see, even before he receives this letter, "two numbers in the *Telegraph*," and "a number more will soon follow." He anticipates that they will start "some queries if nothing more." Then comes this ominous line: "There is much opposition expressed, by some who ought to have taught the same things." Here is a report on the first stirrings of that opposition that was finally to bring forth a veritable flood of opposing arguments, both oral and written, some serious, many scurrilous.

"A Good Dish of Bible"

Six months later (October 1, 1832) we find him again writing to Brother Hendryx, expressing the ardent desire

to see him. And why? "So that we can sit down and have a good dish of Bible together." Though Miller brought all his study to a focus in the doctrine of the second advent, he saw it properly as a climax to a plan God had devised for the salvation of men. Listen to the next line of his letter:

"The light is continually breaking in, and I am more and more confirmed in those things of which I told you, when you were here; to wit, redemption by grace, the efficacy of Christ's blood, justification by His righteousness imputed to us, sanctification through the operation of the divine Spirit, and glorification by our gathering together unto Him at His coming and His appearing."

The series of steps in salvation here set forth sounds very orthodox. It is.

The next month (November 17, 1832) he again writes to Hendryx and tells of hearing a certain minister preach on the second coming of Christ:

"He is a 'Millerite' and knows it not. But from what I could learn Brother Hendryx made him a 'Millerite,' and will have to answer for it to the craft (the modern ministry)." F. D. N.

Denominational Crises

The General Conference of 1888—Blessings and Trials

MANY younger workers in this advent movement, seeing references to the Minneapolis, Minnesota, session of the General Conference in 1888, often ask for an explanation of these statements. Such references in our printed material are usually found in the writings of the Spirit of prophecy.

That was a session in which messages from the Spirit of prophecy came with special urgency of appeal for a deeper personal experience in Christ on the part of ministers and workers. It was the good old call to revival for ourselves as workers, in order that we as a ministry might bring richer, deeper experience in the grace and power of Christ to our brethren and sisters. That call has never ceased to ring out, and it never will. "Deeper yet" is ever the need, for our hearts must know daily the grace and power of Jesus. Unless we workers personally seek today and every day afresh the cleansing and keeping power of the Saviour, with what assurance can we preach to others the power that saves? The apostle Paul had to know it for himself all the time, lest, as he says, he should lose out—"Lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

The sound of that call from Minneapolis went out over the land, and over all lands where we had workers. We heard it over in England, where I was at that time. It set us to seeking God more earnestly; and when the General Conference arranged for ministerial institutes to be held for special study of this matter of Christian experience and of efficiency in soul winning, D. A. Robinson, then superintendent of our work in Britain, sent over to O. A. Olsen, president of the General Conference, a request from all of us for an institute to be held in Europe.

Institutes in Many Places

I remember one such institute in London, to which evangelists came from the Continent. So it went in those days—to every place where we had a work. And such seasons of study and devotion have never ceased from our program, though often held on a smaller scale, perhaps, as in connection with union and local conference sessions. That wave of blessing, started at the Minneapolis Conference in 1888, has never ceased to flow.

Two brethren in the ministry carried a special burden for this work at the Minneapolis Conference and were called to lead out in the institutes following that session. They

had worked together on the Pacific Coast and were better known there than in the Middle States. Sad to say, some workers did not fall into the spirit of this call to revival and restudy of the primary doctrines of Christ and the way of justification by faith. One sees, by references that are made in the writings of the Spirit of prophecy, that some, longer in the way, did not take kindly to the call to revival or to the men upon whom was laid the burden to lead out. Mrs. White stood closely by their work, and for several years her voice and pen were burdened with the call for all to unite.

With my own eyes—for I was called back to America in early 1891 to join the headquarters' staff as secretary of the Mission Board—I witnessed the earnest working of the gift of the Spirit of prophecy to ensure that our workers and people should not be deprived of needed blessings by any circle of opposition on the part of a very few. And I hasten to add that practically all these few, so far as my contacts and knowledge went, later came to see that the Lord was leading in the call to revival. And all the time the great body of our ministry, up and down the conferences, was earnestly at work along this way of spiritual progress.

It was hard to see why anyone should oppose such a call. It must have been one of the evil one's strange devices to keep souls from the light. There was certainly no new doctrine involved. Sister White stressed this:

"Laborers in the cause of truth should present the righteousness of Christ, *not as new light*, but as precious light that has for a time been lost sight of by the people. We are to accept Christ as our personal Saviour, and He imputes unto us the righteousness of God in Christ."—*Review and Herald, March 20, 1894.* (Italics mine.)

That summed it up. It was the call to preach the only gospel that ever has been. Yet, somehow, brethren—good brethren—stumbled over the way the call had come, it seemed. The first time I met an old layman friend and worker on my return from Europe, he said to me: "Ah, you won't know yourself here. Now it is all Salvation Army, glory hallelujah, you will find." But in a few years of service in Europe, trying to win men to Christ, I had learned not to be afraid of telling out our joy in Christ's salvation. Let me add that this very brother, who let this thing take him away for a time from our people, came back before his death into full, rejoicing fellowship with us again.

Early Calls to Uplift Christ

From the beginning of this advent movement the call to full surrender to Jesus was sounded. In the first number of our first paper James White cried out:

"The keeping of the fourth commandment is all-important present truth; but this alone, will not save anyone. We must keep all ten of the commandments, and strictly follow all directions of the New Testament, and have living active faith in Jesus. Those who would be found ready to enter the saint's rest, at the appearing of Christ, must live wholly, WHOLLY for Jesus now."—*The Present Truth, July, 1849.*

Our youthful pioneer of the old days seemed to sense, in his first editorial writing, that in setting forth truths opposed by nearly everybody, it would be very easy to drift into a contending for the doctrines while losing the very life and power of the truth as it is in Christ Jesus. Our pioneer leader never ceased to warn of this danger. In 1858 he wrote:

"With the increase of numbers in 1852 and 1853, there was not a corresponding increase in consecration and in the graces of the Spirit. The truth was being more clearly brought out, and many were embracing it. . . . The Scripture evidences of our position were the themes of public lectures, and close, practical preaching was evidently too much neglected, and

most Sabbathkeepers became quite satisfied with the form without the power. . . . And the spirit of the world prevailed in the body."—*Review, Jan. 14, 1858.*

So in that early time the pioneer leader sounded the exhortation to present the message "as the truth is in Jesus." Eph. 4:21. That was the Minneapolis call. It was not to preach less of doctrine, but to lift up Christ in all the doctrine. He is to be "all and in all." It is His life in every doctrine that makes the doctrine a living, saving truth in the believing heart.

Christ and the Prophecies

It was out of the instruction that came in the times following Minneapolis that these wonderful counsels came to us workers about lifting up Christ as the sinner's Saviour in the doctrines, in every topic:

"Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, 'Behold the Lamb of God, which taketh away the sin of the world.'"—*Gospel Workers, p. 148.*

How strikingly put! More than once, I remember, I have had a good time presenting the evidences of some prophetic truth, and sat down—to realize a moment afterward that really I had not directly and appealingly pointed men and women to the Lamb of God that taketh away the sin of the world. While the evidence of fulfilling prophecy is convicting men that the voice of the living God speaks in the "sure word of prophecy," that is the time of all times to cry also the message, "Behold the Lamb of God, which taketh away the sin of the world." John 1:28. To fail to get the spirit of that appeal—not necessarily by this one text—to fail to fling the life line to sinners, is to make a mistake indeed.

Again, here is one of those appeals that the Spirit of prophecy sent to us out of that time when we were called, not to preach the straight doctrines less, but to preach more of the love and power of Christ in the doctrines:

"We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the Root and the Offspring of David, and the bright and

morning Star.'"—*Testimonies to Ministers, p. 118.*

We really had wonderful counsel by the ministry of this gift of the Spirit of prophecy in those times. Once again it seemed as though the Holy Spirit laid hold of a frail human agent to hold workers and people in the right way when influences were abroad to turn them in the wrong direction. Things were accomplished through Sister White, the agent, that she herself could not have done. We saw it with our eyes. Some further facts of the working out of the issues, in what was a real crisis in the work, I feel I ought to set down in a future article for those who were not in the work at that time. There are few workers now who were in touch with these experiences. Someone might tell the story better than I, but one must report matters as one saw and heard and remembers. W. A. S.

A Midmorning Prayer

BY PEARL WAGGONER HOWARD

LORD, I am weak;
Thy strength I seek
For body, soul, and mind.
I look to Thee
To quicken me,
Because I know Thee kind;
Thy loving-kindness and Thy power
Fail never in the trying hour.

I make mistakes;
Much grace it takes
To simply, sweetly live.
New strength each day!
For this I pray—
Which Thou alone canst give.
Thou givest much; I need still more.
I come still to Thy boundless store.

The tasks await
Like army great—
Unending, league on league.
The willing heart
Would do its part,
But oh, the soul fatigue!
Thou weariest never, gracious Lord;
Of this frail bark stay Thou on board!

Life's cares and toil,
Earth's rude turmoil,
All happenings which annoy—
May they but be
Background for Thee
To manifest Thy joy.
As burdens with the years increase,
Lord, grant me, too, increasing peace!

THE living sacrifice does not always mean active work. It may mean the patient endurance of a wrong, the quiet bearing of a pain, cheering acquiescence in a disappointment.—
J. R. Miller.

Preach the Word

By ELLEN G. WHITE

BUT continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The Word of God is like a treasure house. It is a light that shineth in darkness. It is better to neglect anything of a temporal nature than to neglect to search the Scriptures. God has appointed that through the study of the Bible, important truth shall be communicated to His human agents. My heart aches as I see that even among those who claim to be looking for Christ's appearing in the clouds of heaven, there are those who permit their minds to be taken up with that which is merely fictitious. The world is full of such books, but God has given us a definite work to do, and we are not to turn to side issues, and employ time and workers in selling books that give no light. Christianity is an intensely practical thing, and those who have put on Christ should walk even as He walked. We should be wholly engaged in the work of God. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?"

God does not generally work miracles to advance His truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field barren. God works according to great principles which He has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results. . . .

Those who would ascertain their election for the future life, may ascertain it by their attitude of obedience to the commandments of God. Strong emotions, strong impulses, or desires, for heaven, when listening to a description of the charms of a future life, will not prove that you are elected

to sit down with Jesus Christ upon His throne.

Obedience Necessary

If you would know the mystery of godliness, you should follow that which has been revealed. The conditions of eternal life have been plainly stated. Jesus says: "If ye love Me, keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode

with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me."

Here are the conditions upon which every soul may be elected to eternal life. Your obedience to God's commandments will prove that you are predestinated to a glorious inheritance. You are elected to be laborers together with God, to work in harmony with Christ, to wear His yoke, to lift His burden, and to follow in His footsteps. You have been provided with means whereby you may ascertain what to do to make your calling and election sure. Search the Scriptures, and you will find that not a



Paul's Defense Before Agrippa

son or daughter of Adam is elected to be saved in disobedience to God's commandments.

Should God save men in disobedience, after granting them a second probation, putting them to the test in this life, they would fail to regard His authority in the future life. Those who are disloyal to Christ in this world would be disloyal to Him in the world to come, and would create a second rebellion in heaven. Men have the history of Adam's disobedience and fall before them, and because of this they should be warned against venturing to transgress the law of God. Jesus Christ has died in order that all men may have a chance to make their calling and election sure; but the standard of righteousness in this gospel age is no less than it was in the days of Adam, and heaven will be the reward of obedience.

The world is making void the law of God, but Christians are elected to faith, loyalty, and sanctification. They are elected to obey the commandments of God, although in so doing they must lift the cross.

The Bible Our Guide

The Bible, just as it reads, is to be our guide. Nothing is so calculated to enlarge the mind and strengthen the intellect as the study of the Bible. No other study will so elevate the soul and give vigor to the faculties as the study of the Living Oracles. The minds of thousands of ministers of the gospel are dwarfed because they are permitted to dwell upon commonplace things, and are not exercised in searching for the hidden treasure of the Word of God. As the mind is brought to the study of God's Word, the understanding will enlarge, and the higher powers will develop for the comprehension of high and ennobling truth. It is according to the character of the matter with which the mind becomes familiar that it is dwarfed or enlarged. If the mind is not raised up to make vigorous and persistent effort in seeking to comprehend truth by comparing scripture with scripture, it will surely become contracted and lose its tone. We should set our minds to the task of searching for truths that do not lie directly upon the surface.

Ministers who are teaching Bible truths for this time are bearing to the people a message of a most solemn character, and they need to discipline the mind in order that they may comprehend the grand theme of redemption. They should understand from what man is to be redeemed, and how he is to be brought back to the Paradise of God. It was through disobedience that man fell; but will continued disobedience make him acceptable to God? Will continual transgression make him a fit subject of heaven? Let ministers preach the Word of God. "I

charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Ministers are not to preach men's opinions, not to relate anecdotes, get up theatrical performances, not to exhibit self; but as though they were in the presence of God and of the Lord Jesus Christ, they are to preach the word. Let them not bring levity into the work of the ministry, but let them preach the word in a manner that will leave a most solemn impression upon those who hear. Let them not present their own ideas and fanciful notions as God's word, but let them present the pure Word of God, in all sincerity.

Paul mentions some ministers who wrest the Scriptures, but when they shall appear before the Judge of all the earth to answer for their work, they will wish that they had not handled the Word of God deceitfully. The Lord's faithful ministers will heed the injunction given to Timothy, "Be instant in season, out of season." They will seize opportunities in season at their appointments, and out of season when in private places by the wayside, or in families where they shall visit. Through personal labor they will press the truth home upon the conscience with all earnestness, declaring in fervency of spirit that, if heeded, it will work man's salvation, and if neglected, his condemnation. They must not only warn men, but reprove, rebuke, exhort with all long-suffering and doctrine. Many, many opportunities are unimproved because ministers consider the occasion as one out of season; but even under forbidding circumstances, the Lord may fasten the word of truth into the conscience of the hearer. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Personal Work

Satan can furnish men with endless excuses and evasions to cause them to neglect the duty of speaking words of warning to those who are erring, and of presenting the truth as it is in Jesus to souls who are perishing. The minister who loves to sermonize will be in danger of preaching to a great length, as though a multitude of words was all-essential, and thus he will become so weary that he will have neither disposition nor strength to engage in personal effort when he has an opportunity of coming heart to heart with his hearers. The minister should be ready to open the Bible, and according as circumstances shall require, read reproof, rebuke, warning, or comfort to those who listen. He

should teach the truth, rightly dividing the word, suiting out portions that will be as meat in due season to those with whom he associates.

Too many ministers neglect to deal faithfully with those with whom they come in contact. They leave plain dealing to be done by other ministers; for they do not want to run the risk of losing the friendship of those for whom they labor. If ministers would deal at the right time with those who err, they would prevent an accumulation of wrong, and save souls from death. If the work of reproof is neglected by one minister, and taken up by another, those who are reproved, receive the impression that the minister who did not point out their errors was a good minister. But this is not the case; he was merely a preacher, not a worker together with God for the suppression of sin. In the meekness of Jesus, you should do the work which will give full proof of your ministry. You should show a heartfelt sorrow for sin, but manifest no unholy passion in reproofing the error. All your efforts must be made with long-suffering and doctrine; and if you see but meager results of your work, do not be discouraged. This experience will call for the manifestation of long-suffering and patience. Keep working, be discreet, be discerning, understand when to speak and when to keep silence.

Paul charged Timothy to "preach the word," but there was yet another part to be done,—"to reprove, rebuke, exhort with all long-suffering and doctrine." This work cannot be neglected with safety. Ministers must be instant in season and out of season, watching for souls as they that must give an account. They must exercise great carefulness. Watch in all things, watch for the devices of Satan, lest you be beguiled from doing the disagreeable part of the work. Difficulties must not intimidate or discourage you. Having well-balanced minds and established characters, meet the difficulties, and in overcoming them gain a rich experience. Do the work of an evangelist,—water and cultivate the seed already sown.

When a new church has been raised up, it should not be left destitute of help. The minister should develop the talent in the church, that meetings may be profitably kept up. Timothy was commanded to go from church to church, as one who should do this kind of work, and build up the churches in the most holy faith. He was to do the work of an evangelist, and this is an even more important work than that of the ministers. He was to preach the word, but he was not to be settled over one church.

Be determined that you will not shun the disagreeable part of the work, and by unfaithfulness be a partner to the ruin of some human soul.

If we are Christians indeed, we shall have in us the spirit of Him who died for the perishing. We shall love the erring and the sinner too well to flatter him, and thus encourage him in his course of wrongdoing. We must watch for souls as they that must give an account. We must be sure that we

display that love that is holy and sanctified, not that favor which savors of sentimentalism. There is an abundance of this counterfeit current in the world; but it is not current with God.

We must unfurl the banner which the Eternal has given to us to be dis-

played in the world. If we are true to God in minor matters, we shall have a holy boldness when we are called upon to make wise decisions, and shall be enabled to have a close walk with God, and be laborers together with God.—*Review and Herald*, Sept. 28, 1897.

One World, One Government, One Sovereign

By CARLYLE B. HAYNES

THERE are few persons today who do not sense that the times in which we live are pregnant with great events, that we have arrived at a crisis in world affairs, and that stupendous changes in the status of humanity itself are about to take place, changes which are certain to affect the destinies of both men and nations throughout the habitable globe.

Men everywhere are inquiring what the nature of these changes is likely to be, and are eagerly seeking for an answer.

And there is an answer. This all-important information is made available, with the most positive certainty and precision, to those who seriously and earnestly inquire. It is contained in the prophecies and teaching of the Bible.

In this divine revelation of the plans and purposes and will of God we have both an announcement and an interpretation of the signs of the present times. And here we are plainly told that the great event immediately impending is the speedy, the glorious, the literal, the visible return of the Son of God to this earth.

God's plan does not contemplate a "world family of democratic nations." Rather it contemplates one world, one government, one Sovereign, one family, one standard, one way of life, one world-wide, unbroken, eternal peace, a never-ending reign of righteousness.

One World.—The purpose of God is set forth in many passages of Scripture. The time is nearly here when the announcement will sound forth from heaven, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15. Then will be "heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." Rev. 12:10.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

"His kingdom is an everlasting kingdom, and His dominion is from generation to generation." Dan. 4:3.

"There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:14.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

One Government.—Human leaders are not alone in surveying the problems of the future. God, too, has done this. He plans a single government for the whole world.

"Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.

One Sovereign.—World sovereignty belongs to Jesus Christ. He is shortly to assume it. The description of that impending event is deeply impressive.

"I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Rev. 19:11-16.

The world's Redeemer here takes to Himself the majesty of a sovereign. He claims His kingdom. In the fullest sense it is universal empire. He is exalted far above all principality and power and might and dominion and has a name which is above every name. He is King of kings and Lord of lords. Not now is His rule limited to His holy hill of Zion. He rules over the nations.

His rule will be wholly righteous and just. "The kingdom of God is . . . righteousness, and peace, and joy." Rom. 14:17. It is a kingdom founded on right. His scepter is a right scepter. (Ps. 45:6.) He rules in righteousness. (Ps. 9:8; 96:13; Isa. 32:1.) His kingdom is a kingdom of peace. He is the Prince of Peace. At His birth the angels sang, "On earth peace, good will toward men."

Peace is coming—peace, lasting and world-wide. Through the ages of the ages it will endure. It will not come through human plans or any arrangements men can conceive. It will come only as the Prince of Peace assumes His sovereignty and reigns over the earth. It will be established in an eternal kingdom after sin and sinners have been destroyed.

It was a covenant of peace which God first made with man. It is to a fulfillment of this covenant of peace that the prophets confidently point. The messenger who brings good tidings of great joy is one who publishes peace. Jesus Himself is the Prince of Peace. There is to be no end of the increase of His government and of peace:

"In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." Ps. 72:7.

Psalmist and prophet together look forward with eager eyes, and sing of the time when Jehovah shall bless His people with endless peace (Ps. 29:11); when "the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Ps. 37:11); when peace shall be within the walls of Jerusalem (Ps. 122:7); when men "shall go out with joy, and be led forth with peace" (Isa. 55:12); when the very officers shall be peace and the exactors righteousness (Isa. 60:17); when peace shall extend to Jerusalem, like a river, and the glory of the na-

tions like an overflowing stream (Isa. 66:12); when "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:17); when God's "people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:18).
 "—Beyond the war clouds and the reddened ways,
 I see the Promise of the coming days!

I see His sun arise, new-charged with grace
 Earth's tears to dry and all her woes efface!
 Christ lives! Christ loves! Christ rules!
 No more shall might,
 Though leagued with all the forces of the night,
 Ride over right. No more shall wrong
 The world's gross agonies prolong.

Who waits His time shall surely see
 The triumph of His constancy;—
 When, without let, or bar, or stay,
 The coming of His perfect day
 Shall sweep the powers of night
 away;—
 And faith, replumed for nobler flight,
 And hope, aglow with radiance bright,
 And love, in loveliness bedight,
Shall all greet the morning light."
 —John Oxenham.

Prayer and Unity

By TAYLOR G. BUNCH

IN the twelfth chapter of 1 Corinthians the church is symbolized by the human body with its various members working together in perfect unity and co-operation. The word "church" in its Greek original means an assembly or congregation. It is an organized body of believers called together for worship and service. While composed of many members, it constitutes one body organized to carry out a united purpose. The secret of the success of the church in its divinely appointed mission is unity. No church ever prospered without it, and with it the church is invincible and "the gates of hell shall not prevail against it." The adage, "United we stand; divided we fall," has been demonstrated many times in the history of the church.

There can be no power where there are bickerings and divisions. This is beautifully illustrated by a statement quoted by D. L. Moody:

"Separate the atoms which make the hammer, and each would fall on the stone as a snowflake; but welded into one, and wielded by the firm arm of the quarryman, it will break the massive rocks asunder. Divide the waters of Niagara into distinct and individual drops, and they would be no more than the falling rain, but in their united body they would quench the fires of Vesuvius, and have some to spare for the volcanoes of other mountains."

The church is often spoken of as the church militant, because it is engaged in a warfare against the hosts of darkness. The individual members are represented as soldiers composing an army. In an army, unity is absolutely essential to success. Division would bring sure defeat. History tells us that at one time the Roman and Albanian armies decided to let six men, three from each army, decide the issue of battle for all. The three on one side kept together, and though wounded, soon slew two of the others, and the third took to his heels and fled. When he looked back and saw that the three were following him one by one, he turned and fell on them one at a time and slew them all and thus won the battle for his country. It is the

cunning scheme of the devil to divide us that he may destroy us. It is said that as long as sheep bunch together the wolf cannot destroy any of them; but if he can scatter them, many may become his victims.

The chief burden of Christ in His prayer to the Father just before His ascension was for the unity of His disciples. He prayed "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." John 17:21. Unity among believers is the greatest of all evidences of the truthfulness of Christianity. Before a united church, Modernism and skepticism are helpless and powerless. Unity among men and women of varied dispositions is the strongest evidence that can be given that God sent His Son into the world to save sinners. Only a united people can give a united message. If there is not complete harmony in music, the tones become offensive to the ear. It is the unity of the various tones that produces beautiful music with an agreeable message. If the tones were all alike there could be no music. It is unity in diversity that is both beautiful and powerful.

The prayer of Christ was answered on the day of Pentecost. The disciples were all "of one accord" because of the ten days of prayer and confession. Prayer always draws believers into unity with both God and man. As we are drawn to Christ we are at the same time drawn closer together. When the disciples entered the upper room they were far from being united. They were selfish, with selfish ambitions. They were all different, with different dispositions. In and through Christ they became one in faith, in doctrine, and in spirit. They later had their differences of opinion, but with Christ dwelling in their hearts there could be no dissension. Christ became the center, and they approached one another in proportion to the way in which they were drawn to the great Magnet.

There can be unity only in Christ, whether it be in the home or in the

church. A husband and wife can be perfectly united in love and unity only as they are united in Christ. By means of this agency all who believe in Him are mysteriously linked together with bonds of love that are not easily broken. The church will grow in unity as it grows in spirituality, and vice versa. This will produce the fruits of the Spirit in the lives of Christians. When the church is again united in Christ by earnest prayer, the power of Pentecost will be repeated in the showers of the latter rain, and God's work will be quickly finished in us and in the world.

Behold! He Comes!

BY GEORGE CLARENCE HOSKIN

BEHOLD! He comes! Angelic hosts
 proclaiming,
 Lift up your heads and see your
 heav'nly King.
 He sits enthroned with angel throngs
 acclaiming;
 In tuneful notes their glad hosannas
 ring.

Far in the sky a cloud is faintly showing
 That larger grows and brightens as
 it nears.
 The waiting ones who joy in its o'er-
 flowing
 Will greet their blessed Lord when
 He appears.

He speaks! His voice, in all the earth
 resounding,
 Awakes the saints to immortality.
 They join the saved in happy praises
 sounding
 Their gratitude through all eternity.

He comes! Behold! The Saviour is
 appearing.
 Join in the song; redemption's story
 tell.
 Let every voice, His matchless love
 revering,
 Sound forth His holy praise as
 voices swell.

The Northern European Division

(Concluded)

By W. E. READ

THE work of evangelism has had a large place in mission activities in Africa. Apart from the regular work of missionaries and the African workers and evangelists, it has been customary in most fields to carry forward each year a month's evangelistic campaign in which nearly all the church members take part. In one field not long ago, more than ten thousand heathen attended the meetings. As a result, twenty-five new Christian villages were started. In another field ten new Sabbath schools were organized in one mission station, which were the result of one public effort.

In another West African village an urgent call came from an upcountry village. The brethren hardly knew what to do, as they had no African workers available; hence they made an appeal to one of their bright, promising laymen, a young man of good character, to go up and teach the truth to these people. He gladly responded, arranged his business affairs, and was soon on his way. The blessing of the Lord certainly went with Isaiah, and within a year he reported over two hundred converts to the threefold message.

In another place a young man who came to us only four years ago, told how the chief in the territory in which he was working had made a law that no other God but the juju of that particular village should be worshiped. The chief ordered that no one was to open his door to a Seventh-day Adventist worker, and said, "The Adventists have a strong medicine that draws the people to them." In spite of this opposition, however, seven people gave their hearts to God, and today there are more than one hundred and thirty Sabbathkeepers in that place. The

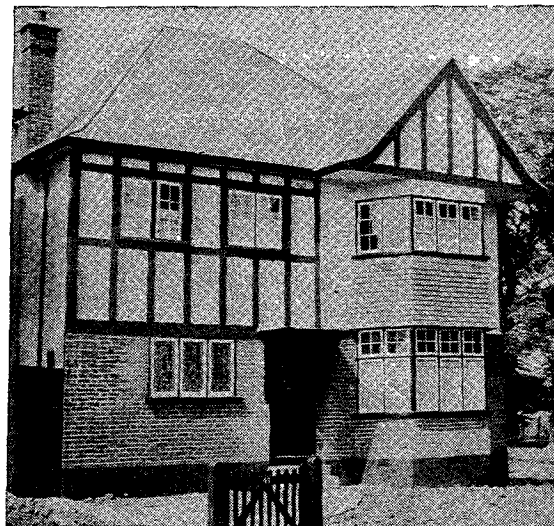
people have burned their idols and many have been baptized.

One could recount many experiences of like nature, but suffice it to say, the work is advancing, and if we could only provide better equipment in our African work, we could double our membership in a little while. On a visit shortly before the war began, we had the joy of joining with the brethren in a baptismal service in Aba, in southeast Nigeria, and on that occasion led into the watery grave 326 believers, who had been won from the grossest forms of heathenism.

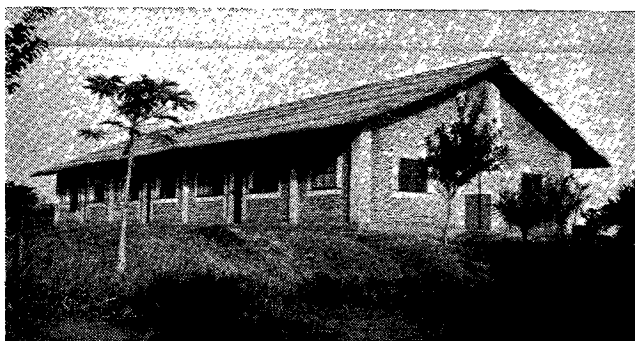
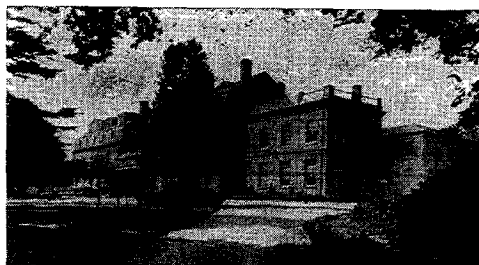
Institutions

We have always been grateful to the Lord for the few institutions we have had in the division. They have given stability to our work and have meant so much in giving prestige to the cause in so many lands. We think of our schools. How we wish we had more of them, in which our youth might be trained for God. These schools today are carrying on amidst great difficulties, but the marvel is that they have been able to continue in any case. Some have increased enrollments, and the young people are being prepared in a definite way for God's work.

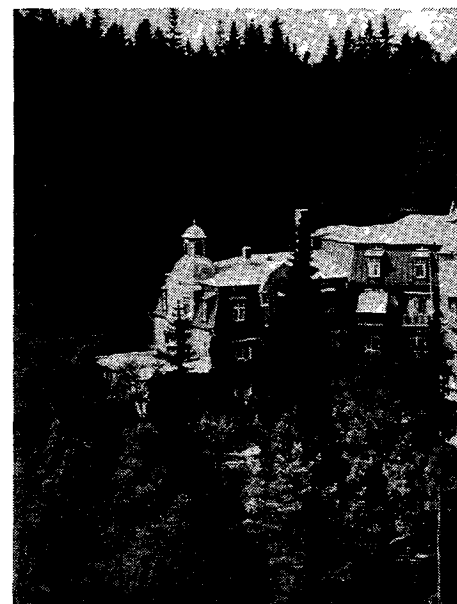
Our medical institutions have had varied experiences. Our large sanitarium at Skodsborg, in Denmark, has passed through many trying periods. We have been grateful, however, that they have weathered the storm, and sincerely trust that this institution of God's planting, which has meant so much to the work in the north countries, may continue to be a beacon light amidst the darkness of these days. Other centers in Finland, Sweden, and Norway have all been the recipients of Heaven's richest blessing,



Stanborough
Park
Sanitarium,
Watford,
Herts,
England



Central Training School,
Nanga-Eboko, Cameroons,
West Africa



The Hultafor

and they have learned to find their way in earnest prayer to God, to know how to meet the difficulties and perplexities during the days of invasion and occupation.

The sanitarium in the British Isles is, for the time being, under the care of the government. It is being used by them as a large and important medical institution. This may prove, in the providence of God, to be a great blessing to His work.

Ingathering Activities

The large amounts that are being received through the Ingathering work during the war years have been surprising to many. This is true in certain parts of Europe. Sweden has shared in the experience; so also have the British Isles. Information has come to hand from time to time indicating that amounts have been gathered in and records made which before the war would never have been thought possible. In the campaign period of 1943 the British Union gathered in something over £19,000, an

achievement such as they had never known before.

In one of the countries in Eastern Europe two sisters, just before the war came, were imprisoned for circulating our Ingathering papers. No sooner were they put in their cells than they began to sing, happy that they could suffer for the sake of Christ. It appears that in an adjoining room there were two women who were criminals. They heard the singing, and through a hole in the wall notes were passed back and forth, and our sisters began to make known the truths on the slips of paper that were rolled up and pushed through the holes. The two criminal women said, "We are here because we stole and committed crimes, but you are good people; you should be free, to go and sell literature and sing your beautiful songs."

Not long afterward they were set free. The contacts made during prison days continued, and these two women who had listened to the songs in the prison became deeply interested in the truth of God.

Our African Missions

That which brings joy to the hearts of our believers is the sound of triumph in the camp, and we are glad that the trumpet of victory is being sounded in so many parts of the mission field. Space will not permit the telling of the full story, but it might be said that in some of the mission countries not only are African chiefs being won to the message, but also medicine men have made a full surrender of their hearts and lives to God. In some instances they are now teachers of their own people, whereas in years gone by they were deceiving them and leading them into superstition.



Surgical Department at Skodsborg Sanitarium, Denmark

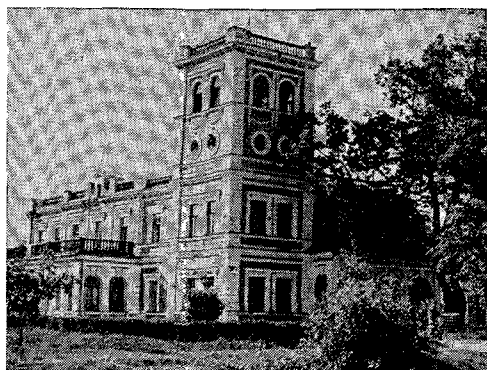
One of our literature workers in West Africa had gone to a certain center, and shortly afterward the field missionary secretary was asked to visit the people. After going as far as he could by motor lorry, he took a canoe and crossed a wide river. He then followed a long, winding bush path for several miles. Finally he reached the place. On arriving, he found about thirty people keeping the Sabbath. He found also a suitable church building, which had been erected by their own hands. Here they gathered to worship God. The leader of the group, formerly a leper, had been healed through prayer to God. Morning by morning these people met for prayer before taking up the duties of the day.

God is richly blessing our African workers and giving them power in prayer and also the gift of healing. One of our teachers was itinerating far up in the northern Cameroons. One Sabbath he arrived at a certain village and learned that there was a man there who opposed our work very strongly. When he was about to leave he heard that this man had been taken seriously ill. Everybody, it seems, expected that he would die; so our worker decided to visit him before leaving the village.

Arriving at the man's home, he talked with him and said, "Now, there are only two powers in the world—the Lord and the devil. You have joined the devil in working against me in this village. God is stronger, and if you will stop your devil service and turn to God, He will restore you again."

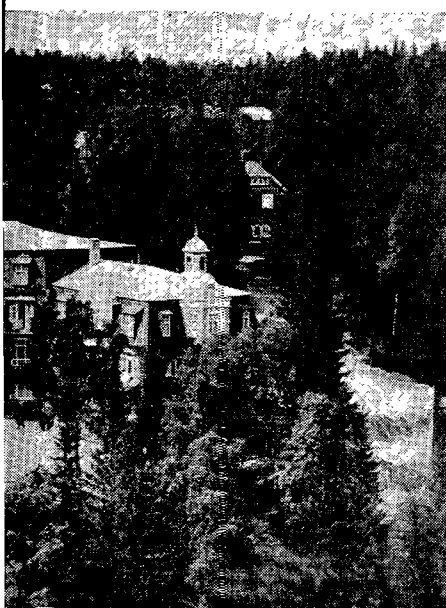
Then the worker prayed for the sick man. He told him that if he would turn to the Lord and be-

(Continued on page 21)



Above: Administration Building of Baltic Union Seminary at Riga, Latvia

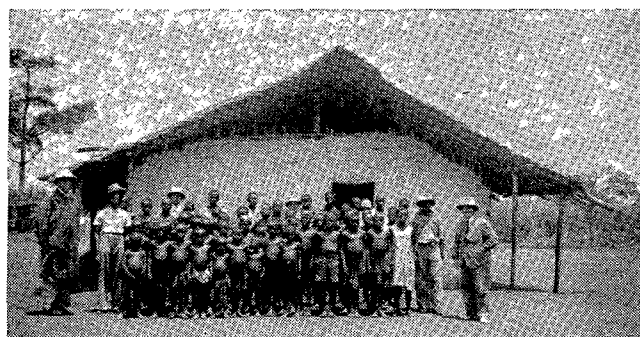
Left: Northern European Division Headquarters at Edgware, a Suburb of London



ium, Sweden



Baptismal Scene in Aba, Southeastern Nigeria



Typical Cameroon Bush School Group

New Zealand and Its Inhabitants—V

By FLORENCE M. DE VAYNES JONES

TIME passes. Marsden's message—the good tidings of great joy—has done its work. New Zealand's dusky sons no longer engage in inter-tribal wars; they no longer kill their *pakeha* brothers; no longer do they feast on the bodies of the slain.

The last cannibal feast took place about sixty years ago. Barely had the ovens become cool after cooking the last victim when another message was brought to New Zealand—the message of a soon-coming Saviour—a message for brown men and white men alike. Just as the heart of brave Marsden in Australia yearned for the souls of the natives in New Zealand, so did the hearts of the advent people in Australia yearn for souls in New Zealand. Just as Marsden in the island continent sacrificed his worldly possessions to take his message to New Zealand, so did the loyal Adventists in the island continent sacrifice their worldly possessions to send the advent message to New Zealand.

Coming of the Advent Message

The man chosen to go to New Zealand was S. N. Haskell, and in October, 1885, he left Sydney. On the trip across the Tasman he made friends with Mr. Choyce, a highly respected businessman of Auckland, a partner of the well-known Auckland firm of Milne and Choyce, which today is the largest drapery firm in the city.

Pastor Haskell told Mr. Choyce why he was going to Auckland, and asked him if he could recommend a quiet Christian home where he could board. Mr. Choyce had friends—a Mr. and Mrs. Edward Hare—who kept a few select boarders, and thinking this would be an ideal place, he promised to take Mr. Haskell there when they landed.

Accordingly Mr. Choyce took his new friend there. Mr. and Mrs. Hare were only too pleased to accommodate the old gentleman, as they were Christians themselves, Mr. Hare being a good Wesleyan and his wife an Anglican.

The Hares soon found that Mr. Haskell was somewhat peculiar. He did not eat meat or drink tea, and his religious views were decidedly strange. For instance, "his Sunday" was on Saturday. This, of course, the Hares knew was quite wrong. Still the old gentleman did not try to thrust

his "erroneous" views on them; so they overlooked his peculiarities, and they both liked him very much.

Some time afterward the other boarders complained to Mr. Hare that the gentleman was bewitched. At night they could hear a continual "click, click" in his room, and he talked to himself. Mr. Hare was much annoyed. The man was evidently mad, and Edward Hare's select boarding house was no place for the likes of him. He decided, therefore, to ask Elder Haskell to find other lodgings.

After retiring that night Mr. Hare talked the matter over with his wife and told her what his intentions were. If Edward Hare was hotheaded, his wife was not, and she tried to reason with him, but in vain.

"Father," she pleaded, "this is only hearsay, and there may be no truth whatever in the statement. We cannot turn him out like that, and besides, *I really believe he has the truth.*"

"Nonsense, Mother; nothing of the sort," said he, and to show his wife that she was not always right he decided to get to the bottom of the mystery and settle things once and for all. Accordingly he got up, tiptoed up the stairs, and paused outside Mr. Haskell's room. All was quiet. There was no talking or mysterious tapping. He peeped through the keyhole, but could see nothing. He next put his ear to the keyhole, but could hear nothing. He was beginning to think that perhaps after all his wife was right, when—hark—the talking began.

Ah, thought he, it's now or never. Down on his knees he dropped and put his ear to the keyhole again. But he did not stay there long. He sprang up feeling thoroughly ashamed of himself. Down the stairs went Edward Hare, a humiliated man, and to bed he went without a word.

"Well?" inquired his wife. She

also was determined to be at the bottom of the mystery.

For a few seconds there was silence. Then with tears in his eyes he began! "Mother, that dear old gentleman is neither mad nor bewitched. He is praying for us and our little ones, our home and our boarders. *He has the truth, I feel sure!*"

"Didn't I say so?" retorted his wife.

But Mr. Hare was not in the mood to argue just then. All he said was, "Let's hear about his Sabbath." And so they did, and the result we know was that Brother and Sister Hare became the first Sabbathkeepers in the colony.

The mystery of the clicking was next explained. Elder Haskell had brought his typewriter with him. As these machines were unknown in Auckland at that time, it was no wonder the folks thought he was bewitched. Brother Hare was so fascinated with the magic machine that he sent overseas for one, paying £22 for it.

The First Adventists

Brother Hare next took Elder Haskell up to Kaero, in the north of New Zealand, to give the message to his father's house. Grandfather Hare was a preacher in the Wesleyan church at Kaero. But the Hare family was indignant at the very idea that Elder Haskell should presume to teach them. "His name should be *Rascal*, not *Haskell*," they said. "But just wait; we'll settle the old rascal in a few minutes." Instead of that, the "old rascal" settled *them*. After studying the question the entire Hare family and some others turned to the Sabbath of the Lord. Among those who took their stand were Mr. and Mrs. Brighthouse, a young married couple, and Mr. Brighthouse's twin brother.

Thus the first church in New Zealand was established at Kaero with a membership of sixteen, with Grandfather Hare as elder for many years. This dear old gentleman died some years ago in his hundredth year, rejoicing in the message.

The Kaero church was a missionary church. No church in New Zealand has ever sent such a large percentage of young people into the field. In those days there were no schools in New Zealand or Australia where young people could be trained for a



Penonby Church, Auckland. The Mother Church of Auckland, Opened in October, 1887



The House Where S. N. Haskell Stayed in Auckland. It Was Then the Home of Mr. and Mrs. Edward Hare, the First Adventists in New Zealand

place in God's work. They had to go to America. But the Kao boys went regardless of the distance.

Mr. Brighthouse's twin brother was one of the boys who went, in order to fit himself for a place in the work. Unfortunately, this godly young man died before he finished his college course. Another young man set out full of hope and courage, but when barely three hundred miles out from his island home, he was overcome by seasickness and homesickness. He felt that he could not go on, but must at all costs return to the homeland—and who can blame him? However, after a few days he found his sea legs, and consequently, with the return of physical and mental vigor, his courage returned. He did not turn back.

One young man gave up a good position in the shipyard at Whangaroa—the port of Kao—to keep the Sabbath. His fiancée threatened to give him up unless he forsook his faith. "You can choose," she told him, "between me and this Sabbath craze. If you want me, then you must give it up." He did choose, but he chose the better part. Both his position and his fiancée he gave up, but the message? no, never! His one ambition was to fit himself for a position in God's work. He therefore went to Healdsburg College in California. The students had heard a New Zealander was coming, and were eagerly looking forward to seeing some strange new creature. Imagine their surprise and disappointment when, instead of an ebony-skinned, curly-haired barbarian from the antipodes, there appeared a young man of their own color, race, and language, a young man with a mischievous twinkle in his merry blue eyes and an inexhaustible fund of wholesome Irish wit at his disposal.

The young New Zealander was the life of the college. He is now Elder Robert Hare, our veteran minister, poet, and writer—a man well known and greatly beloved by every Sabbath-keeper in Australia and New Zealand. His articles in the *Signs of the Times* (Australasian) are read and enjoyed by ministers and laymen of all denominations, and his beautiful poems have more than once been heard over the air from New Zealand stations, quoted and read by ministers of other denominations.

Faithful Through Many Years

What of the other pioneer Sabbath-keepers? Brother and Sister Brighthouse are still alive and rejoicing in this advent message. It is dearer to them than life. They are both well on in their eighties. Their widowed daughter holds a responsible position in the work, and her married daughter is a faithful member of the Adventist Church. Thus three generations are looking for the fulfillment of the blessed hope.

Sister Edward Hare remained faithful to the message throughout her long life. She died on a midsummer day, December 22, 1940, at the age of eighty-seven. Brother Edward Hare is still alive. He is ninety-five years of age and, except for being a little deaf, has all his faculties. He writes very beautiful poetry and dearly loves to talk of Elder Haskell and the pioneering days of the message. In the eventide of his life he is cared for by his daughter, Mrs. Lily Hallamore, who with her daughters is a faithful Adventist. His eldest daughter, Mrs. Edith Reekie, died in America some few years ago. Brother Hare was the first Adventist in New Zealand. He also believes that he is the oldest Adventist in that country.

In 1887 Elder A. G. Daniells came to Auckland with a tent. An Adventist tent! Such a thing had never been heard of in Auckland. However, history was made in January, 1887, and the tent was pitched for a summer mission. Led to attend the meetings by curiosity and the novelty of a religious service in a tent, many more accepted the Sabbath of the Lord, and as a consequence another church was built—the Ponsonby church, the mother church of Auckland.

Of those early pioneer Adventists many have gone to their rest. A small band still remains, waiting for the consummation of the blessed hope. Those who are left are well over four-score years. There are Sister Stillwell, Sister McIntosh (the former Ruth Jones), in her eighty-first year, and Sister Rout, in her eighty-sixth year.

In 1888 the message went to Napier. Mrs. Smith, now in her eighty-fourth year, was one of its first converts. The late Sisters Caro and Faulkner also accepted the message at the same time. Sister Guilliard, who recently died in Australia at the age of ninety, was also a Napier pioneer Adventist. Gisborne next heard the advent truth. Among its converts was Miss Fanny Moore, who is now eighty-two years of age. She is our oldest bicycle rider, riding many miles each week to give out the truth-filled literature.

Wellington, the capital city of New Zealand, also heard the message about the same time. Among the pioneer believers of that city is Mrs. Piper,

the mother of the Elders Piper, now in her ninetieth year.

Meeting Opposition

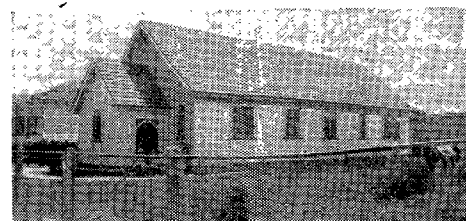
Several years later the message found its way to the South Island, where the workers had a unique experience. Let me tell it. A mission was started in the Scottish city of Dunedin, where Elder Farnsworth was working. The members of a certain denomination determined to stop him. They came to the tent night after night, making a disturbance and challenging our workers to debate. The workers wondered what they should do. They met together and prayed over it, finally deciding to leave it until the morning and see how the Lord would direct them.

In the morning Elder Farnsworth, holding up a letter, met the brethren. It was from Mrs. White in America, and in it was the message, "You will meet much opposition in your work, but go right ahead, for your opponents will fall to quarreling among themselves, and their opposition will come to nought, but your work will continue." That was shown her and the letter written months before ever our work started in Dunedin, but it came to hand just at the right moment.

Our opponents joined with other denominations to stop our work. They decided to write a tract to this end. But one man wanted one thing written and another wanted something else, and among them they could not agree as to what should be written. The strife became so bitter that our work was forgotten in the confusion, and our brethren continued in peace.

But those pioneering days are long since past. Over half a century has rolled by, and the work in New Zealand is no longer in its infancy. Almost every township and village has heard the message for this time. We have churches, Sabbath schools, Missionary Volunteer Societies; we have health food shops and factories, vegetarian restaurants, a college for training Christian workers, and church schools dotted here and there. Everywhere the work is advancing.

More than half a century ago Mrs. White made the statement, "Many people in New Zealand are stretching out their hands for the light." Yes, they are still stretching them out and eagerly grasping the lighted torch that is being offered them. Our literature (Continued on page 17)



The New Remuera Seventh-day Adventist Church, the Last Church Erected in This Conference. Dedicated on January 17, 1942

Conducted by Nora Machlan Buckman

Getting the Most Out of School

Discussed by Mother Naomi

DEAR MOTHER NAOMI:

Why is it that some people get so much out of attending one of our schools, and others seem to get little or nothing? I know girls from our town who have been going to college several years, and they are no different from what they were when they first went. What good does it do, anyway?

I suppose there will always be an infinite difference in the returns of a given transaction. Think of the matter of planting. There are four elements concerned: the seed, the manner of sowing, the weather conditions, and the soil. These, taken together, give the harvest. Like this:

SEED plus **SOWING** plus **WEATHER** plus **SOIL** equals **HARVEST**.

Change any one of these elements, and you may expect a change in the harvest. Now apply that idea to school. What is the analogy? The seed is the material you go there to acquire; the sowing is the instruction; the weather conditions may be likened to the influence, or the atmosphere, about you; and the soil is you; then the harvest is the result. In other words, the seed and the sowing are the school's responsibility. The weather conditions the school is responsible for also, to a certain extent, because it governs the sort of people who are accepted as students; but in another sense the weather conditions are the business of every student there, because you all do something toward creating and maintaining them. But the soil is up to you! Now, answer your own question. What makes the difference in result?

There are many different soils. You remember the soils presented in the parable of the good seed. The same types appear here. Some soil is hard—like the highway or a beaten path. The seed does not get into it at all; it can get no hold on the soil, so, of course, it cannot grow. I know what it is to have certain people in my classes day after day and be conscious that what I am trying to teach them does not take any hold upon them at all. They might just as well sit somewhere else as far as their learning anything is concerned.

Then sometimes I am disappointed in a student. I think this one is going to be very satisfactory. She seems interested and quick, and I say to



H. A. ROBERTS

It Is for the Student to Benefit From His Education

myself, "She is going to be a good one!" But in a few days she seems to lose interest; she is not willing to make the real effort necessary to achieve. Perhaps she is not attentive in class or she does not prepare her daily assignment. In a little while I know that there is little hope of her accomplishing much of anything.

There is another kind of student that is a disappointment. He is the one who shows ability, seems interested, and is quick to learn; but he has so many interests other than his lessons that I soon realize that I cannot expect much from him. We say he has "too many irons in the fire." Many of these things are right and good in themselves. He is president of the Spanish club and secretary of the Junior Leadership band, works in the printing office, and plays in the orchestra. Now I may enjoy all these activities myself and approve of them entirely, but I am sure that when he has taken care of all these duties he will not have much time or vitality for just plain study. And it makes me feel sorry. He is like the thorny ground.

Finally, there is the student who is really good ground. He listens to class explanations, asks questions when a point is not clear, works on his daily assignment, and follows suggestions made for improvement in his work. As time goes on I can see him getting hold of his subject. He covers his assignments more quickly, and in

a little while he has become one of the steady, dependable members of the class, that are such a pleasure to a teacher. That student is pretty sure to have a satisfactory year at school, and when he goes home his friends are likely to see that he has made good use of his time. He is different; he has good returns on his investment; he has a harvest.

Now, perhaps, you will tell me that if you are the soil in this equation, there is nothing you can do about it. The seed and the sowing are the school's affair; the weather may be somewhat yours, but not much; and you, the soil, are just what you are, and there is nothing you can do about the harvest. That might be the old-fashioned setup, but you know that any wide-awake planter sets about to improve any soil on his place that seems to need improvement. He sends for bulletins from the Department of Agriculture or writes to a specialist on soils. If the "back forty" is too heavy, he treats it to phosphates to lighten it; if that marsh does not produce well, he has it drained so that next year it does better. If a piece of land is too poor, he gets something to enrich it, so that he can expect some returns. In other words, any forward-looking farmer bestirs himself to see to it that every piece of soil he has gets the treatment it needs to make it produce a good yield.

And in this case you yourself are the farmer. No one but you can do much about the problem of the soil. Teachers and parents and school systems are only helpers. They can only create helpful conditions. The *you*, the real you down inside of you, that is the one who alone can take advantage of all these, and, using them, accomplish something of permanent value.

God gives us our minds to use for Him and for our fellow men. We may have problems, we may be perplexed, we may have handicaps; but He has a solution for every one of these. The one thing He expects of us is the *will* to achieve. That we must exercise ourselves.

Many fail of attaining the desired harvest of character because they miss this. "What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on

the right action of the will. The power of choice God has given to men; it is theirs to exercise. . . . Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God, you will be enabled to live the new life, even the life of faith."—*Steps to Christ*, p. 52.

The choice of this sort of life, this sort of success, is within your grasp. Rejoice that this is so; accept the gift and set about today to enjoy the possibilities of that gift.

"It's Never Dark to Me"

By RUTH CONARD



PIPEY is a slim, attractive girl with a vivacious manner and a silvery laugh. When I met her I found it hard to make myself realize that she is blind. I do not believe that I would call her attitude courageous—though to live above a handicap such as she has certainly takes courage of the finest caliber—it is higher than that. It is natural. Her entire outlook on life—and I use the word "outlook" advisedly—might be summed up in one little incident she related to us.

"Some girls from the school visited me the other evening," she said. "I was very happy to see them. But, do you know, when I invited them into the parlor I completely forgot to turn on the light, and they had to sit there in the dark. I'm afraid they thought I was very impolite. But, you see, it's never dark to me, and I just didn't think about snapping on the light switch."

This girl lives in what we would consider a world of perpetual darkness. Yet she was explaining to us that though night might blot out the light for those of us who have eyes, the brightness in her life is not affected by the dropping of the sun below the horizon!

At no time during our visit with Pipey did I detect one admission that the absence of sight put her in the category of the unfortunates of life. She was happy to see us. She had recently gone to see her mother. She looked through a pile of music.

AND SABBATH HERALD

LIFE'S PATTERNS



SILENCE

NOISES are all too common. Some of them are pleasant, but many are irritating and annoying. We know that during recent years men have spent thousands of dollars trying to eliminate noise from cities, from factories, and from homes. What is the purpose in this? Merely an idea? No. It has been proved over and over again that constant din and clatter affects the nerves and disturbs clear thinking. Noises have a deadening effect, because they shut out the finer sounds and the possibilities of creative thinking.

The Master must have thought about this a great deal when He was here on earth and worked with His disciples. It is true that they did not have factory noises to bother them or elevated trains, buses, and streetcars, but you can readily understand that three or four thousand people who were not restricted from talking, and who were known to discuss matters rather loudly at times, could have created a most trying atmosphere. The Saviour knew that men needed quietness to gain strength; so He called them to "come ye yourselves apart, . . . and rest awhile." Instead of taking them back to the city to rest in the home of friends, He led them out into the quiet of the mountains and beside the peaceful lake.

Pipey taught typing and music in an orphans' home, and her life was not without its troubles. In fact, because of certain circumstances, she felt at times that she must find some other employment. Yet she wasted no sympathy on herself. All her sympathy she expended on those orphans, whom she mothered tenderly.

It has been several months since I have seen Pipey. But the influence of her "brightness" stays with me. I wonder if some of us—even with two perfectly good eyes—could say of life, "It's never dark to me."

New Zealand and Its Inhabitants

(Continued from page 15)

ature is being scattered like the leaves of autumn throughout the length and breadth of New Zealand. An Adventist church is very soon to be erected at Kaitaia, the scene of the labors of Matthews and Puckey, and some of its loyal members are the direct descendants of Richard Davis,

That the most lovely things in nature are born in silence is not a new idea, but it is one which we do not stop often enough to consider or to profit from its lessons. Richard Cecil, a writer of the eighteenth century, says that "the grandest things, both in nature and grace, are the most silent and imperceptible. The shallow brook may babble in its passage, but the coming of the flowing seasons is silent and unseen. The storm may rage and frighten, but its fury is soon exhausted, and its effects are soon remedied; but the dew, gentle and unheard, is immense in quantity and the vital life of large portions of the earth."

You have noticed, I am sure, that the people who are forgetting God and are trying to forget their troubles without the assistance of a comforting Father in heaven, rush hither and yon, drowning their thoughts and consciences in confusion and raucous noises, by cheap music and giddy laughter.

We all need to take more time to think, to pray, and to spend hours alone with God, for we shall surely need strong spiritual constitutions for the perils ahead.

I like the way Jane Sayre interprets my thoughts in her poem on "Silence."

"In silence comes all loveliness;
The dawn is ever still.
No noise accompanies the dew
That glistens on the hill.

"The sunrise slips up quietly.
The moon is never heard,
And love that animates the eyes
Surpasses any word.

"And prayer is best in solitude. . . .
It seems so very odd
That, long before, I did not know
In silence I'd find God."

N. B.

Joseph Matthews, and Gilbert Puckey, pioneer missionaries of the district. When Richard Davis sent forth his daughters, Mrs. Matthews and Mrs. Puckey, to the mission field, his fervent prayer was, "God keep my dear children faithful to their trust. Make them a blessing to all around, and may they never depart from Thy precepts." This prayer has been answered not only in the case of his children, but to the fourth and fifth generation. Truly "God moves in a mysterious way."

The message, "Behold, I come quickly," has been heralded throughout this land. And today our prayer is, "Even so, come, Lord Jesus."

The End.

"HE is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies—
To give is to live."

Voice of Prophecy—1943

IT is time for a second annual report of the Voice of Prophecy broadcast. The report is a very encouraging one, though there have been a number of perplexing problems during the year. We can truly say, looking back over 1943, "Hitherto hath the Lord helped us." Nor should we be surprised at His help, for this broadcast is part of His soul-winning program for the finishing of the work.

Stations

Gradually the number of stations carrying the messages of Jesus' near return has crept up, so that today we are approaching the three hundred mark. The growth in number of outlets, briefly told in three lines, is as follows:

January, 1942	89 stations
December, 1942	215 stations
December, 1943	288 stations

Those original eighty-nine stations did not cover every State in this country, to say nothing of near-by countries. Now we are happy to report that every State and Territory of the United States in the Western Hemisphere, as well as several parts of our northern neighbor, Canada, can hear the Voice of Prophecy. As we write

this article the number of stations has increased to 296.

To make the picture complete we should also look southward toward the Latin-American countries. Here we find seventy-six additional outlets for the program, presenting the lectures in the Spanish and Portuguese languages, a total for the Western Hemisphere of 372 radio voices.

Enrollments

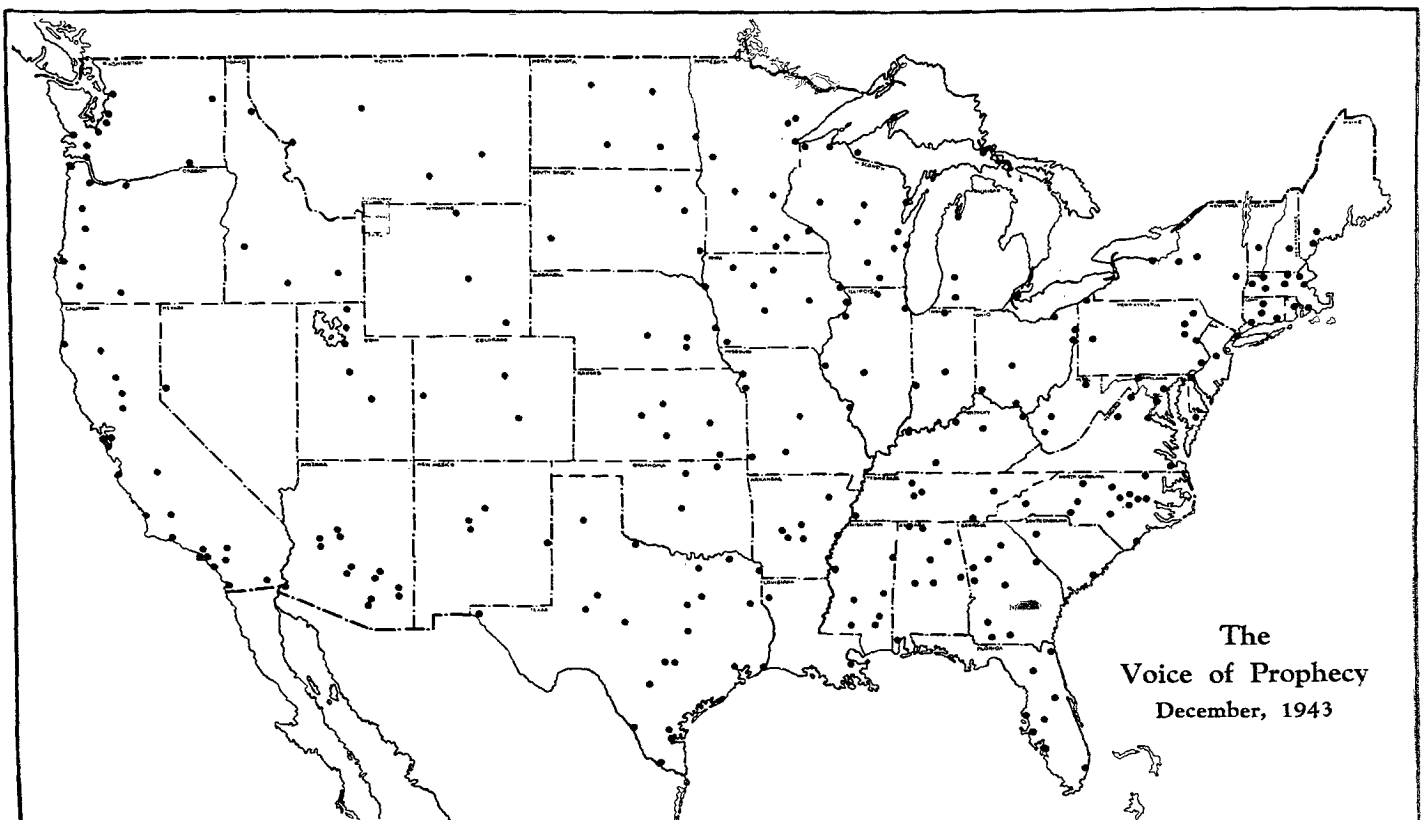
Enrollments in the free Bible correspondence school continue to arrive at the rate of nearly ten thousand new names a month. This includes enrollments in the adult course, the junior course, the course in Braille for the blind, and the courses in Spanish, Portuguese, and German. Naturally the number of active students is considerably below the figure for the total enrollments. It is astonishing to know that over 180,000 students have been enrolled in the courses to date in North America. There is a constant stream of names of interested ones going out to the various conference offices to be followed up by resident workers. A map in the Voice of Prophecy office shows by a colored tack the location of each person known to be keeping the Sabbath, interested through the Voice of Prophecy. There are about one thousand tacks in the map.

Office Building

The new building at Glendale, secured early in 1943 to serve the expanding needs of the work, is an extremely busy place. Here the mail sacks are brought in, the lessons are corrected, the monthly books and sermons are prepared for shipment. The printing and duplicating machines keep up a steady hum, while letters and lessons flow out every day to the thousands of students and inquirers. The building seems to have been supplied providentially just to fit our requirements. Since mail is all directed to Box 55, Los Angeles, no announcement to the public of change of address has been necessary.

Change of Schedule

We are often asked, "What has been the effect of the change in the broadcast from evening to morning time?" The change was not of our choice and was viewed with misgivings by many. But results seem to show that the new hours are bringing as good a response, or better than the old ones brought. We believe that although the morning audience may be smaller in some localities than the evening audience, it is a more thoughtful and interested audience, in an excellent mood for a religious broadcast. Besides, morning time is cheaper than evening time, so



The
Voice of Prophecy
December, 1943

Each Dot on the Map Is a Station Carrying the Voice of Prophecy Broadcast. In Some Places, as in Arizona, Where There Are Two Dots Close Together, One Represents the English Broadcast, the Other That of a Different Language

that with the same total expenditure, it has been possible to add a large number of stations. This has increased the radio audience.

The mail has shown a steady increase since the changeover, and the financial income has shown a corresponding growth. The best financial month for the whole twenty-four months of broadcasting was December, 1943, when more than \$36,000 came in from the public and our own members for this work. The interest and support of our churches was especially demonstrated by the special October offering for the Voice of Prophecy. Nearly \$60,000 was turned in during that month and the next two months, to swell the offering for the denominational broadcast. These funds, as well as the continued support of the broadcast, will be greatly appreciated in the months ahead as we face increased costs, concerning which we have already been notified.

"Opportunity" is written large across the present radio picture for this people. Surely the providence of God opened the door for this mighty evangelistic effort. The most optimistic among us realize that the opportunity may not be ours for long. Let us use it in its fullest power while we may.

An official of the Mutual System spoke recently of plans to expand the network eventually toward the four hundred stations he regarded as ideal. Would it be too much to hope that every one of these stations may soon be sounding this message of truth? Shall we not pray that it may be so?

W. P. BRADLEY.

Colored Workers' Meeting

THE Colored Workers' Council of the Southwestern Union Conference had its preopening session at our church in Hot Springs, Arkansas, on February 6. A sermon was preached by T. H. Coopwood, our union secretary, after which all the workers took part in the ordinance of humility and celebrated the Lord's supper. We were all in one place with one accord, and truly our hearts were warmed by the presence of the Holy Spirit. The spacious Union Baptist church was the scene of the opening session. Devotion was conducted by W. S. North, of the Colorado Conference, who took Proverbs 20:19 for his theme, "Beware of Flattery." It was a fit subject to set our hearts in the frame of humility, and to all intent and purpose that spirit pervaded the entire meeting. After the devotions, J. W. Turner, our union president, made very clear the purpose of the meeting. He said it was wonderful how God takes men of different tal-

ents and several abilities, and blends them together and then commands them to go and preach. Following this Elder Coopwood described our field and its need. He mentioned forty topics which were pertinent to our work. We were thankful to have the following present to make plain these topics: J. W. Turner, W. E. Abernathy, E. A. Manry, E. Remsen, R. J. Roy, G. A. Campbell, J. B. Ross, J. L. McConaughy, L. L. McKinley, and F. D. Wells.

J. H. Williams, of the Arkansas-

Louisiana Conference, and R. T. Hudson, of the Texas Conference, brought us inspiring messages Monday and Tuesday nights. At the close of the Tuesday night meeting, Elders Coopwood and Douglas took us to the home of Laura Peake, where the young people gave a musicale for our benefit. The council closed with the singing of "God Be With You Till We Meet Again," and with tears in our eyes and a high resolve in our hearts we set five hundred souls as our goal for 1944.

F. J. BRYANT.

Our Work in Central America

THE Central American Union Mission comprises the line of small countries between Mexico and Panama, with a population of over eight million people and a church membership of more than five thousand believers. N. H. Kinzer is the superintendent of the field, and he has associated with him a strong corps of union and mission workers and directors. The union offices are located in San José, the capital of Costa Rica, which is rather centrally situated with reference to the other countries in the union—British Honduras, Guatemala, Honduras, El Salvador, Nicaragua, Panama, and the Bay Islands of Honduras.

The Costa Rica Mission is directed by Orley Ford, who, with his wife, has spent more than a quarter of a century in successful mission work in Inter and South America. It was a distinct pleasure and an inspiration for the writer to visit these close friends of college days, out on the front line of mission service. Pastor Ford was just concluding a successful

series of evangelistic meetings in San José, from which a baptismal class of one hundred interested people was being organized. New forces are stirring, and new influences are being felt in these Central American countries. Continued progress on the wonderful new Pan American Highway, which is being built through these countries, should provide improved travel facilities and increased opportunities for the advancement of the message.

The educational work of the Central American Union Mission centers in the Academia Adventista Hispanoamericana, located about ten miles from San José, on an elevation that gives one a panoramic view of distant mountains, hills, and valleys that is entrancing and inspiring. C. F. Montgomery is principal of the academy and has an efficient staff of faithful teachers. The earnestness and devotion of the students is an inspiration to see and feel. It is the training school for workers in this union mission, and many of the younger workers in this field at the present time have received their training in this school. The academy makes its own electricity through a water power turbine and generator part of the time. It has a dairy and woodworking shop besides a small garden and some farm land. Each year from fifteen to twenty or more students enter the academy through full or part scholarships earned in the colporteur ministry.

In Panama we found a prosperous conference under the direction of C. E. Westphal, with an able staff of associate workers. This field is facing the problem of providing a suitable training school for the host of young men and young women in the homes and churches. A boarding academy, suitably located on a desirable agricultural base, is needed, with certain carefully selected school industries to provide a well-rounded education of the head, the heart, and the hand. The successful Ingathering campaign last fall, in which approximately \$15,000 was raised by the faithful members and young people in Panama, is an indication of the zeal



Upper: The Faculty of Academia Adventista, Costa Rica, at the Close of 1943

Lower: The Church School Group in Front of the Normal School Building

and spirit of service which are found among the Panamanian believers.

Recently plans have been announced for the establishment of a Pan-American university in Panama which will serve the interests of the Pan-American republics in this central and convenient location. This step indicates the growing importance of this country, which lies at the crossroads of air and ship travel between the Americas. Surely the time is at hand for us to give our educational work in Panama a chance to meet the needs of the young people there.

In Guatemala we found a thriving little mission under the administration of W. A. Wild, who recently succeeded Orley Ford, director of this mission for nine years. We understand that since our visit there, Elder Wild has taken up editorial work with the Pacific Press branch at Cristobal, Canal Zone.

Guatemala is a beautiful, mountainous country having a native Indian population that is remarkable for personal neatness and cleanliness. In the capital of the country, Guatemala City, we found streets, sidewalks, parks, and all public places—including the markets—neat, clean, and carefully attended to by uniformed sanitary attendants. Evangelistic efforts were in progress in different parts of Guatemala during our visit, and the response of the people was most encouraging.

An interesting two or three teacher primary school is conducted in rooms adjacent to the mission office and the Guatemala City church. However, these quarters are not adequate for the present school, and there is no room for expansion. This situation urgently calls for a modest school plant which will provide for the primary and intermediate grades and a small but well-equipped medical clinic

to meet some of the health needs in this progressive capital city. Study is being given now to the securing of a suitable property which could be used for an intermediate school and a clinic.

Lack of time prevented Arthur H. Roth and the writer from making more than short airport stops in Salvador, Honduras, and Nicaragua, but reports indicated that the work is advancing in all these countries. Because there are opening doors and a wholesome spirit of neighborliness, we believe that now is the time to lengthen the cords and strengthen the stakes of the third angel's message in Central America. There has probably never been a time in the past when the opportunities for soul winning in these countries were more propitious. May we work and watch and pray while it is day, for "the night cometh, when no man can work."

JOHN E. WEAVER.

Havana, Cuba

THE city of Havana, Cuba, is our largest metropolitan area in the Antillian Union Mission. We have been, and still are, very anxious that a larger number of churches than we have at present be raised up in this large city. At the present time we have four church organizations in the city, besides some groups in the smaller towns in the environs.

On July 25, 1943, Braulio Perez began an evangelistic effort in the part of Havana called Marianao. He used for his meeting place a portable tabernacle, constructed as seen in the accompanying photograph. From the very first his meetings were well attended. For a period of six weeks he had a meeting every night except Saturday night. For the rest of the ef-

fort meetings were held only three nights a week.

The average nightly attendance was from three hundred to four hundred. These folk came from night to night and listened attentively to the messages of Elder Perez. Two Bible instructors, Mrs. Henriqueta Suris and Miss Marcela Capote, as well as the members of the church in that neighborhood, assisted with the meetings. On December 25, 1943, in the first baptism of this effort, forty-one believers were buried with their Lord in baptism in the Almendares River near the limits of the city of Havana.

Elder Perez tells us that as a result of this effort, there are still fifty people in the baptismal class, who, with two or three months more of instruction, will probably be ready for baptism.

We sincerely hope and trust that this is only the first of a series of evangelistic efforts to be held in Havana, which will mean the establishment of more churches and companies than we have at the present. We believe that with a steady evangelistic effort we can soon double the number of churches in this city. We hope that the readers of the REVIEW will pray for the work in this important metropolitan area.

W. E. MURRAY.

G-R-O-W

DR. FRANK NELSON, a prominent Lutheran educator, says that the secret of growth is to be found in the initial letters of the word "grow." "G," says he, "stands for 'go.' 'R' stands for 'right.' 'O' implies the word 'on.' 'W' can only mean 'working.' Thus the secret of growth is 'go right on working.' The man who keeps his eyes straight ahead, deflected by no minor purposes or side interests, ultimately arrives."—*Zions Herald*.



On December 25, 1943, Forty-one Believers Were Buried With Their Lord in Baptism in the Almendares River, Near the Limits of the City of Havana, by Elder Perez



Samuel Midgley, a Veteran of One Hundred Years

A Centenarian

It occurred to me that the readers of the REVIEW AND HERALD would like to hear about a centenarian who is a Seventh-day Adventist, and noticing an article and his picture in a newspaper, I have been led to say a few words with regard to this brother.

Samuel Midgley was born January 20, 1844, in Indiana. In 1873 he moved to Erie County, Ohio, where he lived until the spring of 1877, when he moved on a homestead in Emmet County, Michigan.

Dr. H. S. Lay and F. T. Richardson came into that vicinity in 1885 and held some meetings in a log school-house. In the month of July Mrs. Midgley began keeping the Sabbath, and in September he began. At that date Brother Midgley started to take the REVIEW AND HERALD, and was a constant subscriber and reader of the REVIEW AND HERALD until 1942. He, however, has had access to the paper until just recently.

Brother Midgley is a man who is loved by children. Everybody who comes in contact with him testifies to the inspiration of his presence and his conversation. He is now living with his son in Hillsdale, Michigan. His hope of the life in the new earth is still bright, and he is looking for that blessed day when our Lord and Saviour will return to this earth to receive His waiting people.

S. E. WIGHT.

Northern European Division

(Continued from page 13)

lieve in Him, he would be well within three days. After three days the man

came to the mission station and told how he had been restored to health and that now he wished to give his heart to God. He joined the baptismal class and in turn became a witness to the saving power of the message of truth.

One of our young missionaries who was sent to Nigeria a few years ago was working in a new part of the country where there are no other missions, but where there is a growing interest. He quickly learned the language, and God richly blessed his labors. Soon more than a thousand people were attending his meetings on Sabbath. A recent report showed that thirty-five had already been baptized and large numbers were joining the baptismal class and learning their way into the truth of God.

Word came from the brethren in Liberia, not long ago, that in one place twenty had been baptized and in another place thirty-one. Such a thing had never been known in Liberia before. We are grateful to God for this evidence of His blessing.

A few years ago one of our mission stations in that country was burned to the ground by a medicine man, but in some remarkable way God got hold of that man's heart; he joined the Sabbath school and now has become a baptized member of the church.

Publishing Activities

Our publishing houses have had to wrestle with many perplexing problems, especially since the outbreak of war. Restrictions on the use of paper, difficulties in the matter of permits, priorities for this and priorities for that, have presented problems hitherto unknown in our publishing interests; yet with it all God gives the brethren wisdom to find the way. They get out their periodicals as usual. It is true that they are not so large as heretofore. They get out their books, and somehow or other, in the providence of God, their sales are larger during the war years than ever before. Our colporteurs are finding, on the part of the people, a greater desire for our literature, and by the blessing of the Lord they have been able to sell larger quantities of literature during these difficult days.

Air Raids

Many of our countries in Europe have become used to the shriek of sirens, the zoom of planes, and the crash of bombs. City after city has been blasted and reduced to rubble, but how wonderful is the care that God has had over His own! It is true that some of our believers have been called upon to make the supreme sacrifice, but on the other hand, there are stories of wonderful deliverance. One of our workers who lived in one of the large west coast cities in England, a man getting on in years, but a man of

faith, stood by the task through raid after raid. He and his wife had their home bombed. They were under the kitchen table at the time the house collapsed, and as a result their lives were saved. They moved to another place. Again an air raid came. This time they were under the stairs. From there he wrote us a letter, and with the address he put, "Under the stairs." Shortly after the letter was committed to the post, his house was bombed and destroyed, but again our brother and his wife were saved.

I think of one of our church members. She was a bedridden sister. Her house was struck by a bomb and one of the roof timbers fell across the bed. A bomb crashed down through the bedroom floor. Her bed slid through the opening to the floor below, with the timber still over her bed. When she was rescued she was covered with dust. She exclaimed to her rescuers, "I can see that the Lord still has some work for me to do." Story after story of deliverance in these days of crisis could be told.

Not long ago word reached us concerning the work in Estonia, and it seems that in a general way our workers and believers are safe. All the little chapels are standing, and they are almost undamaged. Meetings are still being held. Even a general meeting was held about a year ago, when some of the brethren from a neighboring country were permitted to attend. How grateful we are for news that filters through concerning our brethren and sisters in these lands.

Word from Poland indicates that for some time our believers have been enjoying religious freedom. They have regular meetings. The year before, they baptized one hundred and ten converts and organized several new churches. What a wonderful thing amidst the devastation of these days. Amidst the troubles that abound God blesses His people in a wonderful way. The same story is true in the north countries of Europe, in the British Isles, and around the circle of the earth.

We feel deeply grateful to God for His providential care in such a time as this. One lesson we need to learn in these days is that it is "not by might, nor by power, but by My Spirit, saith the Lord." Oh, that we might be clothed as was Gideon of old, and then in the strength of God, go forth to do exploits for Him and to be used of Him for the finishing of His work in this generation!

"We were shackled in sin; Christ has burst the shackles for us and set us free. We were bound by transgression to the prison house of the dead; but Christ is risen, and holds the keys of the grave, and will set at liberty every soul that has put his trust in Him."

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The Fifth Year of War in Britain

HERE in Britain we are closing our year's reports, which reveal some facts that speak for themselves. Our tithe income shows a gain of 12.3 per cent and has reached the record figure of \$250,000. There are substantial increases in every mission offering, our total of all offerings (\$165,000) being 17.6 per cent above last year's.

Our literature work has been carried on with 19.5 per cent of prewar paper tonnage for periodicals and 37.5 per cent for books. By swinging over to large books almost exclusively and by rationing our colporteurs we have succeeded in increasing our sales to record proportions, and we have been able to keep all our colporteurs at work, with but one exception. During the first World War our profits fell to \$375 in 1918, whereas they now have risen to \$22,000.

In our food factory it has been wonderful the way imported supplies have come along when it seemed that production must cease. Labor problems have been severe, as in the publishing house, but profits for 1943 equaled those for 1936, 1937, and 1938 combined. These profits above a certain prewar average go to the government.

Undoubtedly evangelism has been our greatest problem. There is no revival on a wide scale. People are desperately busy, with no leisure to speak of. The complete black-out prevents evening meetings. Halls are exceedingly scarce, and moving evangelists from city to city is now a large problem, since accommodation is at a premium. Nevertheless evangelism has gone on from the moment war began, and every preacher has been fully occupied. Additions during 1943 were 467, and 1944 has opened with a still stronger program of evangelism all over the union.

A large number of Adventist soldiers from North America are with us. As they have good mail service we have not tried to send names through. They are well treated, and in the main no serious difficulty has arisen. They have, of course, found conditions trying, but are adapting themselves well to matters over which they have no control. These young men worship in our churches regularly, and our people are glad to have them in their homes from time to time.

It can be stated definitely that our Allied Adventist soldiers here are, on the whole, courageously facing the temptations war brings to Christian youth. We shall, of course, lose some of our young people who have surrendered their principles, but on the other hand, we have baptized a number of others who have come out for the Christian way of life as they have

come face to face with the stark realities of these forbidding times. Some of these boys from North America have been baptized here, having embraced or re-embraced the truth on seeing life's realities in this war zone.

Our educational work has been expanded during the war years, though our college is in temporary and uncongenial quarters. We are planning further extensions, and we must work into a system of government standards and inspections, though control, we hope, will remain with us.

Our sanitarium is now a government hospital with a good number of Adventists on the staff. Several people have accepted the truth in this institution.

We miss contact with our missions and with our General Conference workers, but God has been good to us despite the perplexities. Twenty of our churches are war scarred, and coastal and London areas still face the siren and invasion atmosphere. "Tip and run" raids make public meetings of any size problematical. Nevertheless, I can recall only one meeting having to be postponed during these raids, and that was at a church on the coast.

The country is grossly overcrowded, and we face inevitable moral conditions that will be with us for a long time. The health of the people generally is good, but war strain takes its toll in many ways. However, we are all of good courage, including our people in Ireland, where I was recently, and we send our prayerful greetings to the advent family everywhere.

H. W. LOWE.

Notices

WASHINGTON (D. C.) SANITARIUM ASSOCIATION CONSTITUENCY MEETING

NOTICE is hereby given that the biennial meeting of the constituents of the Washington (D. C.) Sanitarium Association will be held March 22, 1944, at 9:30 A. M., in the sanitarium assembly hall, Takoma Park, Maryland, for the purpose of electing a board of trustees and for such other business as may rightfully come before the constituency. The constituents are the members of the Executive Committee of the General Conference of Seventh-day Adventists, the board of trustees of the Washington (D. C.) Sanitarium Association, the faculty and heads of departments of the Washington (D. C.) Sanitarium, the president and treasurer and medical secretary of the Columbia Union Conference, the presidents of the local conferences within the Columbia Union, the president and manager of the Review and Herald Publishing Association, and the president and manager of the Washington Missionary College.

(Signed) W. E. NELSON, President,
J. H. NIES, Secretary.

CENTRAL CALIFORNIA CONFERENCE ASSOCIATION

THE sixth biennial session of the Central California Conference Association of Seventh-day Adventists, a religious corporation existing in and under the laws of the State of California, will be held in Fresno, California, March 15 and 16, 1944, in connection with the session of the Central California Conference in the Fresno Seventh-day Adventist church, corner of Mariposa and O Streets, for the election of a board of directors, to amend the constitution and bylaws, or to transact any and all other business required by the constitution of this corporation.

The first meeting is called to convene Wednesday, March 15, 1944, at 5 P. M.
W. A. NELSON, President.
SCOTT DONALDSON, Secretary.

CENTRAL CALIFORNIA CONFERENCE

THE sixth biennial session of the Central California Conference of Seventh-day Adventists (reorganized 1932) will be held in the Seventh-day Adventist church, corner of O and Mariposa Streets, Fresno, California, March 15 and March 16, 1944, to elect officers, receive reports, and to transact any and all other business that may properly come before this conference.

The first meeting is called for Wednesday, March 15, 1944, at 4 P. M., at which meeting it is planned to elect the standing committees.

W. A. NELSON, President.

SCOTT DONALDSON, Secretary.

Emergency Relief Fund

Previously reported	\$38,010.02
Dorcas Society, Bronx, New York ..	25.00
Signal Johnson and family	50.00
A friend, Holland, Michigan	10.00
Maybeth Johnson	5.00
Wilbur and Elma Cowles	10.00
L. G. Sevensen, M. D.	25.00
Mrs. Albert Gibson	5.00
Dorcas Society, Moline, Illinois ..	25.00
Mrs. M. Smith	25.00
Clarence H. Johnson	350.00
Dorcas Society, Redondo Beach, California	10.00
Gertrude Smart	10.00
Dr. and Mrs. L. J. Otis	25.00
Mr. and Mrs. Christ Weber	10.00
Mrs. A. A. Johnson	10.00
Mrs. John Gallion	5.00
Mrs. Myrtle Taylor	5.00
Mrs. Hockey	2.00
C. A. Rice	5.00
Mr. and Mrs. J. Herman Larkin ..	12.00
Mrs. E. M. Hill	5.00
Elizabeth King	10.00
Elder and Mrs. W. G. Forshaw ..	25.00
P. A. and Beulah Savage	5.00
Monmouth (Illinois) church	12.71
Womack family	10.00
Mrs. Sallie Harkey	6.50

Total to February 20, 1944 \$38,708.23

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

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor, Review and Herald, Takoma Park, Washington 12, D. C.

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OF SPECIAL INTEREST

This Year's Review

WE recall no year in the history of our general church paper when it contained more important material than is being printed in this present volume. Every week the paper contains material which should be carefully perused by every reader. This number contains the concluding article in the series by Miss Florence Jones regarding the development of the gospel work in New Zealand. If you have not read this series it will pay you to do so. Go back and begin with the first number. You will find these articles more interesting than any fiction you have ever read.

This week we print an article by W. P. Bradley on the gospel message as it is being sent out by radio. An interesting map, showing the various centers from which it is being broadcast in this country, accompanies the article.

The members of our editorial staff are furnishing some interesting and most important instruction in the editorials which are appearing weekly. Frederick Lee is writing on various phases of our advent message and the fulfillment of prophecy in relation thereto. In the religio-political world great events are in the making. If you follow Brother Lee's articles you will understand the significance of these events as in days to come they unfold before us.

F. D. Nichol's series regarding the work of William Miller and his co-laborers, the significance of the judgment-hour message given in the 1844 movement, and the relation of that movement to the work of Seventh-day Adventists today should be understood by every member of our church. Indeed, the message of those days afforded the background for our message today.

And last but by no means least, W. A. Spicer writes on some of the denominational crises which have been met in the history of our church through the years. He tells us their meaning and significance and the manner in which God overruled in those crises for the good and the advancement of the great second advent movement.

You should read these editorials, not alone in this number of the REVIEW, but from their beginning to their close, and we know that if you do so your own heart will be inspired and your faith strengthened in the great work that God is doing at the present time. And these articles to which we have referred constitute only a small part of the very valuable instruction

and information which the REVIEW is giving from week to week.

The REVIEW is the great newspaper of the church. It contains weekly reports of the progress of the gospel message in the homeland and overseas. The reports of our overseas divisions are of special interest, giving as they do a history of the growth of our work in these various fields.

F. M. W.

Who Are These?

BAPTISM is the door of the church, in Africa as elsewhere. But here one of the requirements preceding baptism is that the candidate attend the Bible classes at least two years. So, come to the Bible classes to see our future church in the making.

This particular class is made up of students who are in school at Malamulo. The older people who do not know how to read or who are not students in the school, attend their own division of the Bible class, where they can be taught according to their needs.

In the class of baptismal candidates made up of pupils from the school, the first thing that impresses one is the large proportion of young girls, all clean, alert, and among the first to find texts. Who are these girls? They are an ever-present testimony to the worth of missionary effort. They are the daughters of Seventh-day Adventist Africans—many of them are workers' daughters; others are daughters of deacons of local churches. They are second-generation Adventists who have had the advantage of growing up with a knowledge of Christ from babyhood. We must never forget that outside their homes, in their villages, they have been surrounded with heathen influences; nevertheless, one has only to compare them with those coming straight from heathenism, to appreciate the great advantage they have had.

Out of this class of twenty-eight, twelve are from Adventist homes. When it comes to required memory work, such as the ten commandments, books of the Bible, Psalms 23, the three angels' messages, etc., their home training is evident. I am glad to say, too, that most of them see their need of a Saviour and understand better than many at their age what salvation means. Yes, missions do pay.

But who are these others?

One young boy, seventeen years old, but no larger than a ten-year-old boy

at home, is the son of a government worker on the shore of Lake Nyasa. Where this man heard of Malamulo, we do not know, but here are this boy and his cousin—the only ones from their district in school at Malamulo. And more than that, this boy, with his knowledge of the truth he has learned, will be one of our first believers there, if he is indeed ready for baptism. What a responsibility to put on this young boy! With his background, too, he is handicapped, for his vacation environment is bound to prove a temptation to him. As he is young, the full importance and significance of his position does not dawn upon him. Perhaps he would be overwhelmed with the situation if he did realize it! One cannot but tremble for him as he faces the mountain of heathenism and Mohammedanism around Lake Nyasa. Surely such as he need our prayers so much.

Several boys are sons of government workers. Two or three of these men have been Sabbathkeepers but have given it up for more remunerative positions with the government. With their constant example before their sons, how careful we must be that they are really converted before baptism.

Another boy in the class is outstanding in his familiarity with Scripture, comparing favorably with the daughters of workers and deacons. On asking him about his home, I found that his parents were converted over twenty-five years ago and have maintained a good Christian home ever since, with Bible study and family worship. They live in a village where the European missionary seldom visits, but they have kept their flame of faith burning well. One son is a teacher; another is graduating this year from the hospital course and is at present the head hospital boy in the operating room. These brothers are more testimonies to the blessings that come from Christian homes, and to the efforts of some missionary many years ago.

What a privilege it is to be engaged in this Bible class work. There one sees that this is the gospel—"the power of God unto salvation to everyone that believeth," in Africa as elsewhere.

MRS. GLADYS AUSLEY.

Red Cross Ends Busy Year

THE passing of 1943 marked the close of the busiest Red Cross year in history. Abroad and at home, on the war front and in training camps, the organization has served the armed forces faithfully. Despite this tremendous task, which has increased with each day of war, the Red Cross has equally served civilians in many parts of this war-ravaged world.